

PENTECOSTAL HERALD

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YE ARE COMPLETE IN HIM.

By The Editor.

A PART from the atonement made by the Lord Jesus Christ there is no salvation; but in his atonement made upon the cross there is a salvation provided which meets all the needs of the human soul and all the requirements of God. To accept Jesus Christ in his fulness, in the provisions he has made for our redemption, and in the teachings he has given for our conduct, is absolute safety for this world and all other worlds.

Again and again, in Old Testament and New, in prophecy, Psalms, gospel and epistles, Jesus Christ is offered to mankind as a full and complete Savior. Faith in him secures all the benefits that he brings to earth and provides upon the cross. We must not, for one moment, leave out the cross. Jesus Christ was faultless as a man, great teacher, miracle worker, a holy liver, beautiful companion, loving friend, but first of all, and most of all, he is a Savior. He pardons and cleanses. His chief work in the world was to give himself a ransom for men.

Jesus Christ being sinless, absolutely and eternally holy, took the sins of the world upon himself. He took the place of the guilty sinner, died in his stead, died for him. The wages of sin is death, and Jesus paid the wages. He died to satisfy eternal justice, to make an atonement, to make possible the sinner's pardon, to take away his guilt, to remove the stain of sin, to tear up, and tear out, the roots of sin, to bring the sinner back out of rebellion into harmony and fellowship with his Maker; to restore man to original purity of heart, and the peace and joy of righteous living, communion and co-operation with his Creator.

This is all very wonderful. Jesus himself explains it in John 3:16: "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The whole of redemption hinges on the love of God. When we sinned against him we separated ourselves from him, but we did not go beyond the limits of his love; his love followed us; it clung to us, it reached out after us; it sent out the blessed Shepherd from heaven to seek the lost sheep; he found them in Gethsemane, he lifted them on his omnipotent shoulders on Calvary. When he bowed his head on Calvary and said, "It is finished," he broke the power of Satan and sin, he shook loose the doors of our captivity and bade us go free. He had paid the debt to the last farthing; he had drained the cup to its last bitter dregs; he had poured out the last drop of blood that sealed the eternal covenant of our redemption. God had laid on him the iniquity of us all; he carried the tremendous load up the hill of Calvary; its weight had crushed the life out of him, but it had brought the possibility of eternal life to a lost and ruined race. On the cross he triumphed over sin, and in Joseph's new tomb he

triumphed over death. He is an all-sufficient Savior, mighty to save to the uttermost. Come to him. Trust in him. Forsaking all sin, cast yourself at his feet, trusting in the merits of his death. You need not fear to enter heaven and stand in the presence of the great God if you, by faith, have plunged beneath the cleansing power of Jesus' blood and embraced the atonement in all of its fulness made by him on the cross. Amen.

Yes, You Can Have a Revival.

YES, my dear preacher brother, you can have a revival; in spite of the fact that there is much wickedness in your village and the surrounding community, God will hear prayer and bless his preached word, and you can awaken sinners and bring them to repentance and saving faith in Christ.

I understand something of the difficulties with which you have to contend. I believe that Sunday baseball in a town like yours, is a fearful sin against God and that the whole tendency is evil. Sabbath desecration hardens the heart and deafens the ears of the soul. I am sure the movie, as you have it, with its lewd pictures and its ridicule of true Christians, has a very bad effect. It is most discouraging to have your prayer meeting almost without attendance, while your members crowd the building at the moving picture show. The profanity and bootlegging you mention are certainly of the devil and most hurtful to the community and all individuals participating in such wickedness.

In spite of all this you can have a revival. Preach Sunday morning and evening on sin and its fearful effects. Don't be abusive, but be a lamenting prophet. Condemn the wickedness of the people in plain, earnest language, but be sure that you do it in the spirit of pity and love. I understand that you cannot hope to pay an expensive evangelist, but there are a number of very earnest men who will labor with you without any financial stipulation and will do excellent work. They are plain, clean, earnest men of God who know how to bombard Satan's strong places with the word of the Lord. It would be well for you to get a few people and go about from house to house and pray, exhort; if you can get real happy in your heart and shout the praises of God in the homes of the people, it will wonderfully help to start a revival.

You, with one old shoemaker who has the love of God in his heart, a couple of devout old widows, one old maid full of the Holy Spirit whose heart is crying out to God for the salvation of souls, a young local preacher and an old brother who is staying in your town for a few months making a meager living by peddling Bibles, can get together and cry to God until he will endue you with such power that you can conquer all the powers that hell can bring against you, stir the com-

munity, capture a host of sinners and turn the little world in which you are living, upside down and right side up.

I have been in many a village, wicked, church appearing to be dead, people indifferent, but we have turned on the word of God, we have wept and prayed, we have preached and visited, we have warned the people that they were hastening headlong to eternal punishment. We have lifted up Christ, willing and mighty to save. We have held on, preached, prayed, visited, believed and rejoiced until we have seen the little town and community under conviction and many souls turning to Christ.

If you can't find the widow, the old maid, the young local preacher and the old Bible agent, with the shoemaker—they are first choice—but if you can't find them, pick up a little group of what you can find whose hearts are burdened, who are longing for a display of God's power, who want Jesus Christ glorified in the salvation of souls. Nurse and stir up your own heart to believe in the Holy Ghost, in his presence, and his power, and preach with all your might. Don't stand up and talk like a mealy-mouth school-teacher, but hollow, beat the pulpit with your fist, stamp your foot; put your whole being, body, mind and spirit into the work. Pay no attention to your critics, but pray for them and keep at it. Shake hands with the worst sinners in town when you meet them on the street. Look them in the eye and tell them you love them. Go into their stores, offices and homes. Oh yes, you can have a revival. I feel in my heart that I would rather be a young man called to the ministry, filled with the Holy Ghost and turned loose on just such places as you describe, with the almighty God of the universe backing me up, to fight and conquer Satan and his emissaries and win immortal souls for Jesus, than to have all the crowns of all the kings, and all the money of all the millionaires in all the world.

May God bless you, my brother. May the precious blood of Jesus Christ wash you whiter than the snow. May the Holy Ghost, like a torch of fire, cleanse you within and burn with holy love for Christ and for those for whom he died, and to whom he has sent you with the gospel of his grace. Let the blessed Trinity know that you will have a revival or die in tremendous combat against Satan and his emissaries. I don't believe you will die now, but I do believe that you will have a victory.

Look here, preacher, don't you hang around and eat and sleep and lay about and complain of the dearth of interest in your church and the wickedness in your town and community, and get discouraged and go fishing, and whine about while the people are going to the devil. Stand up like a man of God, put your armor on, draw the sword of the Spirit and go in for a revival and you cannot fail.

"For by grace are ye saved thro' faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" Ephesians 2:8, 9.

SALVATION NOTES FROM ARGENTINA.

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



After crossing the Andes Mountains by the Transandine Railway and dropping off at Mendoza, I made my way through the Pampas of Argentina till we started our itinerary of meetings ranging from General Pico to Azul. Rev. S. R. Barnes, a missionary of the Christian and Missionary Alliance, accompanied me and was my interpreter. Bro. Barnes has a circuit as large, I reckon, as the State of New Jersey. He runs a Bible School at Azul and has over thirty Argentine preachers and evangelists at work.

Our series of meetings in this section of Argentina were in large towns and cities, and the Lord was with us in blessing and in power as we preached the Acts of the Apostles and its pentecostal privileges and blessings. The sacred fire fell in many a meeting and souls were saved and sanctified. Though everything had to be done in Spanish the Holy Spirit witnessed to the work in all the meetings.

II.

I was preaching last Sunday in an interior city of Argentina; when we started out for a thirty mile drive to the 9 A. M. service frost was on the ground and I preached in a church where there was no sign or feel of heat. I preached with overcoat on and we had a service of blessing and of power. Toward noon the sun was out good and strong and warm. It was delightful to sit in the sun, but now and then cold winds would strike one; these winds were ice cooled as they came from the mountain regions where it had been snowing.

Now those cold winds reminded me of some spiritual conditions. Many a church is ice cooled by the winds of Modernism and Materialism, and many a preacher is ice cooled because he has dwelt too much in the regions of intellectualism and philosophy. Some one has said that some people are so hightone, that they cannot come in anywhere without lowering the spiritual temperature of the meeting. Many a preacher has been sent to a hot church and within a year or so he has greatly changed the atmosphere and cooled things off greatly. The trouble with the church today is, we have too many refrigerators and not sufficient furnaces. Methodism is suffering more, perhaps, than any other church from the cold winds of modern thought and intellectualism. Education takes the place of salvation; reason has supplanted faith; "new gods that came newly up" (Deut. 32:17) have taken the place of the God of our fathers and the God of salvation. Many a fine young fellow destined for the ministry has been cooled off and lost his passion by coming into contact with the ice cooled winds of Modernistic theology. I heard recently of a theological seminary in South America who lost a large percentage of their students after educating them for the ministry. The students lost their vision and their passion for souls and went into business, and why? The only answer that can be given is that said Seminary (Union of course) was conducted on such modernistic lines that the supernatural was little in evidence; the Holy Spirit was not honored; the cold winds off the icy regions of intellectualism and modernistic theology chilled the souls of the students and they lost their fire. You may put it down as inevitable that when a theological seminary becomes a Union Seminary that it will be dominated by Modernists. Many devout souls were glad when the Union Seminary at Santiago had to close for want of students. There was such a degree of modernism taught there that it was a good

thing for conservative Christianity when it expired. They tell me the Presbyterians are going to send men down to revive it; well it will only be good Presbyterian money thrown away until a revival comes. Presbyterianism needs in South America the kind of revival Korean Presbyterian churches experienced in 1907 when the church grew from 9,756 to 19,654 in two years. Presbyterianism has had slow growth in Chili according to the statistics which show 1392 members after eighty years' work. Ask Dr. Goforth, that great Presbyterian soul winner of Manchuria, China, the secret of increase and growth of the kingdom of God and he will say, get back to the Acts of the Apostles and the power of the Spirit! I wish that we might have a Spanish translation and a cheap edition of that notable little book, "Praying Hyde," to circulate in South America. I believe it would put prayer fire into the work.

III.

I would record it as a deep-set conviction after visiting the mission fields pretty nearly all around the world that when missionaries put the emphasis on education and schools it invariably is a sure indication that they have lost both the vision and passion of souls and they no longer look upon the mission field as a place to preach and teach the Great Re-



"BETHEL" EVANGELISTIC BAND
Philip, Frank, Andrew, Lincoln,
of Shanghai, China.

demption and to plant the banner of the Cross.

General Booth, of the Salvation Army, made a mighty stir in India when he visited it years ago. I believe great revival waves followed his mighty ministry there. He said concerning education in India: "It is said we must educate the people in order that they may read the Bible. But alas, in teaching them to read their Bibles you have enabled them to read the works of unbelievers and doubters. I have an impression that for every one who through boasted education is today reading his Bible a hundred are lost to all regard for God and religion. I believe thoroughly and say deliberately that so far as the salvation of souls is concerned the Christian Church in India has by her colleges and schools done more harm than good." Now this we must admit is a strong saying. I have quoted it from one of Dr. Speer's books on Missions.

On one of the South American fields a modernistic missionary came filled to the brim with educational notions; he closed up prayer meetings and preaching services and shut down on evangelism and put emphasis only on schools and education without salvation. Everything of a spiritual character wilted under his administration. It was a happy event when his furlough came on and he went back to U. S. A. While he was away the native believers and some devout missionaries worked and prayed hard enough to prevent his return. The work took on again an evangelical and evangelistic spirit and the situation was saved.

William Taylor had to begin his work in

South America by means of schools. Romanism was so fierce and dominant that it was an impossibility to open churches, so he began with schools. Some of his teacher-missionaries fell into the snare of thinking only in terms of education and lost their evangelistic vision. The Southern Baptists carry on schools linked to evangelism and they welcome evangelistic meetings in order to bring their students to Christ. Their evangelism has resulted in a remarkable growth of their work in South America; they have outgrown some of the older denominations because of their evangelism and fervor.

IV.

I have been looking over some of the old Hymns while travelling; what a pity that such frightful amount of cheap songs are permitted or endured in the average church, and what the Methodists have lost by the neglect of the great hymns of Wesley and Watts and other inspired poets of the Christian religion! The old Wesley hymn book has always been a blessing to me next to my Bible. What a sweet singer of Zion was Charles Wesley, and what wonderful translations from the German hymn writers John Wesley gave us. What holy aspirations are voiced in these Wesley hymns. Listen to a few stanzas:

"My God I know, I feel Thee mine,
And will not quit my claim;
Till all I have is lost in Thine,
And all renewed I am.

"Oh that in me the sacred fire,
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow.

"Long my imprisoned spirit lay,
Fast bound in sin and nature's might,
Thine eye diffused a quickening ray,
I woke; the dungeon flamed with light.
My chains fell off, my heart was free,
I rose, went forth and followed Thee.

"Stung by the scorpion sin
My poor expiring soul,
The balmy sound drinks in
And is at once made whole.
See there my Lord upon the tree
I hear, I know, He died for me.

"Oh for a trumpet voice!
On all the world to call,
To bid their hearts rejoice
In Him who died for all—
For all my Lord was crucified
For all, for all, my Saviour died.

"Come as the fire and purge my heart,
With sacrificial flame;
Let my whole soul an offering be,
To my Redeemer's name."

V.

About sixty years ago Spurgeon, the great gospel preacher of London, England, uttered the following: "We live in perilous times: we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is made to speak today in a language which to our fathers would be an unknown tongue. Gospel teachings, the proclamation of which made men fear to sin, and dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality, in which heaven and earth, God and man are to become a heap of sensational emotions."

These words exactly describe conditions today. Dr. Riley, or Dr. Morrison, could say them and they would be absolutely true. It is amusing to us older men to see what a fuss is

made about Evolution, New Theology, just as if it was some new thing. When I was a boy in school Evolution was raging in England. Darwin and Huxley were making things lively. But thank God, that age had a strong pulpit and the vital, positive gospel preached by Spurgeon, Parker, Liddon, Hugh Price Hughes, and others kept the church from being invaded with evolutionary teaching. I regard it as a great mercy that in my young days of schooling and training our preachers kept the pulpit pure and they preached the gospel; we had no intellectual essays on Evo-

lution and a lot of other divergent questions, but the preachers preached repentance, salvation, the judgment, heaven, hell and our duty to our never-dying soul.

The reason Evolution and kindred things have made such an inroad upon the faith of our churches today is because we have such a weak, vacillating pulpit, and so many who preach have no intense conviction as to the things of God and the Holy Spirit.

Education and culture, science and philosophy, have been gods that we have bowed down to for the past few decades, and Di-

vine Revelation has been ignored, forgotten and often repudiated and God has been pushed aside in our thinking. What a frightful harvest we are reaping! As I write this in South America the papers are telling of nations almost on the verge of bankruptcy. The whole world is in a terrific dilemma! God forgotten! The Bible neglected! The gospel treated as old foggyism! The Judgment Day ignored! Christ and the Cross and the precious Blood cut out of the gospel message! What a terrible harvest we are reaping!

This, That, and The Other.

Thomas Clark Henderson.

A STAFF OFFICER OF THE SALVATION ARMY



SAID to me a while ago, "We have a lot of seekers at the altar of the Salvation Army, but not many finders. Indeed, we are asked to report to headquarters the number of seekers but not the number of converts. I confess that I do not see many definite conversions now-a-days." It is my observation that such is the truth about much of our evangelism outside of the Salvation Army. It will not do to wholly discount the fact that men and women actually seek at the altars of our revival crusades, but there is real peril that we come to think that seekers are to be counted and conversions taken for granted. The pastor of a seemingly alive and busy holiness church said to me recently: "We have had more than seven hundred seekers at our altars during this past year;—seventy-eight this present month." I expressed my pleasure in such a record, and asked him what was the membership of his church. He replied that his church, which was then five years old, had a total membership of "84 persons including all ages." I thought then and think now that there is something incongruous about such a record. Surely seven hundred and more "seekers" did not mean that seven hundred different persons sought personal salvation. Every person who came to the altars on any sort of a call and for any sort of a reason must have been counted. Sometime ago I received word from one of my evangelistic brethren reporting and closing of a "great revival" under his ministry in which more than "six hundred seekers" were at the altar in three weeks of meetings. Mrs. Henderson and our son and I had the privilege of worshipping in the church where that revival had been held exactly two weeks after the close of the crusade, and though it was a mild and fair day, very suitable for church attendance, the total attendance in that church that morning was 28 persons. I asked one of the officials of the church about the revival and especially about the "more than six hundred seekers." He said: "We had what I consider a very good revival meeting, but there must be some mistake about the estimate of the number of seekers at the altar. Perhaps the evangelist counted everybody who knelt at the altar for *any* reason." Evidently! I have an additional think about that—somebody had very uncertain eyesight as he looked at the group around the altar and failed to recognize any difference in those who were kneeling there. I notice that many of the pastors and evangelists who report their evangelistic labors in one of the holiness church papers often qualify their reports of large numbers of seekers by writing that they were counted "as they came." That is a significant and illuminating qualification. It is possible that the honest reporter, if he had counted them as they left the altar instead of "as they came," would have had to classify them into seekers, finders and repeaters. I believe that our revivals should be reported for the encouragement of all the lov-

ers of evangelism, though Mrs. Henderson and I never do report our work personally, however I am convinced that there is a snare in it. We must all be less content with the numbers of seekers at our altars and more concerned that people are clearly saved, restored or sanctified. There are tricks in every trade, we are told, but tricking ourselves into thinking that our first task is to get numbers at our altars in our evangelistic meetings is not worthy of our trade or ministry. There is a great need for more of the older type of stern and searching and warning preaching of the Gospel, more of the older type of conviction for sin, and for real conversions and sanctifications—regardless of catalogable numbers of "seekers."

CHRISTIAN FAITH AND LIFE

Is the new and meaningful name of a magazine which is the merging of "The Bible Champion" and "The Essentialist." Dr. Harold Paul Sloan is the editor-in-chief of this new monthly. Associated with him are some of the strongest and most-to-be-trusted Christian scholars and leaders of conservative thought of this day. The editorial department is both masterful and interesting. The articles discussing current religious thought are so vital as to deserve the preserving of each issue. Those who are looking for a strong, orthodox, scholarly and usable magazine to feed the mind and soul will appreciate this recommendation of this monthly journal of more than sixty full pages of solid and healthful reading matter.

POSSIBLY THE MOST COMMON COMPLAINT

Against pastors which thoughtful laymen make in my hearing is that too often they behave as though they were afraid of losing their job. They act as though their place and if Christians are prayed for that they keeping peace in their church, and in being in favor with their superior officers in the church. I am very sure that I know some pastors against whom such a criticism is not due, but I fear that I know some others who have sold their soul to some lesser loyalty than to the Lord of the Harvest.

IT IS VERY NOTICEABLE

That many of the brethren who are leading the fight for doctrinal orthodoxy have almost no ringing message about conscious and actual Christian experience. They are evangelical but not evangelistic. I listen to and read the courageous men who are battling for the Divine inspiration of the Bible who do not display enough of the inspiration of the Holy Ghost to drive them to passionate and self-sacrificing labor for the conversion of one sinner. Along-side of, if not beneath and back of this battle for orthodoxy, is the war for the reality of Christian experience of forgiveness of sins, the witness of the Spirit, the impartation of Divine life within, personal and inward purity and unbroken and real fellowship with the Holy Ghost. This is not a new issue. General Booth observed in his later life that he was sorry to note that "The Salvation Army is producing more soldiers than saints." There is the issue of issues in all weighty Christian movements and life.

Even Evangelism has betimes been affected by this thing. The fight to preserve true forms of Christian thought is not the *only* issues to the fore now-a-days, but as great and perhaps greater one is that of the reality and possibility of Christian experiences. While some are especially fitted to lead in the controversy over doctrines, many of us must give our every energy to witnessing to the genuineness of holy and real and transforming Christian experience. People need to be taught, but they need to be actually saved. The church needs to be intelligent about its faith, but it also needs to be sanctified. It is sadly possible for one to go to seed contending for orthodoxy while his heart is dry and spiritually empty. We very much need a great and growing emphasis on the fact of personal and conscious and complete salvation from all sin to holy fellowship with God and to holy service. Why not insist on evangelical faith being married, happily, to evangelism. It does not look good for evangelicals to neglect or slur evangelism.

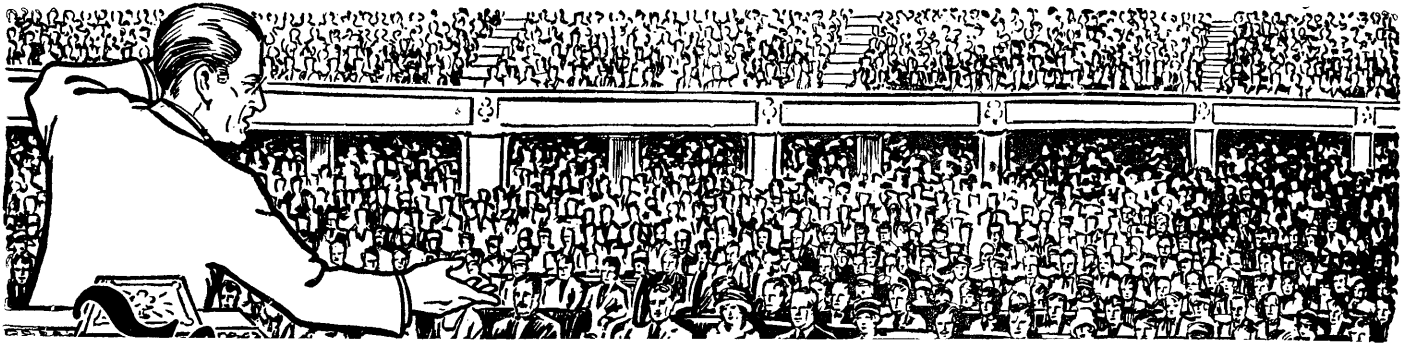
THERE IS ONE GREAT REASON

Why prohibition is not succeeding better than it is, and that is because we have not yet elected a political party which is wholly pledged to the principle of prohibition. Probably no one doubts that President Hoover is a good man, and is personally on the side of prohibition, but no intelligent observer believes that his party is like him. It has been abundantly proven that it is not enough to elect a good man into office; we must elect a party that is pledged from top to bottom to work for the control of the liquor business at the source of it—its manufacture. It is hopelessly too late to control the stuff after it is manufactured and for sale. The manufacture and sale of it must be prohibited if the corrupting business is to be controlled. There is no control of the stuff when it is on the market, Al Smith, Mr. Raskob, President Butler, Mr. Morrow, the Du Pont millions and all that ilk, to the contrary notwithstanding. The best and shortest and final way to solve this prohibition problem is to get the people who believe that the manufacture and sale of intoxicating liquor is wrong to quit voting with those who believe that it is politically right. Amen!

THE MEANING OF A WORD OR TRUTH

Can often be quickly determined by observing what it implies. For instance; sanctification is cleansing from sin, which implies a previous state of impurity. Sanctification is perfect love, which implies a previous state of incomplete love. Sanctification is moral healing, which implies a previous state of moral disease. Sanctification is the making whole of one's spiritual life, which implies a former state of broken and imperfect life. If the Word of God calls us to become sanctified, if sanctification is promised to Christians, and if Christians are prayed for that they may be sanctified, then the implication is that there are Christians who are not pure in heart, who are morally diseased, who are not perfect in love, who are still broken and in-

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THE MOUNTAIN PEAKS OF CHRISTIAN EXPERIENCE.

Rev. John W. Veal.

Text: "But perfect love casteth out fear."
—1 John 4:18.

JOHAN is the Apostle of love. He writes more about love than any other subject. Among the many good things he writes is the statement of the text, "But perfect love casteth out fear."

Perfect love is loving God with all the heart, soul, mind and strength, and our neighbor as ourselves. It consists of possessing and retaining a fulness of divine love for the creator and his creatures.

Perfect love is being like Jesus. In the context John says, "As he is, so are we in this world." We are like Jesus in the sense that the three-year-old boy resembles the father, or the bucket of water from the ocean is like the mighty deep. As Jesus was true to the Father, so are we; as he was meek and lowly in heart, so are we; as he was chaste in word and in life, so are we. Like Jesus in our public life, business life and home life.

"Be like Jesus, this my song,
In the home and in the throng,
Be like Jesus all day long,
I would be like Jesus."

Sheridan Baker says, "Perfect love implies the removal or extinction of all selfishness." Self love is the name for that implanted desire of happiness which is natural to the human mind; selfishness is the undue, excessive or inordinate exercise of the principle of self love. There are two elements of love—a complacency or pleasure in the mere contemplation of the object which is loved, and a desire of good to that object. Love applied to God is a pleasure or complacency in his character, and a desire to promote his glory. Perfect love is a full and hearty submission to the divine mind and entire coincidence of our own wills with the will of God, like Jesus, who said, "My meat and my drink is to do the will of him that sent me and to finish his work." A person who has perfect love will love his Bible above all other books. Perfect love will exhibit a trait of permanency and perseverance under the most trying circumstances. Our fears and hopes, joys and sorrows, vary, but perfect love will continue the same. With perfect love we shall love the brethren with a peculiar strength.

This sort of an heart experience which we have attempted to describe will cast out fear. Fear is a painful emotion or passion, excited by an expectation of evil or the apprehension of impending danger. David felt it when he said, "I shall yet perish by the hand of Saul." It is as old as Adam, who after he had sinned hid from God and said he was afraid.

He who yet feels from the evils of his own heart a dread of the day of Judgment is not perfect in love. It is a sign our love is far from being perfect, since our doubts and fears and dismal apprehensions of God are so many. Wesley says, "Many doubts and fears may still remain even in a child of God, while he is weak in the faith, but when his faith is strengthened, doubts and fears vanish away." "If I fear," says one, "I either do not believe or I do not believe enough."

"Perfect love casteth out fear," but not filial fear; that state of heart in which we dread to grieve or hurt the feelings of our Maker. Full salvation multiplies our dread of offending God, and the Lord knows we live in a day when the fear of God needs to be multiplied. Holiness will make us more fearful of displeasing our Lord than the public or ourselves. Jesus says, "Fear not them which kill the body and after that have no more that they can do. But I will forewarn you whom ye should fear. Fear him who after that he hath killed hath power to destroy both soul and body in hell, yea, I say unto you, fear him." Filial fear consists in knowing, loving and obeying God.

Again, perfect love does not cast out natural fear, that fear which is necessary to the preservation of life and salvation, such as the fear of railroad crossings, fire, water or the dread of dangerous sickness, or those places and practices which wreck men's souls. Natural fear is indispensable to our own safety. But perfect love casteth out carnal, wicked, sinful, guilty fear that springs from lack of faith in God.

I.

Perfect love casts out the fear of future punishment, or judgment to come. John says, "Herein is our love made perfect, that we may have boldness in the day of judgment." This is the special fear to which the Apostle has reference in the text, the fear of judgment. Perfection in love will give us boldness in that day. None can look forward to the day of retribution with any comfort only on the ground that the precious blood of Jesus cleanses him from all sin, and he shall be kept from sin by the power of God through faith; while on the other hand, no soul can dread meeting the great Judge who loves God with all his heart, soul, mind and strength.

II.

Full salvation casts out the fear of the failure of God's promises. The Bible is a book of promises, a book of exceeding great and precious promises. It contains three thousand and three hundred pledges. Not one of them can fail. Jesus says, "Heaven and earth shall pass away, but my word shall not pass away till all be fulfilled." The Old Testament says, "God is not a man that he should lie, neither the son of man that he should repent. Has he said and shall he not do it, or hath he spoken and shall he not make it good?" Yet many are afraid to venture on one of his promises. Heart purity will save us from doubting, distrusting or questioning or quibbling over the eternal and unchangeable promises of God. Heart purity says, show me the promise that I may believe it.

III.

Perfect love casts out our personal fears and our fear of persons. It saves us from our personal fears, those fears which are characteristic of our personality. Without grace we all have them. Some are afraid they never were converted or never will be, or have long ago fallen from grace and never will get back to God, or they will soon fall

from grace; their good works will not be accepted, and they never will reach Heaven. But the Book says, "I sought the Lord and he heard me and delivered me from all my fears." Furthermore, the Book says, "The Lord shall give thee rest from thy fear." And as to the fear of our fellow creatures, the Bible says, "Thou shalt lie down and none shall make thee afraid." "Though an host should encamp against me, my heart shall not fear." "In God have I put my trust. I will not fear what flesh can do unto me." "The Lord is my light and my salvation, whom shall I fear. The Lord is the strength of my life, of whom shall I be afraid." A hotel keeper told Clarence Strouse if he did not stop speaking against his business he would kill him. Clarence said, "You bring out your gun and you'll find me here fighting rum."

IV.

Perfect love casts out fear, the fear of the future providences of God. Whatever our future may be, it will be for our good, for "All things work together for good to them that love God." Why may we not sing and be happy over it, as we face our future? "So without a doubt or fear, along life's way I go; in the fiercest fight I'll conquer every foe; only good can come to me, for this I surely know, Jesus has his way with me." The Word of God says, "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." "God is our refuge and strength. A very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea." The Moravians sang sweetly in the midst of a great storm at sea, when it looked as if they might go to a watery grave any moment. They told John Wesley they were not afraid.

V.

Perfect love casts out the fear of following God. Holiness knows God so well and gives us such an insight of the loving character of God that we feel perfectly safe in following God. Are we afraid to say yes to God? Are we afraid to mind our Maker? Shall we not say:

"I will follow where He leadeth,
I will pasture where He feedeth,
I will follow all the way Lord,
I will follow Jesus every day."

In conclusion, a few words as to how we come into possession of this great experience. We do not come into the experience of perfect love by the new birth; we do not come into the experience of perfect love by growth; but we are made perfect in love. "Herein is our love made perfect." We are made perfect in love by God. God only can make our love perfect. He alone promises to do it. The Book says, "The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul." Hence we must

pray to God, look to God, trust God to supply us with that which is lacking in our love. There is no other way to be made perfect in love.

Public Reading of The Scriptures. R. B. SHATTUCK.

DNE has truly stated that, "Prayer is man's message to God," the sermon is man's message to man, but the Bible is God's message to man." This being true, how lamentable is the fact, that the latter, God's message to man, should receive so little time and thought in preparation for its reading in the religious service. We shall here seek to emphasize its importance, and consider three necessary elements in preparation for an intelligent, comprehensive and fruitful reading of the Word.

A thorough acquaintance with the incidents pertaining to the writing of the particular passage is of great importance, that is, a mental picture of the setting, an understanding of the character of its author, and a knowledge of the facts which inspired the writing of the given selection. A few concrete examples will best make this thought clear.

One may read Paul's address recorded in the twenty-second chapter of Acts, losing all of its force and significance, unless there be in the reader's mind at least a general conception of the setting and a knowledge of the incidents relative to the delivering of the speech. The several verses preceding this chapter give the incidents which we need for its understanding. Paul had been forced out of the temple, had been beaten and carried to the castle by soldiers who protected him from the mob. He was in the clutches of the bonds and afflictions which the Holy Ghost had witnessed to him should "abide" him in Jerusalem. Here on the steps, the chief captain gave him permission to speak. He beckoned with his hand, and the angry mass of Jews stood silently under the power of the great man of God, as he spoke in his own defence. With this simple background the oration gains new force and new interest as we see and hear him call upon the men, his brethren, and the fathers of Israel.

A scripture illustrating the importance of a knowledge of the incidents prompting a specific text is found in Psalm 68:13: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." This is a beautiful, inspiring passage, yet suggesting little to our minds until we know something of the peculiar habits of the birds to which the Psalmist has alluded. Miss Whately, traveling in the East, observed the following facts: The flat roofs of the houses "are usually in a state of great litter; were it not that an occasional clearance is made, they would assuredly give way under the accumulation of rubbish. One thing seems never cleared away, however, and that is the heap of old broken pitchers, shreds and pots that are piled up in some corner. A little before sunset numberless pigeons (or doves) suddenly emerge from behind the pitchers and pots and other rubbish where they have been sleeping in the heat of the day, or pecking about to find food. They dart upward and career through the air in large circles—their outspread wings catching the glow of the sun's slanting rays, so that they really resemble 'yellow gold'; then, as they wheel round and are seen against the light, they appear as if turned into molten silver, most of them being pure white or else very light colored. This may seem fanciful but the effect of light in these regions can scarcely be described to those who have not seen it." She stated that evening after evening they watched the circling flight of doves, and always ob-

served the same appearance. See how our verse now illuminates as we interpret it dispensationally as applied to the Jews, or personally including ourselves. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."

Many of the deep spiritual truths cannot be fully comprehended by our human intellects, but that is no reason why we should not strive to the utmost to grasp these verities. If the judgment scene in Matthew 25, be read with no conception of the awe of the solemn occasion—the audience hearing it read will respond accordingly. The passage—"Depart from me ye cursed," and "Come, ye blessed of my Father," are not to be read in a common conversational style, but such will be the case, if one attempts to read them without deeply searching for a clear comprehension of the significance of the expressions. The reader should see, in his imagination and in his inmost soul, Christ the Judge, sitting upon the throne of his glory, and the innumerable multitude of angels with him. He should see the nations of lost ones on Christ's left, and the host of redeemed ones on the right. He will then read the curse pronounced upon the lost with the thunderings of God Almighty's wrath: "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*"—He will read the invitation of the Savior with the gentleness of an angel's whisper: "*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*"

These illustrations will suffice to show the importance of a complete knowledge of the subject matter and of the facts bearing upon a given reference. After this knowledge has been attained, the reader's duty is to study the passage from a literary point of view. He will note whether it is an oration, as Paul's before King Agrippa; an exposition, as the book of Hebrews: a dramatic work as the book of Job; or whether it is poetry, as the Psalms of David. Having ascertained this, he will read accordingly. Again, he will study it from the elocutionist's standpoint; being particularly careful therefore in his preparation, to observe the fundamentals of correct reading. The positive necessity for the observance of these basic rules is well illustrated in the reading of the prologue to the Gospel of John. Here the proper pauses are especially in demand—"In the beginning—was the Word." It is here essential to pause sufficiently long for the mind of men to gather some thought as to this duration of time. Also, accent, appropriate changes of pitch, and of tone color are requisite to a satisfactory rendering of all such passages. These laws cannot be applied to a sentence embodying such profound truth as this without much careful, studious preparation. "In the beginning was the Word, and the Word was with God, and the Word was God." To read this one verse intelligibly requires many hours of thought and prayer.

The foregoing principles for the preparation of the reading of the Book are fundamental and basic, yet they are not of primal importance. The first, last and all important preparation is the spiritual, through prayer and a personal acquaintance with the author of the precious Book. Without this preparation it is better that a man should not attempt to perform so sacred a part of the ministry.

A few thoughts in this connection may be drawn from a mother's letters to her son during an illness. The boy lay in bed day after day with a high fever which was rapidly consuming his energy and vitality. One of the brightest moments of his day was when the letters, one or two daily, came from the mother a thousand miles away. How did he read these letters? In his eagerness to get the words of mother he felt no pain. Suffering ceased for a moment. He did not see letters or words, or sentences—he saw past these—he saw and heard his mother. Now

consider what would be the impossible task of the room-mate if his afflicted companion had been too weak to read his own letters. What perfect pronunciation, accentuation, inflection, and articulation would be necessary to prevent annoying the boy and detracting from the thought. How necessary it would be for the reader to understand all the circumstances—especially to know the peculiar fellowship between that mother and son. What enthusiasm and sympathy, yet what freedom from undue dramatic effect would be necessary in the reading, to have the boy unconscious of words, sentences, reader, and all surroundings, in order that he see past all these, only to see his mother and hear her words. Almost an impossible task it would be, to read thus. Yet—the importance of such a duty as that cannot be compared with the solemn obligation of one who attempts to read "God's message to man" in the public assembly. Doubtless it cannot, in most instances, be read in such a way as to enable the hearers to get the truths as they would from their own private study and meditation, but because the great majority neglect its reading, we must therefore read—and seek to read it effectively.

How then are we to read? First, we shall thoroughly familiarize ourselves with the text or passage to be read; secondly, we shall, by a prayerful preparation in the inner life, read it as a mother's letter to her afflicted son, giving careful note to details in grammatical construction that there be no errors to annoy or distract the minds of the hearers, and be so filled with the Spirit of Christ that men who listen will not hear mere words, nor see us—but so read that they may see beyond us, seeing the Christ and hearing his words from his own lips as the Holy Spirit speaks them to his consciousness. With this conception of Scripture reading, and only with this conception, may we hope to effectually give the Word and have it reach through the intellects of men, down into their hearts.

Co-laborers in the great work of our Lord, whether we sing or speak the Word of God, let us give it, not as the least important part of the service for worship, not give it the least preparation, but rather give it the most careful consideration and preparation. May we read with all the command and authority with which a judge reads sentence to a criminal, backed by the laws of his state. May we read it with the tenderness with which we would read a dying soldier's letter to his mother. May we read it,—losing all sight of self, as we would in reading a Daddy's word to a blind daughter. May we read it as the very Word of life. Read it, comprehending as best our finite minds are capable, that the Scripture is "God's message to man," a love note from our Heavenly Father, he who is the supreme, eternal God of the universe.

Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

WANTED!

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition. Pentecostal Publishing Company, Louisville, Ky.

THIS, THAT AND THE OTHER.

(Continued from page 3)

complete in their inward life, and that they may, by the grace Divine, come to the end of all this unfinishedness. "This is the will of God, even the sanctification of you."

A TRUE REVIVAL

Is much more a matter of atmosphere than of methods. Souls can be saved and some real spiritual work accomplished with individuals in a cold and unsympathetic atmosphere, but you cannot have a general revival there. When the Bible is honored as the Word of God, when the atmosphere is warm with earnest and expectant prayer, when sin is rebuked, when confessions are made, when brethren truly love each other; then you have an atmosphere in which the Holy Ghost can work, and in which he will convict sinners of their guilt, and he will display the supernatural, and a genuine revival of scriptural and spiritual Christianity will be on. I have seen individuals definitely wrought upon by the Holy Ghost in cold, worldly churches; in churches where the pastor was too timid to stand by the disturbing truths of a saving Gospel, where the church officials were wicked and opposed to the work of the revival, and where the majority of the church members so lived that they gave the lie to all that I preached, but I have never seen a general revival under such conditions. It takes an atmosphere in which the Holy Ghost is presiding to have a real and lasting revival.

THERE ARE WHOLE CORNFIELDS FULL OF PEOPLE

Who are using this much advertised "depression" as a shield from pleas for sacrificial giving. This is no time for any one to pity himself and refuse to invest his all in the work of God. Many are suffering, of that there is no doubt; but many others are howling much more than their hurt justifies.

ARE YOU A WISE STEWARD?



TWO years ago last winter I approached a man in Chicago seeking a gift for one of our holiness schools. He was a bachelor aged sixty-five with no near relatives living. He had an estate of about \$75,000, and in one of the interviews I had with him he told me that if he died intestate this money would go to some second cousins whom he disliked, who were thoroughly wasteful and spendthrifts, and they would receive the greater hurt instead of benefit if this estate came to them. I urged very strongly the need of Asbury College and of support for the holiness work as well; the tremendous need this country had for spiritual leaders, filled with the Holy Ghost, ready for a sacrificial ministry. He visited the school and seemed much interested in the work being done. Twice thereafter I called upon him urging that he make his will in favor of this work. He admitted there was nothing else he had in mind to give it too, and that he was favorably inclined to the institution. I had a final interview in June two years ago. After having been put off a number of times, as strongly as I dared, I urged the need for immediate action, mentioning the uncertainty of the future. I spoke of his responsibility to God for this property of which he was only a steward, and that he would have to answer for its proper disposal or waste. When I urged immediate action he became peevish and said, "You are pressing me too hard; you are hurrying me too much; I can't be bothered with this right now. I have some business matters which demand my immediate attention. Come back in the Fall." Realizing that any further pressure would merely make him angry, I left. In July he went to an Indiana lake for vacation. One hot afternoon he went out a

little farther than usual and as he returned it was noted that he seemed very tired. He reached the bank, lay down in the sand, gave two or three gasps and his soul went out to meet God. This considerable sum of money went into the hands of the wasters to add to their ability for mischief and hurt. The holiness institution received not one penny for he died intestate. What account could he give of his stewardship? "I was busy," will not avail at the Judgment.

It is the common thing for those who are out seeking money for the holiness schools and institutions to be told that they must use a great deal of tact toward people with money; must not rush matters, and must at all times try to maintain a friendly atmosphere and pleasant relationships. Experience proves that this is undoubtedly correct procedure, but perhaps in the light of eternity we are not sufficiently faithful to these stewards of God's money. We say a man is worth \$10,000. If he is a sanctified man that means that he is God's steward for \$10,000. Regardless of his spiritual condition he has to answer for this money. Doubtless there is too much disregard of James 2:1-6: "My brethren, have not the faith of our Jesus Christ, the Lord of glory, with respect of persons. For, if there come unto your assembly a man with a gold ring, in goodly apparel,

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 decrease in juvenile delinquency during the past ten years is due to prohibition because of a higher living standard since the dry law went into effect. There are other factors in the improvement, all of them taken together not equalling in my judgment, the effect of prohibition."—Herbert C. Parsons, Massachusetts State Commissioner of Prohibition.

and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?"

The hurt then is first to the people of wealth themselves that they are not sufficiently warned of the result of unfaithful stewardship.

Second, our holiness institutions go on in great need of money unable to receive young men and women who are poor and who consequently have to go to state universities and schools where their faith is destroyed. There are hundreds of holiness people throughout the United States who have plans in mind to help Asbury, but they are delaying action. They were going to do this in 1925, but there were such wonderful chances to make money; they were so busy buying and selling real estate, and money was so tied up that they couldn't. They were going to do something in 1929, but the stock market was so active, prices were advancing so fast that they delayed until a little later. They are going to do something in 1931, but the business depression requires caution and they must hold their money until times get better. Precisely what is the difference in the sight of God between the man who disregards his obligations and refuses to consider the appeal of Asbury College and other holiness institutions and the man who says, "Yes, I am going to do

something but not now," and who dies with plans uncompleted. At least, as far as the schools are concerned, both people are in the same category.

If the reader of this has a plan to help Asbury College it might be well to remember that life is uncertain; that God makes us responsible for what we do today, and finally what in this time of business depression a dollar means a great deal more, proportionately, than when times are easy and everyone has money to give.

I find in my Bible the statement, "The King's business requires haste." The young people of today, if they lose their chance to enter Asbury and receive an education under spiritual conditions, may go to other colleges where their faith is destroyed; then they will go into the world to curse and blight. As help comes and they are privileged to enter Asbury, they will go out Spirit-filled to preach the gospel of full salvation and to help many souls into the Kingdom.

Special Notice!

My Toronto, Canada, Tabernacle Meeting has been cancelled. Hence I have Sept. 6-20 open which I could give to some church for a meeting.

Yours in Christ,

ANDREW JOHNSON,

Wilmore, Ky.

Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order or currency right away, and get your copy.

Christian, it is contrary to every promise of God's precious Word that thou shouldest ever be forgotten or left to perish! How can we ever grieve him by doubting his upholding grace? Banish those unbelieving fears which so dishonor God.—C. H. Spurgeon.

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---

ELDORADO CAMP MEETING.

C. F. Wimberly.

I was one of the workers this year by accident, as one of the preachers was unable to come. From the very opening service, the old-time camp meeting spirit seemed to obtain. This camp has been organized for nearly thirty years, and it was reported that, for sometime, it had fallen off in interest and attendance. We opened up July 30. My co-workers were Rev. Allie Irick, and Rev. Harry Blackburn. Bro. Irick is well known to all the holiness people throughout the nation, and was a true yokefellow. Mrs. Irick was to have been with us, but was called away on an emergency to help in another camp. Brother Harry Blackburn is an old Asbury graduate, now pastor in the South Dakota Conference. His sister presided most efficiently at the piano. We have heard all the song evangelists, and I do not hesitate to say that Harry Blackburn is a top-notch, both as a singer, and as a leader. He can put more pep and enthusiasm into a song service than any one I know of. He has made a great record in his conference, and is doing a fine work. While he was in college he sang for me at Harrodsburg, Ky., and from that time I have loved and appreciated this gifted, consecrated servant of the King's hosts. It was a genuine joy to be with him again. Bro. Irick is one of the best camp meeting preachers I know. He has a style of preaching wonderfully adapted to a camp meeting. He preaches with unction and power, and at the same time, with sledge-hammer truths. He and I are as different as two preachers could be, and yet it was perfect harmony. What I lacked he more than made up, and the people enjoyed it.

We have been attending camp meetings as a visitor and a worker for many years, but the Eldorado camp was the best we have seen in twenty years. The great throngs reminded one of the big times at Des Moines, Iowa, back in the years 1902, 3, and 4, when the forces were led by Drs. Fowler, Carradine, Morrison, and Bud Robinson. Of course the long altars crowded with penitents did not obtain as it did in those days; but from the opening night, the crowds were great, and there was not an off night in the meetings. The big Tabernacle was filled every night, and often there were people on the outside enough to fill the tabernacle again. Even at the big camp at Mt. Vernon, Ohio, we have not seen greater crowds. The Saturday night crowd was the largest we ever saw at any camp on that off night.

The people from Eldorado turned out, and were loud in their praise of the work being done. They came from every nook and corner of Southern Illinois. There were perhaps no less than one hundred preachers and district superintendents who visited the camp, and led the opening prayers with the unction of the Spirit. There were very few services that did not have seekers for heart purity, and many got into the fountain. It was a time of great rejoicing, and a veritable Feast of Tabernacles. One feature of the meeting that was noteworthy—when the sermon was over, and the altar call made, the great crowds sat until the close, awed into silence. They looked upon the scenes with reverence and respect. We never preached to more attentive and appreciative hearers. It was far in advance of this camp four years ago when I was one of the workers.

This brief sketch would be incomplete, were I not to mention the personnel of the committee: Brother Harper, the president, and associated with him were Brothers Lamb and Devere, and all of the Methodist preachers belonging to the Southern Illinois Conference of the M. E. Church. We were gratified at the many Methodist preachers who were there, and entered into the spirit of the meeting. This was one of the most hopeful signs to me of the entire camp. We believe the direct and indirect influence of the Eldorado camp can never be measured. We did not mention other members of the committee, some of whose names we do not recall; but Bro. Westbrook, and Bro. R. M. Johnson were careful attendants on all the needs of the camp. Bro. Johnson is one of the charter members of the camp, and looks well to the good of all. We never were associated with men more brotherly and kind than this committee. The camp is sure to go forward with leaps and bounds under such leadership.

Besides all the other good things accomplished, over one hundred new members were secured to the Association, which promises more and stronger backing to carry the work on from year to year. We gathered from various sources, that Eldorado sat up and took notice at the work, and that little city will doubtless give this great spiritual aggregation its moral and financial support in a way they have not done before. The morale of the camp went up many degrees. We heard it from every side that it was the best camp meeting Eldorado had seen for two decades.

The children's worker was Miss Jean Pound, a returned missionary who, in addition to her daily work with the children and young people, represented the Oriental Missionary Society. Miss Stillman, also a returned missionary from China, represented the National Holiness Missionary Society on Missionary Day. It was a most delightful ten days, and we shall treasure the happy associations both with our co-workers and with the management of the camp. We believe the old Eldorado camp is coming into its own and will stand as a great Gibraltar of spiritual strength for the coming years.

GOOD MEETING.

We began a revival in my church of the Nazarene, at Greenwood, in Jefferson county, near Louisville, Ky., on July 19, with Brother S. C. Figg, of Louisville, Ky., and Brother J. H. Fowler, of Indianapolis, Ind. God in a wonderful way poured out his Spirit on the people and fifteen were converted, five were sanctified and five healed. Eleven united with the church and others will join next Sunday. Bro. Fowler had to go back to his church in Indianapolis the 2nd of August, and Brother Figg stayed with us until the 9th.

Bro. Wells, our superintendent, came to us then and we dedicated our church. Every dollar was paid and notes all burned. All benevolences were paid in full for the year. The Lord wonderfully blessed us while we were burning the notes.

We had our baptizing in the afternoon, and Bro. Figg preached for us the closing message. We know Bro. Figg and Bro. Fowler are men of God. To any one wanting a Holy Ghost revival we recommend them. We believe they will pray a revival down most anywhere.

E. C. Elam, Pastor.

CHINKIANG, CHINA.

Report of Brother Chiang Wei Shan.

Last month our report to you came from our oldest Chinese station. This month we are giving you a report from one of our newest mission stations, which station is located in the city of Chinkiang. The Lord is stirring our hearts to do great things for him here in this land of China, and we believe that information concerning our mission stations here will be a means of blessing to you in putting upon your heart a mighty burden of prayer for the speedy evangelization of these people. The plan which God has given is no doubt before you by this time through recent issues of the Standard and we pray God that it will grip your hearts as it has ours.

Brother Chiang is one of our 1931 graduates and was appointed to open a new station in Chinkiang in the month of February. The first two months of his work there bring to us splendid reports of the workings of the Holy Spirit in the hearts of men and women through this consecrated worker. The first two weeks after the opening of the mission were bitterly cold and very few people ventured out on the streets. But the meetings continued, and Brother Chiang took the matter to the Lord in prayer that precious time might not be spent in vain and that he might have many opportunities to reach the people with the Gospel. The Chinese New Year was being celebrated about this time and in spite of the discouragements of the enemy that he could not carry on an evangelistic meeting alone, Brother Chiang put on a four-days' meeting in which over five hundred people heard the Gospel in that mission hall! Praise God! And all heaven rejoiced over the 29 souls who knelt at that altar seeking salvation. Besides these meetings, 25 evangelistic meetings were held in which over 700 heard the Gospel and 50 souls sought the Lord. In answer to prayer God does the exceeding abundant, and what he does for one Chinese pastor he can do for others scattered all over this land, until the banners of full salvation shall be lifted high and every soul shall hear of the power of Christ to save.

One of the first remarkable conversions was that of a government official who heard the drum beating and the singing inside the mission. He came in and longed for the peace which the preacher was talking about. The next night he came back for more. After the service Brother Chiang dealt with him personally and he knelt and confessed all his sins to the Lord. He had been a very wicked man. He told of a bomb he had prepared to kill the president of China, but something went wrong and when it exploded the president was only slightly injured and two small children were killed. He confessed to having killed twenty-four people. He had set fire to many homes destroying both property and life. He did not keep back anything, but told everything to the Lord and humbly asked for forgiveness. He said he was determined to follow the Lord and asked for help. God wonderfully saved that man and gave him peace in his heart. The next night he was there early, and during the meeting testified of the change which had come to his life. He consecrated himself to the Lord for his service and there is a great burden upon his heart to go out and open up other churches and preach the Gospel that all might hear of Jesus.

Two brethren who accepted Jesus were tested by various means as to their steadfastness. Mr. Liu found that his parents did not sympathize at all with him in his becoming a Christian and one day when he came home from the mission, they refused to give him anything to eat. But God is wonderfully strengthening him and his spiritual life is growing stronger as a result. The other brother walked by the door of the mission and heard the singing. He sat there with a lighted cigarette in his fingers, but soon forgot all about it in his interest in the message. He was saved that very night and accepted Jesus as his Saviour. Three days later some of his old friends asked him to go to an opium den with them and upon his refusal because he was a Christian, they forced him bodily. They were about to force some opium down his throat when the police knocked at the door, and the landlord quickly hid the opium and all the men hid. Mr. Yang, our Christian brother, was left alone. They were going

to arrest him, but he told them he had not smoked, and he prayed and asked the Lord to help him. The police found the other men and the opium so they let Mr. Yang go and took the others to the police station. Mr. Yang came to the mission and testified that he was determined to follow the Lord and do his will.

A woman who was a cigarette fiend found Jesus as her Saviour. She was very poor and when she had no money for cigarettes she picked up the stubs she found on the street and smoked them. The Lord led her to the mission and the Gospel pierced her dark heart. She threw her cigarettes away and is now living a new life in Christ Jesus. Hallelujah! A Mr. Chu who is a soldier was also saved and threw his tobacco away.

Another who is typical of thousands of his people had a hunger in his soul for joy and peace. He had tried other religions and found them empty and without life. He lost interest in life and felt there was no use in going on and decided to commit suicide. The Holy Spirit led him along the street on which the mission was located and he found that the songs that were sung and the Gospel that was preached had life, and promised joy and peace through Jesus. He went to the altar and confessed his sins and was saved. Amen. He is studying his Bible and is now happy in the Lord.

These new converts have been organized into a Bible Class and they are daily drinking the new wine of the kingdom and God is blessing them. Your earnest prayers for Brother Chiang in his new station, his first station, are coveted. He has a real burden for souls and is contented only as he sees them go on and receive the baptism of the Holy Spirit.

The Oriental Missionary Society, Shanghai, China.

TWO GOOD MEETINGS.

Since reporting our work we have held two meetings. The first one was in a Mission in Covington, Ky., June 21 to 28. This Mission had not been organized a great while, and other meetings near being held at the same time militated against the work of soul-saving, the congregations being small at times; however, some clear cases of salvation were some of the results of the meeting, and the saints testified that they were greatly blessed and helped.

The other meeting was a camp meeting held near Buckingham, Va., July 26 to August 2. This meeting was the thirty-first one held on those grounds consecutively. Some of the most distinguished preachers of this country have labored in those meetings in former years, but in recent time the camp has been in a rundown condition, as it was this year. The attendance on the two Sundays and in the night services was large, but the weekday attendance was very small. Despite these unfavorable conditions there was a good spirit in the services, and the work of salvation began early in the meeting, a number professing to be converted, reclaimed, or purified, and the saints were blessed.

But for the fact that a cloudburst accompanied by terrific thunder and glaring lightning which struck some timber near the grounds, it was thought that the Friday night meeting would have been a great success, but because of these things, and the fact that another thunderstorm struck the camp as we were about to make the altar call the closing night of the meeting, no altar service could be held. However, on the last Sunday the attendance was large, and the results of the meeting were encouraging. To God alone be all the praise and glory.

We will render some service in meetings between now and October 4 to 18, when we will begin our Fall campaign at Everybody's Mission, in Homer City, Pa., near Pittsburgh, Pa. It will be agreeable to us to hold one or two meetings in that part of the country at the close of the Homer City meeting. Persons desiring our services there or elsewhere should address us, 1350 Grace Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

A GOOD SUMMER.

This has been a glorious summer. God has given us freedom in the Spirit and his word has been productive of great good in convicting, converting and sanctifying power. Crowds have flocked to hear the gospel and people have seemed more interested and burdened than ever before. Many prayed long into the night that conviction would seize the people and lead them to realize that they were lost.

One pastor asked us if we found the power upon the camps as we used to see it. Most certainly, when the conditions of prayer and earnest presentation of the Word are met. The trouble with most of the camps is, that the leaders do not get under the burden as they should. It would be better not to have too many workers, so that the preachers would feel more of the responsibility of the meeting. Two workers will bring more fruitage and cost less than so many. It is a good plan to have only one preacher for the night services, then he will know how to follow up his message so as to produce conviction upon the unsaved. We must get back to fasting and prayer if we expect God to manifest his power among the people.

We have three open dates for 1932 camps. First come will be first served. Always write us Wilmore, Ky.

W. J. Harney.

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Open Letter to a Young Preacher. No. II.

My Dear Young Brother:

I am pleased to notice that you have not taken offence at my exhortations and suggestions. I am sure you understand that I do not assume the position of a dictator, but I do believe if you are able to keep the things in mind which I write, they may have a beneficial influence on your ministry.

I have a thought for you now which I fear I shall have some difficulty to express. It is this: The true prophet of the Lord must have within him a certain self-respect, a something of independence that does not crouch or fawn before any man or class of people. There must be something in him that never has, and never will, bow at the altars of Baal, however Baal and his altars may be changed, robed, or polished and called by some other name. In other words, the preacher must be so absolutely loyal to the God who has called him, the Christ who has saved him, and the Holy Ghost who abides within and guides him that, under no circumstances, will he worship any other god, or be browbeaten into submission to any power or authority that will compel him to diminish his loyalty one iota.

You will not understand me to encourage any sort of rebellion against the doctrines and laws that are for the regulation and guidance of your ecclesiastical body; but there will come times in any preacher's life where influences will be brought to bear against him that may, for the moment, appear that it will be best he should submit to that which he knows to be out of harmony with this hidden man in his soul, and where this infringement of his real convictions and principles will "give him a bit of a heartache at the setting of the sun."

Have convictions—deep convictions—not only well based upon the Holy Scriptures, but, as the Apostle puts it, "rooted and grounded in the truth." Be so honest, so true to your God, yourself and the message he has given you that you cannot fear the face of man; that no ecclesiastic can deprive you of your Christian manhood, of your holy courage, of your face set like a flint for Christ and his

gospel; that no board of church officials or individuals of wealth and influence in your church, can dictate to you; that no group of fashionable society people can laugh and sneer your convictions away, and keep you from standing brave, loving and true to preach like a man of God of the sinful and lost condition of the people, the mighty power of Christ to save, and the fearful consequences that must inevitably follow to those who refuse to repent and accept the Lord Jesus Christ.

One of the greatest needs of our times is a clear, positive preaching on sin, the sin principle, the lost condition of humanity, sinful actions, the guilty state of the impenitent, unsaved society; not an occasional sermon on the subject say, once in twelve months or, maybe, five or ten years, or not at all, but a series of sermons, and a few shuttles with the black thread of sin thrown into the woof of the weaving of almost, if not every, sermon.

The gospel preacher should always deliver his message with the understanding that the Holy Spirit will make it a sword where the sword is needed, and a healing balm where the balm is needed. It is marvelous what power the Holy Spirit can give to a very simple gospel message. I have heard sermons from unlearned and very ordinary men; their grammar was faulty, their logic was disjointed, their illustrations were poor and commonplace, and yet as they closed their message with holy fervor, the audience would be moved and the altar would be crowded with stricken souls weeping over their sinful lives and pleading with God for mercy.

There is nothing more pitiful than a spineless man in the pulpit. He has toadied to ecclesiastical authority, he has fawned about the rich and influential, he has flattered the society leaders in the church, he has petted his worldly young people, he has sought, by all sorts of means, his own advancement until he has no principles for which he would suffer, no convictions that fire and warm his soul, no message that draws and stirs the hearts of the people. He deludes himself that he is carrying on this sort of thing most successfully without any suspicion on the part of those who are over him, of the selfish game he is playing. His motives are thoroughly understood. The ecclesiastics become tired and disgusted at his toadyism; the rich see through his hypocrisy, society sneers at him behind his back, and the young people, while they may flatter him to his face, have a contempt for his pretext of deep interest in their welfare, when they know it is himself in whom he is supremely interested. The most ordinary people, even among the very wicked, have quite a deal of discernment. They understand men to a remarkable degree. There is something in sincerity that brands itself, that can be seen and understood by a little child.

Guard carefully against self-seeking. Starve to death before you will toady to the "powers that be." Be driven from place to place and preach on the streets, before you will be dictated to by the rich at the surrender of your sacred convictions, or flattered out of your full purpose of heart to preach the truth by the society who may cumber the spiritual life of your church.

I am quite sure that you will not so far misunderstand me that you will conclude for a moment that I am suggesting that you shall array yourself against, or be discourteous to the powers that be, or that you will be resentful against the wealthy or be rude toward your society people, or negligent of the best interests of the young people. What I am suggesting is, that you be true to God, true to yourself, true to your fellowbeings, and that with deepest conviction and sincerity of heart, you preach the gospel of our beloved Christ and Lord which brings to the hearts of men full salvation from sin.

Faithfully your brother,

H. C. MORRISON.

TOO BUSY.

MRS. H. C. MORRISON.



THIS is a busy age—I suppose the most rushing the human race has ever seen. We are too busy to eat, almost, too busy to pray, too busy to be kind, too busy to give attention to our loved ones around the home circle, too busy to read God's Word, too busy to do a thousand and one things that would make life more worth while to others and bring a blessing and satisfaction to our own lives of which we little dream.

Sunday morning comes, but you are too busy doing "nothing" so that you decide you have no time to attend Sunday school and church, either morning or evening, consequently there is a vacant pew which speaks, more loudly than you imagine, of your indifference and lack of reverence for God's house. Prayer meeting night comes and you are too busy looking after this, that and the other to even consider that you have an obligation to meet in attending the house of prayer.

Yes, there is a sick neighbor lying upon a bed of suffering, with little of this world's goods to make her comfortable, but you are too busy to go to see her, to speak a word of encouragement, and perhaps take along some little delicacy that would mean much to her famished body and empty stomach.

Yes, I know my neighbor has lost a dear one out of the home, but I am too busy to go over and speak a word of comfort, and to mingle my tears of sympathy with the bereaved ones. Some one else will go, but I must attend to my affairs, regardless of how much others may need me.

We are even too busy to give the loving attention to our dear ones; our little ones play around our feet, but we do not let them know we see them, or that they mean anything to the place we call "Home." How often would the tiny arms love to entwine about our necks, and press the kisses of tender affection upon our cheeks, but they fear to bother us, as we always seem too busy to notice them.

HOW MUCH WE MISS

by being too busy! In after years when the patter of little feet are heard no longer on the floor; the chirping of baby voices no longer greets us as we meet them at the door; the toys will be laid away, and then how we shall "long for the touch of a vanished hand, the sound of a voice that is still!"

Just here I want to give a real story for the benefit of mothers and fathers who are too busy to listen to the prattle of baby voices, or bend the cheek for proffered kisses. It was written by a Rotarian, and was printed in the *Pacific Methodist*. Here is the touching story:

TOO BUSY.

"One year ago today I sat at my desk with the month's bills and accounts, when a bright-faced, starry-eyed lad of twelve rushed in and impetuously announced: 'Say, dad, this is your birthday; you are fifty-five years old and I am going to give you fifty-five kisses, one for each year.' He began to make good his word when I exclaimed: 'Oh, Andrew, don't do it now; I am too busy.'"

"His silence attracted my attention, and looking up I saw his big blue eyes filled with tears, and apologetically I said: 'You can finish tomorrow.' He made no reply, but was unable to conceal his disappointment, his face wearing a grieved expression as he quietly walked away.

"That same evening I said: 'Come and finish the kisses now, Andrew.' But he did not respond to the invitation.

"Two months later, in consequence of an accident, the waves of the river closed over his body and we carried him away to sleep

near the village where he loved to spend his vacation.

"The robin's note was never sweeter than his voice, and the turtle doves that coo to their nestlings where he sleeps were never so gentle as my little boy, who left unfinished his love-imposed task.

"If I could build a ladder to the skies and find him there; if I could only tell how much I regret those thoughtless words spoken, and could be assured that he understands and knows how my heart is aching because of my unkind request, there would be no man in all this wide world so inexpressibly happy as the one who sits today and thinks how he prevented an act that love inspired and grieved a little heart as tender as the mercy of God."

Can We Enforce the Laws We Have Made.

BISHOP ARTHUR J. MOORE.



HOSE who attack the Constitution in order to gratify their own appetites or advance their own interests are doing what blind Samson did: they are pulling down the pillars upon which our civilization rests, and they, as well as their opponents, will be buried in the same ruins.

The adoption of the Eighteenth Amendment of the Federal Constitution was but another step toward the promotion of those righteous principles which have made America the leading nation of the world. This law struck down 177,790 saloons at a single blow. It turned two and a half billion dollars that were being expended annually for a liquid poison that rotted the brain, consumed the substance and damned the souls of millions into channels of trade and blessing.

Nothing could be further from the truth than the statement so frequently heard that national prohibition was adopted without due and careful deliberation. This victory, fairly won, was the result of a struggle that had continued against the liquor business for more than a century. When this battle began the liquor traffic was so well entrenched that its bulwarks were thought to be impregnable. The government gave a legalized status, and the strong arm of its protection was about it. In return the saloon poured into the treasury millions of dollars of ill-gotten gain.

The first movement against this business was the creation of sentiment by exposing its deadly work. The preachers who dared to stand up and defy the liquor interests were called fanatics, and warned then, as now, to "stick to the gospel." As fast as influence was gained it was converted into law. The first laws enacted dealt with selling to children, keeping open on Sunday, etc. Then came local option, followed by state-wide prohibition. The liquor dealers met all of these efforts with defiance. Gradually the sentiment for a dry nation spread. The moral and religious portion of our population kept up a steady attack on this deadly menace. Brave preachers everywhere told of its evil effects. Brave women with prayers, tears and earnest pleading threw all of their influence on the side of a sober nation. At last came victory: the National Congress by an overwhelming vote outlawed the liquor traffic.

Let it be stated here that already thirty-four states had passed state-wide prohibition laws. When the Eighteenth Amendment was submitted to the State Legislature it was rapidly ratified by forty-six of the forty-eight states. Thus the American people, through the due and solemn process laid down by the Constitution for its own amendment, made the liquor traffic an outlaw on every foot of American soil. Therefore, the

Eighteenth Amendment carries the same sanctity and force as any other part of the Constitution.

Prohibition has been in effect little more than a decade. From the beginning it has received the vigorous opposition of the liquor interests, who have been supported by a small per cent of our population. In every conceivable manner the liquor interests have sought to create the impression that prohibition is a failure. One cannot here recount the marvelous achievements of this law. Our great economists and statisticians, like Fisher of Yale, and Roger Babson, are agreed that the great improvement in business conditions has been largely the result of prohibition. Millions of pay checks are going now to the mothers and children of our country instead of the saloon-keeper. Despite all we hear to the contrary, prohibition has meant more of everything good and less of everything bad; more manhood, less meanness; more gain, less groans; more bread, less brawls; more clothing, less cussedness; more happiness, less heartaches.

For such results one would expect the people to be grateful, and I am convinced a large majority are. However, the liquor interests of America and the world with their strong organizations and untold wealth are combined against us. They know that unless prohibition can be discredited and overthrown in America it will sweep the world, and at last drive this deadly menace of the human race back into the pit from which it came.

If this splendid piece of moral legislation is ever overthrown it will be due, not so much to the activity of the vicious, but to the indifference of the Christian people who knew their duty and did it not. We have driven the liquor traffic from the position of a legalized business. Today it occupies the place of an outlaw and a criminal. In the name of all that is pure and true and vital in Church and state every lover of home and country must work and pray to forever make it impossible for the saloon in any form to return.

The Christian Church believes that what is morally wrong can never be made politically right. We will fight to the last ditch any movement that means giving the liquor traffic a legalized status. We are not unmindful of many unsatisfactory features in the present situation, but prohibition at its worst is better than the thing we got rid of.

As Christian men and women we propose to stand for observance of enforcement. We are determined to walk in the pathway of duty and obedience to law. The integrity of American character and the perpetuity of democratic institutions are at stake. To win this battle will require the time and vigilance of every honest and patriotic citizen. We must meet all the attacks of the liquor interests with an unbroken and aggressive front. Our laws must be upheld. Remembering the mental blight, the moral corruption and the physical ruin wrought by liquor we will continue to preach, teach and pray against it until it is finally driven from every foot of American soil.—*Pacific Methodist.*

That We May Think God's Thoughts.

There is a beautiful thought, a standard we call holiness, which originated with Christ. Indeed it appears in the prophecies concerning him, adorning the visions of the prophets of old.

Too often when touched by human logic

the thought has been marred. It is easily spoiled by caricature or loaded with associations that make it foolishness to the modernists and a stumblingstone to the fundamentalists.

This message and testimony of Christian holiness, revived under Wesley, Fletcher, Whitefield and Finney, has received emphasis under varying heads and has been the secret of power among the foremost revival movements of Christendom for the last seventy-five years. Its chief merit is in that it involves the Holy Spirit and exalts Jesus Christ as an uttermost Savior.

A convention, definite but tolerant, including all earnest Christians who will let themselves be included, is to be held around this theme of holiness, at Chicago, the first half of September, 1933. The chairman of this convention program was not selected by his own candidacy, and he invites all who are interested to share with him their suggestions on the talent and topics of the program, which should be tentatively outlined by the close of 1931.

JOHN PAUL,

Chairman of Program Committee, World Conference for the Promotion of Holiness, 1410 N. LaSalle St., Chicago, Ill.

My Sinner Friends—May God Bless Them.

My heart has been moved and warmed by the glad helping hand of my sinner friends at Pentecostal Park. We set up this camp some thirty-two years ago; used tents for several years, under which many sinners were converted and a number of believers sanctified. All of the older people who were sanctified in the earlier years of the camp have gone shouting home to glory; as I think of them my heart rejoices at the thought of meeting them in Father's House. Two of the most useful preachers in the Louisville Conference are products of this camp. They have won many souls to Christ. Full salvation gospel seed is most productive; it multiplies and spreads abroad.

We erected a tabernacle, but it was badly arranged; the seats were uncomfortable, most of them just the hard side of the plank with no back. The Lord blessed the work for a time, but I was forced because of the burdens of the College and HERALD, and other things, to work in other fields, and the camp ran down. God laid it on my heart to go down last summer and we had a basket dinner one Sunday. The brethren preached for several days, and we proposed a new tabernacle. They tore down the old building, put up a new one, far better than the first. Several devout Christian men led the work. The neighbors came in from all about and the work went forward. The most expensive part was the lumber making comfortable seats, and we had to hire carpenters for that work.

But I am thinking of the unconverted men who have rendered such help, and manifested such an interest in the work. Fifty-six years ago I plowed this hillside; it is a beautiful forest now. Tomorrow, August 20, I put my old hands to the gospel plow for the salvation of these people so dear to my heart. May the blessed Trinity lead, empower and save. I shall write of the meeting later.

H. C. MORRISON.

"How shall we escape, if we neglect so great salvation?" Hebrews 2:3.

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

PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

Part II.

Now there was in the kingdom of Persia at this time a man named Haman, who arose to great favor with the king. The king asked his advice in all his decisions and permitted him any favor he asked, so that everyone came to realize that Haman's power was next to that of the king. Of course, all this made Haman very proud and he made a rule in the kingdom that whenever he passed along the streets everyone in his presence must bow their faces to the ground.

But Mordecai, the queen's cousin who sat at the gate every day, waiting for a message from the queen—would not bow down his face before any man, but only before God. When Haman discovered that the old man by the gate was a Jew he was furious to think that one of this hated race should dare to show such scorn to the powerful friend of the king. His pride was so deeply hurt that he planned a most terrible revenge on the quiet old Jew, and on all his people.

One day when Haman sat at lunch with Ahasuerus he said to him, "Oh king, there is a race of people in your land who do not obey your laws. Not only that but they set up laws of their own which hold them apart from all other people. This is not well, and it would be wise to destroy the whole race. If the king will permit me to pass a law whereby this strange people may be put to death, I will pay all the cost of their destruction."

The king knew nothing or cared nothing for the Jews and since he believed all that Haman said, he took the ring from his finger on which was his great gold seal, and giving it to Haman said, "Write the law as you choose, and do as you please with this strange people."

Haman was delighted and had a law written at once by which all the Jews throughout Persia were to be destroyed on the thirteenth day of the twelfth month. And as a reward for killing them, the murderer was to receive all the money, garments and any other wealth to be found in their houses. Many copies of this terrible law were sent throughout the Empire, stamped with the royal seal of Ahasuerus.

All the people marvelled at this strange decree for the Jews had been guilty of no wrong doing nor any evil against the king. But since many of the Jews in the empire were very wealthy, their enemies were glad to destroy them and seize their riches.

(To be continued)

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? I belong to the Methodist Church and attend every Sunday. I also take part in Epworth League. I am fifteen years old, five feet, three inches tall, have light brown hair, blue eyes and fair complexion. My birthday is Dec. 30. Have I a twin? If so, please write. I saw a twin in the paper not long ago but failed to write. The first name was Ruby.

Luella Florence Martin.
Kirby, W. Va.

Dear Aunt Bettie: Please allow me to come in again to see you as it has been some time since I have written to you and the cousins. I am glad to see so many boys and girls who are Christians. Miss Elizabeth Mae Noe, I am glad you read a chapter in the Bible every day and say the Lord's Prayer every night. I am the superintendent of the Allenton M. E. Church, and a teacher of the young folks class. I don't feel like I am able to do very much but I am willing to do anything the Lord wants me to do. I am determined to do the Lord's will. I am a mother of five children. I like to go to Sunday school and church. Our preacher is Rev. C. Postom.

Mrs. Mary T. Ender.
Allenton, Mo.

Dear Aunt Bettie: May I join your happy band? A dear friend subscribed for The Herald for mother. I am glad the Lord saved me and sanctified me. Jesus is so good to us, but some people don't thank him for what they have. Jesus has called me to go out and tell sinners about him. If I go out to tell sinners about Jesus I will have to study the Bible. Pray that Jesus will open the way for me. I would like to get letters from girls and boys. I won't promise to answer all letters received for I might get as many as one girl did; she got 100. I hope Mr. W. B. won't get this letter.

Venie Taylor.
Rt. 1, Lindale, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? Grandfather takes The Herald and I always like to read it, especially page ten. Wake up, Mississippi boys and girls! Don't let the other states beat us, for I'm sure we enjoy reading the letters as well as they do. My birthday is March 9. Have I a twin? I am eleven years of age. I am in the fifth grade. I have fair complexion, light long curly hair and weigh eighty pounds. I am four feet, five inches tall. If I have a twin I will be glad to hear from you. Will enjoy corresponding with any of the cousins.

Eunice Craft.
Raleigh, Miss.

Dear Aunt Bettie: Will you let me join your boys and girls for the first time? I am a mountain girl. I go to the President Hoover mountain school. Miss Christine Vest is my teacher. I like her fine. My age is fifteen. I have blue eyes and fair complexion. I would like to hear from all the boys and girls. I have four brothers and five sisters. My little brother has been to the hospital and had an operation. We live way up in the mountains and have a large family. If any of the cousins have clothing we would greatly appreciate it. Our baby is one year old.

Rosa Hurt.
Syria, Va.

Dear Aunt Bettie: Will you give me space for a short chat? Sister and I are spending our vacation with our grandmother and grandfather. They take The Herald and I enjoy reading page ten. My home is at Alachua, Fla. We ship corn, beans, watermelons and cucumbers. Alachua is noted for Tung Oil. My cousin gave a fish fry Friday and I enjoyed swimming and being with the crowd. I enjoy going to Sunday school and go to Sunday school every Sunday I can. I have been attending League every Sunday I've been here. I am a girl twelve years old and am in the seventh grade at school. Good-by to Aunt Bettie and all the cousins. I will answer all letters that I receive.

Alice Blanche McCullough.
Box 71, Lee, Fla.

Dear Aunt Bettie: Here I come praising God for victory down in my soul. I feel like traveling on. He is so dear to me since I found him. I wrote to The Herald once before and thank Aunt Bettie for printing it. I received a few letters but hope to receive many more. Since I wrote about three and a half years ago I have been saved. I am glad so many of the cousins are Christians. I only wish every one was living for Christ. I'm five feet, two inches tall, weigh nearly 100 pounds. I have red hair (long), and am fifteen years old. Has any one my birthday, Oct. 3? If so, please write to me. Daddy takes The Herald and we all enjoy reading it. I don't know what we would do without it.

Pansy Wade.
Box 108, Hundred, W. Va.

Dear Aunt Bettie: Hello, Aunt Bettie and all of the cousins. Would you object if I should step in a few minutes and have a little chat with you? I have dark brown hair and eyes, have dark complexion, my height is 65 inches, and I weigh 113 pounds. Can anyone guess my first name? It begins with S and ends with H, and

has five letters in it. The ones who guess it I will write them a letter. I will be in the eighth grade at school this year. My teacher is Mrs. Daisy Baker. I like her fine. We live on a farm near Normal and I enjoy farm life. I enjoy reading The Herald, especially our Girls and Boys' Page. Grandpa died May 14, and we sure do miss him. He enjoyed reading The Herald and many other religious papers and books. We attended the camp meeting at Normal last year and intend to go this year. They have some fine preaching. Rev. C. B. Fuggett and Rev. J. C. Long were the evangelists. Pearl Morris and Eunice Taulbee, I enjoyed your letters in The Herald. I am saving a lot of the interesting articles of The Herald to make a scrapbook.

Josephine Dunn.
Rt. 2, Normal, Ill.

Dear Aunt Bettie: I have written twice before to your wonderful Christian Herald and have had my letters printed. I promised God if he would let me pass in my school work that I would testify through this paper of his goodness and kindness to me. I received my report card the other day and decided to write to The Herald. The last letter to The Herald made me several pen pals and as I like to receive letters from people from different people I would like to hear from all who would care to write. I will always be thankful for what Jesus Christ has done for me.

Eva Vincent.
Spofford, Texas.

Dear Aunt Bettie: Will you let a little girl from Oklahoma join your little band of boys and girls? We take The Pentecostal Herald and I like to read page ten. I am thirteen years old, four feet, nine and one-half inches tall, and I have brown hair. I belong to the Methodist Church at Roosevelt. I will be in the eighth grade next year. If you can guess my middle name write to me. It starts with R and ends with A, and has four letters in it.

Leacie R. Foster.
Roosevelt, Okla.

Dear Aunt Bettie: My! how time does fly! It has been two years since I have written to you. This year I finished high school. I am going on to college this fall. I was eighteen years old May 4. I still enjoy reading The Pentecostal Herald. I have several correspondent friends yet from my last letter to you. I surely enjoy writing to them. I still work in the 4H Club work. Last year I was sent as a representative to Columbia, from my county as the outstanding leader and as style girl. I received fifteen dollars from the Burlington R. R. for receiving the leadership honor. I still have my Sunday school class, and it has grown in number, considerable. I will not write more, but in closing I want to say "hello" to my far-away correspondent friends and I will be glad to hear from many more and promise to answer all letters I receive; also, I will exchange snapshots with anyone wishing to.

Beulah Flo Westcott.
Turney, Mo.

Dear Aunt Bettie: It has been so long since I chatted on page ten. Perhaps you take me for a stranger, but not so. I am keeping up with all of you through the dear old Herald. We have a dear mother of Israel in our home who is so very deaf, but loves to read the Bible, hence we formed a class of eight of us and she reads to us and we sing and have prayer. We enjoy it very much. Will you please to pray for us that we may not become discouraged but ever press onward and upward.

Lizzie M. Perry.
Protestant Home, Rt. 9, Wash. Ave.,
Evansville, Ind.

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 Children's Page. I am eight years old and will be in the fourth grade next year. Mother takes The Pentecostal Herald. I like to read page ten and know what other boys and girls are doing. I wonder how many of the cousins are trying to live right. I am doing my best to live

Gospel Tents

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right. I go to Sunday school every Sunday I can. Our class is memorizing the Twenty-third Psalm. I think the cousins ought to memorize all the verses we can while we are little. Who has my birthday, Nov. 16? Guess what my middle name is. It begins with R and end with H, and has four letters in it. Hope you can print this one as it is my first.

Clara Riggs.
Manassas, Ga.

Dear Aunt Bettie: Here comes one from the Ozark region, within a short distance from the setting of "The Shepherd of the Hills." Some day, the Lord willing, I hope to visit that section. But I can feel the rugged strength of the hills where I live and often think of what the Psalmist said "I will look unto the hills from whence cometh my strength." I'm sure that David was a keen lover of the beauties of God's creation, nor did he forget to whom praise belonged. We sometimes forget to whom we owe all of the innumerable blessings and mercies, don't we? Just now it is almost impossible for me to take much of an active part in the work of the Kingdom but I know that God understands all about it so I will just abide in his goodness. But I have lately discovered a talent which God has given me and for which I thank him every time I use it, and I trust that through it, I may send a message to countless more than the few with whom I come in daily contact. That talent is for composing poetry (I trust it is that in the true sense) and I am sending one of my poems with this letter and pray God to bless it to many. Now my letter seems to be getting quite lengthy and I mustn't monopolize the floor. On Oct. 8th, if I live, I shall be 49 years young, so you see that I have but a short time to live until I reach the three score years and ten. Am five feet, eight inches tall, brown hair (not very gray yet) and brown eyes and weigh about 180 pounds. If any of you cousins are making up a poetical scrapbook and would like any of my poems, I shall be pleased to hear from you. And now I will say au revoir and my love to all of you.

Mrs. Eleanor A. Tatman.
Newburg, Mo.

Highway of Faith.

I am happy in the Savior
In His saving, cleansing power,
And I feel His Holy Spirit
In my soul each day and hour.
I was worn, sick and weary,
When unto the cross I came,
Now I'm filled with joy eternal
Just through faith in his great Name.
Though the way looks dark before me
Though I know not what betide,
He will be to me a shepherd,
My stumbling footsteps He will guide.
Would you know this blessed comfort?

From your sins would you be free?
Then just come in faith to Jesus,
Who rich blessings has for thee.

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"HE MAKETH THE STORM A CALM."

Everette Shelhamer.

"He maketh the storm a calm"—
What comforting words, tossed soul!
He holdeth the seas in His right hand
with ease,
And the tempests are in His control—
The tempests are in His control.

"He maketh the storm a calm"—
He did it on blue Galilee:
When He spoke, "Peace be still," ev-
ery huge wat'ry hill
Melted smooth as a soft mossy lea,
As smooth as a soft mossy lea.

"He maketh the storm a calm"—
He did for the man in the tombs:
Though his spirit was wild, he was
calmed as a child,
When the Master dispersed all his
glooms—
Our Master dispelled demon-glooms!

"He maketh the storm a calm"—
I am sure, for He did it for me;
When my soul could not rest—to His
sweet, tender breast
He drew it compassionately,
He kissed it in love tenderly.

"He maketh the storm a calm"—
Let Him do it for thee, troubled heart;
Let Him banish thy fears, and dry all
thy tears,
And His presence and peace now im-
part—
His wonderful peace now impart.

Written between Sargon and Singa-
pore.

ASLEEP.

M. M. McGrary.

Sam Jones was once holding meet-
ings in Philadelphia; a wealthy wo-
man invited him and a number of
preachers to dinner one evening, after
the meetings ended. She became very
ill. The husband announced the doc-
tors would let no one in her room but
Mr. Jones. When Mr. Jones returned
to the dining room the husband asked,
"How is the wife?" Mr. Jones said,
"Man! Do you realize your wife is dy-
ing and those doctors are putting her
to sleep?"

There is a lethargy over many of
those who profess to have the life of
God indwelling within them. Our
Lord said the Laodicean age of the
church would be lukewarm, that might
mean drowsy, or indifferent. Laodi-
cean might mean age of the laity,—
when the people will rule,—but the
condition is to be sleepy, lukewarm, in-
different. If you do not think we are
living in this very age, look around.
Are there as many praying people as
there were thirty years ago? Are the
young folks praying as they did
thirty years ago? An infidel said, If
I believed what you Christians say
you believe I would go to every house
and warn them of eternity.

If God has committed these truths
to us should we want to tell others. A
legend tells of one who had a dream
in which an angel asked our Lord,
Who will carry on the work on earth
until you return? Our Lord, (in the
dream) answered, "It will be carried
on by those individual Christians on
earth." The angel asked, "And, if
they fail, what?" The reply was,
"The work will fail to be completed."

None but the Holy Spirit can win a
soul to Christ, but he asks us to be
channels emptied of self and selfish
desires through which he can flow his
word.

Does he not picture these days by
saying, "And they all slept." The five
foolish virgins who did not go ahead
and keep awake and get sufficient oil
in their lamps were asleep; but did
the other five warn them the time was
approaching? Were they awake?
Were they about their Master's busi-
ness? Were the five wise not drowsy
until the cry, Behold he cometh?

Paul, under the unction and inspira-
tion faithfully warns us not to be
children of the night, not to be asleep
at this time. He is talking of the
Lord's return and says don't be chil-
dren of the night, stumbling around
sleepily in the dark. You have heard
the word of God. He wrote them in
2 Thess. 2:13; he was thankful that
they had received it as God's word and
not man's. So he thinks the word
should be a lamp to their feet and a
light to their path. That the entrance
of God's word should be light; that
they should not be in darkness, that
that day—the day of our Lord's re-
turn,—should overtake them un-
awares, but to be awake and have on
the whole armor (1 Thess. 5:8).

God knew there would be many
asleep or lukewarm, but here he is
pleading and warning us not to be
sleepy.

If Satan can give us a lotion to ease
the anxiety; to get us to be at ease in
Zion; to ask for more power to sit in
a rocking chair; to point out the great
scientific discoveries, our great educa-
tional systems, our humanitarian ef-
forts; and say to us, Don't get fanati-
cal, or over zealous, the world is
growing better, he will be lulling us
to sleep.

A little girl was bitten by a serpent.
The doctor treated her for bee sting.
She died in a few hours. To tell peo-
ple the church is wide awake is treat-
ing for bee sting.

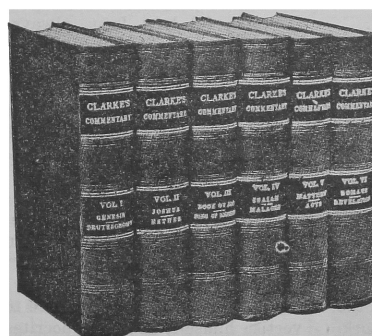
The President of New York City's
largest bank, said a couple of years
ago, "False optimism is going to ruin
our country." Have his words come
true, temporarily? Cry aloud, spare
not. Isa. 51:9 reads, "Awake, awake,
put on thy strength." That was a
prayer to God but it can be applied to
The Church today, as we read in 52:1,
"Awake, awake, put on thy strength
O Zion;" and verse 2, "Shake thyself
from the dust."

"Why sleep ye? rise and pray."
Luke 22:46. While we sleep men are
sowing tares of Christian Science,
modernism, world growing better, hu-
manism, universalism, or its twin sis-
ter, Final Reconciliation. Lulling peo-
ple to sleep by saying, no need of re-
pentance, just believe, sowing seed
among rocky ground where they re-
ceive the easy way joyfully. Let us
get awake and tell of the necessity of
soul exercise and heartfelt repentance.
The Lord is at hand. "Therefore let
us not sleep, as do others; but let us
watch and be sober." 1 Thess. 5:6.

THE NARROW WAY.

Some one said of a friend of mine,
"Oh, but she is narrow, she is so aw-
fully narrow." I did not ask just
what was meant by narrow, for I
thought I understood well enough. We
hear a lot of talk these days about
"narrow people." But I wondered,
and wondering still. I read in God's
word: Matt. 7:13, 14, "Enter ye in at
the strait gate: for wide is the gate
and broad is the way, that leadeth to
destruction, and many there be which
go in thereat: for strait is the gate
and narrow is the way, which leadeth
unto life and few there be that find
it." And then Luke 13:24, mark ev-

Adam Clarke---Great Commentary



Dr. Clarke was one of a
long succession of men who,
in every age of the Christian
Church, have applied the best
energies of their intellect
and heart to the study and
interpretation of the Scrip-
tures. The seven gifts which,
according to Augustine, the
true expositor of Scripture
must possess—reverence,
piety, science, fortitude, pru-
dence, cleanness of heart, and
heavenly wisdom—were his
portions.

The studies of his earlier
years always had a bearing
on this great work. From
the beginning he felt the
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ery word closely, for it carries such a
message: "Strive to enter in at the
strait gate: for many, I say unto you,
will seek to enter in, and shall not be
able." Then the way is narrow, and
that it is awfully narrow this is proof;
no warning is given about being too
narrow, on the other hand, we must
strive to enter in at the strait gate.
One cannot be broad, and walk in a
narrow way. In other words, we
must walk God's way to reach God's
heaven. There are those who think
they can enter but they shall not be
able. They cannot enter as they are,
but they can come to Jesus as they
are, and be cleansed from all unright-
eousness.

To enter in at the strait gate one
must leave off all worldliness. 1
Thess. 5:22 reads: "Abstain from all
appearance of evil." We must be
born again. When we have experi-
enced the new birth, we are indeed
new creatures. We have new inter-
ests, new desires, and a love and pas-
sion to win lost souls to the "narrow
way." Then I believe we shall under-
stand 1 Thess. 5:17, "Pray without
ceasing." It is glorious to be in con-
stant communion with God.

"No need to be so awfully narrow,"
One said, who walked a broader
way.

"I'll just be good, and not go far,
But if by chance I do go far,
I will return at close of day.

Another said, "It does not matter,
For I believe that God is kind,
So to my friends I'll just be me,
And God will understand and He
Will not require a change of mind."

And still another human muttered,
"There's not a sin that I have done,
That would deserve such depths of
woe."

Yet choose the way that he would go,
Refusing still the narrow one.

So down the broad way, on they travel
Their future destiny quite plain.

Ask them to come this other way,
To come and walk this narrow way.

Tell them, "Ye must be born again."

In the narrow way, the Savior leads.

Be born again, and from today:

New hopes, new joys, new mines of
thought,

You change, a man by Jesus bought,

And leave behind that broader way.

Lela N. Turner.

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brother, and for two friends to be
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the enemy, that she may gain com-
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SUNDAY SCHOOL LESSON

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

Lesson XI.—September 13, 1931.

Subj.ect.—Some Missionary Experiences. Acts 14:8-23.

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

Time.—About A. D. 48 to 50.

Places.—Lystra, Derbe, Iconium, Antioch in Pisidia, Perga, Antioch in Syria.

Introduction.—Missionaries are the vanguard of the church. No matter how kindly they may feel toward the nations among whom they work, theirs is always a combat between Christianity and heathenism, or some other false religion. During the early part of Paul's missionary labors he was battling against Judaism, and the conflict was fierce. Missionaries invading Mohammedan lands must expect severe opposition; for that religion is a bitter enemy of all other religions. Protestant missionaries working in Roman Catholic lands cannot expect even the toleration that Romanists are calling for in Protestant countries; but why not? If Rome wishes to be tolerated in America, why should she be intolerant in Italy? We may expect heathen priests to fight for the maintenance of their systems of religion; for it is the purpose of protestant Christianity to uproot them. God's command is emphatic: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God."

In some sense Paul must have been prepared for the persecutions that were waged against him. He had been an arch-persecutor of Christians before his conversion to Christ. Perhaps this did not make the persecutions through which he had to pass any lighter; but his own conduct as a Pharisee did tell him what to expect from all non-believing Jews. He had shown no mercy, and it was hardly possible that they would show any. "Whatsoever a man soweth, that shall he also reap." Paul had done large sowing, and had no little reaping. "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." All this would be true if the Bible had never been written. Things are not true because we find them in the Book; they are there because they are true.

Comments on the Lesson.

8. A certain man at Lystra.—Amid great opposition the apostles had tarried sometime at Iconium; but when both Jews and Gentiles combined against them with purpose to stone them to death, they fled to Lystra where we find them in this lesson. This cripple, who had never walked, seems to have been one of the first matters that called for help after their entrance into the city. It furnished a good opportunity to begin their blessed work by an exhibition of God's healing power. That would, perchance, open the way for their message of salvation.

9. Steadfastly beholding him.—It

is wonderful how Jesus always had time for sick and helpless people; and here we find Paul imitating his Master. He had faith to be healed.—Jesus did not waste time on such as had no faith in him. Unbelief paralyzed his work; and even he could do no mighty works in some places because of it. He who heals must have faith in God; but he who is sick must have faith to receive healing.

10. Said with a loud voice.—"This thing was not done in a corner." Paul did not speak with a loud voice to advertise himself, as the hypocrites did when they went to prayer; but he did want the people to give attention to the work that God was about to do through him. Stand upright on thy feet.—Why Paul, that man has never been able to do such a thing in all his life. Never mind about that. God's power is sufficient. And he leaped and walked.—I like that sort of divine healing; but I do not know what to do with the sort that takes a month or a year to get a man on his feet. If the healing is divine, God does not need so much time in which to do the work. "Maybe I am from Missouri."

11. When the people saw it.—That was a mixed mob—Jews and Gentiles of all grades and classes, from Pharisees down to pagans. In the speech of Lycaonia.—Lycaonia was the country in which Iconium was situated. They were speaking their native language. The gods are come down to us in the likeness of men.—This speech must have come from the heathen, not from the Jews who were present. The latter knew better; but the heathen did not. It is possible that Paul was preaching in the Greek tongue, which was understood among that people.

12. Jupiter.—As Jupiter was supposed to be the father of the heathen gods, some have supposed that the heathen people called Barnabas by this name because he was older and, perhaps, more venerable in appearance than Paul—just a guess. Mercurius.—The heathen god Mercury. He was supposed by his worshippers to be very eloquent in speech; and, as Paul was "the chief speaker," it was natural that the people should suppose him to be this god in human form. The language of the text calls for this interpretation.

13. The Priest of Jupiter.—Some of these old heathen cities had before their gates an image of Jupiter, known as Jupiter Custos, or Jupiter Guardian. This god was supposed to protect the city; and there was a priest whose duties called for sacrifices to the god upon all proper occasions. When Paul and Barnabas appeared in their city working miracles, the people naturally believed that Jupiter and Mercury had appeared in human form. This was in accord with the teachings of their religion. The garlands were for the decoration of the altar and the oxen that they had brought for an offering unto the two apostles.

14. They rent their clothes.—The apostles were horrified at what they saw. Rending one's garments among the Orientals was expressive of such feelings. It set forth in the strongest manner their disapproval of the sacrifice that was about to be made to them.

15. Why do ye these things.—Far

be it from them to permit the people to commit such an act. "We are men of like passions with you." That would have been a great opportunity for hypocrites to win public favor. It gave the apostles a new opportunity to preach Christ to the people.

16. This verse is in keeping with Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." God is longsuffering and merciful; but when he turns the light upon us, we must walk in it or perish.

17. Left not himself without witness.—If we but look around us, we can see ten thousand witnesses for God in nature. Only "the fool hath said in his heart there is no God." He could not say it in his head.

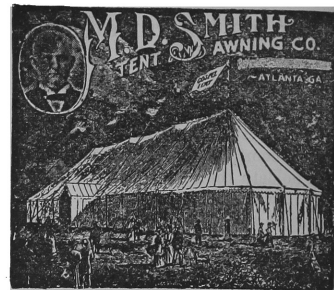
19. Certain Jews from Antioch and Iconium.—They were so embittered and so full of hatred against Jesus Christ, that they were following the apostles like sleuth-hounds. Persuaded the people.—They were thirsting for blood. Stoned Paul.—That was the Jews' mode of capital punishment. They meant to kill him, and thought they had so done; for they "drew him out of the city, supposing he had been dead." A frenzied mob has neither conscience nor mercy—it has lost its brains.

20. As the disciples stood round about him.—Some had believed, and had sided with the apostles. These, with Barnabas, were standing viewing what they supposed was the dead body of Paul. He rose up.—Not dead, as the mob had thought. It is, however, a bit surprising that he re-entered the city where the danger was so imminent. He seems to have spent that night in the city; but "the next day he departed with Barnabas to Derbe." That was not cowardice, but good sense. One should protect his life in God's service; although, under some circumstances, one must die for his Master's sake.

21. They returned again to Lystra.—Did the world ever see braver men? They preached awhile in Derbe; but as soon as things quieted down in Lystra, they went back there to complete the work they had begun; and went back through Iconium and Antioch. This Antioch was in Pisidia.

22. Confirming the souls of the disciples.—These disciples were converts made during their former preaching in these cities. Revival work must always be followed up by careful pastoral service, if the converts are to be able to stand true to God. The apostles had no disposition to mislead their converts by painting rosy pictures of an easy life in the service of Jesus Christ. That will never be true. "We must pass through much tribulation to enter into the kingdom of God."

23. Ordained them elders in every church.—There is a little too much tendency towards looseness in some matter in the modern Church. Different orders in the ministry are ordained of God. There are two extremes. On the one hand, orders have become a fetish in some denominations; while in others they scarcely mean anything at all—any one who may so desire may officiate in sacred matters. In the services of God's house everything should be done decently and in order; although there should be sufficient freedom as not to permit our worship to become stale and monotonous. There should be room for the Holy Spirit to have full control in every service, that God may be glorified.



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"BEHOLD HOW GREAT A MATTER A LITTLE FIRE KINDLETH."

(James 3:5)

These words brought to mind how little effort on our part is required, sometime, to bring down a blessing—small or great. To further prove the correctness of the above Scripture, permit me to recite one incident in my life.

Some years ago I was accustomed to visit a certain barber shop in my neighborhood. While having my surplus beard removed I found it quite convenient to talk to the barber about his soul. My first question to him was: "Are you a Christian?" To which he quickly responded: "Why, sure, I am. I am a Catholic." I then informed him that neither his church nor my church could make us Christians, but that nothing less than acting faith in the atoning blood of our Lord and Savior, Jesus Christ could do that. Well, for a month or two it seemed my prayers and entreaties did not accomplish anything, but one day after visiting his shop and returning home, I had scarcely reached the rear part of my house when my door-bell rang, and who should it be but my barber friend, and before entering he blurted out: "You got me all broken up. Will you pray for me?"

I opened the door of the living room and in an instant he was on his knees beseeching me to pray for him. I told him I would, but that he, too, must pray for himself. He then wanted to know if he should say the, "Hail Mary, Mother of God," to which I answered that Mary could not help him. I pointed the way to salvation unto him and he quickly saw the light and exclaimed: "I am saved, Hallelujah!" Without delaying he entered heartily in Christian work in Sunday school and church.

Shortly after his conversion by a strange coincidence, our preacher came into our home and was invited to take lunch with us. While the family was seated at the table our door-bell rang and who was it but my barber friend. I extended an invitation to him to come and take lunch with us, which he reluctantly accepted. It seemed nearly impossible for him to talk of anything else but salvation—his salvation. The preacher nor myself could get a word in edgewise; finally the minister said, "Brother N., you ought to be preaching the gospel. Would you not like to do that?" The young convert responded that he would very much like to preach, but that he thought a preacher should be highly educated, and I am not educated. My visiting minister friend suggested that he could go to college. "But," replied my barber brother, "I haven't a dollar to my name." Well, suffice it to say the minister friend raised the money to put this young man through Centenary College, and today this untutored Roman Catholic boy is one of our leading editors of one of our church papers on the Pacific Coast.

I could write a score of pages on the trials and persecutions this young man suffered in the early days of his Christian life, at the hands of his very mother and brothers. They would destroy the Bibles given to him before his face; on one occasion he was beaten to insensibility and left for dead on his mother's floor.

The minister friend, who played the part of the Good Samaritan in helping to educate my young Irish barber friend, Brother Perry Lowery, has gone home to his reward; but our

barber brother friend is still preaching the gospel by word of mouth as well as by flaming truth through his wonderful editorials.

So much can be accomplished, sometime, by just a few words of testimony and a little effort in winning a brother to Christ. It is so beautifully expressed by the Poet in these words:

"Just a little word of Jesus' love,
Some precious soul may help decide.
To forsake the wrong and look above,
And let the Lord his footsteps guide.
Wondrous things the Lord may do,
By just a little help from you."

Dr. R. L. S.

PLAIN TALK FROM THE PRAIRIES.

I know of no more skillful deflation than that which Alfred MacArthur recently gave an eastern society matron who was self-puffed with the work she was doing against prohibition. Fancying herself as a leader of public opinion, she was patronizing the women of the west as ignoramuses who could be wooed away from their "ridiculous" support of the "dry" cause.

"Madam," said the western Mr. MacArthur, "it will take 200 years to change the women on this question. They are 'dry' because they have a memory of an outrage—the outrageous conduct of the rural saloon, which killed their fathers, husbands, brothers, and starved women and children. Madam, I know women in Kansas who still hate Indians because the redskins scalped their grandfathers. I know women in Georgia who hate the American flag because Sherman's barn-burners waved it under their grandmothers' noses. When you talk of prohibition, you are dealing with emotions and hatreds that you know nothing about. Whether you or I like prohibition doesn't matter in the slightest. It will remain at least until six generations of American women have come and gone. The scar left by the saloon may disappear in time, but not likely."

HOW YOU CAN HELP!

Rev. L. T. Wallingford, Scuddy, Ky., has been engaged in Kentucky Mountain Mission work for about two years, and is interested in distributing back numbers of holiness papers. The people are glad to get such papers and God uses them. He asks that any readers of *The Herald* who can send their back numbers to him for distribution, they will be most helpful to the people who have no reading matter. Send them to L. T. Wallingford, Scuddy, Ky.

AN IMPORTANT ANNOUNCE- MENT.

During the past summer it has been the writer's privilege to labor in camp meeting work with some very fine full salvation preachers, but with none finer than the Rev. Roy L. Hollenback. We were the called preachers to the Gordon, Nebraska Camp and the Lord's gracious blessing was upon the work there.

While in the above camp the Rev. Hollenback told us that he felt strongly drawn back into the field of evangelism. Out of the seventeen years he has spent in the ministry, twelve of those years have been devoted to the work of evangelism. So it goes without saying that having had all those years of experience as pastor and evangelist, that he now is better

prepared than ever to do effective work for the Master. He is a very fine camp meeting preacher. His sermons are well thought out and are delivered with divine unction. The tender spirit he manifests, is used of the Lord to melt the hearts of the listeners while bringing messages on the rugged truths of the Bible. So, we feel safe in saying that no camp meeting association or church will make any mistake in giving our good brother a call. He may be addressed at 57 Fremont St., Lowell, Mass. He is pastor of the First Church of The Nazarene in that city.

Yours for God and souls,
George Bennard, Evangelist.

A CHILD'S DEATH-BED SCENE.

On a bright chilly day in November in an humble home in a Louisiana town, there lay a bright, twelve-year-old boy sick unto death. Loving hearts were near. Father and mother seated at his bedside, while at the foot of the bed stood his three sisters with tear-filled eyes. The only son of a loving family and by his gentle, manly demeanor and bright sunny disposition had endeared himself to the hearts of the community. S—, was a very obedient child, never disobeying his parents even in so small a matter as visiting his playmates in the neighborhood. Having been reared in a godly home, quite naturally he loved the Sabbath school and church services.

About mid-day on September 22nd, he lost his eyesight and requested his mother to raise the shades and open the blinds—the which had already been done. The broken-hearted father recognizing that the hour for his precious boy's departure from this world was at hand, leaned over him and tried to comfort him by telling him that it would not be dark long, for his blessed Saviour was near at hand, and would brighten the way. That the same Jesus whom mama and papa loved would be with him all the way. Referring to the Saviour I reminded him that "He was papa's and mama's Friend and his Friend too." He quickly responded, "He's our best Friend." Puckering up his lips he placed special emphasis on the word "best" and, in tones louder still, exclaimed: "Good bye, papa! Good bye, mama! Good bye, all!" He closed his lips and his little soul departed with the convoy of Angels whom God saw proper to send to escort his precious soul to his heavenly home.

Did those parents get rebellious against God for this order in his Divine plan in the life of this precious boy and loving son in his relationship to his earthly parents? No! Never! They exclaimed with Job, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Dr. R. L. S.

NOTICE!

To Radio listeners in Pittsburgh area, Rev. L. S. Hoover, Radio Evangelist, will broadcast from KOV, Pittsburgh, on the Bob Jones' hour, September 2, 2:00 P. M., Eastern Standard time, and 1:00 P. M., Central Standard time. Friends are asked to listen in at this time.

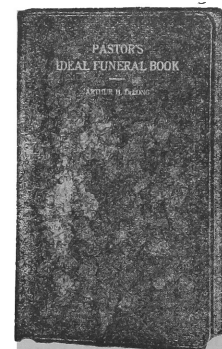
A GREAT REVIVAL.

Rev. Sam Maxwell, professor of Religious Education in Asbury College, is spending his vacation in revival meetings. He is now in a great campaign in North Carolina, with

Rev. B. W. Lefler, an Asbury boy. There have been twenty-five definite conversions, and ere the close of another week they expect a great ingathering of souls.

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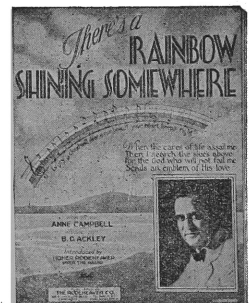
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Camp Meeting Calendar

ILLINOIS.

Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address: Frank Doerner, Jr. Norris City, Ill., Sec.

INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address: Elmer W. Harris, Rt. 1, Poneto, Ind. Bryantsburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade, Write Chas. Cleek, Rt. 1, Madison, Ind.
Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

MICHIGAN.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

NEW JERSEY.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

OHIO.

Carysville, O., 7 miles north of St. Paris, August 20-Sept. 6. Workers: Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. Write Mrs. W. K. Williams, 160 Wilson Ave., Columbus, Ohio, manager of camp.

TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Greenville, Tenn., Sept. 9-20. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec.

VIRGINIA.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

EVANGELISTS' SLATES

ARTHUR, FRANK E.
(240 N. Waller Ave., Chicago, Ill.)
Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JARRETTE.
(2923 Trosse Ave., Kansas City, Mo.)
Chicago, Ill., Sept. 13-27.

BARCOCK, C. H.
Cape May, N. J., Sept. 11-21.

BECK, A. S. AND R. S.
Columbia, Ky., Sept. 5-Oct. 1.

BEVINS, C. J.
(1474 Stelger Rd., Columbus, O.)
Open dates.

BUSSEY, M. M.
Kingsfisher, Okla., Aug. 25-Sept. 6.
Chickasha, Okla., Sept. 8-20.

CARNES, B. G.
(200 Morrison Ave., Wilmore, Ky.)
Cooperdale, Ohio, Aug. 31-Sept. 13.

CAROTHERS, J. L. AND WIFE.
Bennington, Kan., Sept. 27-Oct. 11.

DAVIDSON, OTTO AND WIFE.
Union City, Pa., Aug. 30-Sept. 14.

DAVIS, C. C.
(Sta. B., Evansville, Ind.)
Sedalia, Mo., Aug. 28-Sept. 13.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Ballston, Va., August 30-Sept. 13.
Oxford, Pa., Sept. 15-27.

EDWARDS, J. R.
(Elmore, Ohio, L. B. 29)
Lima, Ohio, Sept. 6-27.
Sebring, Ohio, Oct. 4-25.

FAGAN, HARRY
(Blind Song Evangelist and Pianist. R. F. D. 1, Carmichaels, Pa.)
Jerusalem, Ohio, Aug. 27-Sept. 6.

FLEMING, JOHN
Louisville, Tenn., Aug. 28-Sept. 6.
Ephrata, Pa., Sept. 13-27.

FLEXON, R. G.
(Shackelfords, Va.)
Kingswood, Ky., Aug. 28-Sept. 6.
Lock Haven, Pa., Sept. 10-20.

FLEMING, BONA.
(2952 Hackmont St., Ashland, Ky.)
South Manchester, Conn. Sept. 20-Oct. 4.

FUGETT, C. B.
Hoxie, Kan., Aug. 31-Sept. 7.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Beulah, Mich., Sept. 1-13.
Marion, Ohio, Sept. 14-27.
Decatur, Ill., Oct. 4-18.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Homer City, Pa., October 4-18.

GROGG, W. A.
(418 24th St. West, Huntington, W. Va.)
Barrett, W. Va., September.

HARVEY, M. R.
(Box 184, Cherryville, N. C.)
Anderson, S. C., Sept. 6-20.
Forest City, N. C., Sept. 21-Oct. 4.
Open date, Oct. 4-18.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Fowler, Kan., Aug. 27-Sept. 13.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open dates.

HOLLENBACK, U. T.
(Seymour, Ind.)
Brooklyn, N. Y., Sept. 5-29.
Brooklyn, N. Y., Oct. 4-25.

HOOVER, L. S.
(Fionesta, Pa.)
Clay City, Ind., Aug. 21-31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Austin, Tex., Aug. 26-Sept. 7.
Sayre, Okla., Sept. 11-21.
Bethany, Okla., Sept. 23-27.

JOHNSTON, E. DEWITT
(676 Calvert Ave., Detroit, Mich.)
Poneto, Ind., Aug. 9-Sept. 6.

JOHNSON, ANDREW
Toronto, Can., Sept. 6-20.

JOHNSON, H. C.
(408 W. West St., Springfield, Ill.)
Lexington, Ky., Sept. 2-6.
Seymour, Ind., Sept. 7-20.
Newport, Ky., Sept. 21-Oct. 11.

LARKIN, BESSIE
Point Pleasant, N. J., Sept. 6-27.
Mahany City, Pa., Oct. 4-18.

LEWIS, M. V.
(Wilmore, Ky.)
Greenville, Tenn., Sept. 9-20.

LINCICOME, F.
Canton, Ohio, Sept. 6-20.
Toronto, Can., Sept. 27-Oct. 7.

LOWMAN, J. W. AND MAYBELLE
(432 St. Elm St., Casper, Wyo.)
Buffalo, N. Y., Sept. 6-20.
Atlanta, Ga., Sept. 27-Oct. 11.

MCBRIDE, J. B.
(1234 N. Mentor Ave., Pasadena, Calif.)
Lansing, Mich., August 23-Sept. 7.
Tillamook, Ore., Sept. 17-Oct. 4.
San Francisco, Calif., Oct. 11-25.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Huntington, W. Va., Sept. 1-13.
Jackson, Miss., Sept. 9-29.

MINGLEDORFF, O. G.
Columbus, Ga., Sept. 6-20.
Thomasville, Ga., Sept. 20-Oct. 44.

NICE, N. W.
(1335 Betting Ave., Wichita, Kan.)
Belle Plaine, Kan., August 23-Sept. 13.
Whiting, Kan., Sept. 16-Oct. 4.

OWEN, JOHN E.
(262 E. 13th Ave., Columbus, O.)
Mulberry Grove, Ill., Aug. 27-Sept. 6.
Greenville, Tenn., Sept. 9-20.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Abbeville, S. C., Sept. 7-27.

REED, LAWRENCE.
(Rt. 1, Salem, Ohio.)
Jerusalem, Ohio, August 28-Sept. 6.
Sharon, Pa., Oct. 1-13.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Hot Springs, Ark., Aug. 30-Sept. 13.
Hot Springs, Ark., Sept. 14-27.
Abbeville, La., Oct. 4-18.

RICE, LEWIS J.
(2923 Troost Ave., Kansas City, Mo.)
Cale, Ark., August 29-Sept. 7.
Boswell, Okla., Sept. 7-20.
Shawnee, Okla., Sept. 30-Oct. 4.

SPARKS, BURL
(527 East 3rd St., Seymour, Ind.)
Canton, Ohio, Oct. 7-27.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Michigan.)
Sayre, Okla., Sept. 11-21.
Brooms Island, Md., Sept. 4-20.
Northville, N. Y., Sept. 24-Oct. 11.

THOMAS, JOHN
Delanco, N. J., Aug. 28-Sept. 7.

VAYHINGER, M.
(Upland, Ind.)
Loveland, O., Aug. 28-Sept. 6.

WHITE, MR. AND MRS.
Pekin, Ill., Sept. 9-19.

WILLIAMS, STEPHEN B.
(Jacoby, Louisiana)
Broken Bow, Okla., August 18-30.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Cleveland, Ind., August 28-Sept. 6.
Delmar, Del., Sept. 8-27.
Athens, Pa., Sept. 29-Oct. 11.

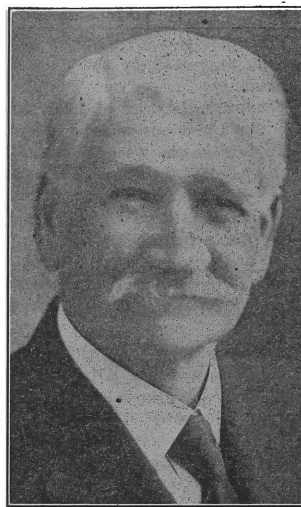
WIREMAN, C. L.
(Somerset, Ky., 304 S. Main St.)
Winchester, Ky., Sept. 1-8.

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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.

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HOLINESS OR HELPLESSNESS.

By The Editor.

IN the long, hard battle for the maintenance and proclamation of a full salvation, we have never been more fully convinced that, after all, for the individual, the church, and the poor, old sinful world, it must be holiness or hopelessness.

* * * *

We cannot see any way out of or around the fact that if we would serve and worship God acceptably, if we would hope for fellowship and communion with him, we must love what he loves and hate what he hates, for nothing can be truer than that God loves holiness and hates sin.

* * * *

All of the teachings of Jesus go to prove that the heart of God is compassionate and tender toward the repentant sinner—that for such an one there is a glad invitation, a glorious promise, and the wide-open arms of a loving and forgiving Father. God's heart of mercy turns toward the sinner when the sinner turns away from sin.

* * * *

When the sinner, in the depth of his degradation begins to sicken of the swine, loathe the far country, despise his occupation, lament his condition, and long for the Father's house, preparation for his reception at home begins. As he trudges homeward with fears, misgivings and heartaches, robe and ring and shoes and feast are being prepared for his glad reception. He must leave his swine, degraded women and the riotous living and associations all behind him and come home with contrition in his heart and confession upon his lips, willing to creep into the back door, to work in the back yard, and to eat his food off the corner of the kitchen table. When God looks down into a heart thus filled with penitence and humility, he would stop, if necessary, the building of a planet to go with open arms to meet the returning and penitent prodigal.

* * * *

The believer cannot please the infinite One when he excuses sin, entertains carnality, apologizes for evil, inward uprisings, and sinful tendencies—when he magnifies the power of Satan and minifies the power of the Lord Jesus; but when he loathes his own evil uprisings, when he despises every evil imagination and unclean thought, when he longs for purity of heart and closer communion with Jesus, when he hungers and thirsts after righteousness, then God is pleased, the Holy Ghost draws near with his illuminating and cleansing power. The Lord Jesus beholds the travail of his soul and is glad.

* * * *

We can see no standing room for a Christian, a Spirit-born soul, to dodge, to squirm, to hesitate and hiddle on the subject of holiness. To doubt that the infinitely holy God desires and provides for our holiness, is to doubt the perfection of his nature. To doubt that the blood of Jesus can cleanse from all sin is to doubt his Godhead. To doubt the

power of the Holy Ghost to come in, cleanse, abide and keep the temple, is to question the omnipotence of the blessed Trinity. To believe in the almightiness of God, the all-sufficiency of the atonement made in the suffering of Jesus, the presence and power of the blessed Spirit to purify as with a baptism of fire, and to keep the temple of God against all comers, is to glorify God. To let one's faith become a personal trust in the merit of Jesus, is to win the greatest victory this side of the eternal city.

* * * *

We have no hope for ourselves, our immortal soul within us, in the battle of life, in the hour of death, on the day of judgment, and in the vast eternity that stretches beyond, without holiness—the holiness that comes through the atonement of Jesus, received by simple faith in the merit of his blood. We have no hope for ourselves, our family, our friends, our church, the great unbelieving, wicked world, and the vast millions of heathendom, outside of holiness.

* * * *

We have nothing wherein we may boast, nor for one moment dare we exalt ourselves above our fellowbeings. If there is anything good that the worst about us have not, it came through the sacrifice on Calvary, of divine mercy, without which we would be as vile as the vilest, as low as the lowest, as lost and hopeless as the most wretched sinner. That we have made mistakes and blunders we admit to our shame; that we are not all we desire and ought to be, we admit also. There are glorious heights of faith and love and power beyond us toward which we bend our longing eyes. We know that there is yet much to attain, but we believe in Jesus, we trust his sanctifying power, we anchor our souls in him, knowing that he is able to save to the uttermost. We would rather be a homeless, friendless, despised outcast wanderer, hugging to our immortal soul this great and precious truth—that the crucified, risen and coming Christ can save, sanctify and keep from all sin—than to have all the world, with its honor, friendship, flattery, and our heart be robbed and desolate of this saving, restful faith in the entire sanctification received through the blood of Jesus. With us, it is holiness or helplessness. In a dying hour it will be so with you. "Without holiness no man shall see the Lord."

* * * *

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely spilt for me.

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
And Jesus reigns alone.

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

Indian Spring Camp Meeting.

THERE had been some fear that the widespread financial depression would affect the attendance at Indian Springs, Ga. The fears were groundless; the attendance was very large; the vast auditorium was well filled almost every evening. The Sabbath congregations could not be seated at the morning services; the day services were largely attended, not only by the campers on the ground, but many visitors from the adjoining communities.

The hotel was in charge of Mrs. Clarke, assisted by several of her wonderful sisters so well known in Florida and in religious work, especially the handmaidens of the Lord in camp meeting services. Brother Clarke, the husband, had charge of the booking office and was full of kindness and courtesy looking after the needs of the host of people that stopped at the great hotel. The old-time colored women, who cannot be surpassed, had charge of the kitchen and served excellent meals. Georgia is a great state for vegetables, string beans, lima beans, potatoes, lady peas and new corn. I don't believe I ever ate more well cooked vegetables at any camp meeting in my life. I do not know that there was a day at the workers' table that it was not supplied with spring chicken. We are not disposed to lay special emphasis on these temporalities, but it is pleasant to be well fed on choice food prepared by the best of cooks. Indian Springs, I think, has never been surpassed in the matter of table service to workers and guests.

We were delighted to find Brother R. F. Burden, of Macon, Ga., president of this camp meeting, in excellent health. He was just about to cross the line into eighty. We have not seen him look better, more vigorous and happy in years than at this summer's camp meeting. The Georgia people, regardless of denomination, love and respect Brother Burden. He is a great spiritual blessing to his home city and the camp meeting.

Many people remember with love, the sainted George Mathews, who was president of this camp for years, a man greatly beloved, will be glad to know that his devoted wife bears the holiness banner with beautiful devotion and consecration. She was one of the quartet consisting of herself and three brethren who sang to the edification of the people. Her faith and zeal are a benediction. As is her custom, she had the workers to take dinner in her home on the Sabbath. I should think there were not less than twenty people in her spacious dining-room the day we sat down at her table.

Charlie Tillman had charge of the music, with a great choir, with many instruments. The song services before preaching were remarkable. The people did sing! They were inspiring.

(Continued on page 8)

THOUGHTS AND MEDITATIONS.

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



Someone has said, "No great civilization has ever outlasted the demise of its religious faith." As we look at the tide and turn of things in this generation we wonder what is going to happen next. Many signs point to some great event in the not distant future which will be the fulfillment of prophecy and the carrying out of God's eternal purpose for the Gentile and the Jew. My good brother and able writer and preacher, Rev. John J. Hunt, B.A., writing in the "Midnight Cry" on 2 Tim. 3:1, "In the last days," mentions in his article the following last signs:

1. The last Call of the Spirit.
2. The last corruption of the church is now on.
3. The last confederation of nations is in sight.
4. The last political confederation.
5. The last cult of religious falsehood.
6. The last castigation of the Jews.
7. The last catastrophe of this dispensation.

II.

Whatever the signs of the times might indicate, the Christian in his Bible sees beyond everything, God in Christ working out his sovereign purposes.

"How are thy servants blessed, O Lord,
How sure is their defence;
Eternal wisdom is their guide,
Their help Omnipotence."

And praise God no matter how hard the battle is, how great the foe, though evil is enthroned and Satan and his hosts are mighty, God is in the Heavens and he will work out his great plans and purposes for his own glory, for his people and his Kingdom.

"But right is right since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

"Within God's plane of progress,
It matters not at last,
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated
But the tide is sure to win."

III.

The name of Jesus has a power above every other name. (Acts 4:12). In heathen lands this name is wonderful:

"They tell me of lands of sin and shame,
And of hearts that break and tire;
But I know of a Name, a Name, a Name,
That will set those lands on fire."

A missionary in a foreign land many years ago had a spirit of holy venture on him and went to a savage tribe whose language he did not know; not long after reaching them he was surrounded by hundreds, all armed with spears; as a lamb among wolves he stood; he took his violin and began to sing in English, "All hail the power of Jesus' Name,
Let angels prostrate fall."

He closed his eyes as he sang so as to not notice anything that was going on. When he reached the verse,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

He opened his eyes and every spear was dropped and tears coursed down their cheeks. The song broke their hard hearts and they gave the lone missionary shelter and food and every kindness; he learned their dialect, preached Jesus to them and hundreds were converted to God.

IV.

From an English periodical I clipped the

following which some of our readers will enjoy:

THE SWEETNESS OF HIS NAME.

Cant. 1; 2; Rev. 3:12.

Thy names, O Lord, are sweet to me,
Whether in far-off Galilee,
By Casarea-Philippi,

They called Thee "Christ."
Or Mary, in her household care,
Illumined by her faith and prayer,
Said "Jesus" softly, half-aware—
Thy names are sweet.

Or, if upon the green hill-side,
With its horizons far and wide,
They called Thee "Rabbi, Teacher, Guide,"

Thy names are sweet;
Or if when Jericho is near,
The blind man's pleading rises clear,
"O Jesus, Son of David, hear"—
Thy names are sweet.

May faith and courage lend me wings
To rise above all earthly things,
And worship Thee, Thou King of kings,
And Lord of Love:

And when for me eternity
Shall dawn upon the crystal sea,
Then Saviour wilt Thou write on me,
THY OWN NEW NAME?

V.

THE TRINITY.

All Evangelicals are believers in the blessed Trinity. When we cease to believe in the Trinity we become Unitarians. Split that word in two, and you have "Unit" "Arians," and that recalls at once Arius and the Arians of the third Century and the big fight over the question of the Trinity. Unitarians are Arians; good Methodists are Trinitarians.

The best answer to opposers of the Trinity are the words of the Lord Jesus Christ in Matthew 28:19: "Go ye, therefore, and teach (or make disciples) of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

The Trinity is a Mystery. Dr. Boardman sums it up good in the following words: "The Father is all the fulness of the Godhead invisible. John 1:18. The Son is all the fulness of the Godhead manifested. 1 John 1:14-18. The Spirit is all the fulness of the Godhead acting immediately upon the creature." 1 Cor. 2:9, 10.

Charles Wesley sings sublimely about the Trinity in his hymns. In one of them he sings:

"Almighty God, to thee
Be endless honors done,
The undivided Three
And the mysterious One.
Where Reason fails with all her powers
There Faith prevails, and Love adores."

VI.

A devout writer in India has given us this thought: "Are we quite sure that it honors God most to expect evil to be worn down only by imperceptible degrees? Might it not be a greater evidence of faith and bring God more glory if sometimes we dared to pray for the *unprecedented*?"

We need more often to adopt William Carey's plan,

"EXPECT GREAT THINGS FROM GOD,
ATTEMPT GREAT THINGS FOR GOD."

VII.

A story is told that in 1269 the Chinese Emperor, Kublai Khan, despatched some envoys to the Pope requesting him to send 100 missionaries to teach Christianity; he asked for 100 men of intelligence acquainted with the seven arts, able to prove that the law of Christ was the best, and if they could prove it he and his people would become Christians. He also charged his envoys to bring back some of the oil of the lamps which burned on the holy sepulcher in Jerusalem.

This message reached Rome when the Papacy was in uproar. It took them two years to settle on a new Pope. Gregory at last sent two dominican friars, who got as far as Armenia and turned back. "All Asia was white unto harvest, but there was no effort to reap it." They were too busy discussing things, and fighting among themselves.

If Conferences, Commissions, etc., could bring the Kingdom in it would have happened long ago, but we observe that the more conferences we have the more we get into a rut, and the more machinery and the less power. What marvelous things might be done on the mission fields if the workers, in addition to their mental equipment, were clothed with power from on high! We are too busy discussing plans and holding conferences and not busy enough on our knees in prayer and intercession. An old lady died over here in Peru; she had gone to so many doctors, and been in so many hands that it was said when she passed away that "She died of too many consultations." Let us hold less time in consultations and more time in prayer, and live more in the atmosphere of the Acts of the Apostles.

VIII.

The story of Peru and its conquest by the blood-thirsty Spanish adventurers under Pizarro is a thrilling one. It is said that Atahualpa, the Emperor of the Incas, received Pizarro with unbounded hospitality. The Spaniards with their terrible weapons of war struck terror into the hearts of the Incas. That emissary of Rome, Valverde, demanded with a cross in one hand and a Bible in the other that Atahualpa should declare himself a subject of Spain. The Emperor refused, and then a fight ensued in which he was made a prisoner by the Spaniards. Then for his freedom the Inca King offered a mighty ransom. He was confined in a room eleven feet by twenty. He said: "I will fill this room with gold as high as I can reach if only you will liberate me." Pizarro drew a long red line nine feet from the floor and agreed to the contract. From every quarter gold poured in to ransom the Emperor, gold plates, cups, vases, shields—all of gold, were thrown into the room, \$15,000,000 of gold value. Pizarro accepted the ransom but acted the traitor and the liar. He called for a trial for the Emperor, trumped up charges were brought against him and he was put to death. In the long run, Pizarro was killed himself through the treachery of his friends.

This story reminds us so much of how the Devil deceives people with his fair promises and false hopes. He promises health and he gives sickness, life and he gives death, riches and he gives poverty, liberty and he gives slavery.

"Men don't believe in the Devil now
As their fathers used to do;
They have opened wide their broadest creeds
To let his majesty through.

The Devil is voted not to be
And of course the Devil is gone,
But simple people would like to know
Who carries his business on."

How different is a life that is hid in Christ with God. Such a life was that of the great missionary, William Taylor, who lived a life of whole-hearted consecration. His life was lived constantly in the will of God. During an earthquake Taylor went to his room. He said, "I searched to see that I was wholly submitted to God and quietly entrusted soul and body to the care of the Saviour. I could not call to mind one act of my life on which I could have my hope of heaven, but sweetly resting my all in the hands of Jesus, I had sweet assurance that all was well . . . As I was dropping off to sleep I counted ten shocks that caused a creaking of the timbers

of the building, but I soon fell off to sleep and waked up in the clear light of a peaceful morning."

"On the eve of my departure from London to Australia a gentleman said: 'Mr. Taylor, what is your address now?' 'I am sojourning

on the globe, at present, but don't know how soon I shall be leaving.'"

"It was one of those nights of waking visions, such as I used to have in Bombay, when God made known his way to his poor, ignorant servant. I don't mean miraculous vis-

ions, but an intelligent manifestation of God's will, showing me my path of duty through unexplored regions where there were no signboards nor blazed trees to indicate the right way. The revealings of that night widened my field of operations."

"Why I Wanted My Wife To Be My Wife."

Commissioner Samuel L. Brengle, D. D.



T was my pleasant privilege once to be entertained for several days in the home of some Swedish friends. The family consisted of husband and wife, and three exceptionally bright and lovely children. He was a strong, manly fellow who had made his way to the front rank in his chosen work by sheer force of character, industry and ability. She was a happy little wife who did her own housework, rejoiced in her husband's success, and mothered the children with wise and loving care.

One morning at breakfast, in the most charming broken English, she told me the one test by which she decided the fate of several suitors, and by which she was assured that in her husband she had at last met her heart's mate with whom she could gladly and unflatteringly link her life for better or for worse till death. During her childhood in her old-fashioned, economical Swedish home she had had to darn stockings and socks, something she disliked very much to do, but which unwittingly was developing in her a selective instinct which was finally to bring her great joy.

When she had grown into the radiant beauty of young womanhood, and young men began to pay her attention, each appeared as a prospective husband, and to each she applied this test: "Would I be willing to darn his socks?" and in each instance there was a revulsion of feeling that settled the fate of the young man, until she met him who was to be her husband. When she applied the test to him, her heart leaped with joy at the prospect. She felt she would gladly spend her life darning his socks, and she longed to begin at once on whole bureau drawers full of them.

She did not tell, and possibly she could not tell, what it was in him that made him to differ from all others. But something in his presence or person unlocked a treasure-store of love and sacrificial devotion in her heart that made her sure that of all men he was the one to whom she could commit herself without doubt or fear. It was what she discovered in herself quite as much as what she found in him that made her certain.

When Lincoln made his call for volunteers my youthful father heard and responded to the call, left his girl-wife and baby-boy and went off to the war, and at the siege of Vicksburg paid the last full tribute of devotion to his country, while the young widowed mother wept and the little boy looked on with wide-eyed and uncomprehending wonder. He had been an ideal husband, and for three years had made mother supremely happy. Never once did he speak a cross word or show to her other than the most tender and chivalrous devotion. The memory of his love was ever with her, and as I grew she would hug me to her heart and tell me how happy my father had made her, and then she would add, as she looked me straight in the eyes: "And some day my boy will make some little woman unspeakably happy." So naturally I came to feel that that was part of the mission of my life, one of the objects of my being, to make some one little woman happy; while to injure a woman, to mar her life and blast her happiness seemed to me, and still seems, the supremest cursedness and treason against the most sacred rights and claims of humanity.

From mother I unconsciously got a high

ideal of gentle sweetness and purity, and all womanly virtues which adorn a home and make it a haven of rest and a center of inspiration and courage and noble ambition. Then one day at school word came to me, "Quick! Come home; mother is dying!" When I got home mother was dead. The love-light had fled from her beautiful eyes, but a smile was on her sweet face. They buried her, but her spirit was with me and the memory of her sweet, womanly character was enshrined deep in my heart, and in all my boyish loves and dreams it was sweetness and purity rather than flashing beauty and wit that kindled tender emotions within me. My wife must be gentle and sweet and pure of heart. This I gathered unconsciously from my mother.

Following mother's death I prepared for college, and spent four years in a co-educational university in the Middle West. What a bevy of lovely girls surrounded me there! We frolicked and flirted and picnicked, and were as frank and open and wholesome in our relations with each other as brothers and sisters, but my heart was lost to none of them. Two of them were as beautiful as any picture Sargeant ever painted, but they were frivolous. One had the most wondrous eyes and the most perfect complexion I ever saw, with masses of lovely hair, and a form that would have graced a ducal palace; she was intellectual, also, but it was Lady Clare Vere de Vere transplanted to the Ohio Valley:

Faultily faultless, icily regular, splendidly null,

Dead perfection, no more.

Another was very charming, but she lacked depth of character, I thought, and was too *petite*. Yet another was rich in character, one of the best students I ever knew, and one of the finest of women, but stiff in manner, and there was an irregularity about her features that I regretted. (In the callow years of young manhood very small defects, which may not be defects at all, and would probably be unnoticed by older and wiser men, may cause "Cupid's darts to miss the mark.")

My intellectual awakening was slow, and I do not think these four years quite completed the process, but I was sufficiently awakened to see and feel that my wife must have a range of vision and thought beyond the neighborhood in which we might live, else I could not be happy with her. She must be educated, must know books, have some knowledge of the world's best thought, and the culture that only this can give.

I was not myself deeply religious, though I was a member of the Church, taught in the Sunday school, sang in the choir, and worked in the college Y. M. C. A., but I missed in all those lovely girls a religious conviction and influence which I now see I needed and craved, and should have heartily welcomed from any one of them. Young men may appear careless concerning matters religious, but I am persuaded from a rather wide acquaintance and experience that they do not resent but respond promptly, though it may at first be jauntily, or for a time silently, to the gentle spiritual touch of the young woman who has vital spiritual knowledge, and who is frank and natural and modestly courageous in the expression of her convictions, who appeals to everything that is best in them, who shames everything that is false and morally wrong. In these things young

men are often more willing to be led than to take the lead, and here, if they would, young women could often gain a commanding and gracious and life-long influence over young men, an influence which would be welcomed as guiding, restraining, and inspiring, and greatly longed for and needed in the midst of fierce temptations to which young men are ever subject.

It was while continuing my professional studies in an Eastern university that the conviction possessed me that my wife must not only have sweet womanly virtues, be adorned with refinement and the culture of the schools, but that she must be genuinely religious, must love God and his law supremely, for without this I realized we should fail in the highest fellowship. With this love and loyalty to God abounding, I knew then that her love and loyalty to me could not fail. Indeed, I came not through any experience, but through awakened spiritual insight, to distrust the permanency of a human love that is not replenished and enriched by the overflow of a Divine love, and a loyalty that is not purified and reinforced by the reverential fear and love of God. Where this fear and love abide there can be no failure. "Many waters cannot quench love" kindled and fed from this central and exhaustless fire. But where could I find such a woman? Solomon was a very wise man and had a very wide marital experience, and he said, "A prudent wife is from the Lord." If she is from the Lord, why not ask him for her? Why not pray to him to find her? And this I did.

Marriage is a Divine institution, is surrounded by Divine sanctions, and should be entered into with a sense of its Divine character and responsibilities and blessings, which, abused, can turn into the most fearful curses; therefore God's blessing and guidance should be sought in every step that leads to it. The year I went East to study, three girls from one of the leading women's colleges of America went abroad to see Europe, and in London, to their utter surprise and joy, they found the Lord in The Salvation Army. One of them he had chosen for me. To her heart of sweet womanly graces, and to her culture, he added his grace and spirit. Two years later we met, and I fell in love—I lost my heart. Here she was, the sweet, gracious, cultured woman, filled with God's love, won my head and my heart approved, and for whose dear sake I had denied myself in lonely hours of fierce temptation, though I had not seen her face, and for whom I had prayed and watched and waited.

At an appropriate time, not then being able to see her, I wrote and told her all, and she sent me the sweetest letter—and the bitterest—that I ever had. She said she wept at the pain it must give me, and she felt that my love and union with me would put the crown upon her womanhood, but there were obstacles in the way—obstacles which she feared were insuperable. She then generously mentioned two others, with either of whom she thought I might be happier than with her. At her invitation I met them, and they were lovely women, but to my mind they were "as water unto wine," and I pressed my suit in spite of obstacles. One day she gave me an anonymous little book. I read it with the deepest interest and emotion, not once suspecting who had written it, and when I learn-

(Continued on page 6)

ASKING FOR BREAD, GIVEN A STONE.

Mrs H. C. Morrison.



THIS is a day in which one needs to be a discerner of spirits in order to select that which will be for his good, physically, intellectually, and spiritually. Man is a trichotomy, his nature being divided into body, soul and spirit. It is given unto each of us the responsibility of caring for these several parts of our being, and we need to be on our guard that we select the very best mediums through which they are to be developed.

Physically, many of us treat our body as if it were an old worn-out, cast-away machine, good for nothing but the junk pile. Indeed, some of us treat these bodies *worse* than a machine, for we pour all sorts of food into them, and many are debauched with strong drink, others are mutilated by indulgences that not only destroy the body, but destroy the mind and soul. We are reminded that our bodies are the "temples of the Holy Ghost," and that they should be used only as the Spirit dictates. What a world of contentment and happiness we should have if every one would only use their bodies as they were intended, but alas!

It is the duty of every parent to give their children the best opportunities for improving the mind, as one's capacities for doing good and ministering largely to his fellowmen are greatly increased by thorough intellectual training. One of the most interesting experiences that has come to me, has been to watch the unfolding of youthful possibilities as they sought to prepare themselves by diligent application to the courses of study that develop and prepare them for the largest usefulness.

But, by far is it of the utmost importance that the physical and intellectual training be given where the soul will have an equal opportunity to be brought into the full bloom of Christian manhood and womanhood. It is astounding that the large majority neglect the most important part of one's being, indicating how deep-rooted the enemy of all good has planted within us the bent toward an independence that feels it can get along without super-human assistance. Truly, God is not in all their thoughts, consequently not in all their ways.

But, I started out to caution us against becoming influenced by the *new bill of fare* that is being served from many of our pulpits today. Yes, there is good and not so good, and we must discriminate between that which will make us more skeptical. To give a concrete case of what I mean, I shall give some excerpts from a letter recently received from a friend who gives her experience in a large city where she recently attended church. She speaks of attending a service in which the preacher lifted her above things earthly, into the heavens.

She comments thus: "Oh, what a sermon! The preacher preached on the epistles of Peter and showed us what there was in the man that led to his being able to make the great confession, 'Thou art the Christ.' He said Peter has what every builder of the church must have—loyalty, vision, love. He said Peter's natural capacities were very great, but that human as he was and full of faults, his power for development in the hands of Jesus and through the power of the Holy Spirit was unlimited.

"Last Sunday I was tired and so took the easier course of dropping into the church next door. I heard an address on evolution—very learned—very modern, but absolutely empty. He spent most all the time in ridiculing W. J. Bryan, and citing famous scientists to prove man's descent from the lower forms of animal life. I saw a very intelligent appearing man sound asleep—and no wonder! Dry as dust! And why be a

ALL ABOARD FOR ASBURY COLLEGE! SCHOOL OPENS SEPT. 22nd.

Asbury College in the heart of the beautiful bluegrass country of Kentucky will open its doors for its forty-second year Tuesday, Sept. 22nd. Encouraging are the reports as to enrollment. Both boys and girls' dormitories are about filled and those who have been waiting until the eleventh hour to complete their arrangement for college should make their reservations at once. The young ladies should write Miss Minnie Carmichael, House Dean, and the young men should address Dean J. B. Kenyon for room reservations.

No school in the country excels Asbury College in its fine fellowship, happy family spirit, and spiritual ideals. This college has stood for forty-one years for the full orb, well rounded life that comes from a satisfying personal experience within, of full redemption. The year begins with a short but intensely interesting series of services relating to the inner spiritual life of the students. We are fortunate this year in having as our leader for these services our honored President Emeritus, Dr. H. C. Morrison, whose preaching for many years has stirred America.

The opening day of activities, following the entrance examinations on the 22nd, is a general meeting of all Freshmen in the Hughes Auditorium at 9:30 A. M., Wednesday, Sept. 23rd. A most interesting program of 30 minute sessions covering all the departmental activities of the college then follows throughout the day and the day following, closing Thursday evening at 7:00 o'clock with the welcome of new students by the junior class in the Auditorium.

Friday morning at 9:50 the first regular chapel service will be held with a short address by the President. An organ recital Saturday evening is one of the interesting features of the opening week at Asbury.

When one considers the beautiful location of the college almost at the center of population, the picked Christian youth from almost all of the states as well as from foreign countries, the finest wholesome Christian fellowship to be found, an "A" grade rating together with low expense it is not to be wondered that the Christian fathers and mothers of the nation who see in this school a safer atmosphere for their children, even than in their own homes, are looking in increasing numbers to this educational and spiritual lighthouse as the future college home for their children. Here under devout faculty advisers the best training of body, mind, and soul is secured.

Asbury College stands ready to welcome its college family at the threshold of the new year with the prayer that this may be the best of all the years in its interesting history.

L. R. AKERS, President.

doubter like that? Who is benefited by this modernist theory? I could find no one who seemed to be inspired by the address—all looked as cold as the grey stone of the walls.

"Today the same man advertised to talk on 'The Truth in the Bible Narrative of Man's Origin.' I wondered what he would say, but really, I could not bring myself to waste another Sunday on him. I could almost believe that such men, in spite of all their wisdom, are closely related to lower forms of life, but I would say, since they are so lacking in spiritual insight, that they were brothers of the mud and stones of earth. For what is man minus spirituality—a handful of dust—no more!

"I hear in the educational world where specialists make intelligence tests, that we are socially burdened with *morons*, those people who never get to be over twelve years old mentally no matter how old they grow. Well! How about our spiritual *morons*? That is my question! Are they not a greater menace than the mentally incapacitated? And only God can work the miracle of their salvation—for with these there is hope—for, as Canon Mallett said this morning, 'With God there are no outcasts from salvation.' If a man will, he can be redeemed, and his life made to blossom like the rose, even though mentally, morally, and physically, he is a victim of sin—his own or inbred (of course both.)

"Some difference between the sermons of

today and that of last Sunday! I thank God for the remnant of the faithful! I bless his name for the long list of ages past, and for men like your dear husband, the standard-bearer of our own age."

I have given quotations at length for they serve so concretely to illustrate the difference between asking for *bread* and receiving *bread*, and asking for *bread* and receiving a *stone*. To any minister of the Word whose eyes may chance to fall upon this, allow me to ask you in all candor, which of the above preachers represents your case? I think it is more than likely that a minister who enjoys THE PENTECOSTAL HERALD will not be found in the second class, whose auditors "ask for bread but are given a stone." It might be well to remember that, bread nourishes, but stones kill. And who shall be responsible for the killing!

"Born Above Ground."

More than a year ago my physician thought I was going to be sick, put me to bed, and summoned a nurse. She was a registered nurse, but preferred a variety in her employments; so that she had worked in hospitals, in private practices, and also as a district nurse. As she had nothing to do for me as nurse, she told me many stories about her experiences with patients, with physicians, and with hospital authorities. The most interesting of all her stories was the one which follows:

"While working as a district nurse in a small town which contained several large factories served by many different races, she was told to call on a woman said to be very poor who was expecting her fourth baby. The nurse called promptly at the building indicated, but was surprised to find the woman established in a comfortable apartment which was pretty well furnished. The patient informed the nurse that the coming child would be the first one of her children born above ground, and then explained that since the Volstead act had been enforced in the town her husband no longer came home drunk every evening, and on pay day handed her the money he had earned instead of spending most of it on his way home at the saloon. The nurse found it necessary to visit this prospective patient every day for more than a week. One Sunday morning she came upon the father of the family sitting holding his nine-year-old girl on his lap and twisting her pretty curls around his forefinger. When the nurse looked at him with interest and an inquiring expression, he remarked that he wanted to make his little girl look as nice as possible this morning because he was going to take her to Sunday school for the first time. This was the man who before prohibition had never paid any attention to his children except to scold and curse them and push them roughly out of his way, and whose wife's only way of getting any of the money he earned was to pick his pocket as he lay helpless in an armchair on pay day evening.

"In due time the expected baby was born 'above ground' into a happy family."

CHARLES W. ELIOT.

Here Is A Great Book For You.

"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.

DRY VOTERS IN WET PARTIES

REV. A. S. HUNTER.



WHY should dry citizens continue to vote with wet political parties? The wet and dry issue, including its economic, social and moral bearings, is the biggest political question now before the American people, and has been for more than a generation; if not before the whole world! It is far more than just a political football, as tariff, currency, etc., have been made, during fifty years past.

Both the Democratic and Republican parties are wet! Not all the people who own the party names, but the party bosses on both sides are wet. For many years, Herman Raster, a big Chicago brewer, wrote the "temperance" plank for the Republican national platform; and it never suggested anything which would interfere with the legalized liquor traffic. During the same time, the Democratic party was on record, nationally, as being opposed to all "sumptuary legislation." That meant exactly the same as the Republican "temperance" plank, and both of them together meant precisely nothing so far as protecting the people from the ravages of legalized rum! The infamous liquor traffic was entirely safe with either party in power.

To this day, neither party has ever touched the liquor question as a party measure. And that condition in each party is incurable, having become chronic with long standing. Constitutional prohibition came as an economic and moral reaction in war conditions. Except for the imperative necessity growing out of the war, so far as either political party is concerned, we would still be under the old iniquitous license system. Since we have had prohibition, neither party, either in any state or in the nation at large, has championed its enforcement. As shown by the national campaign of 1928, a great majority of the people of the country, regardless of party, are dry; and that has been corroborated by the nationwide elections of 1930. The dry Democrats and Republicans are now alike disappointed with the way the administration has handled the enforcement question. Because of the hesitant policy which has prevailed, the wets in both parties have taken new hope and courage, have grown arrogant and insolent, and are openly making a big drive to discredit prohibition now, and to ultimately overthrow it.

In New York, the Republican party split on the prohibition issue, the party machine nominating a candidate for governor on his own dictated wet platform, though he had been a United States district attorney in charge of enforcement of the Eighteenth Amendment. The wet Democratic candidate was elected by an unprecedented majority.

In New Jersey, the wet Republican candidate, nominated on his own dictated wet platform, was elected. In Pennsylvania, the Republican machine worked to the bitter end to keep a dry man off their ticket; and half a million to a million wet Republicans voted for the wet Democrat, and many dry Democrats voted for the dry Republican. It was given out during the campaign that the wet Republican candidates in New York and New Jersey were acceptable to the administration at Washington, but nothing about the dry Republican candidate in Pennsylvania, except "hands off."

Wherever we look, the bosses of both parties are subservient to the dictation of wet influences. In many instances the dry voters defeat the schemes of the wet bosses of their own party; but both party machines and bosses are wet! The prospect now is that, in 1932, both parties will put up wet national tickets. Influential Republicans are warning the party leaders that they must repudiate prohibition in order to save the party—they

sacrifice principle for party, and hope the people will ratify that. The Republican wets are hounding the trail of their national chairman, because he speaks dry; and they demand that the party be reorganized on a wet basis! The Democratic party leaders are either sympathetically wet, or are hog-tied by the wets.

The present outlook is for a three-party campaign in 1932; the Democrats and Republicans, wet; and the Prohibition party, dry. Things are shaping up much as they were forty years ago. At that time, millions of Democratic and Republican dry citizens, sick of the wet policy of their respective parties, were swinging to the dry Prohibition party as the only one which represented their dry principles. Then, the Anti-Saloon League was devised, with the catchy slogan, "Stay in your own party and vote for the best man in either party." The theory was that this would compel both parties to put up only good men, that is to say dry men. Alas! for human theories! The history of the past forty years shows how easily the wet politicians circumvented that, and both parties have continued wet. But, that flank movement deferred prohibition twenty-five years; and when it did come as a war measure, it was left in the hands of wet administrations, and we know how they have not sincerely enforced it.

Why should dry citizens continue to vote with wet political parties? Your ballots are powder for their guns, and those guns are manned by wet gunners! Put your powder into the dry Prohibition party gun, which is manned by dry gunners! No interest of the country will suffer thereby, and we will be delivered from the greatest curse of this or any other people! The Prohibition party leaders have pioneered a number of the great reforms which have been adopted by our nation in the past sixty years, of which women's suffrage is one. No party, of any name, would have done worse for the country than the two wet parties have done. Why longer be a party to that regime?

"Thou shalt not follow the multitude to do evil!" "Come out from among them, and be ye separate, touch not the unclean thing!"

Are You Interested in the Wedding?

Revelation 19:7.

What wedding? And who are to be married? When and where will the wedding occur? It was the wedding of which two young women spoke on their way home from church on a Sunday morning. Their pastor had preached on the subject, and they heard things they had never heard before, and did not know were in the Bible. But both of them expressed deep interest in the subject, not only to each other, but also to the pastor. He had said the wedding would be a most brilliant and rapturous event in which all heaven would be interested. And that the interest would be manifested by a great multitude of voices with ringing ascriptions of praise to God, because of the marriage about to take place between the heavenly Bridegroom, the Lord Jesus Christ, and his purified and prepared church. The joyful notes that reverberated throughout the celestial habitation were, "Allelujah, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

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

Of the two young women referred to above one of them said, "Oh, I wonder if we will belong to the bride? We've been professing Christians and workers in the church, but I fear we do not measure up to the real Bible standard." The other one answered, "I feel that we have not fully come out from the sinful world as we should, and I intend to give further serious attention to the sublime subject about which we heard today."

My dear Christian reader, let us, by the astounding grace of God, aim at the spiritually lofty attitude of full overcomers over all the combined powers of Satan and the world. That is indeed our high and holy privilege and duty. That will surely enable us to participate in the millennial exaltation, as also to dwell and reign with Jesus Christ "forever and ever." (Rev. 11:15). Hallelujah! A. W. ORWIG.

Be Filled With the Spirit.

REV. EDWARD R. KELLEY.

Be filled with the Spirit, for He's thine; He is thine.

Let Him fill thee daily with His presence divine.

O thou dear child of God! He will make thy soul free,

And He'll reign in thy life so that all men may see

The image of Thy Lord e'er reflected in thee.

He will flood thy soul like rolling waves of the sea,

As the Spirit divine shall abide within thee.

He will mellow thy life; He will banish all fear;

He will bless thee and guide thee, and answer thy prayer;

He will fill thy soul with joy as He leads ev'rywhere.

He'll ever be with thee, and He'll stand by thy side,

For He'll make thy soul strong, and forever abide.

He will let thy heart know that ALL things can be done

Through the grace and the power of God's only Son.

He'll witness to thee of the Resurrected One.

He will cleanse from all sin with fire from above;

He'll be first in thy thoughts as He fills thee with love.

And thy storm-tossed soul before Him will be stilled,

As thy heart with His own blessed presence is filled.

He is thine; He is thine, for the Lord has so willed.

Open wide thine heart and let the Spirit come in;

He will save you and cleanse you, and keep you from sin.

As God's own dear child, He'll surely keep thy soul pure

If thy faith in Jesus remains lasting and sure;

Meekness and love will He give while taking you through.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

"WHY I WANTED MY WIFE TO BE MY WIFE."

(Continued from page 3)

ed it was her book I loved her none the less.

On another day we were driving among the beautiful hills around her home, and some occasion arose that led her to tell me of a nameless baby, a little child of lawless passions and the night, whose tender life was wasting away through the ignorance and lack of care on the part of its girl-mother. She coaxed the girl to let her have the baby for awhile, and took it home and kept it for months, nursing it back to rosy health and dimpled sweetness; and as she talked about that baby I felt that in her heart were the germs of the richest and tenderest mother-love, and for this I loved her all the more, for I felt that if I ever had a wife I wanted one who would not shun but welcome motherhood with great and solemn joy.

On yet another day we stood by the piano in her father's home, and suddenly she turned, slipped out into the hall, and left me. My eyes followed her and my whole heart went out after her. I did not want to die for her, but to live for her. I wanted to put my arms about her, to comfort her, provide for her, protect her, bear her burdens, be her shield, and receive every blow of adversity or sorrow or misfortune that might befall her. I no longer thought of what she might bring or give to me, but only of what I might give to and suffer for her. And then and there, at last, I had found and entered the pure world of sacrificial love and utter devotion reached by the little wife of my Swedish friend—the world in which alone I could fulfil my mother's prophecy.

The key that will open a Yale lock was made for the lock, and the woman who can open the inmost treasure-store of a man's heart, and can bring forth the refined gold of unselfish love, was made for that man, and by this I knew that she, who for twenty-eight wonderful and blessed years was my wife, and became the happy mother of my children, was God's woman for me. And that is why I wanted my wife to be my wife!

A Revival of Regeneration.

U. T. HOLLENBACK.



NOT long since I was riding in the auto with a leading holiness evangelist and editor of a great weekly, when I was somewhat struck with an expression he made to me. Turning to me after seeming to study carefully, he said: "I tell you, sir, there are few people getting converted these days." And I began to think about the church as a whole to see if the same conclusion would come to me.

And the more I thought of it the more I was inclined to believe it. It is impossible for me to judge accurately every case of profession that comes under my observation; and it is impossible for me to know all that is going on in churchdom in the country. Nor do I ever want to be unthankful for the many who are seeking to save the lost and for the success that they are having; but when I consider the country as a whole and see the many, many places of worship where conversion is unknown, and the witness of the Spirit is unheard of I am inclined to agree that it is sadly true.

I was told by a good brother this week that there were thirteen church buildings of his denomination in one county close by that were to be ordered sold this year. And many, many are the churches that are financially bankrupt, and many more that are morally and spiritually bankrupt. And then I thought of the hosts of holiness evangelists in many denominations who do not get calls and who are not wanted, and of those in the holiness churches who are not wanted because it

"costs too much to have evangelists." (This is not true for the evangelist is the "enthusiasm and blood of the churches.") But there is a cause for the gospel of holiness not being wanted. And it lies in the fact that there is so little regeneration.

The holiness evangelist of forty years ago appealed to a church in which were a goodly number of converted and praying people. The holiness evangelist today, in the same place appeals to a crowd of sinners with scarcely a soul who has experienced the new birth and has enough life to "hunger and thirst after righteousness." If the people are there at all they stare at him as if they were void of comprehension. He is appealing to a vacuum. They have never had the love of God shed abroad in their hearts and therefore, cannot receive either the meaning or the person of the Holy Ghost. And such is their lack of hunger for spiritual things they will perhaps not even be present when the appeal to holiness is to be made.

The few decades of preaching doubt, of infidel ministers, of evolutionary guesses, and humanitarian discourses, and worldly ministerial examples have brought forth a church that is "twice dead and plucked up by the roots." And it seems that in order for the forces who believe in holiness as a second work of grace to survive, they must pray down a revival of regeneration. There must be a great increase in the number of people truly converted. For did not the Lord Jesus tell us that "the world could not receive the Holy Ghost"? And is there any line of demarcation between the world and the unconverted church? Then to urge the average present-day church member to seek the "Spirit-filled life" or "the pentecostal fullness," or "the power for service," or "purity within" or the "baptism with the Spirit" is to mock Christ and to put a vain hope in front of that soul. The world cannot receive the Holy Ghost, so why deceive them with false hopes. They must get out of the world and the world out of them through a real regeneration before there is hope of their receiving the Holy Ghost. Not that every churchmember today is void of grace. There are many thousands who can testify to the saving grace of God and the witness of the Spirit; but compared with the many millions of church members they are comparatively few. Nor is there no need of teaching believers the necessity of going on to perfection and pressing after entire sanctification. As long as there is one believer unsanctified, he should be urged to "follow after that holiness without which no man shall see the Lord." But a real extensive revival of second blessing holiness depends largely upon a revival of regeneration.

Many of the "holiness churches" of the country, which contain choice saints and sound doctrine, are so busy raising their budgets, paying their bills, building houses of worship, that their pastors have little time to get alone with God or their people and pray for a revival of regeneration. To build a new ecclesiastical structure takes most of the time and prayers and all their money; and while the souls that do get converted are precious, and for them we are thankful, yet the rate of increase in the number of true converts is far behind the rate of increase of the population of the country. There must be a sweeping revival of regeneration and it must be soon. It is needed because there are so few who have ever experienced the new birth. There is no other way into the kingdom of heaven. There is no other way for God to establish a father-child relationship with any human being. There is no other way to have a church that is eligible for sanctification.

But there are possibilities of such a revival. It lies in the infinite resources of God. Nor can the deadness of the church or the wickedness of the people exhaust these resources. It may never start with the regularly ordained ministry. It may not start with the professional evangelist who is used to "putting the thing over." The first may

be too busy attending to the "affairs of the kingdom" to assist in the revival; or he may be too much entangled with the world to have any influence; or he may be too proud to acknowledge his own loss. The latter may be too much tied to his psychological stunt methods to get down in prayer for the conversion of sinners. But God has a way.

And there are some probabilities of God working in this manner. For of late there has been expressed to me by many from different churches and from unlikely sources, a desire for such a revival. Many church members are hungry for something beside current events and church affairs. They know not what they need but they are hungry. And is not that hunger a prayer? And there are members in many churches who are praying for such a revival; and humble ministers are desiring such a revival, and many in the holiness churches are looking beyond the pole of denominational building and praying that God will send a revival of more extensive proportions.

Could not God put it into the hearts of some humble ministers and laymen to lay aside the ponderous weight of "affairs" and gather the unsaved churchmembers together in the parlors of home and church rooms, and tell them simply about the new birth and urge them to pray for that experience? And could he not put it into the hearts of traveling business men to gather their unsaved friends in private rooms in hotels and just tell them about the new birth and urge them to pray and confess their sins privately and humbly before the little crowd and seek the new birth? And could God not put it into the hearts of some godly women to gather the unsaved neighbors into their homes for a visit and get up under the power of the Spirit and tell them humbly of the new birth and urge them to pray about it? And Sunday school teachers to gather their pupils into the home some evening and tell them the necessity of the new birth, and urge them to pray themselves until they are converted. And could there not spring up under divine direction, new birth societies all over the country that would be so far from appearing to be regular church departments that it would sweep many into the kingdom of God who are prejudiced against the church? Could not God spread out cottage meetings and church parlor meetings, hotel room meetings all over the country in which one man would tell another of the blessed experience of being born again and that others get hungry for the same thing? And could he not give us a revival that would even invade the ranks of Romanism and Jewry with its soul-saving power?

Yea, God could and if we pray he is willing to send such a revival. Nor is he limited to times of temporal prosperity, for he could send a revival with no expense at all for overhead, no building program at all, no disturbance of the present ecclesiastical mausoleum whatever, with no "program for the extension of the kingdom." He could extend it without any human program. All he needs is just human beings who are simple in their faith and trustful in their prayers, unspoiled in the prejudices and obedient in their loyalty. It might jump over the regular channels of religious activity, and cross denominational lines diagonally. It might astonish ecclesiastics into madness and opposition. But God could give it.

Let us pray for a revival of regeneration, where countless thousands will be led into the experience of the new birth. It will lead the way for a great number to receive entire sanctification. It would cause missionaries to go to the foreign lands (if such there be) without home boards back of them; traveling men on the high seas would hold meetings in their berths, business men in the foreign lands would testify to their customers abroad, and the gospel be carried without the gigantic necessity of keeping the church in the banking business. Let us pray and trust for a widespread revival of regeneration!

---GLEANINGS FROM THE EVANGELISTIC FIELD---

WHAT ANSWER SHALL WE GIVE TO GOD?

"Send us an evangelist." How shall your missionaries answer this request?

"If you will build a church here, we will send you an evangelist." Do you want your missionaries to keep this promise?

The following article was written by Shutsha Abele, the assistant native pastor of Wembo Nyama Station, after an extended trip by automobile in company with Rev. Alexander Reid, evangelistic missionary at Wembo Nyama, Methodist Episcopal Congo Mission, Congo Belge, Africa.

Dear Friends: I am writing the events of our trip during the month of April, 1931. We left our Mission in order to go to many out-villages and to teach the people the palavers of God.

We came to the village of Lukuluowo, and there they besought us for an evangelist from our Mission, and since we had an evangelist with us that day, we gave them Lusuna Djosefu, and I stayed with them three days to teach the Word of God. These people were very happy, and many came to hear the Word of God. We laid out the measurements for a large church, and the people went immediately to the woods to cut the timbers. Their village is beautiful, and has a good road going to it.

We also went to the village of Chief Otete; he is a big chief with medals, has sense, and can read a book well. At that village we saw hundreds of people who wanted the palaver of God. They have two churches there and still many people have to stay outside. The Spirit of God helped us there, and at night when we were preaching the Word of God the people were very quiet, and many of them forsook their sins. The village is beautiful, with many palm trees and clear water. It is on a State road, but the road is soft. Many of the people begged us to stay, and so we stayed there three days.

We went all the way to the village of Chief Uvungu but found his road poor, not at all nice, and the bridges were bad. We had a hard time crossing with the automobile. We finally came to the village, it is large and beautiful, and we gathered with the people in the church. The church was crowded inside and outside, seven or eight hundred came to hear the Word of God. Many Witch Doctors came to hear the Word of God, and begged us to stay with them a long time. We stayed there nine days and many people forsook their sins and their medicines, and said, "We want to trust Jesus only." We therefore rejoiced very much. Their church is large and beautiful. Chief Uvungu has strong laws for his people, therefore his people are not lazy, neither is there noise in his village at night like there is in other villages. They have plenty of food and meat, good water, and many palm trees. The country is beautiful and there are no mosquitoes. We were very happy there, and well, and we taught the people every day.

From the former village we went by road to Katoko Kombe; we passed many villages, and some of them begged us saying, "We want evangelists from the Mission." We came by the village of Djeka which is under Chief Ngongo; we were then on the border line of the Katoko Kombe territory. We saw other people at Uma Songo and Diwamba who besought us saying, "Stop here." We stopped a little while and then went on to the village of Ngongo. Chief Ngongo is a chief with sense, and knows how to read a book well. He besought us to stay in his own house. Mrs. Reid did not want to at first, but when we did not see a rest house for white people, she and Mr. Reid finally decided to stay in the house of the chief. It is a beautiful house. Many people came to hear the Word of God, and begged for an evangelist. We laid out the measurements for a church. The village is large but not beautiful; it is on a hill, and large crickets destroy everything in the village. There are many palm trees there, and the water is good, but the road is very soft.

We returned to the village of Chief Djeka and stopped a short while. This village is beautiful; it has a garage for our automobile, and the road is very good. The forest there has many hard wood trees for making beautiful boards, and fine clay for making brick. This village is on the border of the Katoko Kombe and Lodja territories.

We entered Lodja territory and saw many villages where they begged us saying, "We want an evangelist from the Mission." Many of the natives want missionaries and evangelists from our Mission. We also saw the village of Chief Kangolo which is a large and beautiful village of three thousand people. The people there pleaded very much saying, "We want an evangelist from your Mission." That village has no Catholic evangelist, they want an evangelist from our Mission only. The chief has a beautiful brick house. The village is full of palm trees, and there is plenty of food. There are hills near by, and the soil is rich. There are no mosquitoes there.

We saw the village of Chief Lunganga where they besought us saying, "We want the Mission to come here quickly; the Missionaries are our chiefs; we are in darkness here; we do not know God; we want you to send evangelists to us; we are lost in sin!" The road to this village is very good.

We next went to Omeunga and on the way saw many villages that had great longing and besought us saying, "We want an evangelist." When we came to Esonga Djinzra, we there gathered the people and spoke the Word of God to them. They begged us for an evangelist and so we measured out

a place for a church and said to them, "If you will build a church here, we will send you an evangelist." When we came to Omeunga, where we have an evangelist, the people were leaving the village because they were moving to a new place. There are many Christian people there, and because the church was left at the first place we laid out the measurements for a new church. This village is not pretty because it is a new site, however, there are palm trees, there is fertile soil, and good water. There is a path but no automobile road.

We left Omeunga and went on our way to Lodja. We came to the village of Chief Mundala who is an old man and sick as well. We were besought by many people who wanted an evangelist. Many people are truly hungry (for the Gospel), we had evidence of their hunger when they besought us saying, "We want white people from the Mission only to send us evangelists." (Meaning that they do not want evangelists from the Catholics.) We came by the village of Chief Lusele and they too said, "We want an evangelist." The auto road was good and we saw many villages along the way, and many small paths (leading to other villages).

Finally, we came to Lodja, and stayed with Chief Shutsha. We spent two days there and taught the people the Word of God. The whole village begged us saying, "We want an evangelist, and we want a Mission station here at Lodja." The soil is rich here, and water is good, and there is a great forest with large and beautiful trees. There are no mosquitoes.

On our return journey we came through Katoko Kombe and then on to the village of Chief Lutundula where the road is very soft. We did not sleep there although the people besought us to stop, but we took another road by way of Ngombe, and came all the way to Chief Longonga. We had a hard time at night because the road was bad. This village is in Lubefu territory. The people begged us saying, "We want an evangelist of the Mission." The Catholic Christians also besought us saying, "We want an evangelist from your Mission." In that village there are many people, and we measured out a place for a church and promised them saying, "If you will finish this church, we will send you an evangelist in the month of July."

This article was translated from Otetela into English. The native mode of expression was preserved as far as possible. The words in parenthesis are for explanation.

William De Ruiter, Wembo Nyama Station.

SCOTTSVILLE CAMP.

The forty-fourth annual meeting of the Scottsville Holiness Camp is now history. This camp is located on the highway between Marshall, Tex., and Shreveport, La., among the tall pines, oaks and hickory trees, adjoining a beautiful park with a natural spring and lily pond and a monument dedicated to the Confederate dead of the community.

The workers were Rev. Jarrette Aycock, wife and daughter of Bethany, Okla., and Rev. O. H. Callis, of Wilmore, Ky. Mrs. Callis was also with us and delighted the camp with her beautiful violin music. The sweetest and most Christlike spirit prevailed throughout the entire camp. Both Bro. Aycock's and Bro. Callis' messages brought conviction to the sinner, inspiration to the child of God, and a deeper determination to live for God and press the battle for holiness till Jesus comes. Many found their way to the altar of prayer, eighteen in one service.

Mrs. A. B. Richards, a missionary to China, who is being supported by the Scottsville camp, was with us and gave the message the last Sunday morning on the work in China. Praise God for the holiness camps.

REVIVAL AT ZOAR METHODIST CHURCH.

We began our revival at Zoar M. E., South, the first Sunday in August and ran ten days. The pastor, Rev. C. F. Bartow, was assisted by Rev. O. H. Rhodes, of the Altamaha Circuit. Brother Rhodes is a man full of faith and the Holy Ghost. He preached with no uncertain sound on the doctrine of repentance, confession, restitution and entire sanctification as a second work of grace. It was at a time when a great battle was being waged between holiness and sin. The Holy Ghost came down like a mighty shaft out of the skies and settled on the entire community for several miles around. We did not count the ones who came to the altar, but counted the ones who prayed through to a definite experience. There were 42 saved or reclaimed and 20 sanctified. Many others were blessed. Eight were added to the church on profession of faith.

We are praising God the days of revivals are not past when Jesus is lifted up to save from all sin.

Roy C. Landrum, Layman.

Stapleton, Ga.

ELDORADO, ILLINOIS.

The Eldorado camp, 1931, is history now. It surely was a great success, the largest crowds present we have had for years. Upward of one hundred preachers in attendance. This is very gratifying to those who have been carrying the burden for the camp. At most every service we had people praying through, either for pardon or purity. Often the lone altar was filled with seekers. Rev. Allie Erick, of Bethany, Okla., and Rev. C. F. Wimberly, of St. George, S. C., were the preachers; Rev. Harry Blackburn, of Wessington Springs, S. D., song lead-

er, with his sister at the piano; Miss Jean Pound was the representative of the Oriental Missionary Society and Miss Fern Tillman represented the National Holiness Association missionary work. Both have given service in China. Miss Pound had charge of the young people's and children's work during the camp. People who have been attending the camp say that this was the greatest camp we have had for fifteen years. Over 100 new members were added and the end is not yet. "Praise the Lord!"

Reader, begin now to plan to spend the ten days with us next year. The cottages were pretty well all filled but we can use tents when all the cottages get full. The workers for next year are C. M. Dunaway and Joseph Owen, preachers, with the Suttons as singers. The object of this camp is to spread Scriptural holiness. It is interdenominational, having fine representatives from different churches.

Thos. E. Harper.

Elected President for 5th Year.

INDIAN SPRING CAMP

Dear Herald Family:

At this writing, August 20, I am just back from Indian Springs Camp Meeting which closed the night of the 16th. It was such a wonderful occasion and such a great blessing to so many of us, I cannot refrain from adding my testimony (I am sure some one else will give a good report of the meeting). We had good crowds from the beginning and the longer we ran the greater the interest and the better the singing. I have never heard such singing as we had.

Since my part in the meeting was the singing end of it I am sure you will allow me to mention the splendid work of the orchestra under the direction of Rev. J. W. Lilley, of Macon. This with the marvelous piano work was a great support to the chorus and congregational singing.

One of the outstanding choruses was one that I got from the Salvation Army: "I have an interest in the bleeding Lamb of God who died on Calvary." This was in the souvenir edition of the song book I arranged for the camp meeting (and by the way I have some of these left over which I can mail to you for 25c). Speaking of this one special chorus, some words came to us fitting it for the occasion such as "I have an interest in the old camp ground where waves of glory roll," and another suggested by Rev. E. M. Wise, of Palmetto, Fla. "I got a blessing at the old camp ground when the Holy Spirit came." Dr. Morrison and others fell very much in love with this song.

Before closing I must tell you of the wonderful meeting the Lord gave us in Naples, Fla., just before returning home for camp meeting work. We put in two weeks there, holding night services only and with the wonderful co-operation of some earnest laymen there as well as the pastor, Rev. J. S. Jones, we were enabled to more than triple the membership. Some of them were planning to come to Indian Springs for a special anointing but their plans were thwarted. Thank you for this much of your time.

In Him and His service,

Charlie D. Tillman.

Tillman's Crossing, Atlanta, Ga.

REPORT.

Like a dream the summer is slipping by and it has been a long while since I have made my whereabouts known through *The Pentecostal Herald*. It is always a joy to find friends here and there across country who say, "I am keeping up with you through *The Herald*." And there is always a feeling of peculiar fellowship with those who read this wonderful paper.

It has been a happy, busy summer with this writer. After having all plans changed for evangelizing in Brazil this year I adjusted myself to the change and have found fertile fields for service in the homeland. I believe I can truly say I have a greater faith in the eternal purposes of God, a clearer consciousness of His abiding presence and a firmer grasp on Romans 8:28 than ever before in all my life.

Recent months have been spent in revivals, young people's assemblies and missionary programs. Missionary work continues to be the dominating interest of my heart, and God has graciously set his seal upon our efforts by giving us some remarkable answers to prayer. Brazil is still upon my heart as my next field of service, as clearly as was Paul's call to Macedonia, and as soon as a few more things are accomplished by way of preparation, I am confident that God will give me the privilege of evangelizing there.

Having had a place on the faculty of four young people's assemblies recently I am more and more convinced that all the young people of the country are not going to the bad. The fervent testimonies, the spirit of devotion, the consecrated lives of these young people, all attest the fact that the church of tomorrow will still be waging battle against sin.

James V. Reid.

If You Want Something

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

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(Continued from page 1)

Rev. Joseph Smith and Dr. John Paul were my fellow workers. They broke the bread of life to multitudes to the delight and edification of all. Joseph Smith is a great Bible teacher. After years of close and illuminating study he is able to lead the people into the deep things of the New Testament. We cannot at the moment, think of any one who is a clearer, more helpful teacher of full salvation, as taught in the New Testament. He had his School of the Prophets every morning, and it was largely attended. We heard many expressions from those present of the gracious benefit received. One of the great needs of the people today is thorough teaching and grounding in the Word of God.

Dr. Paul is a unique preacher, quite unlike any one else. He turns his subject about, revealing many sides of Bible truth in an attractive and striking fashion. The ministry of these brethren was fruitful in altar services. During the camp there were a great many forward for prayer, and most of them who came to the altar were either converted, reclaimed or sanctified.

Dr. J. M. Glenn and wife had charge of the Young People's and Children's Meetings held in the young people's tabernacle. The meetings were largely attended with gracious results. The altars were often crowded with seekers and many were graciously blessed. This young people's meeting is one of the very best of its kind held in all the circuit of holiness camp meetings. Brother Glenn presses the work with fervor, and many young people are saved and sanctified in these services. Quite a number were blessed in their tabernacle who volunteered for life service.

Brother Benson, a faithful, devout layman, had charge of the 6 o'clock prayer meeting, which was attended with power. He is a man much beloved for his zeal and devotion. Several families spending their summer on the camp ground kept up earnest prayer services for two or three weeks before the opening of the camp meeting. They had an atmosphere of prayer and devotion in the place when the meeting began, and it was believed that these earnest prayer services preceding the meeting had much to do with the very gracious results. A quartette of Asbury students, a fine group of Christian young men, spent several days at the camp singing to the delight and edification of the people. They rendered very

good service in Dr. Glenn's young people's meetings. One of the very interesting things of this camp ground are the many prayer services held in different places between the evening meal and the evening service. One can but be impressed as the quietness of the evening falls upon the place with the voice of prayer ascending from various quarters. No one but God knows how to distribute any stars that may be handed out in the crowning day for results at a camp like Indian Spring.

A host of people have gone up to worship at the feet of the Master who have been blessed at the altars of the Indian Spring camp. Many of the veterans, myself among the rest, are growing old; as the years pass the ranks are being thinned down here, and the ever growing colony of those regenerated, sanctified and built up in the faith at Indian Spring in Paradise is increasing. No one will ever be able in this, or any other world, to accurately calculate the spiritual blessing that has come to the vast thousands of people who, through the years, have attended Indian Spring camp meeting. May the blessing of God rest upon the managers, and so direct the work that it may stand firmly for full salvation, a whole Bible, and a mighty Christ able to save to the uttermost.

I must not close this report of the camp meeting without some words of commendation of Dr. J. M. Glenn and Rev. Sam Haynes. They are both members of the camp meeting Board and untiring workers for the very best spiritual results at this camp. There are no men connected with the great revival of the Wesleyan doctrine and experience of entire sanctification more faithful and devout in the evangelistic field, than Glenn and Haynes. They are men of intelligence, consecration, untiring zeal and effectiveness. We commend them as worthy men in the great white harvest field of true revivalism everywhere. In a great camp like Indian Spring, with the vast multitudes, the immense auditorium, the coming and going, the task of preaching is one of the most exhaustive that can be laid upon anyone. The brotherly love, the sympathy, the amens and the helpfulness of these men are like that of Aaron and Hur to Moses in the olden time. May God bless and use them. It were a pity, indeed a tragedy, for fruitful fields to be neglected, and human souls be lost without effort when such men are ready to lay themselves out for the redemption of the people. Keep them busy fishing for men, winning the lost, building the church, and pouring the saving salt of full salvation out among the people.

Toward the close of the meeting two very interesting British evangelists, Clark and Bell, who have been laboring in some gracious revival work in Georgia and other parts of the south, visited the camp ground and held an afternoon service. We had looked forward to this service with great pleasure, expecting a time of wonderful brotherly love and spiritual refreshing from over the sea. They are no doubt earnest, devout men. May the Lord bless and use them. One of these brethren is from Wales, the other from Scotland. We judge from some of their remarks that this camp meeting, with its methods, exhortations, weeping and shouts of praise, was a bit strange and appeared somewhat noisy and crude to our British cousins.

I was able to preach daily throughout the ten days, but speaking in the great tabernacle, and climbing the long hill to the dining-room about exhausted me. I left the camp much worn and feared I would not be in condition to do much at our dear old camp at Pentecostal Park. The day was warm and fatiguing. I got into Nashville about five P. M., and put up at a hotel and went to a cafeteria for supper. Walking in, who should I meet but Dr. Powell, pastor of the First Baptist Church in Nashville, one of the great pastors of one of the great churches in all the southland. He had finished his supper but sat at the table with me, and after supper

took me in his car for a long quiet drive. He is one of a number of outstanding Baptist preachers in this country who stands for a whole Bible, a virgin-born Christ, and a gospel that is the power of God unto salvation. His fellowship refreshed me soul and body. He drove far out to quiet places and we had a most restful three hours' drive; got back to my hotel at 9 P. M., in fine shape for a good night's rest. Tuesday found me wonderfully refreshed. I got to Glasgow at noon, bought a loaf of bread, a quart of milk, and a friend drove me out to my little shanty in the woods. What a quiet, restful place! After two nights' rest alone among the trees, I felt ready for the opening of our camp. Sabbath morning our new tabernacle was filled with a great audience, as quiet and orderly as a city church. As I preached full salvation to my relatives, some of my school-boy friends, their children and grandchildren of those I knew and loved more than a half century ago, the Lord wonderfully blessed my soul and the people were graciously refreshed. I must have shaken hands with two hundred of them. The meetings have moved along, have had much rain, some have been saved, others are seeking, and we are expecting great things.

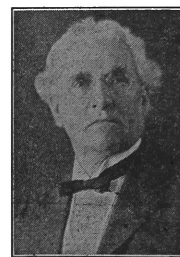
I was invited back to Indian Springs for next year, and if the Lord spares me I hope to visit that dear place with its delightful memories and wonderful people, at least once more. There is a great colony of souls shouting around the throne of our glorified Saviour who were converted and sanctified at Indian Spring camp meeting.

H. C. MORRISON.

Monthly Sermon.

THE OLD MAN AND HIS CRUCIFIXION.

Text: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it; neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Cor. 3:1-3.



A careful reading of this third chapter of First Corinthians will reveal the fact that the Apostle Paul is seeking to allay contention, strife, and division among the Christians at Corinth. He has learned that some of these young converts to the faith in Christ are claiming Paul as their spiritual leader and others are railing about Apollos. He calls their attention to the fact that Apollos and himself were only agents in the hands of God, Paul planting, Apollos watering, but God alone giving the increase. He insists that Jesus, and Jesus only, is the foundation of our faith and salvation, and no man can lay any other.

It is our purpose to notice the cause of the dissension and strife among these Corinthian Christians which Paul very clearly points out. He does not hint that they are not converted; he admits that they are babes in Christ, which shows that they have been born again. They were not babes physically; having been born of the Spirit they were in their spiritual babyhood. Being born again they had become children of God, but notwithstanding this fact there were divisions and strife among them and, in our text, the Apostle points out the cause—they were "yet carnal."

Careful and accurate diagnosis is one of the most important items in the treatment of all physical diseases; without knowing the

cause of the sickness, the physician may administer a medicine that would hinder, instead of help, in the cure of his patient. St. Paul was an inspired diagnostician of spiritual diseases; he fully understood the cause which lay at the root of the distractions and divisions among the young Christians at Corinth. They were "yet carnal." There was in them a root sin from which these outward evils sprang and manifested themselves.

In order that we may better understand the nature of this malady and the treatment necessary, let us seek further information from Paul on the subject of carnality. It will be found that the Apostle has much to say about the carnal nature remaining in the children of God. He has a number of names for this inward evil; sometimes he calls it, "sin that dwelleth in me"; sometimes he names it, "the old man," and at other times he denominates it, "the flesh." In the text, it is "carnal"—the carnal mind. Looking into the subject we find that all of these names refer to the same thing, that they never refer to the acts of the Christian, but always to an inward state, or condition, which may lead to improper action; an inward nature, the whole tendency of which is to manifest itself in sinful deeds.

We observe that this carnal nature is something that must be restrained and kept inactive in order to retain a state of justification; that it is so aggressive and active it is very difficult to control, and that to be delivered from all sin and the strong likelihood of many outbreaks, it must be cleansed out and cast away in order to entire sanctification—the indwelling and abiding of the Holy Ghost.

In Romans 8:6-7, we find Paul saying "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." From this declaration of the Apostle we learn that the Corinthian Christians had an element of death in their life; that the carnal mind in them about which the Apostle is so solicitous was in rebellion against God and was of a nature that it could not be subject to him. It is of vast importance that we know something of this strange inward state which was causing division and strife among God's children; this something that is not, and cannot, be subject to God.

If we turn to Galatians 5:17, we find that this carnal, or flesh nature, which is not subject to God, is also at war against the Holy Spirit:—"For the flesh, (carnal nature) lusteth against the Spirit, and the Spirit against the flesh; (carnal nature) and these are contrary the one to the other; so that ye cannot do the things that ye would." A little further on in this same chapter, we find a graphic pen picture of this inward antagonist to spiritual life which the Apostle denominates the *flesh*. He makes no reference to the meat on your bones, but to the carnal, sinful something in the heart. Follow the Apostle in Gal. 5:19-21, as he describes the *flesh life* and the *Spirit life* in contrast with each other.

"Now the works of the flesh (carnal nature) are manifest, which are these; adultery, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." It must be understood that this carnal nature is not in *rulership* over a *regenerated soul*, but neither is this carnal nature entirely cleansed out in the act of regeneration. Paul has already shown us that one may be born of the Spirit—be a babe in Christ—and, at the same time be "yet carnal."

The contrast between the full life of the Spirit and this carnal life is most striking, as seen in the picture in this same chapter, verses 22 to 25: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Note the Apostle says, "They that are Christ's have crucified the flesh" that is, the (carnal nature) "with the affections and lusts." The young Corinthian Christians had been pardoned; they had been regenerated, but they had not yet been wholly sanctified. They had not yet crucified "the flesh with its affections and lusts."

In order that you may see that St. Paul has not overdrawn the picture of the fallen, carnal heart of man, we call attention to the words of our Lord Jesus found in Mark 7:21-23: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Our Lord Jesus says emphatically that all these evil things come from within and defile the man. They could not come from within if they were not there. They are there, entailed from the fallen and sinful nature of our federal head. "As in Adam all die, so in Christ shall all be made alive." All along the stream of human life there has been much inheritance of corruption from the turbid tides of sin; the whole race has felt its defilement.

We must now turn back to Galatians 5:22-24, calling your attention to one word that has already been mentioned in this last verse quoted above. It is a significant word loaded down with profound meaning. It is the word, "*Crucified*." This significant word means death. To crucify is not to restrain, or curb, or control; it is to kill. There is something inside of men, according to the teaching of our Lord in Mark, that is most obnoxious and desperately wicked; an immortal fountain from which flows the entire stream of wickedness. This something is dangerous in the highest degree. The teaching of Paul shows that this something, to some extent, remains in those who have been born again, who, although babes in Christ, "are yet carnal." This strange nature which is at enmity with God, fights against and would destroy the new life begotten of God in those who have been regenerated, and have not yet been sanctified; it is the Ishmael of carnality, or the flesh, fighting against the Isaac of the Spirit. It is the Esau of death struggling against the Jacob of the new life in the womb of the regenerated soul. These two principles in man—the Christian man—mark you, battle for the supremacy.

So clearly defined are these inward principles, and so antagonistic are they to each other, that Paul likens them to men at war with each other. In Ephesians 4:22-24, we read: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." It will be seen at once that the old man represents the "flesh," the carnal nature, and that the new man represents the new life begotten in the soul by the Holy Ghost in regenerating power. This old man and new man, as we have seen in the pen pictures of the flesh life and the Spirit life, are entirely different and in antagonism with each other.

This Scripture is very illuminating. It brings the whole subject into the clear daylight of inspired truth. Here we find the old man full of all sinfulness and corruption spoken of by our Lord in Mark's Gospel, and we find the new man so entirely different, who "after God is created in righteousness and true holiness." What is to be done with this Ishmael of the old life who strives against the Isaac of the new life? What is to be done with this Esau of sin who fights against the Jacob of salvation? Let us turn

again to the Apostle for information on this all-important subject: "Knowing this, that our old man is *crucified* with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is obvious that the crucifixion of the old man, the destruction of the body of sin, the purifying of the hearts of believers, is *not* the work of *regeneration*. It is a work wrought by the baptism with the Holy Ghost subsequent to regeneration. This is the thought in that expressive verse of Charles Wesley's:

"Speak the second time, Be clean,
Take away my inbred sin."

The entire Methodist doctrine of full salvation as taught by John Wesley, the fathers, and founders of Methodism, rests upon the fact of the carnal nature and the teaching of the Holy Scriptures that, notwithstanding men by the regenerating power of the Holy Spirit are born again and become babes in Christ, they are *yet carnal* until the old man is crucified—the body of indwelling sin is destroyed.

Human experience is in perfect harmony with biblical teaching. Christians everywhere have realized that, notwithstanding their regeneration, their love for our Lord, and their full purpose to obey him, they have been conscious of an inward "prone to wander," a strong tendency toward those things which their intellect and conscience condemn. They also have been conscious of a "hungering and thirsting after righteousness," a longing for a full deliverance from these inward carnal appetites and sinful tendencies. They have sighed, prayed and longed for an application of the blood of our Lord Jesus Christ which cleanseth from all sin, and many tens of thousands have, by the baptism and incoming of the Holy Spirit, realized a full deliverance in the crucifixion of the old man, and the abiding of the Holy Spirit revealing to them the wondrous grace and love of the Lord Jesus in his power to save his people from their sins.

The old man can be crucified, destroyed and cast out, and the Holy Ghost can come in to dwell with the new man, to nurture, to comfort, to guide, and to empower for witnessing and for service.

Having attended to the first principles of the doctrine of Christ let us go on to perfection. Let no Christian be satisfied without the gracious work of the Holy Spirit perfecting him in love. We must not remain in a state of carnal babyhood. God would bring us into man and womanhood in Christ. It is not only our blessed privilege, but our bounden duty, to seek with all earnestness the expurgation of the carnal nature, the crucifixion of the old man, the casting out of the entire body of sin that our Lord Jesus who died for us, and whose blood cleanseth us from all sin, may present us to his Father without spot or wrinkle, the trophies of his grace, the sanctified and purchased price of his agony on the cross to redeem us from all sin, and bring us into that holiness without which no man shall see the Lord.

Let me close this message with the words of our Lord, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There is an entire consecration, an undoubting faith in Jesus Christ and the Atonement he has made for us, which brings to the hungering and thirsting soul a gracious baptism with the Holy Ghost, a divine fire that consumes all sin and sets up the Kingdom of God within the soul—a kingdom of "righteousness and peace and joy in the Holy Ghost." Amen.

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OUR BOYS AND GIRLS

PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

When old Mordecai, the queen's cousin who daily sat by the palace gate, heard of this dreadful butchery which had been decreed for his people, he rent his clothes and with ashes in his hair, he went through the street by the palace crying out in a loud and bitter voice. Queen Esther, looking down from the windows of her apartment, saw her kinsman and knew that some terrible calamity had befallen to make him behave in such a sad manner. She sent her chamberlain, Hatach, down to the gate to find the cause of Mordecai's great grief. Then Mordecai gave Hatach a copy of the dreadful law which Haman had written for the destruction of the Jews on the thirteenth day of the twelfth month, and told Hatach to ask Esther to go to the king and beg for the lives of her people.

Esther received Mordecai's message and read the fearful story of her people's doom in Haman's decree, and she sent Hatach back to Mordecai to say that it was unlawful for anyone to appear before Ahasuerus without a summons from the king. Anyone who presumed to enter his presence without this invitation was straightway put to death unless the king permitted him to touch the golden scepter, or rod, which he held in his hand.

But Mordecai only sent Hatach back to say that unless the queen attempted to save her people, she would doubtless perish with them, even though she dwelt in the very palace of the king. He added that God may have placed her on the Queen's throne for just this test and if she failed now God would surely punish her.

Then Esther sent word for Mordecai to gather all the Jews of Shushan together for three days of fasting and prayer, promising that she and her maids would do likewise, asking God's mercy and blessing on her effort to save her people. So for three long days all the Jews in Shushan cried mightily to God.

On the third day Esther made herself beautiful with the royal robes of the queen, and she left the queen's house in the palace, and crossing the outer court, came to stand in the door of the room where the king sat upon his throne. When Ahasuerus saw the lovely queen standing timidly in the door, he smiled as he held out the golden scepter for her to touch. Then Esther was no longer afraid. But she was very wise and did not tell the king at once all that she wished to ask. Instead, she invited him and Haman to dine with her that day.

(To be continued)

Dear Aunt Bettie: I am a subscriber of **The Herald**. I sure like it. Mable Love, the 7th chapter and 21st verse of Ezra contain all the letters of the alphabet, except J. The 19th chapter of 2nd Kings and the 37th chapter of Isaiah are alike. You tell me where the longest word is found in the Bible. It has eighteen letters in it. **Honine** to see this in our Boys and Girls' Page.

M. B. S.
Rt. 2, Cozadale, O.

Dear Aunt Bettie: Will you let a little **Lagro** girl join your happy band of boys and girls? I am a little girl eight years old, have blue eyes and light hair. I have one brother and one sister. I am in the third grade. Can you guess my middle name? It starts with J and ends with E, and has four letters in it. **Betty J. Koehler**.
Lagro, Ind.

Dear Aunt Bettie: Will you move over and let a little Tennessee girl in your happy band of boys and girls? I am eight years old and am in the second grade. I go to the M. E. Church. Father is an M. E. preacher. I have three brothers and one sister. Their names are Joe, Claude and W. C. Jr. My sister's name is Wanda. We live in the M. E. parsonage on the Newport circuit in the mountains. Who can guess my middle name? It

begins with B and ends with E, and has five letters in it. I have five pet cats. I hope Mr. W. B. is hoeing his garden and won't get this for I want to see it in your good **Herald**.

Dorothy B. Sauceman.
Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: Would you let a little Illinois girl move in your band of boys and girls? Grandma takes **The Herald** and she reads it to us. I live in the country and I like it very much. This is my first letter to **The Herald** and I wish to see it in print. I go to the Edwards School. I am in the sixth grade. I am ten years young. My birthday is Sept. 29. I go to the M. E. Church. I am not a Christian but would like to be. Cousins, pray for me. My second name begins with L, and ends with S. Has four letters in it.

Anna L. Gann.
Rt. 3, Eldorado, Ill.

Dear Aunt Bettie: Will you let a little Illinois girl join your happy band of boys and girls? This is the first time to write to **The Pentecostal Herald** and I hope to see this letter in print. I will answer all letters received. I am fourteen years old, my birthday is June 12. I am five feet, two inches tall. I have brown hair, blue eyes and medium complexion. I hope Mr. W. B. is out catching fish when this letter arrives. Guess my middle name. It begins with M and ends with A, and has seven letters in it. Please answer this letter.

Lillie M. Hutchcraft.
Rt. 2, Macedonia, Ill.

Dear Aunt Bettie: Will you let a Kansas girl join your happy band of boys and girls? I am ten years old, have blue eyes and light hair. I will be in the sixth grade. My school teacher is Miss Verna Miller. My Sunday school teacher is Mrs. Bert Pierce. I like to read page ten. I go to the Alida Evangelical Church. Our pastor is Rev. Miller. I have one sister and two brothers. Margaret Sauceman, I guess your name is Mary. If I am right remember your promise. My middle name is Alberta.

Wilma Steinfeld.
Alida, Kan.

Dear Aunt Bettie: Will you slide over a little and let a South Dakota girl join your happy band of boys and girls? I am fifteen years old and have dark hair, dark eyes, dark complexion and am five feet, two and one-half inches tall and weigh 116 pounds. My birthday is September 13th. Have I a twin? If so, write to me and I will answer. I go to Cavour High School and will be a sophomore when school begins. I like to go to school very well, and am especially fond of basket ball. I enjoy reading page ten. I will close with love to Aunt Bettie and all of the cousins, and also hoping to see my letter in print.

Audree D. Skow.
Cavour, S. D.

Dear Aunt Bettie: Will you please let a South Dakota girl join your happy band? I go to Sunday school almost every Sunday. We are having revival meetings in our community at the present time with Rev. Mr. Gordon as evangelist. I live on the broad prairies of South Dakota and enjoy it very much. I am five feet, three inches tall and am a blonde. I weigh 112 pounds. My birthday is September 5th. Can you guess my middle name? It begins with I and ends with E. It has five letters in it. Any one guessing it correctly I will write to them. I enjoy reading page ten very much. This being my first letter to **The Herald** I hope to see it in print.

Charlotte Skow.
Cavour, S. D.

Dear Aunt Bettie: Will you please make room for a little South Carolina girl to join your happy band of boys and girls? I have brown hair, blue eyes, fair complexion and weigh eighty-two pounds. My birthday is Sept. 28. Have I a twin? I love to read **The Herald** and am very fond of

page ten. My father takes **The Herald** and has been taking it for about seventeen years. I have been reading **The Herald** ever since I got large enough to read. My father used to read to me when I was small. I have one sister and two brothers. All of them are larger than myself. Who can guess my age? It is between ten and fifteen. If any one can guess it let me know and they will receive a letter from me. My father is the preacher of two churches. Aunt Bettie, please print this. I want to surprise mother and father. This is my first letter and it is getting long. I expect I better leave a little space for someone else. I hope Mr. W. B. is out milking the cow when this letter arrives. With lots of love to Aunt Bettie and all the cousins.

Mell Black.
St. Matthews, S. C.

Dear Aunt Bettie: May a Florida girl join your happy band of boys and girls? I am eleven years old, my birthday is Nov. 26. Have I a twin? Mary Berry, I guess your middle name to be Olie. Am I right? Who can guess my middle name? I will write to them. It begins with B and ends with E, and has eight letters in it. This is my first letter to page ten. I would like to see it in print. My brother takes **The Herald**. I like to read page ten very much. Some of the cousins write to me. I will answer all letters received.

Marie B. Turner.
General Delivery, Auburndale, Fla.

Dear Aunt Bettie: I haven't seen any letters from Enon in **The Herald** so decided to write. I have two brothers and one sister. My birthday was August 7. I was thirteen years old. I am five feet, six inches tall, have brown hair, blue eyes and fair complexion. Aunt Bettie, please print my letter for I would like to have some good pen pals from everywhere. Everyone write and I'll send you something from West Virginia.

Opal Carden.
Enon, W. Va.

Dear Aunt Bettie: Will you let a little Texas boy join your happy band of boys and girls? I am four feet, eleven inches tall, weigh 83 pounds. I have light complexion, light hair and blue eyes. I will be thirteen Nov. 2. Who has my birthday? Say boys, what is the matter with us? Come on boys, let's don't let the girls get ahead of us. I believe the girls are smarter than us boys. Don't you all think so? My father takes **The Herald**. We think it is the best paper ever printed. As this is my first letter to **The Herald** I guess I had better stop and give some one else a place. Cousin, give me a letter shower. I will answer all the letters I receive, so let the letters fly to.

Willie Smith.
Rt. 1, Hughes Springs, Tex.

Dear Aunt Bettie: Will you and the cousins please move over and make room for a little Washington girl? I am thirteen years old, a blond with bluish gray eyes. My birthday is July 16. Who is my twin? We do not take **The Herald** but a friend of ours does and I certainly enjoy reading page ten. I will answer any letters received from the boys and girls.

Ella White.
Okanogan, Wash.

Dear Aunt Bettie: Will you allow a Virginia girl to join your jolly band of boys and girls? I live on a farm and like farm life very well. I enjoy reading **The Herald**. It sure is a fine paper. My birthday is Oct. 27. I will be twenty-one years old. I wonder if I have a twin? If so, please write to me. As this is my first letter to the page I hope to see it in print. Well, I guess I had better close as my letter is getting long. Cousins, please write to me.

Eliza Bandy.
Sayersville, Va.

Dear Aunt Bettie: Will you let another Texas girl join your happy band of boys and girls? I am staying with my grandmother in Colorado Springs. My grandmother takes **The Herald** and I got so interested in page ten that I want to write. This is my first letter and I hope to see it in print. Sav. cousins, can any one guess my middle name? It begins with J, and ends with N, and has four letters. I

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am eleven years old and am in the fifth grade. I like to go to church and go every Sunday I can. I am going to get my father to take **The Herald**. My grandmother is going to get me Sparkling Waters. Well, I hope Mr. Wastebasket is out playing golf when my letter arrives.

Reba J. Eby.
Harlingen, Texas.

Dear Aunt Bettie: This is my first letter to **The Herald** and would like to see it in print. I go to Sunday school every Sunday. I hardly ever see a letter from Arkansas, so Aunt Bettie, be sure and print this for me. I guess you all are wondering what kind of a creature I am. I have dark brown hair, gray eyes, and am about five feet tall. I weigh 85 pounds. I was fourteen years old Feb. 23. Who is my twin? I wonder who can guess my middle name? It begins with E and ends with E, and has six letters in it. I must go, hoping to hear from all you cousins. I will answer all that send a stamp.

Wilma E. Dotson.
Sitka, Ark.

Dear Aunt Bettie: May I have a little chat with the boys and girls? This is my second letter to **The Herald**. I enjoy reading **The Herald** very much. Who can guess my middle name? It begins with C and ends with E, and has seven letters in it. The one who guesses it I will write to them. Lorene B. Rader, I guess your middle name to be Bernice. Am I right? Reba A. Swindell, I guess yours to be Annie. Minnie M. Whitaker, I guess yours to be Mamie. If I am right please remember what you said. When this arrives I hope Mr. W. B. is full up so this may be printed.

Ova B. Walker.
Rt. 1, Big Rock, Tenn.

Dear Aunt Bettie: Will you just move about a half inch to let a little Florida girl join your happy band of boys and girls? I have a dear friend who takes **The Herald** and she lets me read it, and she showed me page ten. I am more interested in it than any other page. I have light hair, light eyes and fair complexion. I am fourteen years old. My father is dead and I am living with my dear old mother and two sisters. I want to see this in print, as I want to surprise my mother and sisters. I want you to tell all the cousins to write to me and I will answer all letters I get.

Lila Margarite Ricketts.
Rt. 1, Box 98-A, South Jacksonville, Fla., care Mrs. H. R. Foster.

Dear Aunt Bettie: Having survived from another year of school, I have found a little time to write to **The Pentecostal Herald**. I am in the third grade and am seven years of age. I have three sisters and five brothers; one of my brothers goes to Asbury College. I want to get an education so I can help to carry on God's work when I get big. God is very good to us. He lets us have family prayer, go to Sunday school, sing for the Epworth League and have a good time. I live in the country, and like it fine. When I arise in the morning I can see God's love in the singing of the birds, the sun, and in all of nature. I have fair complexion, blue eyes, light brown hair, and weigh about fifty pounds. Say, friends, it surely is easy to read these letters and say you're going to write, but any way you don't. But

please write me, I like to correspond with unseen friends.

Martha Marie Hager,
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl 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 twelve years of age and am in the seventh grade at Big Rock school. I enjoy reading *The Herald*, especially page ten. Who can guess my middle name? It begins with M and ends with Y, and has five letters in it. My birthday is May 14. Have I a twin? Thanks for the chat with you and the cousins.

Eloise M. Walker,
Rt. 1, Big Rock, Tenn.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am a little girl eight years old and in the fourth grade. I go to the M. E. Church, and I go to Sunday school most every Sunday. Who can guess my first name? It begins with M and ends with Y, and has five letters in it. Martha Allen, I guess your first name to be Mary. Am I right? Margaret L. Gray, I guess your name to be Leah. I hope Mr. W. B. has gone visiting when this arrives, for as this is my first letter I would like to see it in print.

M. Juanita Walker,
Rt. 1, Big Rock, Tenn.

THE SPARROW.

The smallest bird that wings the air
The Master cares for thee.
And if he thinks of one like thou
Will he not care for me?
His eye looks on thee from above,
He notices thy fall,
And if he cares for such as thee,
Does he not care for all?
He feeds thee in the sweet springtime,
When skies are bright and blue,
He feeds thee in the autumn time
And in the winter, too.
He leads thee through the pathless air,
He guides thee in thy flight,
He sees thee in the brightest day
And in the darkest night.
Oh, if his loving care attends
A bird so mean and small,
Will he not listen to my voice
When unto him I call?
Will he not guide me with his eye,
And lead me with his hand,
And bring me in his own good time
Into the Heavenly land?
Oh he who feeds the little birds,
And guides them in their flight,
Will watch above a little child
And guide her feet aright.
He'll take my feeble hand in his
And lead me to the skies,
And feed me with the pleasant fruits
That grow in Paradise.

Matilda Edwards.

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M. P. Hunt.

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BIRTHDAY CELEBRATION.

On Sunday, August 16th, a general gathering and birthday service was held at the Elton Methodist Church in honor of Rev. S. L. Porter's birthday, he being eighty years old. It was a great privilege to have Rev. Porter present as he has been in very poor health since about the first of June. A musical program was rendered by the choir of twenty voices with special numbers by Mr. and Mrs. Roy Porter, Mr. and Mrs. A. A. Orr and daughter Wanda, little Gladys Porter and Nona May Orr. The birthday wish was presented by little Bobby Porter. Two large cakes properly decorated with candles were placed in front of the platform on a table, the second cake being for Mrs. Hiram Rice, a member of the church, whose birthday was also celebrated on this day.

Rev. Porter has faithfully served as pastor of this church for twenty-two years, having come here from Lairton, Ky. He founded this church at that time. With hearts full of love and gratitude, friends from Bryant, Crandon and Antigo, as well as Elton, met with him on this day. The assistant pastor, Mrs. Jeanette Orr, read a poem, "Our Dear Pastor," which she composed in honor of Rev. Porter, after which she preached from the subject, "The Good Shepherd." The Scripture reading was given by Mrs. Roy Porter, it being the Twenty-third Psalm. There were about one hundred people in the congregation. The poem, "Our Dear Pastor," is as follows:

For many years this noble man of God
Has been faithful and truly borne the
Shepherd's rod,
He's tenderly watched each sheep of
his fold;
Nor has he ever forgotten the lost out
in the cold.

He's been with you in sorrows and
cares;
No trouble so great, but he gladly
would share.
When death came knocking at each
one's door,
His soul was touched, his heart made
sore.
That one who had wandered away
from the fold,
Lost out on the desert, bleak and cold.
His name he has carried to the Father
in prayer,
Never doubting a moment God's love
and care.

Now many winters crown his head,
But his soul lives in close contact, and
by God is fed.
We see Jesus mirrored on his noble
face,
A perfect reflection of God's love and
grace.

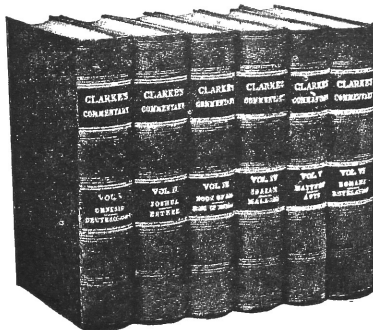
With patience and pain his cross he
bears,
Till Jesus says, "Come up higher, my
glory to share."
All this, and more, can we say of you,
For we ever found you faithful and
true.

Naught can ere repay for what you've
done,
But our hearts and love forever you've
won.
So we thank our God for this your
80th birthday,
For you've made the world better as
you've walked life's way.

So we tell you we love you, and with
it we say,
We are all here to wish you a Happy
Birthday.

Mrs. Jeanette Orr.

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He that is faithful in that which is least is faithful also in much

SUNDAY SCHOOL LESSON

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

Lesson XII.—September 20, 1931.
Subject.—The Council in Jerusalem. Acts 15:22-29; Gal. 2:1, 2, 9, 10.
Golden Text.—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Gal. 5:13.

Time.—About A. D. 50.

Places.—Antioch and Jerusalem.

Introduction.—Some introduction is important in the study of this lesson. After Paul and Barnabas had finished their missionary journey told of in our last lesson, they returned to Antioch in Syria, their former starting point. Trouble had arisen in the Antioch church. Certain Jews from Judaea had come down, and were telling the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This was natural. In all ages of the Church there have been certain narrow-minded bigots who have given trouble. We have them now, and shall always have them. According to their contention one must be baptized in a certain manner, or be lost forever. Some are very intolerant in their claim that one must keep Saturday for the sabbath day, or perish in the end. Others can see no hope whatever without foot-washing. It is the old saying repeated: "One may get a dollar so close to his eye that he cannot see a mountain."

When Paul and Barnabas returned to Antioch from their mission work, they met these contentious brethren, and took issue with them. When the matter could not be settled, Paul and Barnabas, and certain other brethren decided to take the question up to the Mother Church in Jerusalem. The apostles were connected with that church, James being the President of its council; and it was nothing unnatural that it should claim certain ruling prerogatives; nor that the brethren outside of Jerusalem should concede as much. Accordingly they went to the Mother Church for a settlement of their difficulty.

The visiting brethren were received by the Jerusalem church with great cordiality; and after much discussion, during which Peter related his visit to the household of Cornelius, the council came to a conclusion that should forever silence brethren who quibble about mere trifles. When Paul and Barnabas had given some account of their labors among the heathen, James made a beautiful little speech, showing how God had purposed that the Gentiles should have part in Christ, and offered a simple solution to the difficulty. He would have Gentile converts "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." This suggestion met the approval of the apostles, the elders, and the entire church; and so the contention was settled.

Comments on the Lesson.

22. Chosen men of their own company.—There were two of these; namely, Judas Barsabas and Silas. They were to accompany Paul and Barnabas back to Antioch, and confirm by word of mouth the decision of the church at Jerusalem, which seems to have been committed to writing, as the next verse shows.

23. The foreword of this letter is good. "The apostles and elders and

brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." That sounds brotherly. It is Christlike. One can detect no sort of Jewish prejudice in it.

24. Certain which went out from us have troubled you.—They call no names, but deal with the troublers in no uncertain terms. Their language is almost harsh: "Subverting your souls." That was severe. Saying, Ye must be circumcised, and keep the law.—The reference is, of course, to the ceremonial law given through Moses. The moral law must stand forever. The last words in the verse are fairly blunt: "To whom we gave no such commandment." In other words, those fellows who were bothering the church at Antioch were absolutely without authority in what they were doing. God does not intend that irresponsible persons shall run about and subvert the faith of his people. And I would like to add that such as are placed in authority should be conscientiously careful as to what sort of men they send out to preach Christ's gospel to a perishing world. When such as do not believe the Bible are ordained and sent forth to be pastors and teachers and missionaries, it is a crime that cries to Heaven for very shame.

25. It seemed good unto us.—They had come to a definite conclusion to send chosen messengers with Paul and Barnabas whom they termed "beloved."

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.—Often times the lives of Paul and Barnabas had been in jeopardy since the day of Paul's conversion; but they went forward in their labors not counting their lives dear unto themselves, seeing that they were not their own—they had been bought with a price, even the precious blood of the Son of God.

28. It seemed good to the Holy Ghost, and to us.—It seems a bit bold that these brethren should so couple themselves with the Holy Spirit; but it was legitimate since they were in perfect accord with the Spirit. No greater burden than these necessary things.—Peter had used very strong words concerning the burdens of the ceremonial and the traditional laws of his people: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

29. Here we find a list of the necessary things. They are all sane. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." The first member of the group is against idolatry; the two next are sanitary Jewish laws; the third is a moral law. One is surprised at the fewness of the demanded precepts. Most of us would have added several more.

There was much joy in the church at Antioch when the messengers returned from Jerusalem with this report of the meeting of the council of the Mother Church. The burden was lifted—they could be Christians without being Jews.

In later years Paul in his epistle to the Galatians wrote about this work

in Jerusalem, as the verses given from the second chapter of the epistle in our lesson will show. The ninth verse of this chapter is especially clear as to the determination of the council.

The last verse is good. A church that does not care for its poor can hardly claim to belong to Jesus Christ.



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Evangelist F. Lincome.

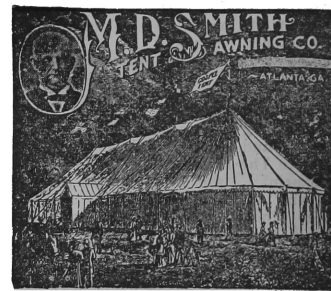
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REV. ROBERT LEE STUART, D.D.

When Taylor University opens its 85th year on September 16, the new president, the Rev. Robert Lee Stuart, D. D., will be presented. Dr. Stuart was elected to the presidency last April, and comes to us from a successful pastorate in the First Methodist Episcopal Church, El Dorado, Kan.

He is a Virginian by birth. He was graduated from Taylor University in 1906. He has given twenty-five years to the ministry of his church, serving principally in Iowa and Kansas.

Since Dr. Stuart's ministry has always been of an evangelistic character, with frequent revivals, it is easy to predict that the spiritual accent, for which Taylor has always stood, will not be lost.

TENNESSEE CITY, TENN.

Rev. J. Rowland has just closed a gracious revival in Tennessee City, M. E. Church, South. There were quite a number of conversions resulting in thirteen additions to the Methodist Church. Bro. Rowland is a preacher of the John Wesley type. He is one of the strongest scriptural preachers I have heard in many days. His address is Jamestown, Tenn.

Noel Thompson.

WHAT ARE WE PREACHING?

I stood by the bedside of a young man and watched him as his life was ebbing away. He was dying from poison booze; his life had been one of dissipation. He had been of no value to his community; he had been down in the mire of sin, and very few cared for him; just another picture from the other side of life.

Who cares! That is the trouble today. There are so many cases like this and no one seems to care. We like to justify ourselves by saying, "I am not to blame. I did not put them down in the mire of sin." No, but are you doing anything to keep these boys out of the rut!

When we come to the Judgment Bar of God it is not going to be, what did we do to cause them to fall, but what did we do to keep them from falling, or, what are we doing to help them up after they fall.

In a revival meeting I stood with my arms around this boy and talked to him about his soul, but when he said he would take his chance in sin I left him. Now the question that I face is, did I say all I should have said? Did I give him up too easy? Was I concerned about his soul as Christ would have been?

Too many times we see the boy or

girl down in sin and we feel that, because they are sinners, we must not talk to them. We say they are not the kind that we want in the church; they are beyond redemption. But are we not losing sight of the fact that it was this very kind of people that Christ died for?

A church that does not save sinners is not going to prosper; and the preacher that does not preach to save lost souls will be a failure in preaching. Christ came to call the sinner, not the righteous, to repentance.

Are we afraid to tell them that they must repent, that they must be born again? Are we afraid to see sinners down on their knees at the altar? Are we getting to the place that we are losing sight of the mission of Christ? If it had not been for the altar and the pleading of some good old saint, where would some of us be today. What was it that brought many of us out of sin; yet we are afraid to take the same message to someone that is in sin.

This winter I have had the most successful year of my ministry. We had three hundred forty-two conversions. I only had one message for the sinner and that was Christ and him crucified.

We must preach the truth, and the whole truth, and be not afraid. It is what the people want. Oh yes! you will hear some criticism, but that is the best proof that you are causing people to think. How can you save any one if you do not get him to thinking about his soul. Wake up, and you will wake the people.

I want to ask the preacher that is afraid to preach the old style gospel sermons, how far is he getting without it? Why are churches losing in church membership? John the Baptist said, "Repent." Christ said, "Repent and be born again." Peter said, "Repent and be converted and be baptized." The question is, what are we telling the people today? Are we trying to lead them to Heaven in some other way? Christ said, "I am the way." There is no other way. We call ourselves the followers of Christ, but many of us are getting far behind him. Try a few old-time sermons in the old way, and see the change.

N. O. Warren.

Pastor M. E. Church, Portland, O.

ANNOUNCEMENTS.

Rev. George Breaden, missionary on furlough from Jerusalem, who was graduated from Taylor University last June, is completing aviation courses, and will receive his pilot's license before returning to his duties in the Orient. Mr. Breaden will use his airplane to visit and evangelize distant tribes. His mission station is at Ma'am which is located in Hejaz, the sacred land of the Moslems. The station is protected by Moslem soldiers, and at present there are no privately owned airplanes in that country. The British government, however, uses them in its activities. Mrs. Breaden and three little daughters will accompany the missionary, sailing from New York, Sept. 18, leaving an older daughter at Taylor University.

M. G. Wray.

Dear Good Friends:—

I write you this letter to tell you about my awful misfortune and how I have to earn my living. I fell when I was a little boy and injured my back and side and became an invalid, a helpless bedridden cripple and I have been down in bed thirty years. I cannot

walk a step or even sit up, and I have been a poor boy all my life, and rather than become a country charge and go to the poor house I try to earn my living by securing subscriptions to magazines and newspapers and The Pentecostal Herald, one year \$1.50 for new subscribers only. I have a hard, weary and lonesome time but if there had not been newspapers and magazines for me to read I know my lot would have been so much harder for me to pass my time in bed through so many long suffering years. Dear friends, please do not forget me in my hard times and distress and I hope you all will send me subscriptions to The Herald.

Yours in misfortune,

Joe Morphew.

R F D No. 1, Zionville, N. C.

It affords me great joy to introduce our son and wife, Mr. and Mrs. Irvin E. Frye, Cleveland, Ohio. Mr. Frye who, after several years in the business world, having been affiliated with the office of the Ohio Oil Company, Findlay, Ohio, later as Secretary of Edwin S. Carman, Incorporated, Engrs., Cleveland, Ohio, has, with Mrs. Frye, heard the call of God and dedicated themselves to the field of Evangelistic Singing, Personal Work, Children's Meetings, etc. Mr. Frye's experience as Choir Director for several years, also in revival campaigns and conventions, and Mrs. Frye's training in voice and piano at Taylor University, Upland, Ind., and student representative in the camps throughout the east; these with a rich experience in the grace of God, qualifies them for this sphere of Christian service. May the anointing of the Holy Spirit continue to rest upon them. They may be reached by mail by addressing them at 15500 Oak Hill Road, Cleveland, Ohio.

Evangelist H. A. Frye.

Our revival meeting at Worthville closed Sunday morning. The preaching was done by Professor Samuel A. Maxwell, of Asbury College, Wilmore, Ky. Brother Maxwell is a clear, scriptural preacher of full salvation and an ardent believer in the power of the Word of God to instruct in salvation. The singing was in charge of Charlie Hartsell, of Concord, N. C., who led a splendid choir of fifty voices. After the third sermon by Brother Maxwell people crowded to the altar each service. It was indeed a most remarkable revival among the young people. There were 57 conversions; of this number 27 were received into the membership of our own Methodist Church. The remainder of those converted will join the Methodist Protestant and Baptist churches of the town. We are truly praising the Lord for gracious revivals in all of our churches and a marked increase in membership as a result of each revival.—B. W. Lefler, Pastor Cedar Falls Charge.

Sam Maxwell: "The camp meeting is going fine. The congregations have filled the tabernacle and several hundred on the outside. The Lord blessed at a gracious altar service last night. Pray for us that mighty things from God may come on us."

Star of peace, beam o'er the billow
Bless the soul that trusteth thee
Bless the Christian's lonely pillow
Far—far at sea.

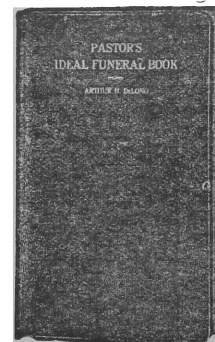
Seek ye the Lord while He may be found, call ye upon Him while He is near. Isaiah 55:6.

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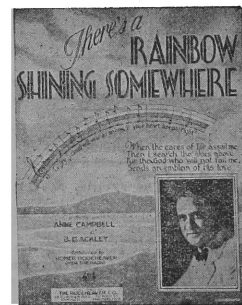
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Camp Meeting Calendar

ILLINOIS.

Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address Frank Doerner, Jr. Norris City, Ill. Sec.

TENNESSEE

Greenville, Tenn., Sept. 9-20. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec.

EVANGELISTS' SLATES

AYCOCK, JARRETTE.

(2923 Troose Ave., Kansas City, Mo.)
Chicago, Ill., Sept. 13-27.

BABCOCK, C. H.

Cape May, N. J., Sept. 11-21.

BECK, A. S. AND R. S.

Columbia, Ky., Sept. 5-Oct. 1.

BEVINS, K. J.

(1474 Stelzer Rd., Columbus, O.)
Open dates.

BUSSEY, M. M.

Chickasha, Okla., Sept. 8-20.

CARNES, B. G.

(200 Morrison Ave., Wilmore, Ky.)
Cooperdale, Ohio, Aug. 31-Sept. 13.

CAROTHERS, J. L. AND WIFE.

Bennington, Kan., Sept. 27-Oct. 11.

DAVIDSON, OTTO AND WIFE.

Union City, Pa., Aug. 30-Sept. 14.

DAVIS, C. C.

(Sta. B., Evansville, Ind.)
Sedalia, Mo., Aug. 28-Sept. 13.

DICKERSON, H. N.

(2608 Newman St., Ashland, Ky.)
Ballston, Va., August 30-Sept. 13.
Oxford, Pa., Sept. 15-27.

EDWARDS, J. R.

(Elmore, Ohio, L. B. 29)
Lima, Ohio, Sept. 6-27.
Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN

Ephrata, Pa., Sept. 13-27.

FLEMING, BONA.

(2952 Hackmont St., Ashland, Ky.)
South Manchester, Conn. Sept. 20-Oct. 4.

FLEXON, R. G.

(Shacklefords, Va.)
Lock Haven, Pa., Sept. 10-20.

FRYE, H. A.

(1326 Hurd Ave., Findlay, Ohio)
West Chester, Pa., Aug. 23-Sept. 13.
Grover, Pa., Sept. 20-Oct. 4.
East Detroit, Mich., Oct. 11-Nov. 1.

GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)
Beulah, Mich., Sept. 1-13.
Marion, Ohio, Sept. 14-27.
Decatur, Ill., Oct. 4-18.

GLASCOCK, J. L.

(1350 Grace Ave., Cincinnati, Ohio.)
Homer City, Pa., October 4-18.

GROGG, W. A.

(418 24th St., West, Huntington, W. Va.)
Barrett, W. Va., September.

HARVEY, M. R.

(Box 184, Cherryville, N. C.)
Anderson, S. C., Sept. 6-20.
Forest City, N. C., Sept. 21-Oct. 4.
Open date, Oct. 4-18.

HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio)
Fowler, Kan., Aug. 27-Sept. 13.

HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)
Open dates.

HOLLENBACK, U. T.

(Seymour, Ind.)
Brooklyn, N. Y., Sept. 5-29.
Brooklyn, N. Y., Oct. 4-25.

IRICK, ALLIE AND EMMA.

(Bethany, Okla.)
Sayre, Okla., Sept. 11-21.
Bethany, Okla., Sept. 23-27.

JOHNSON, ANDREW

Toronto, Can., Sept. 6-20.

JOHNSON, H. C.

(408 W. West St., Springfield, Ill.)
Seymour, Ind., Sept. 17-Oct. 4.
Newport, Ky., Sept. 21-Oct. 11.

LARKIN, BESSIE

Point Pleasant, N. J., Sept. 6-27.
Mahany City, Pa., Oct. 4-18.

LEWIS, M. V.

(Wilmore, Ky.)
Greenville, Tenn., Sept. 9-20.

LINCICOME, F.

Canton, Ohio, Sept. 6-20.
Toronto, Can., Sept. 27-Oct. 7.

LOWMAN, J. W. AND MAYBELLE

(432 St. Elm St., Casper, Wyo.)
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Tillamook, Ore., Sept. 17-Oct. 4.
San Francisco, Calif., Oct. 11-25.

MILBY, E. C.

(Song Evangelist, Greensburg, Ky.)
Huntington, W. Va., Sept. 1-13.
Jackson, Miss., Sept. 9-29.

MINGLEDOFF, O. G.

Thomasville, Ga., Sept. 20-Oct. 44.

NICE, N. W.

(1335 Betting Ave., Wichita, Kan.)
Belle Plane, Kan., August 23-Sept. 13.
Whiting, Kan., Sept. 16-Oct. 4.

OWEN, JOHN F.

(262 E. 13th Ave., Columbus, O.)
Greenville, Tenn., Sept. 9-20.

PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)
Abbeville, S. C., Sept. 7-27.

REED, LAWRENCE.

(Rt. 1, Salem, Ohio.)
Sharon, Pa., Oct. 1-18.

REID, JAMES V.

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Hot Springs, Ark., Sept. 14-27.
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Shawnee, Okla., Sept. 30-Oct. 4.

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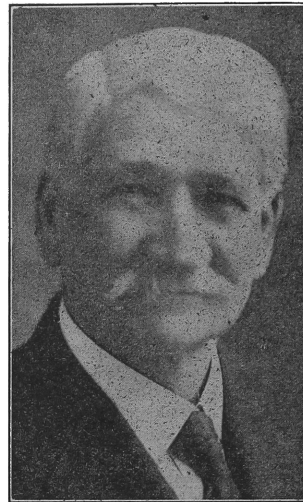
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By 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.

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By The Editor.

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* * * *

To seek to enter heaven with an impure heart will be to stand rejected at the gate; to seek a pure heart elsewhere than at the fountain of the Saviour's blood, is to seek in vain; so, after all, you will have to fling away your prejudices, crucify your pride, and come to Jesus by simple faith for purity through the atonement made on the cross.

* * * *

The only atonement for sin inherited or sins committed, is found in Jesus' blood; in his sufferings and death there is a full and complete forgiveness for all sins committed, and a gracious cleansing from all sin inherited. It is obtained by faith in Jesus Christ. Jesus Christ alone is able to save, and he is mighty to save to the uttermost; there is no limit to his power. There is no stain placed by Satan upon the human soul that Jesus cannot wash away. It is high time to turn away from all theories, excuses, apologies and dodgings and to come to Christ, in whom alone is salvation—full salvation. Come to Jesus!

* * * *

The One who "spake as never man spake," said, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." This lays aside all other theories and conceptions which may be the product of man's ingenuity. How natural it is for man to want to devise some way by which he can work out his salvation other than that provided on Calvary. But the fact remains as immutable today as when it was uttered, that there is no other name given among men whereby we must be saved. "Christ is the door: by him if any man enter in, he shall be saved, and shall go in and out, and find pasture."

* * * *

Many have tried to slake their spiritual thirst at fountains, other than the one opened up in the house of King David for sin and uncleanness, but to no avail. The Psalmist declared, "All my springs are in thee," and this has been the experience of every one who has trusted in him, who alone, has

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Where is Protection of Life and Property of Good Citizens?
Where is your Uncle Samuel, and What is he Going to do about it?
Where is Justice, Respect for Law, the Protection of the Innocent and the Punishment of the Guilty?
"Where is the Lord God of Elijah?"

the power to give the water, of which if we drink, we shall never thirst. Luther tried to satiate his heart hunger by doing penance as he climbed the stairway, but not until God flashed the truth that, "The just shall live by faith," did he find the fountain of life for which his soul thirsted. Charles Wesley had fathomed the truth when he wrote:

"By faith I to the fountain fly,
Opened for all mankind and me,
To purge my sins of deepest dye,
My life and heart's impurity.
From Christ, the smitten Rock, it flows;
The purple and the crystal stream
Pardon and holiness bestows;
And both I gain through faith in him."

RELIGION IN POLITICS.

IN a republican form of government, where the officials who make and enforce laws, are elected by the votes of the people, political organizations, or parties, is a logical result. In the nature of things, organizations will spring up with certain fundamental views with reference to the polity of government, and the best interests of those governed. These organizations build what they call "platforms" in which they place the planks or principles upon which they appeal to the suffrage of the people.

Various party organizations will undertake to prove to the public that their plans for the administration of the government are most economic and will bring best results in the way of smallest taxation and largest good in the proper adjustment of society, the developments and progress of all those things which contribute to the highest welfare of the people.

In a nation like ours we are not to be surprised that selfish men become political leaders in which case they labor to control and direct the votes of the people, not be the best economic conditions of the masses, but for themselves. As a party becomes strong, puts its leaders into office where they have opportunity to enrich themselves at the expense of the multitude, they are sure to become dictatorial, to seek to deceive and control the suffrage of the people, not for the general welfare but their own aggrandizement. Any party long in power in city, county, state or nation, is in great danger of coming under the control of selfish men who enrich themselves while the people are burdened with

taxes, and their highest interests are entirely overlooked.

It is not best in any government to be a long while under the domination of any political party. Men who would go to war and fight to the cannon's mouth before they would be under the rule and dictation of a monarch, will so surrender themselves to the control of a political organization that they are no longer free men. They must sacrifice, not only the welfare of the masses of the people, but they must also stultify their moral and religious convictions while, like cowardly slaves, they leap in obedience at the crack of the whip of their political masters. It were far better in any republican form of government to have two great parties, so nearly equal in their voting capacity, that the party in power will fear to encroach upon the liberties of the masses of the population, pile up the taxes and legislate and administer the affairs of the government for the benefit of a comparatively few and the disadvantage of the common people.

In a republic like ours the independent voter is an important factor. The men and women who are not the slaves of any party, and will only vote for any one of the larger parties when they can do so with good conscience and with honest belief that they are promoting the best interests of the whole people. For several decades there has been developing in this nation a body of independent voters who have no political masters, but they go to the ballot-box with something like an intelligent conception of the conditions of the people and their great needs, and cast their ballot as they believe, in the fear of God, and a spirit of altruism for their fellowbeings.

Give this nation some millions of independent voters who laugh in the face of tyrannical leaders, and are sufficiently strong to cast their vote with any one political party whose platform they believe to be most in harmony with the general welfare and true progress of the people, and you will find that the dominating party, in building their platforms, will consider the large number of independent, conscientious voters, and it will have a most salutary effect. The independent voters shall become the salt and light that will purify our political life and lead forward to the highest and best things in our modern civilization.

Harking back to the words of our Saviour, in which he declares that "No man can serve two masters," we are ready to say that no Christian man who is a true servant of God, a follower of Jesus Christ, and a lover of humanity can, at the same time, be the slave of a political party who can be forced by any means to cast a vote for men and principles that he believes to be unsound and untrustworthy.

The thought that we desire to impress deeply upon the Christian men and women of our republic is, that they cannot be the slaves of political parties, cast away their moral standards and religious convictions, and

(Continued on page 8)

SPIRITUAL NOTES AND LESSONS.

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



The Believer's Life is a spiritual one. Too many live in the seventh chapter of Romans instead of the eighth. The contrast is great. Dr. Daniel Steele, writing on Romans seven, said: "How sad the blunder of mistaking the profile of a sinner for a saint and hanging it up for imitation by believers."

The Seventh of Romans is a chapter of defeat. The language of the struggling soul may be expressed in the language of the ancient Ovid.

"My reason this; my passion that, persuades;
I see the right and I approve it too;
Condemn the wrong and yet the wrong pursue."

The Eighth of Romans is a chapter of victory. It begins with "No condemnation" and closes up with "No separation." It is a Holy Spirit chapter.

1. We are set free by the Spirit. Verse 2.
2. We walk after the Spirit. Verse 4.
3. We love things of the Spirit. Verse 5.
4. We are led by the Spirit. Verse 14.
5. We are Spirit indwelt. Verse 11.
6. We enjoy the Witness of the Spirit. Verse 15.
7. We pray in the Spirit. Verse 26.

II.

"What think ye of Christ?" Matt. 22:42. As we study our New Testament we are constantly reminded that what Christ is to us must be a matter of personally experienced Revelation. Look at such scriptures as Gal. 1:11, 12; also verse 16. Here Christ was to Paul a matter of direct revelation, also the Gospel he preached.

Look at that expression of Paul's in 1 Corinthians 12:3: "No man can say that Jesus is the Lord but by the Holy Ghost." That will settle the question of the Lord's Divinity to any doubting heart.

The great invasion of Doubt and Skepticism that we have today is due to the absence of the Holy Ghost in our thinking and in our convictions. When Napoleon was on St. Helena, it is said, he once said to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said, "Well, then, I will tell you. Alexander, Cæsar, Charlemagne and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded his empire upon love, and to this very day millions die for him.

"I think I understand something of human nature and I tell you all these were men and I am a man. No one else is like him. Jesus Christ was more than a man. . . . I have inspired multitudes with such devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts."

Napoleon's conceptions of Christ were only intellectual. How different was that of Saint Bernard whose heart glowed with the love of Jesus. He sang:

"Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

"Jesus, Thou Joy of loving hearts!
Thou Fount of life; Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again."

III.

It is said that McCheyne, that holy man of Dundee, Scotland, once said to some friends: "Do you think Christ will come tonight?"

A PRAYER.

Monod, that great French Evangelical, who wrote and preached much on the holy life, used to pray thus: "Lord, take me; Lord, shake me; Lord, break me; Lord, make me." The following lines written by W. Robertson follow out the thought of Monod's prayer:

"Oh, make me, Lord, so much like Thee,
My life controlled by power Divine,
That I a shining light may be
From which Thy grace may ever shine;
And by Thy spirit led each day
To use my lips, my hands, my feet;
Some souls I'd bless, some heart I'd cheer,
And shed around a fragrance sweet.

"Oh, shake me, Lord, lest I become
Like those that go down to the pit;
Oh, wake me up and make me, Lord,
A vessel for Thy service fit—
Lest sleep o'ertake me on the way
While precious moments swiftly fly;
And in enchanted grounds I stay,
While souls around me droop and die.

"Oh, break me, Lord, lest I become
Too hard Thy service to perform,
While souls around me vainly seek
Some shelter from sin's awful storm;
And I, Thy servant out of touch
With Thee, no help to them can give;
Oh, break me till with grace I plead
With struggling souls to 'Look and live.'

"Oh, take me, Lord, up where Thou art,
For this I watch and wait and pray;
To be beside Thy loving heart,
Throughout eternity's long day;
To pillow on Thy loving breast,
Thy gentlest whisper, Lord, to hear;
My bliss, my Lord, to be so near,
My soul's eternal joy and rest."

One after another they said, "I think not." When all had finished he quoted solemnly from that scripture: "The Son of man cometh at an hour that ye think not."

The Second Coming of Jesus is one of the glorious doctrines of the Bible. In the 260 chapters of the New Testament there are, it is stated, 318 references directly and indirectly to this great doctrine. It is the blessed hope. Titus 2:13.

Spurgeon, in one of his sermons, said:

"If our divine Lord were to appear in a moment, we should not lose our tongue through fear, but would welcome him with glad acclaim. To desert our Lord would rob us of that ease of mind which is betokened by free speech but to cleave to him will secure us confidence. We now speak to him in secret, and he speaks again to us; we shall not cease to speak in tones of reverent love when he appears. I have preached concerning my Lord while he is not seen, those truths which I shall not blush to own before his face.

"O, my hearers, if you are with Christ, see to it that you so abide in him that should he suddenly appear, you would behold him with confidence. If we abide in him, if he were to unveil his majestic face, we might be overcome with rapture, but our confidence in him would grow stronger, our freedom with him would be even more enlarged, and our joy in him would be made perfect. Has he not prayed for us that we may be with him and behold his glory, and can we be afraid of the answer to his loving prayer? If you abide in Christ, the manifestation of Christ will be your manifestation, and that will be a matter of delight and not of fear."

IV.

There is a great deal of teaching and preaching of Christ in our day from a philosophical standpoint. The divinity and lordship of Jesus is the subject of much discussion. Napoleon had far more orthodox views of Christ than many of our preachers and theological leaders. He paid a beautiful tribute to Christ in the following words:

"Our Lord Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen

hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me the divinity of Jesus Christ."

V.

Dr. F. W. Boreham, in one of his suggestive books, tells this story about Faraday, the Scientist of other days:

"A crowded gathering of distinguished scientists had been listening, spellbound, to the masterly expositions of Michael Faraday. For an hour he held his brilliant audience enthralled as he demonstrated the nature and properties of the magnet. He brought his lecture to a close with an experiment so novel, so bewildering, and so triumphant that, for some time after he resumed his seat, the house rocked with enthusiastic applause. And then the Prince of Wales, afterward King Edward the Seventh, rose to propose a motion of congratulation. The resolution, having been duly seconded, was carried with renewed thunders of applause. But the uproar was succeeded by a strange silence. The assembly waited for Faraday's reply; but the lecturer had vanished! What had become of him? Only two or three of his most intimate friends were in the secret. They knew that the great chemist was something more than a great chemist; he was a great Christian. He was an elder of a little Sandemanian Church, a church that never boasted more than twenty members. The hour at which Faraday concluded his lecture was the hour of the midweek prayer meeting. That meeting he never neglected. And, under cover of the cheering applause, the lecturer had slipped out of the crowded hall and hurried off to the little meeting house."

What an exhibition of faithfulness to his church and his God the Scientist showed in this incident, and what a rebuke to the skeptical scientists that abound in our midst today who take delight in sneering at everything religious, who take pleasure in dishonoring the Bible, and who seem to excel in the art of demolishing the Christian faith of their students.

Dr. Harry Rimmer tells the following story apropos of the foregoing:

"I recently talked with a judge of the United States Circuit Court, who had just gone back to his alma mater for a visit, the first since his graduation. He was received as an honored guest, a famous 'old grad,' and was made to feel at home. He spoke a few words in the assembly, words of faith and trust. After the assembly he dropped into a science class, and was in time to hear the professor make some facetious remarks about 'the old fossil who had talked in chapel.' The professor's remarks were so well received by the class that he felt encouraged to go on, and he sneered at the virgin birth of Jesus Christ, called him a martyr who died for a foolish ideal, scoffed at his resurrection, and rudely jested about his return. The old judge rose in indignation to defend the Lord Jesus,

and the class jeered him to silence! He said he was so amazed that he went on a tour of investigation, and found that the 'faith, manners, and morals' of the student body were gone."

VI.

Holiness is a great Bible doctrine. By Christian Holiness we mean that state of grace by which all spiritual pollution, all inward deprivation of the heart is cleansed through the precious blood, and our fallen nature is by the Holy Ghost purified and we are enabled, through grace, to love God with all our hearts and walk in his holy commandments blameless.

The Bishops in 1840, said in their Episcopal address:

"The doctrine of entire sanctification constitutes a leading feature of original Methodism. But let us not suppose it enough to have it in our standards; let us labor to have the

experience and the power of it in our hearts. Be assured, brethren, that if our influence and usefulness, as a religious community, depend on one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence, and the halo of glory which surrounded the heads and lit up the path of our sainted fathers, will have departed from their unworthy sons."

Bishop Jesse T. Peck, one of the great Episcopal preachers of holiness among the Methodists, said:

"The reception of the Holy Ghost is a baptism of holiness. He is, by way of eminence, the Holy Ghost, as the sanctifier of believers, as the great source and efficient agent of holiness in the church. He alone can give the light which reveals the necessity of purification. He alone can move the great deep of

the heart to abhor sin and pant for holiness. He alone can excite that abandonment of self, that complete reliance upon Christ, which consecration implies. His power can cleanse and renovate the soul; can fill it with 'perfect love.' It is the Church, the whole Church that needs this purification. Its worldly tendencies mar its distinctive character. Its corruptions cripple its energies. Its imperfections make it fearful, where the boldest courage is demanded. 'Inasmuch as the vision of the Church is obscure, the life of the Church feeble, the holiness of the Church deficient, and the power of the Church inadequate; and as the special gift of the Holy Ghost, promised in the Gospel, is alone a baptism of light, a baptism of life, a baptism of holiness, and a baptism of power, it follows conclusively that the baptism of the Holy Ghost is the great present want of the Church.'

OUR DUTY TO PRAY FOR ALL MEN.

Rev. R. Heber Wightman.

1 Tim. 2:1-4.



PRAYER is objective as well as subjective. It is to be offered to God subjectively in behalf of ourselves for the material and spiritual blessings that we need.

It is also to be offered up objectively in behalf of others, that these same blessings for life and godliness may be likewise imparted to them. The catholicity of prayer is taught in the words of the text. As God is the Maker and Redemer of all men—as the provisions of the atonement are world-wide and all embracing, therefore, it is in accordance with his will that prayer be addressed to him in behalf of the happiness and salvation of all men. It is difficult to know the precise difference between the four terms used by the apostle; and in consequence of the difficulty they are regarded by some ancient and modern commentators as synonymous.

St. Augustine interprets the first term in the original, "*Deseis*, deprecations that evils may be averted from rulers; the second term, *pro-suxas*, petitions that good may be obtained for them; *enteuzeis*, occasional intercessions that needful grace may be conferred upon them; the fourth term, *euxaristias*, thanksgiving when they have filled the high functions of their station, by effecting the deliverance of their people from impending danger, or by diffusing general happiness in the regular administration of government." As it is a positive maxim of Christianity to pray for all men, so it has ever been the practice of Christians in all periods of the church's history.

When St. Cyprian defended himself before the Roman Proconsul he said, "We pray God not only for ourselves, but for all mankind; and particularly for the Emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant to Cæsar and to every man the accomplishment of their just desires." Origen uses these words, "We pray for kings and rulers, that with their royal authority, they may be found possessing a wise and prudent mind. While supplications, prayers, intercessions, and giving of thanks are to be made for all men; they are to be made especially for kings and all who are in authority—that is the powers that be, the different forms of civil government, under which it may be our lot to live.

The doctrine of the Bible is, "The powers that be are ordained of God." Civil government is of divine origin and sanction. It has been instituted on the ground of the social element in our nature which craves the mutual and reciprocal fellowship and protection

of organized communities and commonwealths. Under the checks and balances of a well regulated constitutional government the constitution that was given by God to his ancient people the Israelites, may be properly denominated a Theocracy, that is, a government in which God himself was the Sovereign, communicating his will by certain authorized ministers. The priests through whom the divine commands were made known, could only be chosen from the descendants of Aaron, and all the inferior ministers of religion belonged to the tribe of Levi. All the institutions appointed for the people were directed to one great object, the preservation of the purity of religious worship; the Israelites were not chosen to be the most wealthy or powerful of nations, but to be the guardians of the knowledge of the true God, until the arrival of that divine Saviour who was to unite both Jews and Gentiles as one flock under one Shepherd.

Do not the Scriptures represent Almighty God as the moral governor of nations, deeply interested in the welfare of his creatures, as the subjects of his government? and his providence as permeating, overruling, and controlling all human contingencies, in the social, political and ecclesiastical history of the world? "For the kingdom is the Lord's, and he is governor among the nations." Again, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Now the evident and undeniable teaching of the Scriptures is, that the overruling and controlling providence of God is in the history of nations. We cannot isolate and detach the Almighty from our sight and control of his intellectual and rational creatures. Was he not with solemn emphasis in the history of the Jews not only under their Theocratic form of government but also under the Monarchical rule which they selected for themselves in imitation of the surrounding nations? Did he not reward them with national peace and prosperity as long as they were obedient and loyal and faithful? And did he not also punish them with grievous afflictions and grinding bondage to their enemies, when they forsook his worship and bowed down to the idols of the heathen?

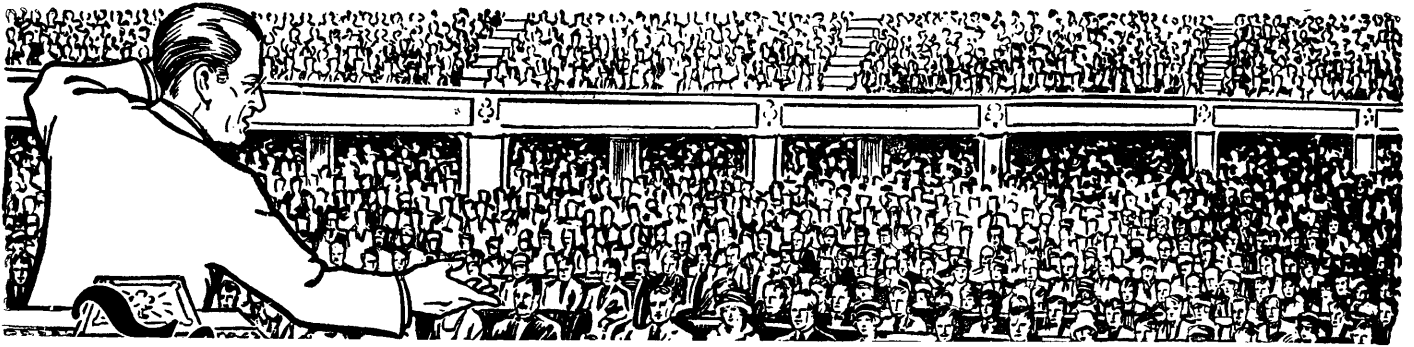
We feel safe to affirm from the Bible standpoint, that the government which does not recognize the Sovereignty of God, which ignores his general providence, which plans and executes in its legislative and judicial departments, without reference to his recorded will, shall sooner or later be inevitably blasted and overthrown and trampled in the dust. (Jer. 8:9, 9, 10). Look at Egypt the proud and haughty mistress of kingdoms in her day, and Pharaoh her idol worshipping monarch, throned and sceptered in all the pride

of heraldry and pomp of power. Did not God, insulted by idol worship, pluck her up and pull her down, and destroy her overwhelmingly in the Red Sea? her imperious monarch, with thousands of horsemen and chariots?

Look again at the Empire of Medes and Persians; contemplate the Grecian states and colonies before and after the Persian wars; open the book of nations, turn over page after page, view the rise and progress, and overthrow of kingdoms and dynasties; and you must be impressed with the conviction that God's providence is remarkably displayed in the history of them all, either to build and plant, or to pluck up and pull down. Is not the word of the Lord as true and applicable to nations as it is to individuals? "For them that honor me I will honor, and they that despise me shall be lightly esteemed." The inspired wise man declares, "Righteousness exalteth a nation, but sin is a reproach to any people." Suppose the rulers who are in authority in any kingdom or commonwealth are unscrupulously wicked, neither fearing God nor regarding man; you perceive at once that, in the administration constitutional laws and guarantees may be ignored, and to that extent of culpable laxity in the discharge of official duty sin will prevail and life and property be imperiled. Rulers are intended by God, so teaches the Bible, not to be a "terror to good works but to the evil; they are not to bear the sword in vain" in the execution of penal laws, and the condign punishment of transgressors, for they are the ministers of God avengers to execute wrath upon evil doers.

We make this declaration, that as a people, if we would lead a "quiet and peaceable life in all godliness and honesty," it is indispensably necessary that our rulers should govern in the fear of God and with an eye single to his glory, and the national well-being. But thus to govern they must uphold constitutional law and defend constitutional liberty; they must be, as executive officers, a terror to evil doers, God's avenging ministers to execute wrath upon all lawbreakers. (Hos. 4:1, 2, 3). Is not God's providence as conspicuous in the history of our nation as it was in the history of the Jewish people and all the empires and kingdoms that have flourished in the centuries past and fallen into decay and ruin. As he doth not change, as the principles involved in the ministration of his moral government are immutable, so it is reasonable to conclude the same cause producing the same effects, that similar judicial punishment will be inflicted upon us, as inflicted upon the Jews and other nations now

(Continued on page 6)



DELUSIONS OF THE LAST DAYS.

Rev. George W. Hanners.

Text: "In the last days perilous times shall come." 2 Tim. 3:1.



ANY biblical scholars are agreed that we are in the last days. A study of the word of God reveals that the last days will be characterized by unusual perils and delusions. It is remarkable how delusions have multiplied in the last fifty years; notably Russellism, Christian Science, New Thought, and other isms as well as resurgent of atheism, spiritualism, and old disbeliefs under a new name of modernism. Jesus predicted the nature of these delusions in the parable of the tares, when he said, a man sowed tares among the wheat. Tares resemble the wheat so closely that it is impossible to distinguish them until harvest time. It is interesting to note who will be affected by the delusions of the last day.

I. THE CHURCH.

It is natural that Satan should attack the church first, because it has been the greatest obstacle to the advance of his kingdom and rule. Satan has attacked the church at a strategic point, namely, in its leadership. This was prophesied by the Apostle Peter. 2 Peter 2:1, 2. The theological schools have a large responsibility in training the leadership of the church and, facts show that there are hardly any theological schools in America today that have not, more or less, been affected with delusions.

Multitudes of preachers and church leaders deny the Virgin Birth. They deny also the divinity of Christ. They say that he was a good man and a great teacher, but divine, only, as all men are divine. The strategy of Satan is to make much of Christ, but not all.

There are delusions also to the bodily resurrection of Christ. Many church leaders deny the fact of immortality as well as the bodily resurrection of Jesus; but the Apostle Paul declares that, "if Christ be not raised from the dead, then is our preaching vain, your faith is also vain, and you are yet in your sins." The resurrection of Christ is the very foundation stone of the Christian faith and hope.

There are delusions relative to the new birth. Jesus declared that "we must be born again." Multitudes in the church, as well as out, are seeking to be saved by their morality or goodness, unmindful of the fact that in the sight of God we have no righteousness of our own. Our present goodness saves no individual for "all have sinned and come short of the glory of God." Many who have lived a moral life will be lost because they refused to accept God's plan of salvation.

There are delusions relative to the truth and authenticity of the Bible. Modernism, a new name for an old delusion, denies the fact of hell, sin, repentance and judgment. That the church is "honeycombed" with modernism needs no argument. Satan's ministers today are not the bootlegger, and the white slave trafficker, but ministers of righteousness who are propagating delusions in the church.

II. MEMBERSHIP.

It is reasonable to expect Satan to attack the membership of the church; here he attacks a vital point, namely, the archway of truth. Paul, in 2 Thessalonians 2:11, prophesied of the delusions that would come upon the membership of the church in the latter days. Jesus declared truth to be fundamental and said, "If ye know the truth, the truth shall make you free." The scribes and pharisees rejected the truth because they loved darkness rather than light. Jesus preached the truth, lived the truth, and died for the truth, but multitudes of members in the present day church do not want the truth and, because they have rejected the truth, God has permitted them to "believe a lie." If a preacher declares the truth today, in many churches, he is looked upon as narrow or abnormal. They do not wish to hear the truth about sin. They do not believe that Christ can save from all sin; that Christ can create a clean heart. They have a form of godliness, but lack its power. The Bible and Wesley insisted upon a religious experience that we might know that we had passed from death into life.

Another delusion of membership is to live like the world, but die like a saint. Multitudes in the church think they can live as the world, act as the world, and that in some mysterious way, death will make them holy and prepare them for the kingdom of God. Death does not change our character or nature, but simply separates soul from body so that the soul comes into the presence of God for judgment. Death is a penalty for sin. They seek their pleasure in the world instead of in God, unmindful of the fact that John declared that, "If any man love the world, the love of the Father is not in him."

There is the delusion relative to the rejection of the Bible and the Holy Spirit. These two sources are infallible guides for God's children, but multitudes follow the attitude of the crowd, instead of the counsel that comes from God's word and through the Holy Spirit. This was the attitude of the Antediluvians and the people of Sodom and Gomorrah. It is never safe to follow the majority on questions of right and wrong.

Another delusion is that of lack of love. Jesus prophesied relative to this delusion in Matthew 24:18-12. The early Christian church was characterized by a divine love for all people, but many professed Christians today manifest the spirit of pride, jealousy, envy, criticism, which indicates a lack of the one thing that Paul declared to be the "greatest thing in the world," namely, love.

III. THE WORLD.

It is not strange that the world should be troubled if the leaders of the church and its membership are affected by this depression. Isaiah declared that where there is no vision the people perish. The leadership of the world today in politics, business, etc., largely lacks spiritual vision. The delusions are noted under various ways to bring peace. World leaders are seeking peace, but they are deluded by thinking it can be attained by treaties

rather than changing human hearts and lives, as nations are only aggregates of individuals. The apostle indicated that fightings, strifes, and wars have their seat in the human heart, and the sure method to obtain peace is to let Christ come into the individual heart and life. When he comes the second time there will be world peace.

Many American leaders reveal the deluded side of their mind by proposing to legalize one of the world's greatest evils to cure depression and bring back prosperity. They advocate legalizing strong beverages to put people to work, unmindful of the fact that in the days of its legality, it did more to pauperize individuals and families than any other thing in the world. They also advocate legalizing the movies on the Sabbath day, unmindful of the fact that violation of God's law has always brought suffering and sorrow instead of happiness and prosperity. Many are advocating bringing happiness to the American people by voting out the Sabbath by referendum if the majority wants it. This is exactly what brought death, suffering and sorrow to our first parents, who thought they could be happy in violating God's command not to partake of the forbidden fruit. The world leadership today is largely blinded by the influence of the movies. The devil is using the modern movies to delude the world. One hundred fifteen millions of people in America weekly attend the movies. They are, in many instances, inspired by what they see on the screen to a life of lust, sin, and crime. Roger Babson, the financial expert, states that two-thirds of the crime and lawlessness in America can be traced to motion pictures. Since talking pictures have been introduced the movie crowd has been practically doubled, while churches are nearly empty. Any one who has made a study of the Bible and prophecy, and who has observed present conditions, will not doubt that the leadership of the church, the membership of the church, and the world are affected by depressions and delusions. Delusions will become worse and worse until, if possible, the devil will deceive the very elect. There is only one avenue to safety—to follow obediently the teaching of God's word and the guidance of the Holy Spirit; to have an experimental knowledge of the religion of the Lord Jesus Christ.

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.

Mania for Inter-Collegiate Sports.

BISHOP WARREN A. CANDLER.

THE mania for intercollegiate games grows, and the growing extravagance of these sports is provoking a marked opposition in the public mind to them.

There seems to be no limit to their excesses. They have assumed the character and proportions of "big business," and they are commercializing many institutions of learning, while corrupting the youths that clamor for them.

Colleges and universities vie with one another in the erection of costly stadiums which are built out of the income of the games, which incomes are often enormous—as the gains of gambling establishments, are derived in great measure from men of gambling habits.

Around every "match game" a cordon of gamblers are gathered, among whom are many professional gamblers and not a few young men who are supposed to be seeking education at the rival institutions represented by the players.

Perhaps the very excesses of this extravagant athleticism will eventually bring the folly to an end. At any rate, opposition to the evil is growing rapidly.

Conspicuous condemnation of it was uttered by the late Chief Justice Taft, of the supreme Court of the United States.

Ex-President Taft was a man of a judicial mind, whose well-balanced opinions are expressed with marked moderation and notable fairness. He is utterly removed from fanatical warmth and fierce speech.

Recently he gave what seems to be a carefully considered interview, apparently authorized by him, from which the following extract is taken. The interviewer reports the great jurist and statesman, in part, as follows:

"The chief justice beamed his famous smile. 'The other day in Washington, when I spoke at a convention of the Psi Upsilon Association, I also made a few remarks about American college life today,' he observed. 'I said then that as a man grows old and theoretically wise he feels like using some profanity at the misconception of life that so many of our young people gain out of their college experiences.'

"They do not seem to appreciate at all the great chance for education that is given them, but instead are carried away by the lure of college athletics and other activities, which I believe I termed extra-curricular duties.

"The more I think about it, the more I am convinced that there is something radically and fundamentally wrong with our whole college system today. The emphasis in college life is wrong. Scholarship has been pushed aside and dwarfed by a super-importance that has been given to athletics.'

"Slowly and carefully, as if weighing and propounding a judicial opinion, the chief justice studied aloud:

"My deep concern is the danger that in the student's mind a college education no longer means scholarship. In his conception it means success and attainment in other things, mainly athletics and the social side of student life.

"Scholarship has seemed definitely to assume a secondary place," he continued. "In most of our colleges and universities the winning of an athletic letter is regarded as more important than the winning of a Phi Beta Kappa key.

"After all, what is the true purpose of education? I take it that it is the preparation of the student for the duties of life, of citizenship. This seems to be forgotten in the modern college.'

"For some moments he looked out of the

window, as if reviewing his own undergraduate years at Yale, and his ripe years there as professor of law. Then he resumed:

"Everyone sincerely interested in educational problems and the future of our country feels deeply this overemphasis of athletics and other outside, non-educational activities, and all are agreed that this condition constitutes a menace to our whole American educational system.

"These are not vague theories or hearsay. I have personal knowledge of what the real condition is.

"For one thing, athletics have assumed a tremendous business importance. Most of our great universities and colleges today have professional athletic business managers, trained publicity agents, high-priced coaches and, I am told, million-dollar football seasons.

"There is a definite professional side to all this that is not in keeping with educational ideals and purposes. The stadium overshadows the classroom—athletics have a dollar sign in front of them.

"College alumni are by no means free from their share of the blame that is attached to this condition. The Old Grad wants a winning football team, and his over-emphasis of the importance of athletics makes a willing disciple of the undergraduate.

"Let me state again that this is the real seriousness of the situation; the cheers and drama and color of athletics have so outweighed scholarship as to create in the mind of the average undergraduate a misconception of the purpose of education.

"In this connection we should remember that it is not the successful athlete who is most successful in after life," he observed. "Tradition to the contrary, the better student becomes the better and the more successful citizen."

"I asked him what could and should be done about all this. He replied:

"There must come a reaction against this state of affairs that will bring about a readjustment of values in the student's mind. The average undergraduate's view of the true purpose of education must be revised; scholarship must again take its place as the true goal of college life."

The words of the chief justice and ex-President are weighty and wise. What he says should be laid to heart by boards of trustees and parents. From them must come the reforms which the facts call for so loudly.

The supporters of these demoralizing games cannot be trusted to correct the evil. They have too much money at stake to care for either right or reason, as will appear from noting the net profits from football games in 1928 received by eleven of the leading universities of the north and west.

The figures are as follows:

	Gross Income	Net Income
Yale	\$1,033,211.98	\$ 543,094.76
Harvard	845,311.31	420,787.31
Princeton	413,620.00	298,880.00
Cornell	214,885.04	116,363.74
N. Y. Univ.	216,000.00	88,000.00
Michigan	624,407.00	415,328.00
Illinois	501,555.42	356,263.51
Northwestern	502,760.23	193,638.10
Ohio State	618,000.00	316,000.00
Iowa	246,500.00	160,000.00
Indiana	163,166.93	138,765.91

Total \$5,379,417.91 \$3,045,101.33

In view of the enormous incomes derived from these lucrative games their managers and promoters will not consent to abandon them whatever may be the evil results which flow from them. On the contrary, these profiteers on educational institutions will defend their profitable performances with all sorts of specious arguments even though they defeat the ends of education and denature colleges and universities. It is idle to argue with them; for what is not founded in reason can never be removed by reason.

These games will doubtless continue as long as they are profitable.

But the educational institutions of the country should be separated from them, and that soon. These games have nothing in common with education and bear no relation to the serious pursuit of learning. They are parasitic growths on the educational enterprises of our country, which are impairing the cultural vitality of every institution upon which they have fastened themselves.

The large sums expended upon their maintenance would endow many colleges, or give educational advantages to many thousands of worthy young men who hunger and thirst after knowledge. But these extravagant expenditures are devoted now to the commercializing of colleges and the demoralizing of youth.

The difference between the gross incomes and the net incomes of the eleven institutions mentioned is the amount they expended on their games during the autumn of 1928—a brief space about two months. The sum thus expended was \$2,334,316.58, and out of that huge outlay they obtained a profit of \$3,045,101.33. The statement of the figures for two months in one year is strong condemnation of this investment in games. There can be no misunderstanding of the meaning of the figures. The immense sums which they expend were worse than wasted.—*Atlanta Journal*.

From the founding of Asbury College forty years ago, by John Wesley Hughes, to the present time, this school has taken far more interest in the intellectual development of the brain and the spiritual state of the heart than in the footability to make a record in the athletic field, and yet, when it comes to fine physical development and a good long hike, Asbury students can keep up with the best of them. Of course, we have received no little criticism because we have abstained from all sorts of intercollegiate games, and we have had to contend for these principles, but we have kept a good heart and held on to our convictions, and we are beginning now to receive approval from sources from which we never expected it.

With us at Asbury, salvation from sin, and a great objective for wholehearted consecration to our Lord Jesus, and the service of our fellowbeings, has been kept to the fore and God has honored and blessed in a remarkable way, for which we give him all the praise, and go forward. H. C. M.

Here Is A Great Book For You.

"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.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

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in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00.

OUR DUTY TO PRAY FOR ALL MEN. (Continued from page 3)

entombed, if our rulers are wicked, godless men, violators of constitutional freedom and tolerating in their subordinates and in the people generally, fraud and dishonesty, corruption and contempt of the laws.

Is it not truth, standing out in bold relief in the annals of the past and like a lighthouse upon the coast of time, casting its gleams of warning upon the nations as they come floating down the currents of the ages, that God preserves a nation only so long as it is worth preserving? Was it not the case with his own rebellious people, the Jews? Has not such been the case with the kingdoms and dynasties of antiquity long since blotted from the pages of memory? See the convulsions that with earthquake power are shaking the governments of the world from center to circumference in the wonderful transformation now passing over the social condition of the masses, and you must admit these are not fitful ebullitions of mobocracy, but the judicial ordinances of providence, as God rules over the nations of earth indicating his Sovereignty and upholding his moral administration. God is manifestly interested in the well-being and happiness of all men, as they are banded together in social compacts under different forms of organized government, or why should he exhort by the pen of apostolic inspiration that, "first of all, supplications, prayers, intercessions and giving of thanks, be made for all men."

But what is our duty as stated in the text, and to the faithful discharge of which we are exhorted by the apostle? Is it not to offer to God publicly and privately, supplications, prayers, intercessions and giving of thanks for our rulers, that as a people we should live "a quiet and peaceable life in all godliness and honesty?" But how is such a quiet and peaceable life to be obtained but through the objective influence of our prayers upon those who are in authority, in restraining, guiding and encouraging them in the official discharge of their high and solemn obligations? Are they not our sentinels upon the watchtower of constitutional liberty and religious toleration? Has not the guardianship of our national weal and prosperity been committed to their keeping? Are they not delegated as the ministers of God to defend, maintain and uphold constitutional law? Has not God himself girt upon their thighs and put into their hands the sword of vengeance which is to flash its gleams of terror in the face of evildoers and cut them down as lawbreakers and disturbers of the peace?

The powers that be which are in authority over us need wisdom from above to enlighten and direct. They need courage to discharge with fidelity and impartiality, the functions of their office and to execute with promptness and zeal the penalties affixed to violated law. But whence and how are they to obtain this wisdom? In what way are they to be endowed with moral courage to do their whole duty as the faithful representatives of the people? Prayers are to be offered to God that wisdom and courage may be obtained for them, in the courageous and faithful execution of official trusts. Our rulers are exposed to the hatred of evildoers, the plots and machination of lawbreakers, and their property and persons, consequently endangered. We are to offer to God in their behalf our supplications, deprecating prayers, beseeching him to avert from them these evils which threaten to which they are exposed. And when they have filled the high functions of their office, by diffusing general happiness among the masses of the people in the regular and orderly administration of government. Then there is to be the giving of thanks to God, and he is to be adored for the watchcare and benefactions of his providence. It is our duty to pray for the government under which we live that, in the equitable administration of the laws, the public

peace may be preserved. Good rulers have the power to effect much good; we should pray that their authority may be preserved and well directed. Bad rulers have the power to effect much evil; we should pray that they be prevented from using their power and be converted from the error of their ways, so that whether the rulers be good or bad, prayers for them is the positive duty of all Christians. If the government be imperiled and the public safety be endangered through the misrule and despotism of the legally constituted authorities, it is very manifest that the individual citizen cannot be secure in property or person. Self-preservation therefore, should induce men to pray for the rulers who are in authority in the government.

Can a Christian consistently vote to put into office wicked and unprincipled men, devoted to intemperance and voluptuousness, when the teaching of the Bible is, "When the wicked beareth rule the people mourn." If when the wicked beareth rule the people mourn—if there is no quiet and peaceable living in society—if life and property and freedom are all jeopardized and anarchy threatens to engulf the dearest rights of citizenship, then is it not the imperative duty of every good man by his vote and influence to aid in electing to office those alone who fear God and regard the welfare of their fellows. It is said of Mary Queen of Scots, that she dreaded the prayers of John Knox more than all the armies of Scotland. If the prayers of

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 fundamental reason for the world-wide interest in the American law of prohibition is its universal appeal. It strikes at the roots of an old evil in all nations. Never before did any nation dare to adopt so sweeping and far-reaching a law and set it before its people. Never did a law call for so much sincerity and faith and individual morale."—S. Duva of Copenhagen, Denmark, in the Christian Science Monitor.

the pious Reformer made the bloody, bigoted Mary tremble on her throne in her iniquitous career of persecution and intolerances, what limit shall we put to its prevailing power when the thousands of religious people all over the land are united in prayer, public and private, for the government, that it may be administered in all equity and fairness, by the powers that be, so that we may lead a "quiet and peaceable life in all godliness and honesty." If the rulers of any nation are wicked and unscrupulously ambitious, bent upon the maintenance of their power and aggrandizement upon the downfall and ruin of thousands, Oh, how easily God can depose them in answer to the people's prayers, and strip them of official authority and deprive them of life if need be, by angelic or human instrumentality.

We live in times of unparalleled iniquity when the landmarks of constitutional freedom have been broken down; restless demagogues infuriated by the lust of power and run mad with fanaticism, are trampling upon the civil and religious rights of freeman, and under the iron heel of oppression the wails and lamentations of thousands rend the skies and pierce the ears of Jehovah God. If ever there was a crisis in the history of our country, surely the crisis is upon us and our country stretches her hands imploringly to the

people of God. Have we not depended too much upon the eloquence of statesmen, orators, upon huskings, and relied too greatly upon secret cabinets and conventions, and too little upon the prayers of the righteous?

I tremble for my country if practical infidelity prevails among the people, ignoring the divine providence in the administration of the government, and depend upon secret cabinets and conventions for electing to offices of responsibility and power, unprincipled men who fear not God nor work righteousness. If the North American Republic shares the melancholy fate of the republics of antiquity, going down like a ship at sea, amid the billows of a bloody revolution, it will be because, like these republics, she was cut loose from the moorings of constitutional liberty and virtue and patriotism, to drift without chart or compass upon the sea of anarchy driven by the winds and tossed. Religious people are the salt of the nation. But oh, if there be a general apostasy from the faith, a backsliding from the inspired word of God then, the salt will have lost its savor, the government bereft of all conservative elements of unity and power will fall into pitiable disintegration and become the laughing stock to all surrounding nations.

My friends, believe me, a people's prayers for the security and stability of constitutional liberty, and the general diffusion of peace, contentment and order among the masses are more influential than armies and navies. Your armies splendidly equipped and terrible with banners may be overwhelmed with defeat and routed upon the battlefield. Your navies proudly riding upon the billows with the flag of stars and stripes may be engulfed in stormswep seas; but prayer winged with faith and baptized with atoning blood must and shall prevail with God.

"A Man Named John Wesley."

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day and he was thirsty and his thirst increased as he rode down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered quietly:

"My lord, something over a hundred years ago a man named John Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of the village; and who can estimate the influence for good this exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?—Sel.

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.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

---GLEANINGS FROM THE EVANGELISTIC FIELD---

DOING IT JUST THE SAME.

C. H. Jack Linn.

Rev. T. H. Gaddis, evangelist and world traveler, while preaching at the Hallelujah Camp Meeting at Oregon, Wis., in his inimitable way gave this apt illustration:

"I tell you God is able to make us to abound. He promised the more abundant life, and we may have it. There is a lot of wild fire tagged on to us, and we are accused of most everything. But God is witness that we can live in victory.

"Some folk say, 'It can't be done.' They tell us that we must sin, and that real victory will not be ours until we reach the shining shores. They forget that Jesus said he had power in heaven and on earth.

"It reminds me of the old farmer out west who came to Denver for the first time. He came in his Ford. And it was an old one. Had one of those shining brass radiators, and was just about ready for the museum. The old fellow had on a broad rim hat and bird-tail whiskers, and he looked a sight.

"He found himself in the traffic of the large city, but he kept moving right along the main street. Finally, he must have seen something along the way that interested him, and he desired to turn around. He did not know the traffic laws, and it seemed he was a law unto himself. He ignored the 'no left turn and no U turn' signs, and began to turn clear around on one of the main intersections.

"The traffic policeman saw him, and blew his whistle and yelled, and people were getting excited. He rushed to the old man, and cried, 'Say, you can't do that here. You can't turn that way.' The old ranchman looked at the policeman, and smiled while he said, 'Well, I be doing it just the same.'

"And so it is when folk tell us we cannot live in victory, we are doing it just the same."

FREE METHODIST CAMP MEETING.

The camp meeting of the Detroit District of the Michigan Conference, Free Methodist Church was held at Garden City, Michigan, about ten miles from Detroit. About 86 tents were pitched, and great crowds were at the meeting every night. From the first night souls were at the altar for pardon or purity, and the Holy Spirit was present with deep conviction. The seekers were persistent and the altar services ran until the early hours of the morning. Three Catholics were saved. One woman said the Lord said these people are not crazy, but have the right religion. A trained nurse looking on decided that the people were excited, but after studying the faces, concluded something had happened to them; and is now seeking salvation.

The last Sunday night the Spirit swept people to the altar, and about fifty were crying to God for help. The volume of prayer of both saint and sinner seemed tuned to a harmonious pitch, there being noise but no confusion. The crowd about the tent stood in awe as they witnessed this outpouring of the Spirit. A marked thing about the meeting was the excellent preaching it having point and power to it. There was no uncertain sound in the preaching but full salvation and other doctrines received their proper place. About 250 souls were at the altar. The camp closed with a tired but victorious band of God's children. A week after another Catholic was saved at Garden City prayer meeting.

C. E. Ferguson,
Dist. Elder, Detroit District.

FROST BRIDGE HOLINESS CAMP, WAYNESBORO, MISSISSIPPI.

The Frost Bridge annual camp meeting opened on Friday, August 14, and closed on Sunday, August 23. Heavy rains on Saturday and Sunday of the first week-end prevented the usual large Sunday crowd from coming out, but the Lord blessed us with pleasant weather during the remaining seven days, and we had a good meeting. Rev. Don Householder, of California, was in charge of the preaching services, and Rev. and Mrs. Russell Metcalf, of New York, conducted the song services. They are able and earnest workers in our Father's vineyard, and their efforts here were rewarded by the goodly number of souls who came to the altar and found salvation, while still others received the blessing of entire sanctification. Mrs. Metcalf was in charge of the children's services and did some fine work among the little people. This is the third year that we have had Bro. Householder with us, and the second year with Rev. and Mrs. Metcalf, and God willing, we hope to have them all with us again.

J. M. N., Reporter.

FIELD REPORT.

This is my first report as an evangelist to The Herald. On July 5, 1931, I sickened of typhoid fever and was compelled to cancel my dates, and for nearly three months was kept off the field, but since that time have been busy. During my sickness many prayers went up for my recovery. My case seemed hopeless. Funeral arrangements were all made, song selected and preacher notified to be ready to come as soon as he received the wire announcing my death, but thanks be to the Lord, prayer was answered and calls came for work before I was able to go. It has been my privilege to see many saved and sanctified since that time.

Have helped in five Methodist churches, three Nazarene churches and two interdenominational camps. The pastors of these churches were clear in doctrine and clear in experience. We just closed our

last camp at Kampsville, Ill., where I was privileged to labor with Rev. E. C. Allen, a Nazarene evangelist, and Bro. and Sister M. V. Lewis, from Wilmore, Ky., members of the M. E. Church, South. The meeting resulted in more than twenty-five fine boys and girls saved and others prayed through to the experience of holiness. There was no gush or undue physical ecstasy but a settling down in the will of God which will leave something permanent in days to come.

By God's grace we were all enabled to keep out of the way of the Holy Spirit and let the seekers go to the bottom. The expenses of the camp were paid and money left, beside enough raised to cover the expense of the camp for 1932. We are praying for divine direction in our work for the coming year and believe God will order our steps.

In His service,
E. G. Grimes.
1004 S. Taylor St., Amarillo, Texas.

VIROQUA, WISCONSIN.

We have just closed a most refreshing, old-time revival at Viroqua, Wis. From first to last the power of God was manifest. Somewhere about two hundred were at the altar, either for salvation, sanctification, or reclamation. No count was kept of those blessed, but the rivers of grace were full and free.

Rev. Mansel, a man of God, is pastor of the Viroqua Circuit. His vision and consecration made the meeting possible. The first two weeks the meeting was held in an oak grove seven miles from town. Then, the big tent was moved into the city for the remaining three weeks. The pastor of the local M. E. Church, Rev. Thos. Beavin, materially assisted by his presence, prayers and personal work, as did also Rev. Anthony Niemark, Pastor of the Norwegian M. E. Church at Westby and other consecrated pastors and workers.

The days of great revivals are not over. Confidence in the modern church is over. Many have lost their message. Modernism, with its little tin god, has taken the place of revivals in many quarters, but there is a growing desire for the old-time joy of the Lord. When the real fire falls, how they do come to witness the confusion of Baal! Brother laborers, let us kindle such a fire in every church, that all hell cannot put out. Prayer can do anything God can do.

I am rounding out twenty-four years as Conference Evangelist of the West Wisconsin Conference, and am in the midst of a glorious meeting at Poneto, Ind. The saints are praying, the fire is falling, and we believe a great victory for Christ is just in the offing. Pray for us.

Yours, ever forward,
E. DeWitt Johnston.

GREAT CAMP MEETING.

The great Wakefield, Va., holiness camp meeting which came to a close on Sunday night, Aug. 9, was a wonderful success, notwithstanding the odds confronting us there, the general financial depression, a bank failure in the town and the extreme hot and oppressive weather.

Rev. O. B. Newton, pastor Asbury M. E. Church, Richmond, Va., a preacher and teacher of power and unction, and Rev. H. C. Caviness, pastor of First Christian Church, Portsmouth, Va., also an evangel of great magnetism and power, brought wonderful gospel messages freighted with power and unction by the Holy Ghost, which produced great conviction for sin, and a hunger for holiness of heart and life. Dr. W. D. Harward, Windsor, Va., and Rev. T. N. Lowe, of Hopewell, Va., contributed too with able messages.

A large number of seekers were forward to the altar with a heart cry for the need of their souls. At the closing service on Sunday night there were twenty professions of conversion, and some for heart purity. The Holy Ghost was manifestly present to execute his office work in every hungry, seeking heart.

There were many campers on the grounds from various cities and towns from surrounding sections. Mess. R. C. Bristow and son, of Petersburg, Va., loaned us two good pianos for the meeting. Mrs. Otho M. Cockes and Mrs. F. S. Traylor presided at the pianos with Mr. Otho M. Cockes, as music director and song leader. Several others contributed to the music with cornets, violins and specials in vocals that added greatly to the effectiveness of the music which was soul stirring.

Rev. and Mrs. H. B. Hall and daughter, Dorothy, took care of the dining hall, with great efficiency giving us delicious eats. Miss Emma Hood, of Washington, D. C., matron of the grounds, was busy doing her best to make every one comfortable. All told, it was one of the most successful meetings in the history of the camp.

Otho M. Cockes.

MUNFORD, TENNESSEE.

We have recently closed a great revival in the Methodist Church at Munford, Tenn. Rev. R. M. Vaughn is the pastor. He is a deeply spiritual man and has been carrying the burden for a revival for several months. The meeting was planned for only one week, but the crowds and interest manifested grew so during that week that it seemed altogether unwise to close, therefore, we postponed our next meeting and continued the work at Munford another week. God wonderfully blessed in all the services.

There were sixty-one definite conversions at the altar of prayer. Several of them were members of the church, but some said they had never experienced the New Birth. On Tuesday when I preached definitely on "Scriptural Holiness" the banker's wife, one of the most prominent women in town, was the first to receive the experience. Others followed and several of the church members, we never knew just how many, were gloriously sanctified during the week. There were twenty-four additions to the Methodist Church and some were going to other churches. A group of young people, about twenty of them, were wonderfully filled with the Spirit and went to work as I have never seen young people work in a revival. There was shouting and rejoicing in many of the services which was said to be quite unusual for Munford Methodist Church. The entire community was stirred and so many sinners were being converted that one, when asked why he did not get right, replied, "Someone had better stay out to save seed of sinners in this community."

One of the most glorious services was the last Sunday morning. After the message on "The Importance of the Family Altar and Religious Training in the Home," parents or representatives from twenty-five families took their stand around the altar promising to start and maintain family worship in the home. The pastor is a good old-fashioned Methodist and a wonderful man to work with. He said that this was the greatest revival he had witnessed for twenty years or more. It was my privilege to graduate from Asbury Theological Seminary this year, and when asked where I went to school, I always rejoice because I can say, "Asbury College and Asbury Theological Seminary."

Yours in His service,
Wayne A. Lamb.

THE ORCHARDS CAMP MEETING, WASHINGTON.

The twentieth camp meeting of the Clark County Holiness Association was held August 2-16 on its most beautiful grounds in the big fir grove at Orchards, six miles from Vancouver. It was a most successful camp; there were souls from the opening day to the closing night that found pardon or purity. Four new cottages had been built, and the grounds were in splendid condition, and everything was inviting. It is a wonderful camp. They always secure the best workers to be found. Many of the greatest preachers, song leaders, and missionaries have ministered to the people that gather there. It is strictly a "Second Blessing camp." The workers were all ready, and at their best, and the camp started with a swing. The music was up to the best we have heard. Rev. Floyd Johnston, pastor of the Bretwood Nazarene Church in Portland, had charge, and though it was his fourth consecutive year, he seemed to be new to them, and is highly esteemed, and loved by all the people. He did the preaching once a day also, and the writer preached once a day, and each night, except two or three times when visiting brethren filled Brother Johnston's place.

The Missionary service was fine. "The Warners" from China were there and their messages received with great appreciation, and the response financially was more than was expected, in fact, great. All the finances for the camp came without a pull. The officers are genuine holiness people with a burden for souls. Sister Price is the good president, Rev. Mrs. J. Howard Porter, the efficient secretary, and Eugene Whipple, the Treasurer. Brother Porter is the caretaker of the grounds. They are backed by a fine Board and Council of men and women which space forbids giving their names, but they are recorded in Heaven. A fine crowd of people make up the constituency. The visiting brethren who were a great asset in preaching, and holding other services, are too numerous to mention, but God bless them all. There was such a sweet spirit of fellowship on the grounds. This camp is located less than fifteen miles from the heart of Portland, Ore. This was our second year in this lovely camp but as much as we love to minister to this fine people we will not return for a while, or until it is in God's plan to return us. We left a large number of friends there. God bless them every one. We have some splendid camps slated for 1932, and we expect more calls than we can fill. We are now in Lansing, Mich., in the beginning of a great meeting; a thousand people are in attendance and souls are praying through every night. Pray for us to win souls. God has healed my body, and my future is bright. Glory to God.

His and yours always in Jesus.
J. B. McBride.
1234 N. Mentor Ave., Pasadena, Calif.

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(Continued from page 1)

march to the polls under the lash of political leaders and cast their votes for men and principles, corrupt and corrupting, and leading on to putting into office, and empowering men who are dominated by selfish motives and sectional prejudices which are out of harmony with the teachings and spirit of the Christianity of Christ. It is the duty of the Christian people of this nation to let both of the great political parties understand that we are not their slaves. Their platforms and principles must prove to us that their motives are unselfish and altruistic before they can secure our suffrage.

The time has come when the Christian men and women of this nation must carry their religion, in other words, their reverential obedience to God and love for their fellowmen, into their politics. It is vain and foolish for preachers to be contending that politics and religion shall be separate. The religion of the Lord Jesus, the teachings and principles of Holy Writ must be carried deep into politics. No man or woman can be a devout Christian and fail to carry their religion into every phase of life; not only to their churches on Sunday, but into their business every day in the week. When politicians are taught that they cannot dictate to the Church of Jesus Christ, and herd men and women and drive them to the polls like we herd cattle and drive them to the slaughterhouse, there will be a great purging of our political life, the dismissal of political leaders and the building of political platforms on which men and women can stand with a clear conscience.

In the last presidential election the people of the South did not change their political views, or forsake the principles of Jeffersonian politics, whatever that may be, but they spoke in thunder tones to their political leaders that they would not be herded and place themselves under the domination of Rum and Romanism. And now, whatever the misguided rant of unworthy political leaders may undertake to do in the way of punishment of this body of devout people, they want to stand absolutely steadfast and unmovable against the domination of Rum and Romanism in this nation. Let the noisy politicians and weak-kneed preachers say what they will, we know too well the corrupt domination of the liquor interests in this country; within the last few years the curtain has been rolled up and we have looked upon the de-

graded life, the dirt, the disease, the poverty and ignorance of Mexico, Cuba, Philippine Islands, South America, and some of the old civilizations of Europe that have been, for centuries, under the domination of Romanism, and there is no power in earth or perdition that can compel the religious multitudes of this country to vote for the domination of Romanism and the re-enthronement of the liquor traffic. One of the tremendous needs of a great revival of true religion in this nation is to so bring the reverential fear of God and the love of humanity into the hearts of the people that our country will forever be saved from Rum and Romanism. Let every Christian man and woman take their religion into their politics and stand for those things which count for the uplift of the race, the evangelization and salvation of the people.

H. C. MORRISON.

Open Letter to a Young Preacher. No. 3.

My Dear Young Brother:



am really pleased to know that you appreciate my letters, and it seems that a number of our friends are reading them, I trust, with a degree of profit.

May I say to you that there is enough of the chameleon nature in all of us to take on the color of our environments. The people with whom we associate and the books we read have a powerful influence upon our thinking and the building of our character, and the service we render to our God and fellowbeings.

There is, perhaps, nothing more vital or more important in a young minister's life, than that he carefully select the men who are to be his close friends who will wield a telling influence over him, who will have much to do with making him what he will become. Whatever your past experiences may have been, and whatever the piety and devotion of the home from which you came, and the educational advantages which you have enjoyed, if you select for your warm, personal friends in the ministry that class of men who boast of the liberality of their views, who are modernistic in their thinking and message, who insist that the days of revivals are passed, who ridicule as "sob stuff" broken-hearted repentance, and sneer at the joys of our salvation, you will be shorn of your evangelistic power, and before you become aware of it, you will find your mind full of question-marks with reference to the fundamentals of our holy religion.

I could give you the name of a fine young man who went out from Asbury College, to all appearance rooted and grounded, not only in the doctrines of early Methodism, but rejoicing in full salvation by faith in Christ. He was a handsome, attractive young brother, a successful, evangelistic pastor; he soon had one of the smaller churches in one of our large cities. In this same city in a leading church was a very handsome and brilliant orator who was unusually attractive. He took our young friend under the wing of his protection. He complimented him on his appearance, ability and promise of great usefulness and advancement. He made our young brother feel quite comfortable in appreciation of himself, took him out to lunch, sat off in a quiet corner. He was witty; he could keep the young brother laughing for an hour at a time with his brilliant and humorous remarks. He would frequently tease him about his high profession and say, with merriment, "If I were as good as you are or, as you think you are." And so they go along. He soon had the young man dumb with reference to any definite testimony to full salvation from sin. Next, he had him going with him to the movies, insisting that every man needed a bit of recreation and mental relief

from the heavy tax of preaching and carrying the burdens of a congregation.

He then suggested a mild cigar and furnished same, and before our young brother realized the changes that were taking place in him, he was far adrift. He was taught by this fascinating and dominating comrade in the ministry, to avoid dogmatism; to guard against extremes, to be very generous and compassionate toward the weaknesses of the people, and soon he, with a very great number of his like, was shorn of all power and seeking the advancement of himself rather than the souls of the lost.

May I not only suggest, but beg that you find your intimate and devoted friends among men of the truest faith, the deepest consecration, the most spiritual life, who are ever on the stretch for more Christlikeness and never so happy, as when bringing the unsaved back to the fold of the Father.

Not only so, but I should like to see you develop a sanctified antagonism against every phase of modernism that has any tendency to destroy the faith in the inspiration of the Bible, the Virgin Birth, Deity and redemptive work of our Lord Jesus. You want, for the sake of your own experience, peace of mind and Christian influence, to guard against any spirit of hatred toward your fellowmen; but with calm intelligence and holy fearlessness, in summer schools, at district and annual conferences, you should be a fearless combatant for sound doctrine and true evangelism; you want, always, to be ready to defend the truth. Do not think, for a moment, that when some church skeptic has been imported as a teacher in your summer schools, or the afternoon speaker of your conference, that the fact that he is the guest of the conference, obligates you to keep quiet when he undertakes to destroy the foundations of our Christian faith. Stand up, speak out and let the people know that you are true to the Bible, to our Lord, and to the doctrines of our holy Christianity.

I am not boasting that this has been my attitude, but I will say that, when I was a very young minister, in the clashes and debate in district conferences between the orthodox and, what was then called "advanced thinking," I always took my stand, spoke my protest and gave my witness, and God graciously blessed me in it. No modernist or skeptic of any kind has ever, or will ever, dominate, dictate to, or silence me. This does not mean that we shall pride ourselves in controversy, but that we shall be men of conviction, preachers of the truth, fearless and earnest defenders of the faith.

Nothing is more pitiful to me than that God's devout servants should hang their heads in the presence of these smart, shallow fellows in their ridicule of the truths of God, of the things for which Jesus bled and died upon the cross, and slink away in silence, instead of boldly standing up in manly protest and opposition to every sort of attack upon the vital truths of our holy religion.

I fully believe, wicked as the world is, as much as may be said with reference to the laxness of spiritual life in the churches, there is a wide and useful place today for a true man of God, a fearless soldier of the cross, a mighty preacher of the gospel which has in it power to change the hearts and transform the lives, and lift men out of the depths of sin into righteousness. Let no man or books of modernistic tendency master you. Let the Lord Jesus Christ master you. Be his holy slave. Be filled with the Spirit and go forward with prophetic fire and fearlessness.

Faithfully your brother,

H. C. MORRISON.

College Athletics.

Elsewhere in this issue of THE HERALD will be found a very wise and thoughtful discussion of College Athletics by Bishop Candler taken from The Atlanta Journal, of Atlanta, Ga. In this article he quotes some wise remarks of Chief Justice Taft. We will be

glad if the readers of THE HERALD will turn to this article and give it a thoughtful reading.

From the very first of the existence of Asbury College we have refused to enter into any sort of intercollegiate games with other schools. We have excellent exercises for our own student body on the campus. We very cheerfully engage with other schools in debating contests and have a wonderful record of winning. We also are gratified to know that the Art Exhibit of Asbury College in an Art Exhibit in Boston, Mass., won first honorable mention, and the silver cup for the present year.

As President of Asbury College, I always contended that students could not devote themselves properly to their studies while giving so much of their time to glorifying athletics and running about the country in contest games with other schools. I am very grateful that Dr. L. R. Akers, the new president of Asbury College, is of the same mind and is being highly commended by other institutions who find themselves in the grip of athletic enthusiasm and supremacy. We emphasize and seek very successfully, to enthuse our students on the subject of foreign missions, and one quadrennium Asbury College sent more missionaries to foreign fields than any other school in the United States. We are not boasting, but we do congratulate ourselves that, of the four clerical delegates elected to the General Conference from our Kentucky Conference, three of them were Asbury men, and the first clerical alternate is an Asbury graduate.

AN INTERESTING LETTER.

Mrs. H. C. Morrison,
Louisville, Ky.

My dear Mrs. Morrison:

HERE we are, through the mercy of God and the generosity of an old friend of my precious father's who heard of my broken condition of health, away up on the Northern coast of China at Peitaiho. This spring I had nearly four months of serious illness. Just after having a big pile of American mail off for the week, I was impatient to get it into the post office to catch the evening mail, and as the car was busy, I took a ricksha, and returning was violently thrown to the ground, breaking my right arm at the wrist and receiving such a nervous shock as I have never known in my life. How poor human beings endure being dashed to the ground from airplanes I cannot understand! I had all I ever want from the ricksha. After the bone had been set for a month, and my lacerated limbs had healed so that I was just getting about, it was discovered that the bone had not knit at all. Back it went into splints and the doctors sought to find what poison was in my system, and then down I came with typhoid fever. I have nursed many, many people, missionaries and Chinese, through this awful thing in China in my twenty-six years, and thought I was safe from it. The dear Lord helped Dr. Stone to abort it to a wonderful extent, but as I got over this neuralgia on my left side set in, and only recently, after weeks of agonizing suffering, am I able to say I am free from it.

We came up here as a family, missionaries and some of our very tired, worn out Chinese evangelists, right after the Bible Conference. We are right in among the corn fields, on the side of a hill, with the sea right at our feet. Everybody is sleeping on porches and with every breath thanking God for having remembered his tired, needy ones, for this is the first summer Dr. Stone and I have left Shanghai for a vacation. We were all in need of it and are all rapidly getting well.

I do want to write you today just a little

message from the Bible Conference. You will have the story in full in the Heart Throbs which will soon be written, but, Oh, I want you to rejoice with us over what God did at that Conference! It was indeed an old-time Holiness Camp Meeting though called a Bible Conference. Dr. John Sung, who is now a member of our Nation-Wide Evangelistic Band, is a man of mighty power with God. I have never seen anyone like him in China. He reminds me of the holiness leaders of my father's time, only he is a younger man than any as I knew them then. I never see him on the platform, throwing all there is of his being into the delivering of his message to the hearts of the waiting multitudes (he always has great crowds wherever he preaches) and never hear his voice roaring out through the Tabernacle, but what I think of one man who was always on the platform in the Holiness Meetings at Ocean Grove, Brother Norberry, whom God is so mightily using year after year in his ministry in New Jersey.

Dr. John Sung, by the way, went to America for his preparation for preaching. He is the son of a Methodist preacher, and a holiness man at that, from Fukien Province. As a young boy in his teens he used to go through that country with his father, witnessing for Christ, but he went into one of our Methodist Universities where his whole attention was drawn over to the study of Science. He made a marvelous record in that subject and has his Doctor's Degree. In fact, when he returned to China with six diplomas in his hand, to save the devil from puffing him up and wrecking his future, he threw the whole six diplomas in the Pacific half way over.

John Sung from the Methodist University went to a State University, where he was much flattered by an important position being offered to him. Then he went East to Columbia and while there God spoke to him in a voice of thunder one night: "John Sung, aren't you ashamed of yourself? You are my man! I sent you to America. I chose you for my work and you haven't looked into my Book since you came to this country!" Overwhelmed with remorse and powerful conviction he plunged into a Theological course in New York City, studying under Fosdick, and to his dismay found himself enveloped shortly in mists and fogs that threatened to finish his faith. He broke away from the Seminary, shut himself in his own room for nine days and nights, refusing to see anyone, and wisely refrained from going to any human being for "help." He threw himself on God. He searched the Word of God and came through with such shouts of victory upon his lips that startled the professors and students in the building where he was living until they said he had gone crazy. The Bible had done it. They sent him to a hospital for mental diseases, had him thoroughly examined by specialists who prescribed a quiet time and many treatments, electrical and otherwise, and above all else to be separated from any religious people. They finally wanted to take his Bible away—that was wrecking him—but Sung refused to be parted from it. I cannot recall now the number of times, but it was an astonishing number, that he read through his Bible during the weeks he was in that hospital. His experience during that time was a marvelous one. The Presence of God and the revelation of the Lord Jesus is a story that is thrilling the people of this land. God brought him through, delivering him from those who

would have held him to a secular life, and he broke away for the Pacific Ocean, sailing for China, his whole being filled with a burning passion for the Chinese. He has been doing evangelistic work in the interior until a few months ago, when he came to Shanghai, met our Evangelistic Band and literally fell in love with the four young men whose spirits are one with his own in their longing to bring this poor lost land to Christ.

During the spring the five men were working in Shantung and adjoining Northern Provinces. In the month of June alone they saw over two thousand genuine, old-time, born-again conversions, altars everywhere being crowded. As I write that group is preparing to start for Manchuria, answering calls from almost every denomination up there, and going according to their leading of God into many parts of Manchuria where there are no churches. They will be gone most of the winter. I want to ask your prayers for them. Oh, do pray that these men shall see the desire of their hearts in the descent of the Holy Spirit upon the multitudes of needy ones in China!

The Bible Conference was undoubtedly the largest religious summer gathering that has ever been seen in China. There were over seven hundred registered delegates from every Province except Kueichow. Isn't that marvelous! And no one paid their way to the Conference either, that is from the Conference standpoint. We could offer their entertainment at Bethel for the ten days, but it was not within our power to assist even the poorest preacher in his traveling expenses. This was all met either by the Mission or by the man himself. As the people continued to pour in, our missionaries worked by phone and auto far and wide through the city among other Missions gathering up beds, for we never dreamed of such a gathering as this. From the very first day to the last we fed from 816 to 1,000 people a day in the dining hall. Our Tabernacle, seating one thousand, was too small for the crowds. We brought in every seat we could lay hands on from class-rooms, and yet the altar rail, inside the altar rail and the platform had to be utilized to accommodate the people. And then at the close of the message, for an altar call was given at all but two services, the blessed, old-time altar was filled with preachers, evangelists, teachers, professors and college students from all parts of this country, kneeling at his feet and crying for deliverance from sin. All glory be to God for the marvelous manifestation of his Spirit! All glory be to Jesus who satisfieth the longing heart! All glory be to the Holy Spirit for his faithful enlightenment of those who sit in darkness!

But I must not write more. Oh, do pass the blessed news along in brief form, if you will, to the many who we know have been praying for us for this Conference! We believe it is going to mean the most wonderful year of nation-wide revival among the churches.

I do hope Dr. Morrison has kept well during the summer and your dear self too.

With love to both of you from Dr. Stone and myself.

Very truly yours,
JENNIE V. HUGHES.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9.

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

PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

Part IV.

So that evening Haman and the king sat down to a feast in the apartment of the queen who wore a veil even at the table since no other man than the king could look upon her face. And while they sat together the king, who was sure that Esther wished to ask a favor of him, told her that he would grant her any wish she could make, even though it be half of his kingdom. But Esther was not sure that this was the time to act, so she only asked that the king and Haman return to dine with her again the following day. This they readily agreed to do.

And Haman went home in high spirits to tell his wife that he was not only the first prince in the king's court but that the queen also favored him. But he added that when he saw that stubborn old Jew, Mordecai sitting in the gate, it took all the brightness out of his day. His wife advised him to ask the king to permit him to hang the Jew, and Haman set men at once to build a scaffold for that purpose. Then he returned to the palace to ask for the life of the Jew who would not bow down to him.

Meanwhile, the king who had been unable to sleep, had told his men to read to him from the book of the records. And it so happened that they read of the time when Mordecai had discovered the plot against the king and so saved the king's life. Ahasuerus was surprised to learn that no reward had been given to Mordecai for thus saving his life, so he sent into the court to find one of the princes. Now just at this time Haman arrived at the court to ask the king for Mordecai's life, so he was sent in to the king. When Haman found that the king wanted to know how to give great honor to a man in his kingdom, thinking that he must be that man himself, he was quick to reply, "Let the man be dressed in the king's robes, let him sit upon the king's horse, put the royal crown upon his head and let one of the princes of the court lead him through the main street of the city, crying, 'This is the man whom the king likes to honor.'"

Then Ahasuerus ordered Haman to do all this for Mordecai, seeing that nothing is left out. When Haman found that he must so humble himself before his old enemy, it was almost more than he could bear, but he dared not speak of what he felt before the king and hid his anger and shame in his heart as best he could, while he led Mordecai through the chief street of Shushan on the king's horse, calling aloud, "This is the man whom the king delights to honor."

(To be continued)

Dear Aunt Bettie:

I hail from the state of old Missouri, I. O. O. F. Home, Liberty, Mo. I take The Pentecostal Herald and enjoy reading it fine. It's worth its weight in gold. I am an old indigent at this wonderful I. O. O. F. Home. Mabel Love, I believe I can answer your Bible questions.

First Ques. What one verse in the Bible has all of the letters of the alphabet except J? Ans. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet, except J.

Second Ques. What two chapters in the Bible are alike? Ans. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike; or nearly alike.

Yours in bonded love,

B. A. Pyles.

I. O. O. F. Home, Liberty, Mo.

Dear Aunt Bettie: Will you let a little girl from the Lone Star State join your happy band of boys and girls? I was twelve years old Dec. 20. Have I a twin? If so, please write to me. I will answer all letters received. I am in the seventh grade at school. My teacher is Miss Dovie Brown. I think she is a fine teacher.

I go to Sunday school every Sunday I can. Our pastor is I. R. Hart. I think he is a pretty good preacher. Can anyone guess my middle name? It begins with E and ends with E, and has nine letters in it. I have dark hair, dark eyes, and I have dark complexion. I am a brunette. I hope Mr. W. B. has gone on a vacation when this arrives, so he will not get to gobble me up.

Dot E. Henderson.

Rt. 1, Box 81, Shallowater, Tex.

Dear Aunt Bettie: This is just another S. O. S. for pen pals. I think page ten is just fine. I am seventeen years of age and will be a senior in high school next year. I have black hair and eyes and am five feet, three inches. I have traveled around quite a lot and love sports and music. Right now my special hobby is to get pen pals from everywhere. This probably doesn't sound very interesting, but won't you please give me a chance to prove that I am sincere in wanting pen pals?

Virginia Roop.

Summersville, W. Va.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have light brown hair and blue eyes. I am twelve years of age and in the seventh grade. Bro. Morgan Dyer and Bro. Howard Rawlings are holding a revival here. They are certainly good preachers. Daddy is the pastor of the Methodist Church here. I am trying to live a Christian. We are all thankful that there are so many boys and girls who are trying to live a Christian life. I think everyone should kneel down at night and thank our Heavenly Father for the blessings of the day. May God's blessings rest upon everyone. Pray for the sinner to learn to know more about God.

Gertrude Underwood.

Box 284, Bradfordsville, Ky.

Dear Aunt Bettie: I wonder if you would let an Illinois girl join your happy band of boys and girls? I am twelve years old, have blue eyes and light hair. I am four feet, nine inches, and weigh 86 pounds. My birthday is December 14. I wonder if I have any twins? If so, I would like to hear from them. The first one I hear from I will send them my picture. I would gladly answer letters from other girls and boys if they would write. I am a Junior in my Sunday school class in our dear little Methodist Church. Our pastor is F. A. Roberts. His father is here now from Kentucky holding a meeting. I enjoy reading page ten.

Esther Viola Barley.

Pittsfield, Ill.

Dear Aunt Bettie: Here comes a boy from Iowa who would like to join your happy band. Grandpa takes The Herald and I enjoy the letters on page ten. I am eight years old. My birthday is Oct. 23. I will be in the fourth grade. I have one brother eleven years old and is in the seventh grade. We are both Christians and belong to the evangelical church at Magnolia. My grandpa is our pastor. We have been living with our grandparents for over a year, because my mother has been sick and not able to keep house. Daddy is a barber and lives in Elkhorn, Iowa. The one who will guess my first name I will send you my picture. It begins with R and ends with T, and has six letters. Esther M. Youngman, I guess your middle name to be Marion. Don't forget your promise. This is my first letter and I hope it escapes Mr. W. B.

R. Clinton Strassburg.

P. O. Box 73, Magnolia, Iowa.

Dear Aunt Bettie: After reading some of the good letters I feel it is my duty to write again. I have written several letters to the dear old Herald and I thank you for printing them. I have received several letters from the cousins. Benjamin F. Center, I guess your name to be Franklin. My sister has a big baby girl named Elizabeth Lorene, four months old. She sure is sweet. How many girls

and boys can say you have never been at a theater, dance, or card parties? I have not been to either one of them. I have a good father and mother, and all of us are Christians. I am writing to a girl in Mississippi and one in Nebraska. I enjoy writing letters, so all of you cousins write to me and I will answer every letter I receive.

Hazel Cain.

Galax, Va.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? I am fourteen and in the eighth grade. I go to the country school but am going to high school next year. I am taking music lessons. I love music. I hope this will be in print. I want you to write and tell me whether I can join your band. I will answer any letters I receive.

Geneva Bell.

Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: Please let this lonely Carolina girl get mixed up with your crowd. I would like to hear from boys and girls from everywhere. I am four feet, eleven inches, have dark brown hair and eyes and olive complexion. I am fourteen years old. I will exchange photos. Please, somebody write to me.

Sarah Clark.

Warrenville, S. C.

Dear Aunt Bettie: Will you move over and give a Tennessee boy room in your happy band of boys and girls? I do not take The Herald but a friend does and we get it. I am five feet, nine inches, and weigh 135 pounds. I have black eyes, dark hair, and dark complexion. I will be sixteen years of age September 20. Have I a twin? If so, please write to me. Who can guess my middle name? It begins with C and ends with E, and has five letters in it. Will some of the cousins write to me? I will answer all letters received.

Carl C. Upchurch.

Forbus, Tenn.

Dear Aunt Bettie: Would you let an Arkansas girl join your happy corner? I am visiting here, but I was born here. I came from California. I am going to Florida this fall. Father is pastor of the Church of Christ. I have three sisters, one of whom is married. I am eleven years old and in the 6-A at school. My birthday is Nov. 17. I have brown hair and eyes. Have I a twin? Edward Mills, I guess your name is Hillis. Esther Youngman, I guess yours is Marion.

Grace Higginbotham.

Sitka, Ark.

Dear Aunt Bettie: Can you scoot over and let a little Kansas boy join your happy band of boys and girls? I am a preacher's boy. I love the Children's Page. I hope Mr. Wastebasket is asleep for I want to see my letter in print. I like to go to Sunday school. My teacher is Blanche Gregory. I am eight years old and in the fourth grade. My birthday is Nov. 27. I am a Christian boy. I have blue eyes and light brown hair.

D. Dean Amick.

Alton, Kan.

Dear Aunt Bettie: Can you scoot over and let a Kansas boy join your happy band of boys and girls? I'm a preacher's boy. Daddy is a Quaker preacher. I love the Children's Page. I hope Mr. Wastebasket is out walking for I hope to see my letter. I like to go to Sunday school. My teacher is Blanche Gregory. I have two brothers named Dean and Junior. I am ten years old and in the fifth grade. My birthday is May 2. My brother and I take painting lessons and we sell our pictures. I am a Christian boy. How many of you are? I have blue eyes and light brown hair. How many can guess my middle name? It begins with P, ends with L, and has four letters in it.

Hubert P. Amick.

Alton, Kan.

Dear Aunt Bettie: Will you please slide over and let a Pennsylvania girl come in and sit down beside you. This is my second letter to The Herald. I hope this letter will not be stuck in Mr. W. B.'s pocket. I was fourteen on Jan. 12, 1931. Who can guess my first name? It begins with E and ends with L, and has five letters in it. Whoever guesses my first name and

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writes to me I will give you my snapshot. Mother takes The Pentecostal Herald and I enjoy reading page ten. I got saved recently. I have two brothers saved and one sister. I live on a farm. Father, mother, brother and I all joined the Nazarene Church of Springboro. Our pastor is Rev. W. J. Strack. We go six miles to hear him.

E. Marie Abbott.

Conneautville, Pa.

Dear Aunt Bettie: I am always glad when The Herald comes because I enjoy page ten. I haven't seen many letters from Oregon, and I don't want to see my state left out. This is my first letter to The Herald. I am a member of the Methodist Church; we have a good holiness preacher. I belong to the Epworth League, and the high school Sunday school class. We have very interesting class sessions. I am sixteen and a senior in high school. I plan to go to the Portland Bible Institute after I graduate. I am glad to know that so many of the cousins are Christians. I would like to hear from the cousins near my age.

Evelyn de Vries.

Rt. 6, Box 50, Salem, Ore.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? I am nine years old. I have blue eyes and brown hair. I am in the fourth grade in school. I certainly enjoy reading page ten. I used to live at Bethany Orphanage in Kentucky, but now I live with Mrs. Clark in Ohio. My birthday is April 22. I go to church every Sunday. I am a Mother's Jewel. I hope Mr. W. B. is sleeping when this letter arrives.

Betty Irene Henson.

Rt. 0, Wooster, Ohio.

Dear Aunt Bettie: Here comes a little girl from Albany. I am seven years old. I have brown hair and blue eyes. I am in the third grade. Daddy is a Methodist preacher. I am a Christian and go to Sunday school. We lived at Wilmore, last year and I saw you at camp meeting. This is my first letter and I hope it won't get into the wastebasket.

Oleta Shelley.

Dear Aunt Bettie: Will you let a little Pennsylvania girl join your happy band of boys and girls? I am in the sixth grade at school. I am eleven years of age. My Sunday school teacher is Mrs. Arthur Slear. Can you guess my first name? It begins with B and ends with Y, and contains five letters. Who ever guesses it I will write to them. Emma M. Cummings, I guess your name to be Mary. Am I right? If so, write a letter to me. I am hoping Mr. W. B. is out taking a walk. I would like to see my letter in print.

B. Louise Williams.

Sunbury, Pa.

Dear Aunt Bettie: Here comes a little Louisiana girl asking to be admitted into your happy band of boys and girls. I live in a sawmill town in Central Louisiana. I like to go to school and I will be in the fifth grade this term. I like to go to church and Sunday school and Junior League. I am President of the Junior League. I am a little Christian and enjoy reading The Herald, especially page ten. This is my first letter to The Herald and I hope to see it in print.

Laverne Hall.

Selma, La.

FALLEN ASLEEP

RASMUSEN.

Mrs. Karen Rasmusen left her earthly home to be with Jesus on June 24, 1931. Although advanced in years, she was interested in things and people up to the very last. She was a constant reader, preferring her Bible to all books, and The Revivalist and Herald to all papers. The intense heat burdened a heart already weak from years of rheumatism, however, she was content and ready to go. Her remains were placed in beautiful Lakeview cemetery at Lake Crystal, Minn., where she had lived for some years.

She leaves six children and one grandchild. She lived a beautiful Christian life, growing daily in grace, and in the likeness of Christ. She saw in the present conditions many indications of the soon coming of our Savior, and often spoke about the rapid fulfillment of prophecy.

Her going has left aching, and yet rejoicing hearts, for we know that Christ has conquered death for those who love him and do his will. Dear mother has gained the Land where there is no death, neither parting nor pain. If we are faithful, we shall meet her there.

Her daughter,
Mary L. Rasmusen.

HADDEN.

Friday night, August 28, the death angel visited our home and took from us our dear uncle, Tom W. Hadden. He was born March 8, 1877, being fifty-four years of age. He was married to Miss Ida Hadden; to this union nine children were born, two having died when small. Uncle Tom was sick only nine days; he suffered until death was a relief to him. He called his children and wife to his bedside and told them he was going to heaven, and hoped to meet them some day. His funeral was preached by his pastor, Rev. W. F. Barton. Interment at Malden's cemetery. He leaves to mourn his loss a wife, seven children, and three grandchildren; two brothers, two sisters and a host of nieces and nephews. He left a bright testimony behind, saying he was trusting in the Lord. He joined the Methodist Church early in life.

He is gone but not forgotten,
Never shall his memory fade;
Sweetest thoughts shall ever linger
Round the grave where he is laid.
The flowers we lay upon his grave will
wither and decay,
But the love we bear for him will
never fade away.
No one knows the silent heartache,
Only those who have lost can tell,
Of the grief that's borne in silence,
For the ones we all loved so well.
Essie Hadden.
Stapleton, Ga.

REQUESTS FOR PRAYER.

J. G.: "Please to pray for a Herald reader that she might have perfect health, if it is God's will."

Pray for the reconciliation of an estranged pair with two sweet children.

A wife asks prayer for her unsaved husband who thinks there is no hope for him.

M. B. B.: "Pray for the healing of two persons, and that God may direct in an important matter."

M.: "Pray that mother may be healed and that I may be converted."

Pray for Mrs. Fannie Sawyer, that she may be healed if it be God's will.

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TO ARMS! YE BRAVE.

To the many readers of The Pentecostal Herald, I dedicate the following messages that I hope to see appear from time to time on this great gospel page.

I think there is no question that should be of more vital interest to us, than that of Prohibition, yet it seems that a large number of the people who are church members and professed Christians discuss this subject in such a manner that we must term their views as neutral.

Why is it that men and women will not speak up when you discuss the punishment of the violation of this important law? Is it that their own guilt, although small as they may term it, prevents them from doing so?

I remember, when I was a small girl, attending a rural school, that one day while the teacher was busy with a class up front, we decided to have an apple feast. We knew we were disobeying a rule that would mean punishment if caught, yet we felt safe in doing so, with the teacher absorbed in her work.

At last one small girl to show her bravery, lifted the apple to her mouth, instead of lowering her mouth to the apple, and at that moment the teacher glanced in that direction.

With a hurt look of surprise the patient instructor stood for a moment, while the rest of us began working as though we knew nothing of the trouble brewing. Needless to say we dreaded the search of the desks that would reveal four red apples freshly eaten from.

With calmness the teacher said: "There is a pupil in this room that has broken a rule, an important one, and I shall ask the other pupils to state the punishment she should receive. I shall ask the guilty one to stand and tell the class what she has done."

There was a moment's silence, murmurs came from all parts of the room, and finally the little girl arose. She could not speak for sobs of shame and repentance made speech impossible, but she held the apple up as proof of her guilt.

"Now, Nannie Belle," continued the teacher, "I shall call on you first to state what punishment should be used in this case; stand up."

No criminal ever led to the chair felt more guilty than I at that moment, with an apple hidden away in my desk, and with the taunts of the pupils at my back, that knew I was guilty also. I knew I could not set a trap for my own feet, for when the truth was known I would suffer the same punishment that I desired for her, so I arose to my feet and confessed my own guilt, and the others soon followed our examples. Of course we were punished, as was due us, and it taught me a lesson I shall never forget.

When we see professed Christians who do not enter into this great fight against the Demon Liquor, we wonder if the men do not have before them a mental picture of their own bottle hidden away at the barn, or in a private drawer, or a party with friends where he felt ashamed to spoil the pleasure of the crowd by turning down a social glass.

When women fail to speak up—we know there is something wrong, for on most subjects she will be heard. We wonder if she is not thinking of the wine she bottled last fall, for her sons and daughters to drink at home,

Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

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in order that they may not be tempted to go elsewhere for stronger drinks. Or of the last bridge party where she served wine to her guests, while they rested a few moments from their game and discussed how to raise some much needed church funds. Can you imagine such a mixture?

Suppose you were to visit a home where there was a girl and a boy that seemed to be the joy of their parents, and that you would notice a listlessness about them that you could not understand.

What would you think if that devoted mother would openly confess to you that each day she gave her children a portion of dope in order that they may not be tempted to become dope fiends when they left her roof?

Wouldn't you look on her as a criminal, one who was slowly murdering her offspring? Then what about the mother who says, when asked, why she allows wines and other drinks to be served to her boys and girls at home, "I do it that they may not be tempted to search for stronger drinks away from home that will cause their ruin."

Ah, blind mother! You are growing an appetite for stronger drinks, and when they start down the road to utter despair there will be no well remembered warnings of childhood to call them back.

"But I can't make my sons and daughters unpopular by being narrow," you say. It certainly would be a pity! Look around at some of our modern girls that are termed popular. fingers tobacco stained, breath tainted

with liquor, and kindly remember they are our mothers of tomorrow. A precious baby would look as much out of place in the arms of such a mother as a rose would in a hog-mire. When our baby girl was born dead the 16th of last March, I felt that my sorrow could be no greater, and when they brought her little body to my bed for the last time, and I picked up the little hand for the last time in this world, this thought came to me, No sin can ever leave its stain on that precious hand. Then my mind wandered down the years and I thought, What if she should live to become a young lady, and that in future years I should pick up that same hand and find it stained by use of cigarettes, and her breath should be tainted by liquor, how much greater would be my sorrow, what shame and disgrace it would bring to my gray hair!

You might say, "Would your daughter be like that?"

My dear reader, the only way to save our boys and girls is to stamp out the causes that will lead our boys to ruin, and our daughters to despair.

When I read Mrs. Morrison's letter this morning I dropped on my knees and renewed my vow with God to put my shoulder to the wheel stronger and fight harder against the foe that is gaining ground while so many of our soldiers sleep at their posts. Will you join us in the fight?

Nannie Belle McRae.
Pembroke, Ky.

Let not your heart be troubled: ye believe in God, believe also in me.

SUNDAY SCHOOL LESSON

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

Lesson XIII.—September 27, 1931.
Subject.—Review: The Spread of Christianity in Asia.

Reading Lesson.—Ephesians 3:1-8.
Golden Text.—They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 14:27.

Time.—The lessons of the quarter cover a period of about twenty years, beginning at Pentecost A. D. 30 and running to A. D. 50.

Jesus Christ is the only world-wide character men have ever known. Other religions are largely national or racial; but Christianity meets the needs of all men. Jesus is indeed the Son of man. He is elder Brother to the entire race.

Lesson I. How passing strange that the church will not believe God. When Zerubbabel was about to rebuild the temple after the Babylonish captivity, Jehovah spoke through the prophet Zechariah, saying: "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." In all her history, sometimes more and sometimes less, the church has been trying to do in her own strength what can be done only through the Divine Spirit. The outpouring of the Holy Ghost on the day of Pentecost was a demonstration of this. Eighty-two preachers did little or nothing before that event; but on that one day Peter won 3000 converts. Just now the church is organized to death trying to gain power. She has more machinery than steam. It would pay to scrap most of it, and betake ourselves to an altar of prayer for a new Pentecost.

Lesson II. The great theme of apostolic preaching was the resurrection of Jesus Christ from the dead. Paul declared: "If Christ be not risen, then is our preaching vain, and your faith is vain also. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins." It is true, they wrought miracles and did many wonderful works; but they never claimed any power of their own—all was done through the name of the risen Christ; and they gave him all the glory. Our own times need a renewal of resurrection preaching. Everything in our holy religion hangs around that open grave. Preach it, talk it everywhere, emphasize it, shout over it, pray about it, till souls catch fire; for it is the earnest of our own resurrection.

Lesson III. As the church grew in numbers, there were physical needs to be met, and social service began—not with the notion that it could save men, but for the care of the poor saints. Some little trouble, some hard feeling, arose, because of the neglect of some needy widows who had been overlooked in the daily ministrations. The apostles called for seven deacons whom they might set over that business, while they "gave themselves to prayer and the ministry of the word." That was wise. Ministers of the gospel have no time to serve tables. In that early day they practiced a sort of Christian Communism. Those who had property sold all, or a part, of what they possessed, and turned the proceeds into a common fund for the relief of such as were in need. It was a beautiful charity, such as should be practiced now by many, if they wish to keep in favor with God. Social ser-

vice is good and to be commended; but the modern church has gone wild on the subject. It must not be made a substitute for the gospel of salvation.

Lesson IV. Jesus had told his disciples that men had persecuted him, and that they would also be persecuted; for they were not above their Lord. The Jews had hated him to the death; and now when his followers began to multiply in Jerusalem, their wrath rose against them. Stephen, one of the seven deacons, preached with great power. He was arrested and brought up for trial. Some have said that, had he been prudent in his defense, he might have saved his life; but we have to thank God for his imprudence. By his rashness he taught a lesson and left a testimony that has blessed the church in all ages. Prudent men seldom do anything worth while.

Lesson V. I do not believe that an honest seeker ever fails to find God. The eunuch of Ethiopia did not have much light; but God sent Philip with all the light that he needed. I once saw an honest infidel meet the light; and he was converted almost instantly. All his unbelief as to the Bible and the Deity of Jesus Christ was gone immediately. No one who doubts the Deity of our Lord can claim to be born again.

VI. The conversion of Saul of Tarsus was one of Christianity's biggest strokes. Nothing but the power of God can turn such a man clear round in a moment. Every conviction in the heart of Saul had to be cast out, and new convictions planted in their place. When he met Jesus on the Damascus road, old things passed away: all things became new. He was regenerated, ordained to preach the gospel, baptized with water by Ananias, and baptized with the Holy Ghost that sanctified him wholly within the space of three days. It would be difficult to find a more unanswerable proof of the Deity of Jesus Christ than the conversion of this arch-persecutor of the church. Infidels may rail at it and deny it, but can make no argument against it.

VII. Things are not true because they are in the Bible; but they are in the Bible because they are true. This lesson about sowing and reaping has always been true, and always will be. No one can sow wheat and reap oats. It is true in the field, in the home; and above all, it is true in the heart. He who sows immoral deeds, reaps a corrupted manhood. He who lives a clean life in morals reaps clean manhood. He who lies becomes a liar; he who steals becomes a thief; he who gambles a gambler. But he who loves and serves God becomes a saint, and gains a heaven. This is a great lesson for emphasis in review work with young people.

VIII. The Jews were a great people; but they were very narrow in racial prejudice. When Jesus came they had gone so far in this direction that they hardly thought it possible that Jehovah could have any care for the salvation of the Gentiles. They certainly had none; and they hardly thought that God could be different from themselves in that regard. God had to work a marvellous miracle in the form of a vision to change Peter's heart in this matter. Many Jews who

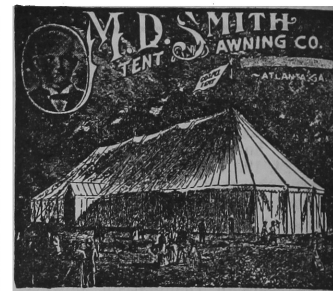
accepted Christ never did get rid of their prejudice. They even thought that it would defile a Hebrew Christian to eat with a Gentile Christian. The only hope they had of Gentile salvation was to bring them in under the old Mosaic ritualistic laws and ceremonies. Paul seems to have had little difficulty in realizing the universal mission of Christianity. It was the horrible caste curse that has ruined India and some other lands. We have it in a very devilish form in America. Caste must die, or Christianity will fail to save a lost world.

I. Strange that it took early Christianity so long to get ready for foreign missionary work. It tarried several years in Jerusalem before the martyrdom of Stephen. It took that to scatter the disciples for the work of preaching the gospel in other parts. Other years had to pass before God could send Peter to the household of the devout Cornelius that they might receive the baptism with the Holy Ghost. Then he must needs have a battle with the Jerusalem brethren about preaching to the Gentiles. When Paul and Barnabas began their missionary labors, they went first to the Jewish synagogues that they might preach Christ to men of their own race. It was only when the Jews judged themselves to be unworthy of eternal life, and put it from them, that they turned to the Gentiles. The heart of the Christ who died for all men must ache because of the slowness of the church to carry out his great commission to make disciples of all men everywhere.

X. It was an awful day for Israel when they rejected the gospel, and God turned his messengers away from them to the Gentiles; but it was the gladdest day for the Gentile world that had ever dawned. It was then that the world-wide sweep of the gospel began to take possession of the heart of the church. The work has been slow; but, thank God, it is moving now into the highways and hedges of the human race; and multitudes will come up to the crowning day from India, from China, Japan, Korea, the islands of the seas, and from darkest Africa. It will be a glorious company of blood-washed souls.

XI. How fickle is the multitude. At Lystra the heathen people were ready with oxen and garlands to offer sacrifice to Paul and Barnabas, thinking they were Mercury and Jupiter come down to their city; but ere they knew it the tide had turned; and Paul was stoned and dragged out of the city, and left for dead. No mob can be trusted. Under such circumstances men lose their heads. They go wild, and commit deeds that in saner moments make them blush for shame. When some terrible criminal is being lynched for an awful inhuman crime, men rush into the deed with frenzy, who in cooler moments abominate themselves for being led into such conduct. Nothing is more devilish than a religious mob. How strange it is that in nearly all religious mobs the clergy are the most rabid leaders. They instigated the plot against Jesus. The pope and his priests led the fight against Martin Luther. Clergymen instigated the persecutions of John Wesley and the early Methodists. Were it not for the priests there would be little persecution against Christians in heathen lands.

XII. Now we are at the hour of decision. Judaizing Christians would not give up their opposition to Gentile Christians until the matter of



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keeping the ceremonial law was settled by the church in Jerusalem; and even then there were some who died hard. The brethren in the Mother Church decided that Gentiles did not have to submit to the ceremonial laws of Moses in order to become Christians; but that they might be received as brethren on the basis of faith in Jesus Christ, if they would abstain from fornication, from eating strangled animals, and from blood. Well might the Gentile Christians rejoice for the consolation; for Peter said the yoke was so heavy that neither the Jews of his day, nor their fathers were able to bear it.

KENTUCKY METHODIST CONFERENCE ADJOURNS AT WINCHESTER.

Sixty Charges Unchanged.

Sixty-six charges in the Kentucky Conference of the Methodist Episcopal Church, South, will have new pastors during the coming year, it was disclosed in the list of ministerial assignments by Bishop W. F. McMurry. Sixty charges will retain their present pastors.

Announcement of these assignments brought to a close the one hundred and eleventh session of the Kentucky Annual Conference. Bishop McMurry made his announcements following the close of his conference sermon in the First Methodist Episcopal Church here.

There will be one new presiding elder, the Rev. F. D. Rose, in the Covington District. He is to go to his new post from the pastorate at Williams-town and will succeed the Rev. T. W. Whitaker, who was named as minister for the Winchester First Church. Presiding elders who retain their posts are the Rev. W. B. Garriott, Danville District; the Rev. Virgil L. Moore, Lexington District; the Rev. C. A. Tague, Maysville District, and the Rev. Madison Combs, Shelbyville District.

Three ministers were transferred to other conferences. They are the Rev. A. W. Vanderpool from Falmouth to the Oklahoma Conference; the Rev. R. H. Kleiser from Danville to the St. Louis Conference, and the Rev. W. Raymond Wilder from Oxford to the Pacific Conference. Transferred also were the Rev. A. R. Williams from the Oklahoma Conference to Perryville, and the Rev. W. L. Clark from the St. Louis Conference to Park Church, Lexington.

Other appointments include Dr. H. C. Morrison as president of Asbury Seminary and general evangelist; the Rev. Andrew Johnson and the Rev. O. H. Callis, general evangelists; the Rev. L. E. Williams and the Rev. J. W. Carter, Conference evangelists; the Rev. J. R. Parker, approved evangelist; the Rev. G. D. Prentiss, Conference missionary secretary; the Rev. Dennis V. Snapp, associate executive secretary of the Board of Christian Education; Dr. W. G. Cram, general secretary Board of Missions; the Rev. H. W. Bromley, general evangelist Covington District; the Rev. W. P. Fryman, Conference director Golden Cross; the Rev. F. K. Struve, Conference director supernannate endowment; J. J. Davis, missionary to Africa; T. W. B. Demaree, missionary to Japan; the Rev. J. B. Kendall, general evangelist Lexington District; C. A. Swazy, Conference extension secretary Board of Christian Education; Dr. C. M. Dannelly, president of Kentucky Wesleyan College, executive secretary Board of Christian Education.

Pastoral appointments by districts follow:

Covington District.

Charges with New Pastors—Benson and Curry Charge, the Rev. F. T. Howard, transferred from Hinton; Berry, the Rev. W. P. Hopkins, from College Hill; Burlington, the Rev. S. H. Pollitt, from Berry; Butler, the Rev. L. A. Garriott, from Burlington; California, the Rev. C. P. Pillow, from Jenkins; Erlanger, the Rev. F. C. King, from Washington; Falmouth, the Rev. H. M. Massie, from Perryville; Ghent, the Rev. G. W. Hoffman, from Benson and Curry; Hinton, the

Rev. R. N. Nash, from Pleasureville; Mount Hope and Mount Gilead, the Rev. R. B. Hays (supply); Walton, the Rev. G. B. Trayner, from West Liberty, and the Revs. J. E. Roberts and D. E. Bedinger, supernumerary, and Williamston, the Rev. P. C. Gillespie, from Erlanger.

Pastors to Remain at Present Charges—Alexandria, the Rev. G. M. Rainey, Corinth; the Rev. L. C. DeArmond, Covington, First Church, the Rev. E. M. Fossett; Covington, St. Luke's, the Rev. G. R. Tomlin; Cynthiana, the Rev. W. P. Fryman; Dry Ridge, the Rev. H. G. Howard; Georgetown, the Rev. F. K. Struve; Highlands, Fort Thomas, the Rev. W. B. Campbell; Hughes Chapel and Big Bone, the Rev. O. M. Simmerman; New Columbus, the Rev. S. W. Dean; Newport, the Rev. T. W. Beeler; Oddville, the Rev. T. P. Roberts; Visalia, the Rev. Peter Walker, and Warsaw, the Rev. E. L. Ockerman.

Danville District.

Charges With New Pastors—Bryantville and Roberts Chapel, the Rev. J. E. Catron, from Ghent; Burgin, the Rev. F. D. Swanson, from Seco; Danville, the Rev. O. B. Crockett, from First Church, Winchester; East Burnstead, to be supplied; Ferguson, the Rev. J. R. Whealdon, North Main, Winchester; Gravel Switch, the Rev. D. R. Klinger, from Roberts Chapel.

Lancaster, Rev. J. S. Green, from Woodford Circuit; Meadow Creek, the Rev. T. D. Walters, from Hindman; Middlesboro, the Rev. G. D. Prentiss, from Irvine; Moreland, the Rev. J. H. French, from Gravel Switch; Perryville, the Rev. A. H. Williams, from Oklahoma Conference; Pineville, the Rev. W. F. Pettus, Emory, Ga.; Preachersville, the Rev. Estill Scott, supply; Pulaski Circuit, the Rev. Smith Gilmore, new; South Corbin, the Rev. A. E. Johnson, supply; Stanford, the Rev. R. F. Ockerman, from Woodlawn Circuit, and Woodford Circuit, the Rev. J. T. Edwards, Jr., supply.

Pastor to Remain at Present Charges—Burnside, the Rev. W. D. Welburn; Corbin, the Rev. B. O. Beck; Harrodsburg, the Rev. W. E. Arnold; London, the Rev. E. L. Griffy; Lynch, the Rev. C. R. Thomas; Mackville, the Rev. R. F. Johnson; McKendree, the Rev. J. T. Frost; Richmond, the Rev. J. P. Strother; Salvisa, the Rev. R. D. Huston; Somerset, the Rev. R. J. Yoak; Wilmore, the Rev. W. P. Davis, and Yancey, the Rev. J. G. Root.

Lexington District.

Charges With New Pastors—Camp-ton and Hazel Green Charge, the Rev. S. B. Godbey, transferred from Moreland charge; College Hill, the Rev. H. T. Bonny, from Burgin; Hazard, the Rev. Adolphus Gilliam, from Mt. Zion; Hindman, the Rev. R. R. Rose, from Mt. Hope and Mt. Gilead; Irvine, the Rev. M. S. Clark, from Middlesboro; Jackson, the Rev. P. C. Eversole, from Flemingsburg; Jenkins, the Rev. J. H. Lewis, from Walton; Lexington Park, the Rev. W. L. Clark, from St. Louis Conference; Mr. Zion, the Rev. W. S. Mitchell, from California; Noon, the Rev. H. L. Moore, new pastor; Nicholasville, the Rev. A. E. Smith, from Germantown; Seco, the Rev. W. H. Fry, new pastor; Spears, the Rev. F. E. Mosely, supply; Versailles, the Rev. M. P. McClure, from Crestwood; West Liberty, the Rev. I. J. Scudder, from Junction City; Whitesburg, the Rev. J. K. Hicks, new pastor; Winchester First, the Rev. H. W. Whitaker, former presiding elder Covington District; Winchester North

Main, the Rev. J. S. Howard, new pastor.

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Maysville District.

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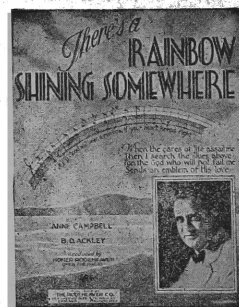
Rev. Sam Maxwell: "Just closed a revival in which nineteen souls were saved. The week before there were 39 persons converted. The summer has been rich in the numbers who have been blessed. We began a revival with Bro. Higgins in Haywood Street Church, Asheville, N. C., Sept. 6. The church was packed both services, and a great revival is expected.

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(2923 Troose Ave., Kansas City, Mo.)
Chicago, Ill., Sept. 13-27.

BABCOCK, C. H.
Cape May, N. J., Sept. 11-21.

BECK, A. S. AND R. S.
Columbia, Ky., Sept. 5-Oct. 1.

BEVINS, K. J.
(1474 Stelzer Rd., Columbus, O.)
Open dates.

BUSSEY, M. M.
Chickasha, Okla., Sept. 8-20.

CAROTHERS, J. L. AND WIFE.
Bennington, Kan., Sept. 27-Oct. 11.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Ballston, Va., August 30-Sept. 13.
Oxford, Pa., Sept. 15-27.
Marcus Hook, Pa., Oct. 4-18.

EDWARDS, J. K.
(Bilmore, Ohio, L. B. 29)
Lima, Ohio, Sept. 6-27.
Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN
Ephrata, Pa., Sept. 13-27.
Washington, D. C., Sept. 28-Oct. 11.

FLEMING, BONA.
(2952 Hackmont St., Ashland, Ky.)
South Manchester, Conn., Sept. 20-Oct. 4.
Columbus, Ohio, Oct. 4-25.

FLEXON, R. G.
(Shacklefords, Va.)
Lock Haven, Pa., Sept. 10-20.
McKeesport, Pa., Sept. 21-Oct. 4.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Grover, Pa., Sept. 20-Oct. 4.
East Detroit, Mich., Oct. 11-Nov. 1.

FRYE, MR. AND MRS. IRVIN E.
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Grand Rapids, Mich., Oct. 4-18.

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GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Barrett, W. Va., September.

HARVEY, M. R.
(Box 184, Cherryville, N. C.)
Anderson, S. C., Sept. 6-20.
Forest City, N. C., Sept. 21-Oct. 4.
Open date, Oct. 4-18.

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Galena, Kan., Sept. 17-Oct. 4.

HEWSON, JOHN E.
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(Seymour, Ind.)
Brooklyn, N. Y., Sept. 5-29.
Brooklyn, N. Y., Oct. 4-25.

HOOVER, L. S.
Johnstown, Pa., Sept. 6-27.
Lawrenceville, Ill., Oct. 4-25.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Sayre, Okla., Sept. 11-21.
Bethany, Okla., Sept. 23-27.
Oklahoma City, Okla., Oct. 4-18.

JOHNSON, ANDREW
Toronto, Can., Sept. 6-20.

JOHNSON, H. C.
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Seymour, Ind., Sept. 7-20.
Newport, Ky., Sept. 21-Oct. 11.

JONES, T. HOWARD
(Shelfield, Mass.)
Hillsboro, N. C., Sept. 5-19.
Lewis, Dela., Sept. 19-Oct. 3.

LARKIN, BESSIE
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Mahany City, Pa., Oct. 4-18.

LEWIS, M. V.
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Greenville, Tenn., Sept. 9-20.

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Toronto, Can., Sept. 27-Oct. 7.
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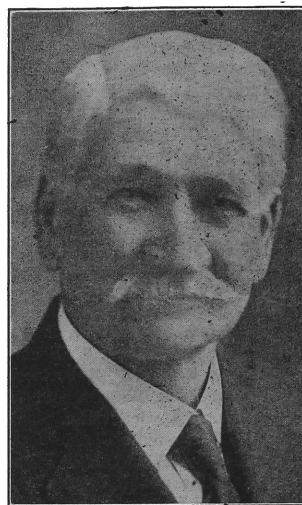
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By 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.

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Mrs. H. C. Morrison, Associate Editor

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THE ACID TEST. By The Editor.

IT is recorded in the Gospel of Matthew that when Judas came with the soldiers and mob to arrest our Lord, when it looked as if he had really failed, then "All the disciples forsook him and fled."

That must have been a very sad moment in the many sorrows of our Lord. He was held captive in the hands of his enemies; his friends and followers not only left him, but they actually ran away.

This must have gratified the enemies of Christ. We can imagine them setting this down as another proof that he was an impostor and not the Messiah. Would it not have been quite natural for them to say, "How about this? Here are his disciples forsaking him! He has had them with him from the first of his ministry, they have seen his so-called miracles; he has had ample opportunity to instil into them his principles and convince them of his Divine Sonship; but when the test comes we find that they have no real faith in him, nor love for him. See them running away."

As we read the gospel up to this time, we would hardly expect such a stampede of fear. There is much in the gospel records of their faith and devotion that promised better things than this; but conditions were different, and circumstances have much to do with men. When they forsook all to follow Christ, they fully believed he was the long promised Messiah of prophecy, and that he would directly set up a kingdom that would eclipse the glory of Solomon's reign. This was their conception of the Lord Jesus and his kingdom, when they gave up all things else to follow him. They were already disputing about who should have the highest seats in this new kingdom.

We are not to suppose that up to this time they had been wholly selfish. They believed in and loved their Lord. It was just after that immense draught of fishes, which was about to sink their boats, that a group of his disciples forsook all and followed him. When his disciples warned him of the danger of going to Jerusalem, and he would not turn away from his purpose, Thomas said to the other disciples, "Let us also go, that we may die with him." And they followed him when they expected the worst. It was love for their Master that filled their hearts with sorrow, when he said to them, "As I said to the Jews, I say unto you: Whither I go, ye cannot come." Their sorrow was so great that he sought to cheer and comfort their hearts with those gracious words in John 14: "Let not your hearts be troubled," and on with the beautiful promise that there should be restoration and the presence of his love and fellowship.

There come testing times in the experience of all of us. Times when we must suffer a bit of reproach, possibly of abuse and ridicule,

OUR SPECIAL OFFER.
We are offering The Pentecostal Herald to trial subscribers from November 1 to February 1, 1932, for the very small sum of TWENTY-FIVE CENTS.

We desire to put the message of The Herald into the hands of many people who have not read the paper. This offer gives an opportunity to those who have received spiritual help from The Herald's pages to pass it on to other people.

During the time mentioned we shall have a most interesting series of articles. There will be some choice matter from that most remarkable and versatile preacher and writer, Rev. C. W. Ruth. He will have something to say on "Why Women Should Not Smoke," and other interesting subjects. There will be two great articles from that remarkable New Testament teacher and preacher, Rev. Joseph H. Smith, on, "Holiness Standard Bearers in Methodism." It is a most interesting and instructive piece of religious literature. I wish it might be read by a million people.

There will be a series of articles during the period mentioned from Rev. C. F. Wimberly, D. D. No more charming and instructive writer speaks through the columns of The Pentecostal Herald. The articles mentioned above will be worth many times the price of the paper for the three months indicated.

There will appear a series of articles on "If Christ Should Come to Jerusalem," by the Editor, H. C. Morrison. He makes a different approach to the subject than usual, and we believe these articles will be read with interest and profit. The end of the present age and the Coming of the Lord is a subject claiming the attention of many thoughtful people.

Send in the names of a group of your friends and let them have a taste of the bill of fare presented by The Pentecostal Herald. Many of them will become yearly subscribers. If there ever was a time when the Lord's people should sow spiritual truth beside all waters, that time is now. The forces of unbelief are united, strong, determined and aggressive. The Lord's followers should do all they can to bring the saving truths of the gospel to the thoughtless multitudes. The truth is, there are multitudes of hungry souls who do not know where to find bread for their pressing spiritual needs. Give a helping hand, and do it now.

H. C. Morrison.

the accusation and loss of friends, if we would be true to our Lord and faithfully witness to what he has done for us, and what he is to us. It is at times like this that Jesus would have our faithfulness and testimony. It is under such testings that we develop strength and real robust Christian character. Those beloved friends who profess sanctification under favorable circumstances, when there appears to be no cross to bear, contradiction or ridicule to meet, but take good care to shield themselves when there is a real test of devotion to him who "suffered without the gate that he might sanctify us with his own blood," cannot hope to amount to much as witnesses for our Lord. It is quite probable that in the great testing day, he will say to them, "I never knew you."

He who thinks that Christianity has nothing to do with politics, with business, with pleasure, is ignorant of its whole meaning. It is a power right in the midst of these, sweetening and purifying them all in Christ's strength and for Christ's sake.—Mark Guy Pearse.

CAMP MEETINGS.

IN my last camp meeting letter we had just opened the work at Pentecostal Park on my old home farm near Glasgow, Ky. We had considerable rain to begin with which interfered, but the rain was badly needed, and for the first time in something like two years, the ground was thoroughly soaked and the streams were flushed, for which we are grateful.

We were not prepared to entertain campers, although a few people stayed on the ground. The night attendance was very fine. During the meeting quite a number were at the altar; there was not a large number of professions, yet some were graciously blessed. In that community we needed about three weeks, as it was a tabernacle rather than a camp meeting. We hope to be prepared to take care of a number of campers next year. All told a great many were at the altar for a better religious experience, regeneration, reclamation or sanctification. Many claimed to be greatly helped in their spiritual life.

Rev. H. H. Jones, of Hopkinsville, Ky., evangelist of the Louisville Conference, was with us. He is a man of wide reading, deep and high thought who is tremendously interested in some of the great social, economical and moral problems of the day. He is a warm-hearted brother with an earnest message for the times.

The Beck Brothers, two real soul winners, were with us from first to last and stayed over a few days after I was compelled to leave for the Kentucky Conference, and saw a number blessed at the altar. They are men full of holy zeal and love for souls. They have held many tent meetings in Southern Kentucky and seen a multitude converted and sanctified. They are much beloved by the people among whom they labor, and were invaluable during the whole campaign of this camp.

We are indebted to Dr. T. L. Hulse, the beloved pastor of the Methodist Church in Glasgow, four miles from the camp ground. The Board gave him a few days' vacation and he and his people were with us in large numbers. Dr. Hulse called in his Sunday services both Sundays of the camp, and one afternoon gave us a great message. He is one of the ablest preachers and most beloved pastors in the Louisville Conference, a man of great wisdom with a strong gospel message.

Major Keen, who has been conductor on the L. & N. Railroad between Louisville and Nashville for something more than forty years, a highly educated man, graduate of law, a student of history and a man well versed in present conditions, socially, economically, and religiously, and by the way, a real orator, made an address to the people

(Continued on page 8)

KINGDOM OF GOD NOTES AND TIDINGS FROM CHINA.

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



The Prophet Isaiah cried out (Chap. 21:11), "Watchman, what of the night? The Watchman said, The morning cometh." The age is full of signs; many devout people say signs of the near approach of the second coming! The whole world is sick. Isaiah 1:6, may be written by the nations of today. As we look towards the Orient things politically are seething—Gandhi in India, Civil War in China, etc., etc., but praise God, in the midst of it all the Kingdom of God is making headway among the teeming millions of China, India, Japan, etc. I rejoice in what Kagawa is doing for the kingdom in Japan, and for Nakada of the O. M. S., and Paget Wilkes of the J. E. B. But this article is going to be taken up largely with kingdom affairs in China, though this article is written in South America.

II.

China! What a land of immensities and multitudes! Over 400 millions! When I think of China I put in the center of things that wonderful woman, DR. MARY STONE, Chinese Doctor, Preacher, Evangelist, Christian Leader; and when I think of her I think of BETHEL, Shanghai, China, and that great Missionary Evangelist, Preacher, Teacher and Executive, MISS JENNIE V. HUGHES. These two women have set movements at work which have touched all China, and their evangelistic vision and fire have sent out evangelistic bands of fire-baptized Chinese workers which have started revivals in many parts.

One of my most consecrated, able interpreters in China was Andrew Gih, of Bethel. What wonderful times we have had in many parts of China—Shanghai, Ningpo, Nanking, and in Nanchang, Canton, Foochow, Fukien Province with Brother Cole, the Methodist missionary. I was speaking daily at the Nanking Theological Seminary. Andrew was my interpreter every morning. God poured the messages through my soul, and though Andrew never attended a Theological school, yet so wonderful was his interpretation that one of the professors said: "It was nearest the gift of tongues of anything he had ever heard." Andrew got saved and sanctified and trained at Bethel and is one of China's foremost evangelists. He is a powerful preacher and a great soul winner. Andrew and his Evangelistic Band from Bethel are holding revival meetings in various parts of China. I received a letter from him some time ago written from Tsinan, Shantung, North China, telling me about his Evangelistic Band consisting of Frank Lin, Lincoln S. Nich, Philip Y. Lee, and himself, Andrew Gih. In this letter he says:

"We received a very definite call from God to do national revival work. I believe this is the time that God will pour out his Spirit upon Chinese, a great revival which will sweep all over China and make her a new nation. May the Lord use us to hasten his Kingdom in China, and give us a share in the coming revival.

"We started out to the North on Feb. 21, and have travelled about 10,000 li (3 li makes an English mile,) held 138 meetings. Thousands have heard the gospel messages in its fullness of blessing and power, and hundreds have been saved, sanctified, or reclaimed. We do praise the Lord that he is using us in a very wonderful way to revive his works in China. Not only the Lord has been giving us revival after revival, but also has taught us how to let the people themselves carry on the revival fire, and spread it out to others. We start four things everywhere we go as the follow-up work, namely, 1. Watchtower. 2. Voluntary evangelistic band. 3. Family altars, and 4. Bible class. At the request of a pastor of the Mennonite Church where we held a series of meetings, I wrote four tracts on how to organize and to follow up work of revival. We have, by his grace, started watch-towers in seven different churches. There are 1,132 people to pray every

HUDSON TAYLOR AND CHINA.

"To me remains nor place nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.
* * * * *

"Leave to His sovereign sway
To choose and to command;
So shalt thou wondering own His way,
How wise, how strong His hand."
* * * * *

"His whole life was literally a life of prayer and his whole ministry a series of battles fought at the mercy seat." Said of J. Hudson Taylor.
* * * * *

"He cannot have taught us to trust in His Name,
And thus far have brought us to put us to shame;
Each sweet Ebenezer we have in review,
Confirm His good pleasure to help us right through."
* * * * *

"We came out as God's children at God's command to do God's work depending on Him for supplies."
* * * * *

"If the Lord sends money for three or four, three or four will go; but if he provides for sixteen, we take it as his indication that sixteen are to sail at this time."

week in the watch-towers, and 875 voluntary evangelists going out every week to preach the gospel to the outsiders; 681 families have either started the altars, or will start them in the very near future. As for the Bible classes, many churches have already had them, so we do not ask to start. If all of us will be faithful, who can keep the revival from breaking out? I am sure the Lord will be pleased to give China a great revival, and I have heard the sound of much rain. Hallelujah!

"We started out in faith believing that the Lord would provide all the means necessary for this trip. Praise the Lord that he has done it for us. Many doors have been opened for us. We planned to spend March and April in Hopei and Shantung provinces, and May and June in Manchuria; but we are not able to go to Manchuria this half year, for we have promised to hold meetings in Shantung till the middle of June. Of course we have to go back to take part in the Bible Conference in July in our own place, Shanghai."

III.

Miss Hughes writing of this Evangelistic Band, says: "God is mightily using these four men, demonstrating that the day has come in China when sanctified, Spirit-filled Chinese can do as great and greater work than the missionary among their own people. Late last night we received a telegram from Tenghsien, Shantung, where they are now working, which read, 'Pentecost repeated.' That city was the hardest thing they had to tackle, for it is the city of the Theological Seminary, and the President had written me, when he knew the Band had been invited to their city, that he was very fearful of any 'sensationalism.' God has evidently taken things in his own hand. The boys wrote me that they wanted our special prayers. They knew that was the hardest battle on their program this spring."

Andrew, writing of the precious revival had in one city, said:

"The victory is great, the work is thorough, and this brings us back to the days of the apostles. Praise the Lord! My heart is too full; I don't know what to write first. I think I shall let the people themselves speak to you.

"Here comes Mr. Chang who is a Shantung University graduate, full of modernistic ideas, and a backslider. He confessed his hatred to the missionaries and testified in church, saying:

"I was dead in sins and only some dry bones were left. Now the Lord has put flesh on and given me life. I praise the Lord for he has saved my soul. I shall be faithful to him from now on. May the Lord keep me true!"

"When he was through his face was beaming with Heaven's light and joy. When he was kneeling down at the altar crying for God's mercy, we could not but praise the Lord, for it was the Lord Almighty who made him so. We as base things of the world, cannot do anything like this save trust in his power. All glory is his! Let us give three Hallelujahs to him for the Lord is great and ought to be greatly praised!

"Here is another college graduate, Principal of the High School here, testifying:

"I was not the dry bones, but just dead enough to

spread a bad smell, still worse than the dry bones. But the Lord has healed me of six different kinds of spiritual disease, and saved my soul. I have been in the church for a very long time, yet could not say I was born again. This time the Lord made it so clear to me through their preaching, and so I can testify and praise the Lord."

"The Lord was with us from the first day when we started the meetings. The meetings grew day after day until the large church was packed with people eager to hear the Gospel. Six to seven hundred people were present at the meetings. The Holy Spirit was working in the hearts that they were so eager to attend the meetings. Nothing could hinder their coming. For instance, one old lady, over sixty years of age, walked 100 li to attend the meetings.

"Praise the Lord for the souls who were saved, sanctified and reclaimed! When the call was given people just flocked to the altar. Praise the Lord."

IV.

The Bethel Summer School at Shanghai was held July 4-14, and one of the chief speakers was Dr. John Sung. This man is one of the most extraordinary men I met when in China; he was in my audience one night at Hinghwa, he was dressed like an ordinary coolie. I never would have thought he was a Ph.D. of one of our U. S. A. universities if some one had not told me. He has given up everything for the gospel and for souls. Going through our American schools he lost his faith and though he excelled in learning he was not happy; he went to one of the big Union Seminaries after completing his Ph.D. work and there in the midst of the most appalling Modernism he cried and prayed and struggled through to God and he had an experience something like Saul of Tarsus and Sundar Singh of India.

V.

At a time when both Dr. Mary Stone and Miss Hughes might well lighten up on their work and responsibility we find them taking on more (they know nothing of a furlough). This year they have added to their work by establishing a "Chihli Bethel" up in Chihli Province, North China. It is proposed to have an orphanage there, a hospital, a Bible School and headquarters for evangelism in that section of China.

This is a great work and undertaking and Dr. Stone and Miss Hughes will need the prayers and support of the people of God in this new venture for the Kingdom. It would be well if some who read this will send a message of hope and prayer and encouragement to Bethel Post Office, Box 533, Shanghai, China.

God Needed.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. That is what infidelity hates, the existence of a God. A young preacher, against the warning of the friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The skeptic was soon vociferating against the idea of there being a God. He was sitting in his saw-mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Deity, the lever sprang, catching him under the heels, and flung him backward, and downward, headlong into the stream!

As he plunged, however, he shrieked out as loud as he could yell, "GOD HAVE MERCY!"

The preacher ran around, waded into the water and drew the struggling man ashore. Said the pastor:

"I thought that you did not believe in a God."

As soon as the infidel stopped strangling, he said, in a subdued voice:

"Well, if there is no God, there ought to be, to help a man when he can't help himself."—Vanguard.

looks cross-eyed at us and we go into a fit of weeping about it. Or, we deposit with God our children, or husband on the battle-front. Then we cry and pray and remind him over and over about our treasures. Oh, that we might cast all our care upon him for he careth for us. Precious soul, "all things are possible to him that believeth." Do you hear this? That means if you can only stop worrying and believe God; if you are over-burdened with cares, just add one more "s" and make it spell *caress*; if you have had many disappointments, believe God and he will hand you an "h" so as to make it spell *His* appointment. Man's extremity is God's opportunity. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Second. *There remaineth a rest from hurry.* Oh, the multitudes of people who have gotten out of Divine order and marred God's plan because they got in a hurry. Lots of good people are going to Heaven but they are going on a mixed train, or, perhaps a freight, when they ought to be on the limited. Why? Because back there they took things in their own hands and got in a hurry. They fell in love with the wrong boy or girl, then hastily married, and ever since they have been more or less mismated. No wonder their children are so irritable and unlovely. Please do not blame them for the poor little things are the victims of two dispositions that should never have been united. What shall you do about it? Blame each other? No! No! Separate or get a divorce? Never! Never! Do not let these thoughts get within a thousand miles of you. Never even intimate such a thing, but rather resort to more prayer, and see if God will not yet work a miracle and bless and save your household.

Look at faithful Father Abraham for a moment. We must not reflect upon him or any other of the "worthies," but, yet wherein they were unexemplary we should take a lesson and be warned. On the other hand, wherein they obeyed fully, we should be inspired. God had promised him that his seed should be as the seashore for multitude, but now he and Sara were well stricken in years and instead of believing God and letting him work a miracle they got in a hurry. At Sara's request, young Hagar, her maid, was given to Abraham, as a result Ishmael came upon the scene. Way down the line we see as a consequence Palestine and other countries cursed with over two hundred million Arabs and Mohammedans. Why? Because one good man got in a hurry and marred God's original plan.

Again, people get out of Divine order by quitting one church and joining another at the wrong time and in the wrong way. There may come a time when it is the proper thing to change relations, but *never, never, never*, when one is agitated or in a hurry. Wait until you cool off, and then, in a deliberate mood come to a decision in such a manner as to convince all that you showed the right spirit. I dare say I am writing to those right now who have hurt your own influence and driven others from you because of a hasty conversation over the phone, or the answering of an unkind letter in a hurry. You give the other party as you say, a "piece of your mind," but you gave away too much and lost the "peace of God" out of your heart.

Some thirty years ago I started a little paper called the "Repairer." It was not long until I received letters of appreciation and depreciation, whereupon, I entered into a covenant with God that by his grace I would never answer an unkind letter inside of ten days, and if I could possibly hold out, make it thirty days. My! how some of those unkind letters did burn and frizz and fry until you could almost smell human flesh. But by holding still I generally received another letter inside of thirty days saying, "Please forgive me for the way I wrote you. I did it on the spur of the moment and I am sorry." As a

result, I saved one or more two cent stamps, I saved the confidence of my brethren, I saved a lot of valuable time, and I saved a good, warm feeling in my own heart.

Lastly: *Rest from the strife of tongues.* It is wonderful to have this deep abiding rest in the midst of slander. John Wesley testified and said, "I make no account of any pursuit or any pleasure that does not bring me closer to God, and I shrink from no hardship or misunderstanding if thereby I may be completely weaned from the things of time and sense, and united to God." Oh, what a statement! How few of us are able to do likewise. A greater than Wesley said, "With me it is a very small thing that I should be judged of you or of man's judgment: Yea, I judge not mine own self." Paul had grown in grace to such an extent that with him it was a *very small thing* whether people praised or censured him. Friends, if you would have this undisturbed rest, you must die out so completely to the fickleness of friends and foes, that nothing ever disturbs you. Benjamin Pomeroy, an old-time preacher, said, "I can afford to keep still and answer never a word when contradicted or misunderstood, for, I will have all Eternity to prove my position."

Oh, precious readers, if there could be such a thing as sadness in Heaven, do you know what would make me sad? It is this. After I had been in Heaven a thousand years, if an angel should come to me and show me God's original plan, should show me a blueprint revealing what I might have been and might have accomplished while upon earth, had I been fully saved from worry, hurry, and expressing myself to quickly and freely. But, says the angel, "God could not work out his first plan in your life. You were not quiet and pliable under all circumstances. You were hasty in your decisions. You would not believe and practice that Scripture where it says, 'He that believeth shall not make haste.'" True, God graciously forgave and overruled in many things. You finally reached Heaven and brought a number with you, but during the same length of time you have been here, a number of souls have missed Heaven and are now in Hell for all Eternity, who might have been saved, had you been more exemplary. Oh! friends, I say again, if there could be such a thing as sadness in Heaven, it seems to me I would then and there fall down before that angel and ask him and high Heaven to let me go back to earth and live my life over, so that I could fully work out God's original desire in my life.

Lord, teach us some of these valuable secrets! These things that seem like Greek and Latin to the unspiritual! Let us be so possessed with the mind of Christ that we will in a measure at least reproduce his life again upon earth, so that we may be able to say with the Apostle, "For to me to live is Christ, and to die is gain." Grant that we may be so dispossessed of the self-life and so filled with Divinity, that like the honey bee we can get sweetness and honey out of the same flower from which the spider gets poison. Let us be able through grace to get light out of darkness, sweetness out of bitter; rule over others by letting them rule over us; get our own way by giving up our own rights; grow eternally tall by sitting on a low bench; ouwit the devil in his own game so that in the end he is ashamed that he ever had anything to do with us. Although he intended our downfall, let us be profited by all his attacks, so that in the end we are more capable of bringing glory to God and good to the children of men than had we never experienced the sting of sin and the battles of human life.

"O come and dwell in me,
Spirit of power within;
And bring the glorious liberty
From sorrow, fear, and sin.

"I want the witness, Lord,
That all I do is right;

According to thy will and word
Well pleasing in thy sight.

"I ask no higher state,
Indulge me but in this;
And soon or later then translate
To my eternal bliss."

—Charles Wesley.

SECOND BLESSING.

C. V. FAIRBAIRN.



So accustomed is our race to unholiness, carnality and sin, that though God very specifically commands us to be holy and offers us a sufficiency of grace to meet his demands, people far and wide ask with the learned Nicodemus, "How can these things be?" Some, however, do more than merely ask; failing to see (for the unspiritual man perceiveth not the things of the Spirit of God;) how such an experience is possible, they oppose the teaching and profession of attainment of holiness very strenuously. It is our purpose in this article to notice briefly some of their objections.

(1). *It is not possible at all.* So far as human self-help is concerned, this is true. But our help is laid upon One-that-is-mighty; our Creator God is he who undertakes the task of sanctifying men. 1 Thess. 5:23. And "faithful is he who calleth you, who also will do it."

(2). *It cannot be done in this life.* Not by any process of self-help, we reply. But it is undertaken by our mighty God; and "the grace of God which bringeth salvation hath appeared unto all men (aged men, aged women, young men, young women, servants and all) teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly, in this present world." No change of climate is necessary to work this cure.

(3). *O, this is some new doctrine.* O, no! "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This is Perfect Love.

(4). *It was for the disciples only.* This is a very old objection. but "the grace of God that bringeth salvation hath appeared unto all men, teaching—" It is to *all men*. "For the promise is to all them that are afar off, even as many as the Lord our God shall call." "Neither pray I for these alone," said Jesus, "but for all them also that shall believe on me through their word." Enough!

(5). *But there is none righteous.* How about Brother Abel, (Heb. 11:4)? and Zechariah and Elizabeth, (Luke 1:6)? and dear old Simeon (Luke 2:25)? and Noah, (Heb. 11:7)? Better turn to Romans 3 and see who God was talking about when he made the statement.

(6). *But there is none perfect.* Paul said he was not perfect. The first is a crude attempt at quoting that verse from Romans 3. But to meet this squarely! God says Noah was perfect. Genesis 6:9. And Job also. Job 2:3. Was God mistaken? Was Satan able to disprove God's evidence concerning Job? Did the Lord dispute Hezekiah's prayer-testimony regarding the perfection of his heart's motive? 2 Kings 20:3. Nay, his answer of mercy confirmed it. Paul in his letter to the Philippians refers to the full perfection only attained in glorification at the resurrection. See Phil. 3:8-10. Be honest; look that up. Then he says, "Not as though I had already attained (unto this perfection of glorification), either were already (thus) perfect: but I follow after, if that I may apprehend that for which I also am apprehended by Christ Jesus. . . . Let us therefore, as many as be perfect, be thus minded." True holiness preachers do not preach glorification

(Continued on page 9)

SOME FACTS IN THE CASE. (Continued from page 3)

to all of us, there would be no argument. Our friends, the "wets," should keep in mind that there is not agreement as to the facts, hence the argument continues. And we, the "drys," do well to remember that there are hosts of honest people who believe that all the ills mentioned, and more, have come of prohibition. The facts must be given to these people—facts patiently and persistently set forth.

For instance, the crime wave and racketeering are definitely associated with prohibition—at least in the minds of many people—and not all these people are friends of the liquor traffic. Incidentally, and yet to be kept in mind, the crime wave of recent years has been moving over Europe as well as over America. The causes we do not attempt to set forth; these are known to all who are in any measure familiar with world conditions or are students of history. It is true that these years of the trial of prohibition in our country have been difficult years.

In regard to the racketeer, one of the "dripping wet" periodicals of the country said only recently: "The damning feature associated with Volsteadism is the very definite fact, admitted by everybody, that it has brought us the gangster." Over against this statement is that of Hon. William D. Mitchell, Attorney-General of the United States: "The assertion has been made that the principal source of gang power is the profit derived from the illegal liquor traffic, and that the elimination, by some means, of this source of revenue would put an end to criminal gangs and racketeering. In the recent income tax prosecutions against a number of these organized gangsters it was developed that, on an average, not over twenty per cent of their revenue came from the liquor traffic, and this has been diminishing; and if this be an indication of general conditions, the removal of the illicit liquor traffic as a source of revenue would not end gangsterism and racketeering."

Another point to be noted is the increase in deaths from alcoholism. The average in the United States in 1916 was 5.8 per 100,000 population. We have read recently that the average for 1929 was 3.7. However, the latest available figures at hand are for 1928. The average for that year was 4.0 per 100,000. Twenty-one States report their alcoholism death rate each year of the period from 1916 through 1928, and only four of these have a higher percentage for 1928 than for 1916. The heaviest percentages for 1928 are reported by Connecticut, Delaware, Maryland, Massachusetts, New York, and Rhode Island, and they range from 5.5 to 11.0 per 100,000. Idaho, Kansas, Mississippi, North Carolina, Tennessee, and Utah each had fewer than two alcoholic deaths per 100,000 population for 1928. List these two groups of States on the basis of years of trial of prohibition, also on the basis of effectiveness of enforcement. To present all the facts, the alcoholic death rate was higher in 1929 than for each of the first several years of national prohibition. But the average is certainly lower than during the days when there was pure liquor.

Another result of our national prohibition policy, so we are told by those who are advocating repeal or modification, is the alarming increase in juvenile delinquency and the growth of the drink habit among high school students. The Children's Bureau of the Department of Labor at Washington gives some facts that are an answer to the statements of the advocates of repeal, statements that have been accepted by many who are not enemies of prohibition. In a report issued by this government bureau it is stated that within recent years there has been a gratifying decrease in the number of children passing through the juvenile courts of the cities.

Some of the decreases are: Buffalo, 30 per cent; New York, 33 per cent; Chicago, 41 per cent; New Orleans, 55 per cent; Boston, 60 per cent.

At the request of the Law Enforcement Commission the Secretary of the National Education Association undertook a thorough survey of the high schools of the United States. His report says: "Conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country in all history. Unquestionably the Eighteenth Amendment has benefited the schools beyond measure."

These are facts the public should have, answering, as they do, some of the reckless statements that have been accepted as true by the public generally.—J. S. C.—*Christian Advocate*.

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 drys 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.

President Curran, of the Association Against the Prohibition Amendment, recently stated:

"It seems certain that a majority of the people is ready to vote to repeal prohibition."

But—43 of the 48 state legislatures met during 1931: 32 repeal measures were introduced; all were defeated! Perhaps Major Curran is mistaken.—National W. C. T. U. Release, May 18, 1931.

I THANK MY GOD.

BY H. H. SMITH.



thank my God," "We are bound to thank God," and "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting and helpful study to go through Paul's letters and note the things concerning his converts for which he was deeply grateful.

To the Christians at Rome he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the Gospel in the populous centers. That Christianity should have taken root in the imperial City—so hostile to such a spiritual religion as Christianity—was enough to move the apostle to profound thanksgiving.

When Paul wrote to the Church at Corinth he gave thanks for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we remember how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the Gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out:

"Thanks be unto God for his unspeakable gift!"

Turning to the Church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ;" and "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become his children. To bring such pagans out of darkness into the marvelous light of the Gospel of Christ and see them transformed by the mighty power of Christ is enough to make one exultantly praise God.

His beloved Philippians—the only Church for which he seems to have had no word of rebuke—moved him to write: "I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Jesus Christ." In the secret of a happy Christian life, which Paul gives the Philippians, thanksgiving finds a place. Briefly it is this: Worry about nothing; pray about everything; in everything give thanks.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." Their love for the brethren was proof enough that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the word of God not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." And he rejoiced that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread, was also occasion for thanksgiving. "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread forth." In his second letter to this Church Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder that Paul was continually sounding forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God,—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a church composed of sincere followers of the Lord, growing in grace and becoming more and more Christlike in character. As we survey the Church of God today, what are its achievements that move us to give thanks to God?

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---GLEANINGS FROM THE EVANGELISTIC FIELD---

SYCHAR NOTES. Calvin R. Poulson.

"Glorious things are spoken of thee O Zion, city of our God," is the language of one who spake as God's messenger in describing the city where God's people met annually for worship in their feasts. The language of the prophet would be well suited to the place called Camp Sychar where multitudes gather each year for their Feast of Tabernacles. This historic spot located in the center of Ohio is so familiar to most of The Pentecostal Herald family that we need not occupy space in giving any detailed description of its beauty or physical equipment. We only pause to say that God and man have wrought together to make this camp ideal in every respect.

When one witnesses the faith manifest by Sychar's board of management, led by the saintly president, we think of Gideon's army. As we sit in the great congregations and are caught up by the spirit of the services we think of John's vision on the Isle of Patmos. To be permitted to sit under the preaching of Dr. Turbeville, Paul Reese and Tony Anderson is something that is so far beyond anything the children of Israel enjoyed in the Canaan land that we wonder that these things are even compared to the Canaan life.

The privilege of associating with the saintly men and women who gather and camp on these sacred grounds, gives one some idea of what it will be when we walk on the streets of glory and eat of the tree of Life which is in the midst of the Paradise of God. Then Sychar's flowing well seems prophetic of the "pure river of the water of life" which John saw flowing out from the throne of God.

From the opening to the closing of the camp God's smile seemed to rest upon everything that in any way was related to the success of the camp. In face of depression the finances were well taken care of. The work done in this camp among the children and young people is somewhat unique. With a separate tabernacle for the young people and a special building for the children and workers of many years' experience for each group larger and more satisfactory work is done than could be accomplished under most conditions. To have the privilege of sitting under the ministry of Miss McGhie, Miss Gorsuch or Mrs. Oberholzer was one that brought enrichment to the young people and children of our best people; and to the ones who had wandered away there came the call of the Good Shepherd speaking through his handmaidens for the wandering sheep to return to the fold. Many times at the close of these services the altars were filled with penitent souls and the atmosphere of prayer that so completely pervades the entire camp makes it comparatively easy for struggling hearts to be delivered from the power of the evil one.

People came from many states; some from California and Washington, some from New Jersey and other distant places. Many are now preparing for next year's camp. May God himself be merciful and help us all to be at our best as we toil in the highways and byways of the Master's vineyard during the days that are so full of glorious opportunity for witnessing and laboring for him.

LOOKOUT CAMP MEETING.

The Mount Lookout Camp Meeting Association at Lima, Ohio, closed a successful campaign August 31. This year's camp meeting makes 34 years of campaigning for the Lord. The present campaign has been one of the best in the history of Mt. Lookout.

The Evangelist, Rev. F. Lincicome, of Gary, Ind., is a preacher of note. His preaching is never negative or destructive, but positive and constructive. With Bro. Lincicome were his daughter and son-in-law, Prof. and Mrs. L. J. Phillips, of 412 Jefferson St., Gary, Ind. Their singing and playing blessed the hearts of hundreds of people. We gladly recommend Bro. Lincicome as a passionate, soul-winning preacher, and the Phillips' as sweet singers in Israel to any church or camp meeting who are looking for the best workers.

Rev. Ray C. Dotson, Pres., Otway, O.

CENTERTOWN, KENTUCKY.

On August 30 we had a great meeting at old Equality Church on the Centertown charge. Mr. H. L. Barnes, charge lay leader, J. C. Jackson, district lay leader, and his associate, H. K. Kirtley, came to us for a Layman's Day. We had a wonderful time. Rev. W. E. Sutherland, of Livermore, gave a fine address to the Sunday school. Rev. W. S. Hill from Allensville, preached at the eleven o'clock hour on Church Loyalty. It was a wonderful message. Then Brother H. K. Kirtley, of Island, took up the morning offering. The people were behind with the pastor's and presiding elder's salary and had not paid the yearly assessment for some years, but they went over the top with a boom this year. Lunch was served on the grounds to the largest crowd that has been there for years, some of the folks said.

At 1:30 o'clock the people were called together with a song and then Rev. Roy Short of Greenville, delivered a sermon. It was a great sermon and it stirred the hearts of the people until loud amens were heard all over the house. The Central City Quartet sang some fine selections for us that were greatly enjoyed. After many handshakes and expressions of a fine day Brother J. C. Jackson, our very efficient district lay leader who presided

throughout the day, asked Rev. W. E. Sutherland to pronounce the benediction. All parted with good wishes to the host, H. L. Barnes, charge lay leader, who played a large part in making the day a success. Pray for us, that we may do the Lord's will. E. C. Whitworth, Pastor.

OAKLAND CITY CAMP.

The Thirty-Sixth Annual Camp of the Southern Indiana Holiness Association closed in a blaze of divine glory, August 30. Rev. Holland London, of Kansas City, Mo., Rev. Macklam, of Canton, Ohio, were the evangelists, and Prof. Kenneth and Eunice Wells were the leaders in song. This was the seventh time for Prof. and Mrs. Wells at this camp; how they sang and how the folks were lifted by it. Rev. London also was here for the second time. Rev. Macklam found it necessary to leave before the camp was over, but a good substitute was procured in the personage of Dr. Wm. Heslop, of Olivet College.

Oakland City and vicinity will not soon forget Dr. Heslop. He can take the whole Bible and boil it down and give it out at every service and never cross the same trail twice.

Misses Mary Frances Emerson and Etta Greek had charge of children's services and a number of the children prayed through to definite victory.

In many respects this was the best camp in recent years; every one seemed to be in fellowship with one another, and in spite of the fact that many denominations were represented, there was at all times the beautiful spirit of fellowship and co-operation that are necessary to make a good camp. The workers were well paid and finances came comparatively easy, considering the financial situation. Pledges were taken for the 1932 camp, and everyone is looking forward to another feast of good things at Oakland City Camp in 1932.

CHICAGO CENTRAL DISTRICT ASSEMBLY.

The Chicago Central District held its twenty-seventh annual assembly August 26-30 at the First Church of the Nazarene, Danville, Ill. Pastor W. S. Purinton and his good church entertained us with royal hospitality and the city of Danville showed us every courtesy. The president of the ministerial association brought cordial greetings, two of the city florists sent beautiful floral decorations, the local press carried long front page articles of assembly news daily, and pastors of the city invited our preachers to occupy their pulpits on Sunday morning.

General Superintendent Dr. H. F. Reynolds, the "grand old man" of Nazareneism, was the presiding officer. Dr. Reynolds, glorious in holiness and youthful in old age, preached twice during the assembly, spoke on vital themes each morning at eight o'clock, and dispatched the business of the assembly by Saturday noon.

The report of District Superintendent Rev. E. O. Chalfant, who has served the district so acceptably and with outstanding success for the past nine years, showed marked increase in the various departments of the work. The past year showed an increase of seven hundred in church membership, nearly twenty-five per cent increase in N. Y. P. S. members, and a net gain of thirteen hundred in the Sunday school. The high esteem in which the district holds Brother Chalfant was shown by his unanimous election for the tenth year.

Other district officers re-elected were Rev. H. B. Garvin, Secretary; Rev. Lawrence H. Howe, Treasurer; Rev. Jesse Brown, N. Y. P. S. President; and Rev. W. S. Purinton, Chairman of the District Church School Board. These brethren have rendered efficient service. Mrs. R. E. Howe, who has done splendid work as President of the W. F. M. S. for the past six years, requested to be released because of home duties and Mrs. T. B. Jensen was elected to take her place. The reports of pastors and evangelists showed labor and heroism in fulfilling our common task of spreading and conserving Scriptural holiness.

Twelve elders and twelve laymen were elected delegates to the General Assembly, and a class of four were ordained to the ministry. A splendid educational rally was conducted by Rev. T. W. Willingham, President of Olivet College. Chicago Central District stands foursquare for all the interests of the church.

The report of the committee on memoirs revealed that during the past year death had claimed one of the strong men of the district and the church, Rev. F. M. Messenger. Dr. Reynolds stopped all the wheels of business and the entire assembly stood with bowed heads while the district superintendent led in fervent prayer in honor to the memory of this great and good man.

Visitors were present from a dozen or more states. Among them were Rev. E. J. Fleming, Rev. D. Shelby Corlett, Mr. P. H. Lunn, Rev. J. W. Short, Rev. C. A. Gibson, Rev. C. J. Quinn, Rev. J. W. Montgomery, Rev. Clive E. Williams, Prof. John E. Moore, Miss Eva Carpenter, and many others whose names are in the book of life.

A fine evangelistic spirit pervaded the entire assembly. The report of the committee on revivals, stressing the importance of evangelism and urging that our evangelists be kept on the field, was adopted without a dissenting vote. The night preaching was done by Dr. Reynolds, Rev. D. Shelby Corlett, Miss Eva Carpenter, Rev. Stella B. Crooks, and Rev.

T. W. Willingham. Splendid service in song was rendered by Prof. John E. Moore, Prof. Adolphe Grose, Rev. and Mrs. T. T. Liddell, Rev. and Mrs. H. W. Small, Rev. and Mrs. Peter Wolpe, the Johnston Sisters, Miss Helen Peters, Kirby and Juanita Fields, and others. A fitting climax was reached Sunday night when, following an able sermon by Rev. T. W. Willingham, about thirty people prayed through at the altar. P. P. Belew, Reporter.

PINE CREEK CAMP.

My last meeting was at Pine Creek Camp, near Bassett, Nebraska. The other workers were Rev. O. P. Bottom, of Clinton, Nebr., Mrs. Robert Lembrich, of Hay Springs, Nebr., and Mrs. Blanche Bloedorn, of Norfolk, Neb. This was my second engagement at this camp, but my first association with these workers. Our fellowship was fine and the camp was great. The long altar was filled with seekers time and again, and it became necessary to build another and larger altar in order to accommodate the seekers. Glory be to God!

I leave again for the field this week. Am making up my slate for fall and winter meetings, and am expecting the biggest, best days of my life. Those desiring my services may write or wire me at my home address, Olivet, Ill. Pray for me.

P. P. Belew, Evangelist.

CALLIS GROVE CAMP MEETING.

The Callis Grove Holiness Camp began July 31 and closed August 9, Rev. J. R. Parker, preacher in charge. The camp started with a fine spirit and a large crowd which increased until the Tabernacle could not hold them. We had real salvation; quite a number saved and sanctified and the Christian people built up in their experience. Bro. Parker is one of the safest evangelists in the field today. He has fine pulpit manners, has the courage of his convictions, uses no trap methods, has exceedingly good judgment and preaches with great power. He has no hobbies and is as clear as a bell on the second work of grace. I have been one of the promoters of this camp for twenty-two years and have been on the committee to employ the workers for fifteen years, and I will say that Bro. Parker is second to none. To the pastors and camp meeting committees I heartily recommend him to you. If you call him you will never regret it.

Yours in His service,

I. H. Driskell.

THE OLD TIME RELIGION IN AN OLD-FASHIONED REVIVAL.

Rev. W. E. Thomas, general evangelist, M. E. Church, South, Nashville, Tenn., assisted Rev. F. E. Lewis, pastor St. Luke's Methodist Church, Camp Taylor, Ky., in a four weeks' tent meeting, July 26-August 23, on the new church lot. Rev. C. C. Jones, pastor of Highland Park M. E. Church, led the music. Although the meeting began before we expected it to and was not advertised, we had large crowds from the beginning. This was the most successful revival in the history of our church and the first revival I have attended in many years where God's Holy Spirit was so powerful. We had the joy of seeing sinners go to the mourner's bench, get saved and then go right back after others. I am sure that the day of revivals is not over and that people are still hungry for the old-time religion.

We cannot commend Bro. Thomas too highly for his powerful messages, his forceful delivery, his charming personality, and his ability to get hold of God in prayer. We appreciate the beautiful spirit of co-operation of Brother Jones and wife, also many of their members, who attended the services in large numbers. We believe the combined efforts of these servants of God, the prayers of the Christians, and the tireless efforts of our own dear pastor, have brought down from Heaven a spiritual blessing, not only to our own church, but to the whole community, and the influence for good will continue to grow. Our church membership has increased about twenty per cent and with an enlarged vision of Kingdom service we are now ready to go forward in the building of a new church.

Mrs. W. E. Jones.

Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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Commissioner S. L. Brangie, D. D.	

(Continued from page 1)

one Sunday afternoon. He is an old acquaintance and friend of mine, and we have often had delightful fellowship on his train. He gave a great message to a vast audience.

E. C. Milby led the singing. He is a most delightful brother, an earnest Christian, an excellent choir leader and, as far as I am capable of judging, without any sort of objection as an able camp meeting worker, both as song leader and with seekers at the altar. I commend him to the brethren needing an efficient man for his field of service.

Miss Yowell, for many years teacher in the Conservatory of Cincinnati, Ohio, volunteered her services and proved to be an excellent pianist, a devout and earnest Christian. We find her equipped both in talent and spirit for high grade work in any of those schools and colleges that emphasize spiritual life.

We had visitors from Alabama, Tennessee, Illinois, and a number of county seats in the state. We could not have desired better order; we believe we are at the beginning of great things at this camp. One thing which gave me real comfort was the fact that I found a number of the most substantial citizens and devout Christians of the neighborhood, were people converted under an old tent at the beginning of these meetings thirty-two years ago. A number of the very best men in the Methodist Church near the camp ground were converted in that tent and have stood faithful and true through the years.

The kind people round about brought us abundant supplies of chickens, roasting ears, beans, tomatoes, watermelons, peaches and apples. Many times the table set for our workers, wife and myself, with a few visitors, was laden almost entirely with the kind gifts of the people. They were especially generous in bringing excellent milk, so we did not have to buy scarcely any milk or vegetables during the camp. We are more grateful for these kindnesses than words can express.

WILMORE CAMP MEETING.

I have been on the go day and night since the close of the camp at Wilmore; thought perhaps our secretary would write something of the meetings at that place. We had a very gracious meeting. Brother Gaddis was our principal preacher, this writer preached frequently, and a number of our Kentucky Conference pastors gave us excellent messages. Brother Virgil Moore, presiding elder

of the Lexington District, brought us a message, and Brother Garriott of the Danville District, gave us an earnest message. There were twenty-five preachers at the opening service, and not less than seventy-five, most of them members of the Kentucky Conference, were with us most of the time.

Brother Gaddis is highly appreciated by the people of Wilmore and vicinity. He is a remarkable preacher. The three Moser Sisters, with their songs and instruments, blessed the people; they are a means of grace to a camp.

Clayton Luce and his wife had charge of the young people's meetings and did most excellent work. They stood by us faithfully every way. The singing sisters did fine work among the children. There was a delightful spirit of brotherly love and Christian fellowship.

As usual, the women of the W. C. T. U. had charge of the dining room, and cannot be excelled. They give excellent care to the people who come in the way of delicious meals at a very small cost. We had great congregations every night, and very excellent day services. A large number were blessed at the altar. I am thanking God that in these perilous times, when lawlessness, skepticism and unbelief are rampant, and the tides of sin are on every hand, that multitudes are hearing the gospel of full salvation from sin through the cleansing blood of our Lord Jesus Christ. To his great and holy name be praise for evermore.

H. C. MORRISON.

Rattlesnake Strikes at Civilization.

Charles Smith, president of the American Association for the Advancement of Atheism, who was put in jail in Little Rock, Ark., and should have been kept there, is out in an open letter to President Hoover proclaiming a "Blamegiving Day on Thanksgiving Day." Part of the letter is: Resolved:

That we hold a mass meeting in Webster Hall, 119 E. 11th St., New York, in the afternoon of November 26th, for the purpose of blaming the Deity for widespread and undeserved misery;

That we invite the unemployed, the drought-stricken, the afflicted, and all victims of acts of God—all persons who during the year have suffered through no fault of their own—to join with us in observing Blamegiving Day in the first service of its kind ever held in the United States, by holding similar meetings, either public or private, in every community throughout the country where a group of intellectually independent persons can be gathered together.

We clip the above from *The Methodist Herald*. It ought to provoke serious thought. We are certainly living in perilous times. The spirit manifested in this open letter to President Hoover is quite in harmony with the atheistic spirit of Russia. One would think that this condition of things would awaken the church, stir the ministry, and drive the people to prayer and arouse ministers of the gospel of every denomination to go to preaching with an earnestness and zeal that would bring about nation-wide repentance and prayer, and lead to a great revival of religion.

Some years ago one of the prominent laymen of this country remarked that we were approaching a crisis when it was "Christ or Chaos." He spoke the truth. There is no doubt that atheistic teachings in the schools of the nation, modern liberalistic teaching in many of the pulpits, and the widespread opposition to revivals of religion, has been preparing the soil of this country for the sowing of the seed of unbelief and a bold, defiant skepticism which is startling to contemplate. A few more years of skeptical teaching in the schools, the preaching of unbelief and doubt in the pulpits, opposition to and neglect of revivals of religion, and it will be too late to save this nation from a fearful plague of atheism, riot, and possibly a bloody revolution.

Give the Starving Chinese Some Wheat.

Why not give the starving Chinese fifty or a hundred million bushels of wheat? There is complaint that we have too much wheat. Our neighbors over the Yellow Sea are starving for bread. What an opportunity to practice a bountiful charity. It were a shame for one nation to be burdened with bread stuff and millions of poor creatures starving to death for bread.

Why not the whole world try "the noble experiment" of big, generous charity. For-sake insanity and try commonsense and real Christianity for a while. Disband armies, stop building warships, shake hands, make up and try international friendship of real forgiveness and brotherly kindness. Wherever it is possible, in harmony with reasonable economy, cancel indebtedness and see if we cannot, for a change, practice the teachings of the Lord Jesus for awhile, and observe the effect among men.

Suspicion and hatred are fearfully expensive. It looks like the time has come when we ought to become generous and lend the helping hand of sympathy and brotherly love to each other all about the world. Sin is distressingly costly. Hatred leads to war, bloodshed, depression, waste, rags and starvation.

Poor old world! We can hardly hope for reconciliation among men until men become reconciled to God. If men would make peace among themselves, they must first make peace with God. If men would really believe in God they could believe in each other. If men loved God with the whole heart they could love each other with a true heart.

A Trick of the Enemy.

The modernistic religious teachers have a great way of telling us, and repeating it again and again that, "The young people of today are doing their own thinking." They seek by this statement to make the impression that the young people in the churches have become so remarkably intellectual that they have forsaken historic Christianity and are generally giving up the fundamental doctrines of evangelical religion.

This is what they desire the young people to do. This is one of their prime objects—to draw the young people away from the faith of the fathers and lead them to gulp down their false teachings. There is nothing farther from your modern liberalistic teacher than to desire to see the young people of today at the altar of prayer in broken-hearted contrition pleading for forgiveness of sins, consecrating and going on to full salvation in Christ.

Let the young people in the church become soundly saved and filled with the Holy Spirit, and ere long your modernists who are seeking to destroy the faith of the rising generation in the word of God and the Son of God, and directly they would have to eat their bread in the sweat of their own brow. They would no longer prance around in their conceit and trample under foot the spiritual life of the church.

The sad fact is, a tremendous per cent of young people in the world today, are not thinking religiously at all. A large per cent of them are living reckless lives, spending money with a lavish hand, pleasure-mad, flinging wisdom, warning and entreaty to the wind.

Roaming in the West.

My good friend, Rev. W. A. Vandersall, 1208 N. Cory St., Findlay, Ohio, a preacher in good standing in his annual conference, an evangelist who has won many souls to Christ, writes me that he is going west in evangelistic work. I wish to commend Brother Vandersall to my friends as an earnest preacher of the gospel, a faithful and devout man on the search for souls. He ought to be constantly employed in the great work he has devoted his life to.

H. C. MORRISON.

IMPERFECT SACRIFICES.

MRS. H. C. MORRISON.



ANY seekers of holiness or entire sanctification never obtain that experience, not because God is not willing and able to do the work, but they do not bring "the best" they have. Malachi tells us of persons who sought the Lord with earnest, tearful entreaties, but their seeking was only answered with this denunciation: "And this ye have done, covering the altar of the Lord with tears, with weeping and crying out, inasmuch that he regardeth not the offering any more. Ye have wearied the Lord with your words."

We have often heard people who tarried long with seekers at the altar say, "I wonder why they do not believe! Why do they not get through!" Suppose we let the Lord answer their inquiries in words unmistakable: "Because ye offer the lame, and the torn, and the sick. Ye offer polluted bread upon my altar. Cursed be the deceiver which voweth and sacrificeth unto the Lord a corrupt thing." It is impossible for such seekers to "believe" for sanctification, for to believe—if such a thing were possible under such conditions, would be to make God a liar, for the promise is only to those who bring *all* the tithes into the storehouse—who keep back no part of the price, but who lay their possessions, great or small, upon God's altar. Then we have the assurance that "the altar sanctifieth the gift."

The following taken from Mrs. Palmer, comes in most fittingly here:

"I have occasionally heard with grief, the remark, from persons whom I have regarded as entirely sincere, 'Only believe you have it, and you have got it.' This has been said when there was apparently an entire unfitness in the individual addressed for the reception of such an exhortation.

"The phraseology is not scriptural, and is liable to a construction wholly unauthorized by the passage of which it claims to be a version. But there are those who fix on some given point, relative to which frequent prayer has been made, and attempts are made in vain to exercise faith; but in fruitlessness of result they have turned despairingly away, conscious that the things desired had not been granted. Such may, on examination, find that they started from a wrong point. The thing desired may have been according to the will of God, but the petitioner may not have possessed the qualifications which entitled him to a hearing."

"A lady, who might by some have been called a star in the fashionable world, was wholly sanctified. About three months before, she had been converted. But, in looking upon her, and observing how light was gradually brought to her mind as she became better able to endure it, I thought of the Savior's words to the disciples—'I have many things to say unto you, but ye cannot bear them now.' Her influence had been considerable, in view of the many who, more recently than herself, had been brought to Christ. And, oh! how I longed that she, in all things, might be an example to believers! She had, by degrees, been parting with her relics of worldliness, till I really hoped she had parted with the last one. That one had given me uneasiness, and I asked her if she would not give it up. 'I will,' said she. Shortly afterward, she came to the social meeting, adorned as a woman professing godliness. 'Have you given up all?' I asked. 'Yes, *all*,' she replied. She appropriated the promises by faith and was fully saved."

"Listen to God, dear friend: 'We have an altar, whereof they have no right to eat who serve the tabernacle.' Is your spirit asking whether it is an 'altar most holy?' sufficient to warrant the expectation that the altar will

sanctify the gift which you lay upon it? Let the Holy Spirit answer: 'We are sanctified through the offering of the body of Christ, once for all.' (Heb. 14:14).

"The ancient altar was sanctified by modes of purification prescribed by the law; and now, 'if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?' Christ speaks: 'For their sakes I sanctify myself, that they may be sanctified through the truth.' (John 17:19). Who can portray the guilt of that unbeliever which prompts the offerer at the Christian's altar to doubt whether, when he lays his offering upon the altar, it will be sanctified?"

The reader will note that I have given right of way to the above quotations as they are much better than anything I could give you of my own thought. We have this challenge to offer anyone who reads these lines who has not yet entered into the fulness of the blessing of the Gospel of Christ: Sell out unreservedly to the Lord, count naught that you have as your own, "reckon yourself to be dead indeed unto sin and alive unto God," and the fire which consumed Elijah's sacrifice will as surely consume your offering, and you will know without a doubt that the "Altar sanctifies the gift," for his Word can never fail. "According to your faith, it will be done unto you."

Notice!

Rev. G. W. Ridout will be available for camp meeting engagements summer of 1932. He expects to return from Africa next May and shall be ready for engagements in June. Convention or College engagements for either May or June may be arranged. Write Mrs. H. C. Morrison, PENTECOSTAL HERALD.

To our Many Friends.

Some of you may want to know where to address us while we are in Europe. We sail today (Sept. 8) for Glasgow, where we are to hold two conventions; then Manchester, Birkenhead, and Liverpool. We will be kept busy until Dec. 10th, when wife and I sail for South Africa, while Everette and Esther will remain and evangelize in England and Ireland. We have caught a new vision; viz., to help Christian workers and missionaries get a fresh anointing. Many of them have the theory without the experience. Pray for us in this great and glorious undertaking.

E. E. SHELHAMER,

1 Palm Grove, Birkenhead, Eng.

SECOND BLESSING.

(Continued from page 5)

as Christian perfection, nor Christian perfection as glorification, attainable by faith here and now; but they do preach that our hearts may be made "holy and without blame before him in love." Ephesians 1:4. Paul believed in this perfection, else he was exhorting no one at all to be "thus minded."

(7). *But our preacher does not preach it.* That proves nothing. Many preachers do not preach regeneration; yet men "must be born again," or they shall never enter the kingdom. God says, "Be ye holy; for I am holy."

Is your preacher unaware that this is in the Book? Is he a modernistic unbeliever? Or is he simply one of that kind who, while he testifies to the experience in some big holiness camp away from home, is afraid to open his mouth in his home pulpit? I wonder! He cannot preach it, if he does not enjoy the experience; and he cannot have it and refrain from preaching the truth of it.

(8). *So many profess it who do not live it.* Said a brother of ours in the ministry, Rev. J. R. Pitt, "The same reasoning, if applied to the professions, trades and occupations temporal, would keep you out of them all. In the educational world only a very small per centage of those who graduate know how to think. Only a trifle over five per cent of business men avoid bankruptcy. More than ninety per cent of the sick suffer with preventable diseases. And so on throughout the list *ad infinitum*. Man is a neglector, a waster of his opportunities, and the excuse you offer, if made the law of your decisions in all respects, would close to you every door of life."

(9). *O well, I am not anxious about being overmuch righteous, just so I get through the gate, I shall be satisfied.* I think we could reply to you, that "as many as have this hope, purify themselves even as he is pure." Have you a reasonable hope of entering the pearly gates? Better "examine yourself and see whether you be in the faith." I am reminded, in a testimony meeting, a brother said, similarly to you, that if he only got a back seat in heaven he would be satisfied. A colored mammy arose and crooned back to the white brother, "M-m-m-m-m, honey, de back seats am all spoken for; people needs to press up to de front dese days." We say, Amen!

Further objections to the teaching and professing of second blessing holiness there may be, but we believe this covers the main objections. Another line of teaching to the contrary we leave until another time.

HOW OFTEN IN READING

do you encounter a word with which you are not familiar? To understand the meaning of a word helps one to more fully appreciate what one reads.

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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

PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

Part V.

So before Haman had time to ask the king for Mordecai's life so he could hang his enemy on the great gallows which he had built for him, he hurried to the palace to sit down to the second dinner in the apartment of the queen.

Now King Ahasurus felt sure that the queen had some good reason for inviting him and Haman to these feasts so he said to her again, on the second day, "What do you wish, Oh my Queen? Tell me, and I will give it to you, even though it be half of my kingdom." Then, since he had made this promise twice, Esther felt that this was surely the time to plead for the lives of her people. She answered him, saying, "If I have found favor in your sight, O King, if it please you, let my life be given me, and the lives of my people. For we have been sold, I and all my people, to be destroyed, to be slain, to perish, in order to please our enemy."

Then said the king, "Who is the man, and where is he, who has dared to do this thing?" And Queen Esther pointing, cried, "This wicked Haman!"

And the king was so angry that he sprang from the table and hurried out into the garden, and Haman fell on his face before the queen begging her to spare his life. But when the king returned he looked at Haman with such wrath that the servants covered his face, as was the custom with one doomed to die. The king ordered Haman hanged on the very gallows, seventy-five feet high, which that wicked man had had built for Mordecai the Jew. And that very day the king brought Mordecai into the palace and set him over all the princes in Haman's place.

And though the law for killing the Jews on the thirteenth day of the twelfth month could not be taken back, another was sent out giving them power to defend themselves and giving them the king's protection so that their enemies feared to attack or harm them. So that instead of sorrow and death on the thirteenth day of the twelfth month there was joy and feasting and gladness. And to this day they keep the feast of Purim in memory of their deliverance through the courage of the Persian's beautiful Hebrew queen, Esther, whose name means Star.

Questions:

1. How did the Jews come to be living in the Persian Empire?
2. What was the name of Ahasuerus' first queen?
3. How do the Jews celebrate the memory of Esther?

Dear Aunt Bettie: I like to read *The Herald* very much. I was twelve years old May 24. I have six sisters; the baby is six months. I go to the Methodist Church at Gonzalez, Rev. O. H. Vanlandingham is the pastor. Emma Cummings, I guess your middle name to be Mary. What is my middle name? It begins with C and ends with D. It has eight letters in it. It is a boy's name. I would be glad to hear from the cousins.

Violet C. Owen.

Box 11, Cantonment, Fla.

Dear Aunt Bettie: It has been sometime since I have written a letter to *The Herald* but I have something good to tell you and the cousins this time. I have just returned from Frost Bridge Holiness Camp Meeting in Mississippi. We had a great and glorious camp this year. I have never associated with any one who is more consecrated and more interested in the salvation of lost souls as the workers at Frost Bridge camp. At first it seemed that the results were not what one expected, and as a usual thing in most meetings the preacher would let down too, but not so at Frost Bridge, they worked harder. You will not be surprised when I name the workers for I am sure some of you know them. Rev. D. H. House-

holder, an Asbury graduate, now serving a church in California, did the preaching. Bro. Householder has been to Frost Bridge three years in succession. He says he can't be back next year, which of course, makes us very sad. He promised us he would try to come back some time. I enjoyed all of his sermons and especially the one he preached to youth. He gave seven hungrers of youth which were as follows: food, knowledge, companionship, love, beauty, goodness and God. Bro. Householder is young himself and understands youth. His message to us was positive and not negative. Oh, how I wish we might have more such sermons preached to the youth of this country. Bro. and Mrs. Russell F. Metcalf were the singers, both graduates of Taylor University. They are very devout, consecrated Christians and they also put their whole life into the meeting. Mrs. Metcalf had charge of the children's services in which she did a splendid work. I was associated with them very closely and learned to love them dearly, especially Russell, Jr., who is eight months old and weighs twenty-eight pounds. I wish some of the cousins would come to Frost Bridge camp sometime and let's have a great time together.

Just a word about myself. I am going to teach my first school this year. I have finished my college work except one summer term. Bro. Householder wants me to go to Asbury and finish, which I think I shall sometime in the near future. I would like to hear from some of you cousins, if you should care to write.

Nellie Jones.
Millry, Ala.

Dear Aunt Bettie: This is the third time I have written and have received lots of letters. It has been dry and hot this summer, but now we are having lots of rain. There is a big meeting going on, but I haven't gone any. I don't get to go to meeting very often. I can get out on the porch in the summer time and listen to the music of the birds, but winter time will soon be here and I will have to come into the house. I can't go anywhere through the winter when it is so cold. I would be glad if all the cousins would shower me with some good records. I would like good religious pieces. I enjoy good religious songs and preaching as I can't go to church to hear them.

Ruth Spinks.
Clyde, Ark.

Dear Aunt Bettie: As it has been sometime since I wrote to *The Herald*, I will come in and visit a few minutes. I have been attending God's Bible School the past year. I found a wonderful spirit of love being manifested in the school. But I am sorry to say I am not yet settled in my heart experience. During the spring revival in February, the Holy Spirit revealed to me that doubt was holding me down. Doubt, doubt, doubt! No doubt, many are in the same boat as I was. Faith is so simple that we stumble over it. Do not look for some great blessing, struggling soul, but get your eyes on Jesus, and your faith will be rewarded. My trust is fully in Jesus. My life has been wholly dedicated and consecrated to the will of God, Praise his name! Cousins, look to a loving Heavenly Father, he will lead you through safely. Have faith in God! Amen! Will be glad to hear from any of the cousins.

Joseph Powell.
Fresno, Ohio.

Dear Aunt Bettie: Here comes a little girl from Pennsylvania. I have four sisters and two brothers. One of my sisters is going to be a missionary to India. She graduated from Asbury College, this spring and my mother and I went down there to attend the Commencement. We also went 170 miles farther in the mountains where my brothers are preaching. One of them graduated from Asbury College in 1925, and the other has had three years and expects to finish sometime. I hope my brothers and sister will see

this letter in print. I would like to have all the cousins between the ages of ten and fourteen write to me. Helen Davis, while my mother and I were visiting my sister in Wilmore we heard your father preach and we think he is a fine preacher. When this letter arrives I hope Mr. W. B. is out telling the cousins to write something else beside their descriptions, because they are the kind of letters he gets. I will close with love and expectations that you will all let your letters fly to

Your cousin,

Alice Baldwin.
Rt. 3, Corry, Pa.

Dear Aunt Bettie: I want to join your happy Christian band of boys and girls. I always read the Boys and Girls' Page. I like to know that there are boys and girls that love Jesus. I am eighteen years old. I teach a Sunday school class (Juniors). I have been teaching for three years now and I love to think that I'm telling little children about Jesus. I finished high school last May and am planning to go to the Bible School in Columbia this year, and I covet the prayers of the Christian readers of *The Herald* that I might go. I hope my letter will be printed.

Ruby Lee Hardee.
Box 126, Conway, S. C.

Dear Aunt Bettie: I have been reading the letters in *The Herald* for a long time. This is my first letter to page ten, but I have written in answer to several letters. I would like to make a collection of colored scenic postcards from the different cities and states. I have a pretty one which was sent me from Florida and also several others and would like to receive many more. In return I will write you on a Salem (Oregon) card. I have some nice ones showing our statehouse grounds, circuit rider monument, etc. I am a member of the Methodist Church and we live eight miles east of Salem. I have been teaching the Primary Class in our Sunday school. My next birthday is my nineteenth. Our new pastor has been attending the holiness camp meeting near Portland, Ore., the last two weeks.

Wilma deVries.
Rt. 6, Box 50, Salem, Ore.

Dear Aunt Bettie: I am ten years old and in the fifth grade. I have light brown hair. My middle name begins with S and ends with A. Whoever guesses my name gets a big long letter. I have never had a letter sent through the mail. I will be glad to answer any letters I get. I am saved and hope to keep saved. I pray every day. I hope this letter is printed in *The Pentecostal Herald*.

Naomi S. Cummings.
Rt. 6, Columbia City, Ind.

Dear Aunt Bettie: I am a reader of *The Pentecostal Herald*. I have not seen any letters from St. Paul, Minn., so I beg permission to join the happy band of cousins. I love the dear paper. I praise God for *The Pentecostal Herald* and a people who stand for a whole Bible and full salvation. I am 72 years old. I have Jesus for my Shepherd.

Your sister in Christ Jesus.
Kathryn Tuttle.

Dear Aunt Bettie: It has been a long time since I wrote, but I am still living for God and enjoy serving him the best I know how. Praise the Lord! Francis Geurin, the Ten Commandments are found in Exodus, 20th chapter. Christ's early life is found in Luke. The shortest chapter in the Bible is Psalm 117. Margaret N. Prothro, I guess your middle name to be Naomi. Am I right? I am thirteen years old. Would be glad to hear from any of the cousins. I will try to answer all letters received.

Inez Alexander.
Rt. 2, Adrian, Mich.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am thirteen years old and will be in the ninth grade when school starts. My birthday is January 14. Have I a twin? If so, please write to me. I will enjoy getting a letter from you. I enjoy reading *The Herald* very much, especially page ten. I am a member of the Methodist Church, and I go to Sunday school and preaching every Sunday that I can. Esther

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Youngman, I guess your middle name to be Marion. If I have guessed correctly remember your promise, which was to send your picture to all who guessed your name. My middle name begins with R and ends with E, and has six letters in it. All who guess my name I will write them a letter. I shall be waiting to hear from some of the cousins. I will be glad to hear from any of them, so boys and girls write to me. I will answer all the letters I receive.

Belva Kincaid.
Table Rock, N. C.

Dear Aunt Bettie: Will you let two new cousins join your happy band of boys and girls? We are seven and eight years old and in the third and fourth grades at school. Who can guess our middle names? One starts with A and ends with E, and has six letters; the other starts with I and ends with E, and has five letters in it. Love to all the cousins and Aunt Bettie.

Elberta and Beatrice Riepe.
Danville, Iowa.

Dear Aunt Bettie: Would you let a lonesome Kentucky girl join your happy band of boys and girls? I certainly enjoy reading the cousins' letters. We don't take *The Herald*, but I was visiting a girl friend, and she gave me some copies to read. It sure is a good paper. Page ten is where I like to turn first of all. I am writing this, Aunt Bettie, to gain some pen pals. I am a girl of twenty years, live in the hills of dear old Kentucky. Some call them mountains. I have brown hair, blue eyes, and fair complexion. My height is five feet, six inches, weight 150 pounds. I belong to the M. E. Church at Wallingford, Ky., and attend each service I possibly can. We have preaching twice a month, Sunday school every Sunday morning, prayer meeting Thursday nights. Our pastor is Rev. R. L. Smith. He is a good man. Vivian Coppage, what has become of you? I wrote you sometime ago. Wake up and write to me. I am going to leave my middle name for you to guess. It begins with E and ends with A, has four letters in it. Hone Mr. W. B. is out car riding when this arrives. Please, everyone write to me. I will answer all I can.

Mary E. Simon.
Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: This is my first letter to the band of boys and girls, so I would be glad for you to step over a wee bit and let an Alabama boy join you. I will be eleven years old December 12. Who is my twin? I am four and one-half feet tall, weigh seventy pounds. I am in the sixth grade. Mr. Owens is my teacher. I like him fine. I go to Sunday school every Sunday morning, and Epworth League Sunday night. Bro. Grube, from Mobile organized a "Booster Band" for the little boys and girls. We meet at the church every Saturday afternoon and have the best time. About 65 belong to the band. I guess Margaret N. Prothro's name to be Nebai or Naomi. Who can guess my first name; it starts with B and has five letters in it and ends with Y. I would be so glad to hear from any of the boys and girls. I better be stepping out or Aunt Bettie might not print this.

B. Jack Wimberly.
Silas, Ala.

FALLEN ASLEEP

ROSS.

Mrs. R. A. Ross, 66, pioneer Hunt county woman, died at her home, 3612 Wellington Street, shortly after 3 o'clock this (Wednesday) morning, following a lingering illness. Mrs. Ross had been a resident of Hunt county for forty-seven years.

No funeral arrangements had been made early this morning, pending advice from relatives.

Mrs. Ross, nee Harriet Barbara Ward, a stepdaughter of the late Mrs. Lou Ward, who died on January 25, 1931, was born April 8, 1865, in Iron-ton, Ohio. Her early life was spent in Bonaque Springs, Tenn. She moved to Hunt county, Texas, in 1884, and had since made her home here.

She was married to R. A. Ross on January 8, 1885. Her husband preceded her in death by six years, passing away on July 12, 1925.

Mrs. Ross is survived by three children: Mrs. J. A. Scott, Waco; I. N. Ross, Greenville; and Mrs. J. E. Harper, Dallas; five step-children, Mrs. L. G. Cody, White Rock; R. G., A. D. and W. D. Ross, Lone Oak; and F. H. Ross, Dallas; four grandchildren; R. A. and Lawson Harper, Dallas; Jas. Scott, Waco; and R. A. Ross, Greenville; and one great grandchild, Elsie Mae Harper, Dallas.

Professing Christianity in early childhood, Mrs. Ross united with the Grace Presbyterian Church, in which she had worked faithfully and unremittingly during all the days of her life. In her family and her church, Mrs. Ross saw her chief interest on earth. She devoted her life to the dual service, and the great family of God-fearing children and grandchildren she reared bear testimony to the wonderful life she lived.

HAMIL.

On August 8, 1931, death entered our community and claimed Mrs. J. W. Hamil, wife of J. W. Hamil, after several months of illness. Mrs. Hamil was 46 years, 7 months and 21 days old. She was born and reared in Carroll Co., Ga., and was a daughter of Rev. E. G. Earnest, a Methodist minister. In addition to her husband she is survived by three sons: Carlos, Cranston, and L. D.; two daughters: Hettie Lou and Johnnie Belle; her mother, Mrs. E. G. Earnest, Bowdon, Ga., three sisters: Miss Belya Earnest, Bowdon, Ga.; Mrs. J. W. Cook, Mt. Zion, Ga.; Mrs. Wm. H. Bowman, Tallapoosa, Ga.; two brothers: A. A. Earnest, Mt. Zion, Ga.; and H. B. Earnest, Atlanta, Ga.

The family of the deceased had resided at Bowdon for several years, and were members of the M. E. Church. One always felt that there was a spiritual atmosphere when in the home. Mrs. Hamil was very patient, kind, and good; believed in the very highest type of religion, and was very devoted to her family. She was of few words, but always spoke well of everyone, had a good word and smile for everyone she met. In spite of illness she always greeted you with a smile.

She is gone but not forgotten. She had no continuing city here, but went to be with the redeemed, in a place Jesus went to prepare for all those who love and serve him; a place free from sorrow, sin and death, where there shall be no tears, for they shall all be wiped away, where there is no night, and they need no candle, neither light of the sun, for the Lord God giveth them light.

Funeral services were conducted on Sunday, August 9, at the M. E. Church of Mt. Zion, Ga., by Rev. Carl H. Thomas, assisted by Rev. W. S. Hamilton and Dr. H. H. Bowen.

REQUESTS FOR PRAYER.

Pray for a mother to be healed of dropsy, cancer of stomach and heart trouble.

Pray for a family who is in great trouble.

Mrs. H. B. W.: "Pray for the conversion of my husband and children."

Pray for a backslidden husband that he may be reclaimed.

Pray for a mother who is insane that her mind may be restored.

Mrs. J. A. S.: "Please to pray that I may be saved from sin."

ELGIN, TENN., HOLINESS MOUNTAIN MISSION WORK.

These are encouraging days for us in the work of spreading Scriptural Holiness over these mountains, among a neglected people. During the past ten months our workers have held sixteen revivals or special preaching services in tent meetings, school-houses, churches and secured one picture show house for church services. Built a beautiful Tabernacle in one of the most neglected sections of these mountains. Placed over 21,000 Scriptural Poster Almanacs in the homes of the most neglected people. Also placed over 2,000 of these Silent Preachers in the jails and prisons in this work. We reached out into over forty different counties of East Tennessee and Southern Kentucky. People are starting revivals among themselves as a result of these Silent preachers in their homes. The 119 Psalm, 105 verse, sayeth, the entrance of thy word bringeth Light; Jeremiah 23-29: is not My Word like Fire that burneth, saith the Lord, and like a hammer that breaketh the rock in pieces. Amen. Also several of the best workers that we had with us for just a short time in the past and whose labor the Lord blessed in a remarkable way, feel the Lord would have them locate in the mountains and give their entire time to this work and are now busy arranging their affairs so they can soon locate in the mountains among the neglected and minister to them. Many other things we would say if we had the space in this brief report.

We are in need of a couple of small tents about 30x50, or near that size, for our workers to use far back in the mountains. Would be glad to hear from some one who could furnish one of these tents. We ask that the readers of *The Herald* remember this work among a neglected people.

Charles B. Kolb.
Elgin, Tenn.

NOTICE!

I am seeking a permanent location in the Ozarks; am an evangelist of twenty years' experience in small town, rural churches and school-houses. Work with any people on the free-will offering plan. Want to hear from any one there who knows of a likely field or who want a meeting in their vicinity. Please write me at once.

Rev. T. A. Swartwood.

1017 S. Shelby St., Louisville, Ky.

"THE DEVIL'S BACK-BONE."

This is the name of a large state park here, where many thousands of people visit each week, drawn by its sights and pleasures, for it is far more beautiful than its name implies. There are massive hills, trees, rocks, large cement ponds filled with millions of fish, in water supplied by perennial springs. There are pavilions for assemblies, worship, music; dining rooms, with tables; beautifully ornamented stone walls, flowers, fountains, etc. The "Back-Bone," mostly rock,

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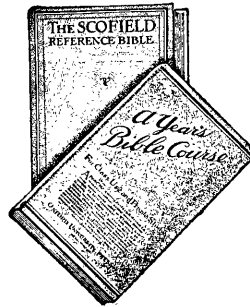
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Pentecostal Publishing Company, Louisville, Ky.

is shaped like the back-bone of an animal, over which people climb for the thrill of its dizzy heights and the view it affords. It has resisted the wear of centuries of time and weather. In ages gone, Indians and wild beasts climbed over it. What scenes the sturdy ancient pines witnessed; their descendants still stand as sentinels, their roots clinging about the rock-ribs of nature. After all, the park is not mis-named, for "Back-Bone" often means courage, persistence, which it takes to surmount its rocky summit: and which Satan has in his soul-destroying work. Children are assisted in the climb by others. So too, only with Divine aid can we "resist the devil," who was never more active and determined than now, "as a roaring lion walking about, seeking whom he may devour." But Jesus, our great Deliverer, said, "I beheld Satan fall like lightning from Heaven." He would also cast him out of earth.

T. Richardson Gray.
Edgewood, Iowa.

GOD'S STEWARDS.

A certain man had three sons. To each of them he gave \$25,000 with the request that the interest be given each year to some good cause. The oldest son gave it the first year to a hospital. By this gift a child's sight was restored, a club foot was straightened, a hair-lip was removed and re-made. The second son was in charge of a large Sunday school. He gave one dollar to each pupil, with the request that each one should earn a dollar. By this method more than \$1,000 was raised to build an addition that was needed to take care of the increase in the school. The young son opened a reading room, put in questionable books and games; himself becoming an expert gambler, and in a short time was shot for his trickery in gambling. The oldest son withheld

the interest the next year and the sick was uncared for, and many that his father wanted to help suffered without care, and went on with their burdens. The second son dropped out of the work and thought he did his part; he spent his money in pleasure, and his part of the church work was not done, no one took his place.

If the father had given part of his money away while he was thinking about it, would his children have been better off without it? If they had to earn part of it? Are you in possession of wealth? If so, are you not God's steward? and you must give an account of it to God. Be sure he will collect his dues sometime. Be sure to give at least one-tenth to God; or will a man rob God? Malachi 3:10.

Rev. Sara E. Selle.

A STRONG BOOK FAVORING THE ENFORCEMENT OF PROHIBITION.

By Jonathan Robinson, Louisville, Ky. "Going Right," by Robert Conklin Sudbury and Myrtle McClean Sudbury, printed by The Pentecostal Publishing Co., Louisville, Ky., (price \$1.50) presents the case for prohibition briefly, clearly and forcibly.

It quotes the thirty-one Presidents of the United States who, with very few exceptions, are on record against alcoholic drinks of all sorts. It also gives the views of prominent leaders in many lines, here and abroad, who have denounced the indulgence in liquor with a strength and unanimity which are amazing. When on this subject even Col. Robert G. Ingersoll sounds like an eloquent and fearless preacher.

It takes up the arguments put forward by the people who are working to break down the law against strong drink, answering them convincingly. Dr. Ellis S. Allen, head surgeon of the Baptist Hospital, Louisville, gives a masterly history of alcohol, showing how it has "made fools of nations" and destroyed many of the greatest leaders of men. He describes alcohol as an excretion from bacteria. These living organisms are very small and cannot be seen without a microscope, but swarming millions of them produce a large amount of poison in a short time.

This book ought to be read by all who wish to be informed regarding this most important question before the American people today, in the realm of human laws and their enforcement. Young folk particularly, who know nothing by experience of the old days when saloons were on so many of our streets, licensed to ruin our people for a trifling tax, ought to get this antidote to the lies of those who seek a return to those evil conditions.

SUNDAY SCHOOL LESSON

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

Lesson I.—October 4, 1931.

Subject.—The Macedonian Call. Acts 16:15; Rom. 15:18-21.

Golden Text.—Go ye therefore, and teach all nations. Matthew 28:19.

Time.—A. D. 50.

Places.—Provinces in Asia Minor; Troas; Samothracia; Neapolis; Philippi.

Introduction.—Our lesson shows us that the church was moving forward quite rapidly in missionary work. The first missions had been to the Jews; but as they were rejecting eternal life, and putting it from them, God was turning to the Gentiles. The spiritual times of the Jews were ending, and the spiritual times of the Gentiles were beginning. When Paul and Barnabas were about to revisit the churches they had established in Asia Minor, the latter wished to take John Mark with them again; but the former objected, because Mark had left them and returned to Jerusalem when they were making their first missionary tour. This separated the two leaders, and made two missionary parties, Barnabas taking Mark and going to Cyprus, and Paul taking Silas and going to Asia Minor again.

At Lystra Paul found Timothy, a young man who had been converted during his former visit to that city with Barnabas. This young man had a Jewish mother and a Greek father. Finding him to be both intellectual and deeply spiritual, and withal well versed in the Scriptures, Paul and Silas had him join their missionary party. He became both a great preacher and a true missionary, and the great apostle's true yokefellow to the end of his life. Just before Nero had him beheaded he wrote his last epistle to his beloved son in the gospel.

The missionaries are now about to cross the Aegean Sea to begin work on the continent of Europe. In Asia Minor they began their work and carried it on largely in Jewish synagogues; but in Europe things were different. They found few Jews there, and fewer synagogues. They were now to labor among the heathen. They were beginning a work that was to sweep over all Europe in course of time, and on to the ends of the earth. Before Paul laid down his armor he had preached the gospel in Rome, the proud capital of that mighty heathen empire, and had won converts in Cæsar's household. Paul knew one thing that we moderns have been slow to learn: The heathen do not have to be educated into Christianity. In his day some were converted under his first preaching. It did not take long to win the heathen proconsul on the island of Cyprus. Holiness missionaries in China, Japan, Korea, India, and other lands, are seeing many raw heathen who never have had a chance to be educated, converted in great revivals that are now blessing the people in such regions of the earth. Maybe the church will learn after a while that "It is not by might, nor by power, but by my Spirit saith the LORD of hosts."

Comments on the Lesson.

6. Phrygia....Galatia.—These were not cities, but regions of country, the latter being in Central Asia Minor, and the former in Western Asia Minor. Forbidden of the Holy Ghost to preach the word in Asia.—

That sounds strange; but God would open a new door for bigger work than they were doing in Asia Minor; besides, the gospel had been so preached in that region that it could radiate from center to circumference, and thereby reach the whole land. It is doubtful if God ever intended that there should be such a settled ministry as the church now has. Much of the work that now falls to the lot of the ministry should be done by the laity, and the preachers sent on to desolate regions to preach the gospel to those who still sit in darkness. Again, if one's ministry is unfruitful in one place he should move on to new territory. No sensible man will continue to fish in the same hole with the same sort of bait for years after the fish quit biting. Either change the bait, or hunt other waters. We must not waste life and opportunity.

7. Mysia.—Like Galatia, this was a region of country. It bordered on the Roman province of Bithynia. The missionaries thought to enter this latter country; but "the Spirit suffered them not." God was pushing them on to broader regions.

8. Troas was a seaport of Asia Minor—a sort of doorway to the Aegean Sea, and on by ship to Europe.

9. A vision appeared to Paul in the night.—We are not told whether he was asleep or awake—perhaps the former. God often revealed things to the Bible saints in dreams. But the method was a small matter. There stood a man of Macedonia.—Paul was not looking across the sea, as we have sometimes seen him represented in pictures; but the man from Macedonia came to him in Troas with his cry for help. Come over....and help us.—That same cry is now coming from the lands of heathenism more strongly than ever. Poor China, starving, drenched with her own blood, and drowning in an unprecedented flood, is begging for help. She needs bread; she needs education; but she needs salvation from sin ten thousand times more than she needs anything else. India and Africa have been crying for help till men grow sick listening to the wail. O that Jesus would come, and take charge of this heart-rending situation.

10. Immediately we endeavored to go into Macedonia.—Those were minute men. They waited for nothing but God's commands. They had too much faith to ever think of difficulties and dangers. Having left all behind them, there was nothing to go back to: nothing was left to them but to push forward. Some men have too much behind them. These men believed God's call, and started at once for Macedonia on a mission of faith in God alone. They were daring.

11. Samothracia.—Your map will show you that this was an island lying in the northern part of the Aegean Sea. It belonged to Thrace. They made a prosperous journey thither by ship. Neapolis was on the shore of Europe in the northern part of Greece. We are not informed how long the missionaries tarried at this place. We do not even know whether or not they remained sufficiently long to preach to the people.

12. Hence to Philippi.—I think the following words tell us why they went on to that city. They wanted a strategic point from which the gospel

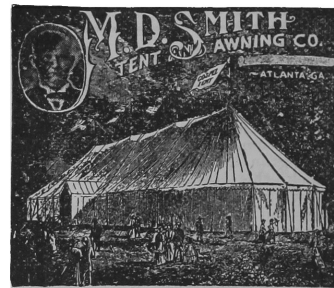
could radiate, and Philippi was the "chief city of that part of Macedonia." The inhabitants were colonists from the city of Rome; and some tell us that they had so patterned their little city after Rome that it was another Rome in miniature. Here Paul could make use of his Roman citizenship to good advantage. There they remained "certain days," and preached the gospel. Judging from the record, we do not suppose that they found any synagogue in that city. Possibly there were too few Jews there to have one.

13. On the sabbath.—This was the Jewish sabbath. They were now dealing with a few Jews. By a river side.—It seems to have been a custom for scattered Jews to meet in such quiet retreats for prayer. This one seems to have been a place where women met for prayer. Paul preached to them; but nothing is said about the presence of men.

14. A certain woman named Lydia.—It is tantalizing to know so little of this woman. We know that she was a business woman; and the context indicates that she was well to do. She was from some city in Thyatira. She must have been a Jewess, for she "worshipped God," indicating Jehovah the true God. She was one of the women who had assembled for prayer by the side of the river; and when Paul preached, "she attended unto the things which were spoken."

15. She was baptized.—That was probably the first time she had ever heard the gospel preached; but she gave heed, and was converted on the spot. And her household.—I like that. God's promise is to us, and to our children. God will hold us parents responsible for the salvation of our children. I believe firmly that if we base our faith upon God's promise, and if we realize our responsibility, we can so rear our children that they will become devout Christians who will bless the world and honor our God. She besought us.—That was more than an invitation to take dinner. She begged for that holy visitation. If you think me faithful to the Lord, come and stay at my house as long as you abide in the city. No wonder she constrained them. Who could resist the cordiality of such a pressing invitation. It is very blessed to have holy men of God in our homes. If they are Spirit-filled men, their presence is worth many times what it costs to care for them.

Romans 15:18-21. These clingers that the Sunday School Committee is pinning to the end of our lessons are good. They are demonstrations of the truth taught in the body of the lesson. When Paul wrote his great epistle to the Roman Church, he had never been there; but he wrote with a strange familiarity. Have you noticed how in the last chapter of the epistle he salutes the brethren at Rome, and how he calls up the members of the church there to salute one another, calling a number of them by name? Paul almost boasts when he says: "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." One feels the strength of his manhood when he declares that he did not wish to preach where other men had laid the foundation. He wanted new territory; he wanted a man's job; he wanted to go where no one had preceded him, and to lay a clean, solid foundation for the coming years. One must admire such sacred independence. That was a laudable ambition. That was a true missionary spirit.



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FOURTEEN POINTS AGAINST ALCOHOL.

Dr. Haven Emerson, Columbia University. Former Health Commissioner, N. Y. C.

1. Alcohol is a cause of death.
2. Alcohol is a cause of primary disease.
3. Alcohol causes disabilities through inheritance.
4. Alcohol lowers resistance to infection.
5. Alcohol increases susceptibility to poison from heavy metals.
6. Alcohol increases mortality rate of infections.
7. Alcohol increases the severity, complications and time of recovery from industrial accidents.
8. Alcohol increases the prevalence of venereal disease.
9. Alcohol increases the general morbidity and mortality from other diseases than those due directly to the use of alcohol.
10. Alcohol shortens the span of life.
11. Alcohol delays and renders inaccurate neuro-muscular reactions.
12. Alcohol reduces judgment, discrimination, endurance, and precision of action.
13. Alcohol reduces consumption of milk in the United States.

"When a man says, 'But we should tolerate beer and light wines,' the answer is this: Beer and light wines are a disguise for alcohol, an attractive disguise to some eyes, but it hides a grinning skull."

THE HIDDEN MAN.

"Ye are dead and your life is hid with Christ in God." Col. 3:3. "Ye shall know them by their fruits." Matt. 7:16. What are the fruits of the hidden man? "As a man thinketh in his heart so is he." How does the knowledge that he is hid in Christ show itself in his daily life? "If ye then be risen with Christ... set your affection on things above not on things on earth." "For where your treasure is, there will your heart be also." Mat. 6. Since his thoughts and affections are heavenward, what are his actions?

The hidden man is filled with the fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All these he manifests daily by exercising them, and being exercised thereby. He lays down his life for his friends, especially for his best friend Jesus. He is always seeking above everything else, the welfare of those he loves. And he loves all men; all races and nations.

He suffers long and is kind. He is not envious, and does not vaunt either himself or his deeds before others. He is not puffed up with his own or another's importance. He does not seek his own advantage, but rather that of Christ and his fellowmen. He is not easily provoked, no flying off the handle every few minutes cause or no cause. He does not think evil; neither to meditate evil deeds nor to harbor evil thoughts about others. He loves to think on things that are true, honest, just, pure, lovely, and of good report. He does not rejoice in inequality. Social and economic injustice does not please him. He rejoices in Christ, and in all righteousness both civic and social, scientific and spiritual. He upholds all good things by prayer and supplication continually. He believes that all things are possible with God. He is filled with all joy and hope in

believing through the Holy Spirit. He endures hardness as a good soldier of Jesus Christ. He walks worthy of the vocation into which he has been called, by being humble, obedient, longsuffering and forbearing toward others through love for them. He speaks truthfully to his neighbor knowing that their common welfare is closely bound together. He does not carry on conversation that will spoil either those who listen or those who take part by listening or contributing to it. He does not make jokes at the unkind expense of others. He does not use words lightly without regard to their true meaning, speaking idly merely to be heard. But the word of Christ dwells in him richly in all wisdom; so that he teaches and admonishes in psalms and hymns, and spiritual songs. His conversation always becomes the gospel of Jesus Christ.

He is kind and tenderhearted in all of his contacts with others. He readily forgives remembering that Christ has forgiven him. He uses his time wisely and is filled with the Holy Spirit. He speaks to himself in psalms and hymns, and spiritual songs, singing and making melody in his heart to the Lord. He gives thanks always for all things to God, the Father, in the name of our Lord Jesus Christ. He submits to the will of others in the fear of God.

He is not terrified by his adversaries; and he does nothing through strife or vainglory. He presses towards the mark for the prize of the high calling of God in Christ Jesus.

He does not worry about anything, but in everything by prayer and supplication with thanksgiving he makes his wants known unto God. The peace of God which passeth all understanding keeps his heart and mind through Christ. He does whatsoever his hands find to do, heartily as to the Lord and not to men. He does not return evil for evil to any man but ever follows that which is good. He does not quench the Spirit. He does not despise prophesyings. He proves all things, and holds fast to that which is good. He abstains from all appearance of evil. He is not given to wine. He is no striker, and not greedy for money. He is patient, no brawler. He rules well his own house. He studies to show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth.

He never fails either God or man. He can be depended upon always.

Elizabeth Spickler.

FROM THE NATIONAL W. C. T. U.

Twelve years after prohibition the Chicago grand jury finds no police graft.

Twelve years before prohibition; and the saloon controlled police force was alive with graft which defied courts and grand juries in a reign of crime and dissipation.

A police chief publicly confided he had banked \$180,000; a regularly organized army of graft collectors called on dives, saloons and prostitutes for the benefit of the police, collecting from \$50 to \$500 a month. The police took half a million dollars a year to protect prostitution, which existed as a major enterprise almost entirely because of the saloon. The purchase of the Chicago police in those days was an easy matter because the upper half of the force, from which the officials were drawn, had gone into the police business at a time when the entire force frankly and hopefully was

for sale; and found a ready buyer in the dealers in liquor and other dissipation.

Crime in Chicago a dozen years before prohibition existed without hindrance. The cold-blooded murders of the "car barn bandits" sent chills around the world; Chicago's murder record rate was eight times that of London; twenty-five times that of German cities, and was approached and surpassed only by the murder belt of Southern Italy.

Chicago had at least 7500 saloons and half as many blind pigs; no law against liquor was enforced; saloons ran openly in forbidden hours and on Sundays. No amount of crusading could get officials or police interested in enforcing the laws against the sale of liquor to minors; the sale of liquor to intoxicated or dissolute persons and the saloon and commercialized prostitution brought to Chicago a blacker name than any other city. The Vice Commission's report of 1911 exposed clearly the tie-up between prostitution and the liquor business.

Criminality ruled and police protection was a joke.

"Two main causes for excessive crime," said George Kibbe Turner, writing in McClure's Magazine in 1909" are first: the saturation of the poorer classes with alcoholic liquor under a terrific economic pressure to produce profits; second, the purchase of the right to break the law by the dealers in illegal dissipation."

Compare Chicago, 1931, with Chicago of the saloon era. It was liquor that made Chicago tough and dangerous; and because Chicago had the same experience with liquor that other cities have the nation made an outlaw out of liquor, and it has acted like an outlaw ever since. Many persons want to restore the outlaw to full and equal rights again and in so doing they will bring on America the same situation that existed when the liquor traffic ran the government from the precinct to the national convention.

"THE GREAT FLOOD."

Rev. Herbert J. McNeese.

"And the Lord said, 'My Spirit shall not always strive with man.'" Genesis 6:3.

We have before us a most momentous problem, the striving of the Holy Spirit with a human soul. We find Noah building the ark, even as God said, of gopher wood, three hundred cubits long, fifty wide, and thirty high. As Brother Noah builds the ark, he preaches repentance, and tells the people to look out for the approaching flood and to get right with God. But, we find the people then were even as folk today; they laughed at Noah and called him an old fool, but Noah minded God. One evening as Noah has just completed the ark, the people see a small cloud, and they begin to prepare for what they thought would be a short rain, but behold, the clouds grow larger and larger until finally the heaven is filled with cloud and wind, and there was a great rain. But no Ahab rode to Jezreel, this time.

And as the waters raised until the homes began to rock, the people ran to the ark and pounded on the door, yes, they forgot how unbecoming their ways were, and screamed, "Noah, let us in!" But when God shuts the door, no one save God can open it.

The waters rose, covering the lowest hill; the people ran up the next hill, but, the waters followed them. Finally, they decide to climb yonder

mountain, but, as they climbed the mountain, so did the flood, until we hear their shrieks becoming fainter and fainter. Some of you may say, Mr. McNeese is excited. God help us workers to get excited over the carelessness of the people.

How long has Jesus been striving with you? a week, a month, a year or ten years? Or maybe a life-time. Remember, God's Spirit will not always strive with you. Let me plead with you to make an altar at your bedside tonight, "Where will you spend eternity?"

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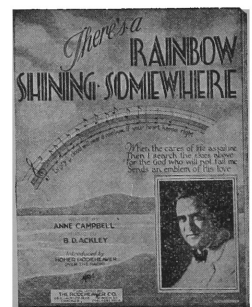
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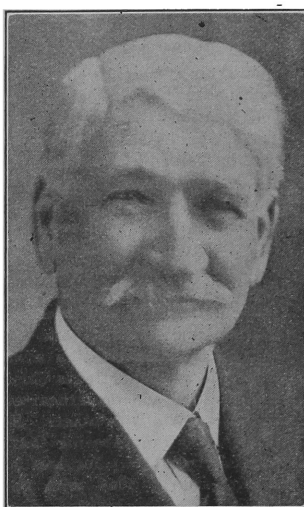
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By 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.

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A WORD OF EXHORTATION.

By The Editor.

THERE is, as is well known, a great spiritual, as well as financial, depression in this nation, and like the financial depression, it spreads throughout the world. Unbelief and skeptical teaching on the one hand, with extravagant and fanatical teaching on the other hand, the gracious revival of the doctrine and experience of entire sanctification has suffered an ebb tide.

* * * *

We would not discourage the Lord's people, but we must look facts in the face. Many of those whose emotionalism masters their intelligence, have been drawn away into extravagant notions and silly actions, which have not only brought reproach but serious damage upon them. They have drifted out beyond all reason, giving the Scriptures all sorts of fanciful interpretation, and finally, many of them have lost faith in their teachers, their Bibles and themselves.

* * * *

On the other hand, there is a class of educated people who are not willing to bear the reproach that connects itself with the experience and life of the sanctified, and have undertaken to find a sort of neutral ground where they can seek a little warmth at the holiness fires, and yet escape the reproach of bearing the cross of him who went without the gates that he might sanctify the people with his own blood.

* * * *

We have come to a period in our religious history that calls for much prayer, a life of sobriety, devotion and service. One of the great needs of our time is an intelligent, consecrated, sanctified ministry, men whose lives are salt and light indeed; who have character that gives impetus and authority to their words. We are not intimating that there are no such men. Thank God, we have them, but there is great need for more of them. One encouraging feature of the situation that is not to be overlooked, is the fact that hosts of people in the churches are heart hungry; they are distressed, and realize that there is a wide difference between their religious experiences and the promises vouchsafed in the Word of God. They are ready to hear the gospel of a full salvation intelligently preached. The antics of some men in the pulpit or, the wit and humor of the brightest evangelist will not satisfy the hunger of their souls. They desire to be free from sin; they long for the abiding witness of the Holy Spirit.

* * * *

We can think of no higher privilege for man or angels than that of bringing to these hungry multitudes the gospel which is the power of God unto salvation, the Christ whose blood cleanseth from all sin; the blessed Holy Spirit who abides, guides, comforts and gives power which keeps the soul in peace and strengthens for fruitful service. If there ever was a time when men of God ought to take courage and gird themselves for battle royal, against sin and the rescue of human souls, that time is now.

Calvinistic preachers and teachers are just now making a special assault upon the holiness people. They accuse them of lack of prayer, of lack of evangelistic zeal, of lack of intelligent conception of truth, and of standards of practical living below that of the ordinary churchmember. There is renewed effort and attack upon the old Wesleyan doctrine of entire sanctification among Arminian teachers, yes, among Methodists.

* * * *

Very well! If these things can drive us closer to God for a fresh anointing of the Holy Spirit, and awaken in us a greater zeal, and impel us to rally about the cross of Christ, build up our camp meetings, stretch our tents, erect tabernacles and press with renewed vigor that Bible doctrine of full salvation from sin, so much the better. We need to be mightily aroused, to be stirred up and give ourselves to prayer, preaching, witnessing and pressing the revival of entire sanctification from all sin, with a great faith in the precious blood of Christ, and the presence and power of the Holy Spirit.

THE BLIGHT OF CALVINISM.

WE have just clipped from the Way of Faith, an editorial from the strong mind and trenchant pen of Dr. J. L. Brasher. He writes under the head of "A Revival of Calvinism." His editorial is so clear and, at the time, so very opportune, that I publish it in full. It reads as follows:

REVIVAL OF CALVINISM.

The sainted J. O. McClurken used to say to his people: "Rest like Calvinism were true, work like Arminianism were true." That was when there was an alert, and if need be, a militant Arminianism. Of late years thousands of our people and many of our preachers have so called a halt on all doctrine that the most of the Arminian wing of protestantism has gone to sleep in the house of doctrinal ignorance and does not know what they believe and are the victims of a thousand vagaries and sophistries. Not so with Calvinism. It is having quite a revival. The president of a certain popular Bible institute denies the possibility of freedom from all sin in so many words, declares that we cannot be fully saved from sin until death, and takes square issue with the Wesleyan interpretation of sanctification and treats it with none too friendly and charitable manner, even going so far as to deny the baptism with the Spirit subsequent to conversion or the new birth, indeed he makes it identical with the new birth. Its former leaders have held the subsequentness of the Baptism with the Spirit. Another prominent evangelist, pastor of a large tabernacle and often heard by radio audiences, we are informed, preaches what he calls "eternal security," which is only another name for the "final unconditional perseverance of the saints," and we are informed has said that one who is born of the Spirit could not be lost if they tried. That is as dangerous a teaching as could be proclaimed, and no Modernist could be worse. Also the old pagan philosophy of evil in matter revamped for so called Christian use, or "sin in the body" uneradicable until death is being proclaimed now with a vigor and freshness by several respectable bodies,

such as it has not known for 30 or 40 years. Will such a renaissance be necessary to awaken our seeming idiotic complacency into real gospel action? If so, we welcome its return. The greatest revivals have come in times of greatest doctrinal contests. It seems now that the age-long battle must be fought over again. We hope that there is life enough left in Protestantism for a healthy fight. That will be wholesome. Anything before stagnation and modern schisms. Sam Jones used to say that "stagnation is next door to damnation." Personally, I rejoice at the prospect of a good theological fight." J. L. B.

There have been many scholarly and devout Calvinists in the world; some of them, no doubt, have made real contributions to evangelical religion. We do not, for a moment, question their piety or sincerity, but the ironclad decrees of Calvinism have been one of the most fearful misrepresentations of God, a stumblingblock and curse to humanity. Robert Ingersoll, brilliant orator and blatant infidel, trained up under Calvinistic views of God, rebelled against the real God of the Bible, of love and salvation.

We cannot see how a thoughtful man could do otherwise. The creed of Calvinism declares that, from all eternity, some men and angels were foreordained to eternal life, and some to eternal death, and that the number was so definitely fixed that it would be impossible to add one thereto, or diminish one therefrom. Not only so, but they went farther and taught that God had fixed this horrible decree for his own glory. This teaching, which at one time was rife, has had much to do with the widespread infidelity in the eastern states, and modern liberalism in the church. Swinging away from the unreasonableness and harshness of such a God, men ceased to believe there was a God at all, and became atheists; in the church they became liberals, with almost no creed. They will preach you one unscripural doctrine today, and contradict with something equally un-biblical tomorrow.

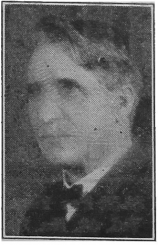
A God represented by Calvinism, who created helpless immortal beings to be damned in hell fire and brimstone to all eternity, developed two very distinct classes of people: One class marked with unbelief and hatred against the Calvinistic God, and another class who, believing themselves to be the "elect," and their heavenly security fixed beyond any possible danger, come to regard themselves as a sort of "touch-me-not" religious aristocracy. Why should they worry over, associate with, or have any respect for a doomed class of human scrubs whom God created to damn in order that he and the "elect" might look upon their torture as one of their heavenly pastimes.

There is hardly anything more offensive to a dyed-in-the-wool Calvinist—and there are not a few in the world today—than the doctrine of free grace and full salvation. This writer has had ample opportunity to feel the bluntness of their discourtesy, and the keenness of their sarcasm, on more than one occasion. I could write an interesting booklet telling how that, at Bible Conferences, where

(Continued on page 8)

GOSPEL NOTES FROM ARGENTINA.

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



Argentina has a territory of nearly two million square miles and a population of over ten millions. Argentina could contain within its borders France, England, Scotland, Ireland, Wales, Germany, Switzerland, Italy and still have lots of room left over. In its population Italians seem to be in the majority, then Spaniards; English people have a large place and French, German, Portuguese, all nationalities are represented here. Turks, Scandinavians, Japanese, Chinese, etc.

Argentina, unlike most of the other South American Republics, still holds Roman Catholicism as the State religion. The President must be a Catholic and upon his inauguration must go to the Romish Cathedral to get the blessing (?) of the Church. It seems highly ridiculous that such an enlightened, educated, advanced Republic still bows to Rome and the taxes of the people go to keep up the Romish church and its corrupt priesthood. Time is not far distant before this will be changed. The Socialists are joining in the movement to separate Church and State, and possibly it won't be long before separation will be effected. Of course, the politicians who want power are afraid to tackle the problem because the Romanists have such a controlling vote.

Buenos Aires is the third greatest city in the world and the largest in the Western Hemisphere. One writer has said: "Buenos Aires is totally dissimilar from any other place in the whole continent of South America, just as Argentina is dissimilar from all her neighbors. It is more like Europe, partly because it has the largest area whose climate attracts European immigration. The immense bulk of the buildings reminds one of London, their heaviness of Berlin, their elaborateness of Rome."

Buenos Aires has been called the garden city of the world because of the number of its plazas. It has also been called the Paris of South America. The big city is unlike any other city in the world, but, as I see it, parts of it remind me of London, other parts of Paris, other sections are like New York and Chicago. Its streets abound with traffic, street cars, busses, etc., and it has one of the finest underground railways in the world and it is constantly at work enlarging its subway. The city is stretching out into the suburbs and, where a few years ago there were open fields, now there are new sections built up with modern homes and business places. Buenos Aires will grow on and become a modern Babylon of the Western World and a city without a soul, if we do not do quicker work in attempting to evangelize her.

Buenos Aires, though a big city like Philadelphia, has about forty Roman Catholic churches and a dozen or so of Protestant churches, (all of them small), while Philadelphia has nearly 700 Protestant churches and some ninety Roman Catholic churches. This shows how slow the growth of the Protestant Church has been, and how much work needs to be done in order to evangelize such a big city of over a million souls.

II.

South America, with all its progress, has not got away from the Revolution as the one and only cure all for political corruption and change of Government. The ballot has not yet arrived at a point of safety. The Revolution in Argentina was brought on because the corruption of the ruling power was such a stench that the people resolved to stand it no longer. In 1928 the storm broke over the head of Irigoyen, the corrupt President and leader. Graft, murder, crime of every sort

was rampant. Officials were becoming rich, misappropriation of funds, speculations of every sort were practiced, pay rolls were padded with people drawing two and three salaries, daughters of officials were paid as school teachers when they never enter the school, Custom House officials and Post Office people all engaged in the rage for riches while the rakings were good. The National Bank had been so overdrawn by the corruptionists that I was told if the Revolution had not broken out on Saturday the Bank would have had to close up on Monday. Fortunately, the Revolution was a "success," the provisional President proclaimed Monday for holiday thus giving the Banks three days to find themselves and come to the rescue of the National Bank which was at the point of total collapse. Argentina has now a provisional President, a military man, who holds office till the next election. I understand the provisional government is doing a fine cleaning up work and endeavoring to put the nation's house in order.

III.

I was reading in my Wesley hymn book this morning these lines:

"For thee my thirsty soul doth pant,
While in this desert land I live;
And hungry as I am, and faint,
Thy love alone can comfort give.

"In a dry land, behold I place
My whole desire on thee O Lord;
And more I joy to gain thy grace,
Than all earth's treasures can afford."

Argentina is a land of plenty, temporally, but a land of famine, spiritually. The country has been built up without much regard for God or Bible or the Gospel. Buenos Aires is a combination of Paris, London, Madrid and Chicago. Mix all these elements together and you will not have much of a godly mixture. I fear a good deal of our Protestant work carried on here is too much after the formal; the conventional, educational, social, and philanthropic movements are many. Churches are few for such a big city and none of them, save the Catholic, are large. Our missionaries have turned greatly to education and organization. I am told that the Southern Baptists are making the most progress. They are strongly evangelical and have no partnership with modernism which has quite a grip here. The Methodists and Disciples have a Union Seminary; the Southern Baptists have their own Seminary. Most of the Union Seminaries are badly tainted with modernism, and when the Methodists and Disciples can train their young preachers in the same school the outlook is not encouraging to Methodists of the John Wesley school. Of course, in the U. S. A. our Methodist Theological Seminaries are modernistic, but Argentina is badly in need of preachers who are truly "twice born" and baptized with the Holy Spirit, Argentina needs revivalists and arousers. It would be an unspeakable blessing if a native born prophet would arise and carry on a ministry of sacrifice and service, such as Kagawa of Japan is giving to his country.

IV.

Our meetings in Buenos Aires were arranged by Rev. F. Ferguson, of the Church of the Nazarene, and the week's meetings were held in various parts of the city and in the suburbs. Brother and Sister Ferguson certainly have done good work since coming to this big city and it is indeed a fine thing to have a distinctly holiness work here. The full salvation message draws to the meetings people of the various churches. I have had in my congregations preachers of the Baptist, Brethren, and Episcopal churches and people from the Methodist and other evangelical bodies. Among his preachers Broth-

er Ferguson has Miss Lucia C. Garcia, a well educated young woman who has done considerable work in translation of English books into Spanish. I was delighted to find that "The Christian Secret of a Happy Life" is to be had in Spanish. Brother Ferguson informs me that the first edition is nearly exhausted and he hopes to get hold of finances enough to put out another edition.

It is inspiring to hear Mrs. Ferguson tell a bit of her spiritual history. She has been a missionary in South America for twenty-five years. She was a Kentucky girl, went to Scarritt for her training, her health broke down and she was sent home to die; doctor gave her up. Some women were sent to come and lay her out and all hope had gone, but her faith in God and her call to the mission field never wavered and with a desperate faith she rose from her dying bed and went into the dining room and asked for something to eat. The doctor broke down and cried and the family praised the Lord. As she told the story I thought, well it is true God wants "dead" people on the mission field, that is, people who have died to sin and self and the world, to popularity, to programs, and then made alive by the work of the Spirit of God in saving and sanctifying power.

Rev. Frank Ferguson and Mrs. Ferguson have spent twenty-five years in South America and are by this time tried and veteran missionaries. They stick steadfastly to their job and God has signally blessed them. They were brought up in Southern Methodism and came to South America in connection with McClurkan's work. For a number of years they have been the leaders in the Nazarene work. Their work has grown to fine proportions. They have a fine band of Argentine preachers and mission workers. I was agreeably surprised at the extent of the work. They have three congregations in Buenos Aires. They have work in Merlo, Rodriguez, Castelar, Moreno, Libertad, Lujan, Moron, Sarandi and San Fernando. This missionary and his wife carry on their own church work and pastorate in the city and superintend all the work besides. This means that they live a life full of activities and responsibilities and are always on the go.

V.

As I think of Argentina joined to the corrupt Roman Catholic Church, the problem of saving her soul becomes more and more acute. While she has grown in splendor in her cities and in wealth, morally, the rottenness is frightful; cultured, brilliant, pleasure-loving, unscrupulous, nothing counts but money and to love beauty and drink deeply at the fountains of sin—this is the thing worth while only to a multitude. What a blessing to Argentina would be a man the size and type of Savonarola. He cries out to the people of Florence, "Your life is the life of swine." "Bring out your vanities." The cry goes forth as the prophet exhorts the people to burn their idols, geegaws, evil books, pictures, trinkets, etc. As Savonarola preaches, the crowds are too small for St. Marks, he moves to the Cathedral and he smites them right and left, sparing neither priest or magistrate or peasant. Lorenzo, so fond of art and beauty and learning and eloquence, brings the Monk to Florence thinking he will be a fine decoration for St. Mark; but a prophet refuses to be a decoration; he becomes a declaration! He hits sin hard and heavy. Lorenzo squirms on his silken couch under the burning words of the prophet. He seeks to tame him and calls on Savonarola with sweet words, but the Monk refuses to see him. The crowd increases to hear Savonarola preach; people get out of bed in the middle of the night and

form in line outside the Cathedral door. Cold rain nor wind hold them back; they are thrilled and melted and broken under the prophet's words! The man of God speaks and the people listen. Lorenzo is dying; he

sends for Savonarola to give him absolution. The Monk demands three things of Lorenzo in order to get forgiveness and God's pardon. First, a great and living faith. Second, restore his stolen property. Third, give Flor-

ence back her free government. Lorenzo refuses the last and dies unforgiven and in his sins. But the Monk preaches on. Bonfires kindle all over the city where people repenting of their sins are burning their vanities.

IS CHRIST A MEMBER OF YOUR HOUSEHOLD?

LaFayette A. Trousdale.

"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen 18:19

THE family continues from creation, and is the oldest institution in the world. In it centers the peace and prosperity of the race. It is the chief cornerstone of society, the church and the government. Destroy the family and the home and you destroy real society, government, and the home. The home is the direct center of human agency.

Family religion implies daily family worship, for no home can realize the true ideal, nor attain to heaven's richest blessings by neglecting it; God blesses, and delights in the home that honors and worships him. Prayer builds walls of protection about the home and family, sheltering and keeping by his love. It is a great risk for members of the family to go into the cold world to take up the duties and responsibilities of the day; to meet the dangers, temptations, changes and tests of all kinds without asking their heavenly Father's guidance, protection and help.

There is reason to believe that in many houses, family worship is neglected; and that in the intense whirl and excitement of these busy times the neglect is becoming more common. In this age of revolutionized home life, lack of family discipline, it is seldom one is entertained in a home where God is honored in true family worship. Is it any wonder that we hear the lamentations of parents because of straying children, when there is no religious altar in the home, and parents have forgotten God and will not call upon him?

The success of the church in the world cannot be realized as it should be, without the ennobling influences of the home with its religious altar, nor without the strengthening, purifying influences of home virtues and affections, the development and educational influences of home discipline. Without it society would disintegrate and the State relapse into the vilest and most pernicious forms of anarchy and lowest barbarism. Both history and experience corroborate this.

The Christian home is the feeder of the Church, the protector of the State and the conservator of public peace and order. Let man demoralize the home and this weakens the government, strikes down true patriotism, sows the seeds of disorder, which will bring a harvest of corrupt influences of the heart; anxious nights and days, ruined constitutions and blasted years, all because of the neglect of religious training in the home. A mistake here often means years of disgrace and dishonor; a mistake for eternity.

There must be a radical change in the home life if we are to stem the tide of materialism, worldly-mindedness, sinful, pleasure-loving and demoralization that is rushing in upon our homes, carrying away the religious devotions of the home and, with it, many of the fathers and mothers, sons and daughters. Is there any agency more powerful for good than the Christian home, where love regulates all things? Keep the religion of Abraham's God, of our God, and the religion of Jesus Christ in the home and you keep religion in the churches, schools and nations.

No one should fail to see the benefits of the educational influence in the assembly of the family for prayer where, through childhood and youth, the custom has been regularly observed and will continue through life. It should bind children to Jesus Christ as their Saviour, and help to sweeten their home life. The memories of the old family altar, with father and mother there and the open family Bible, and all members of the family present, will remain after the home walls have crumbled, and the home voices are hushed, and will lead the prodigal son and daughter back to the Christ of the old parental home.

True family worship influences every part of the household. It cultivates tenderness, settles differences, and quells anger; it quiets impatience, and subdues evil passions. Hearts that are drawn together daily at the feet of Jesus cannot drift very far apart, for frictions of the day are forgotten in the heavenly song and prayer and the reading of God's holy Word. They feel the divine touch of love and kindness.

The family altar wondrously hallows and sweetens home fellowships and inspires to new fellowship, strength, and courage; it comforts in sorrow and is a shield against temptation; it smoothes out the wrinkles of care, and enables us to bear our burdens; it quickens religious sentiment and keeps the home fires burning on the altar of every Christian heart.

It is a sad truth that there are many homes of church members without the family altar. "No time!" Father and mother and other members of the family are compelled to hurry through with their breakfast and off to work, and at night they are too tired and weary, or must be off to the movies, bridge parties, or this and that pleasure; the family is scattered and the time for family worship has gone. No time to save the children? To save them from years of dissipation, wretchedness of mind? No time to train the infant faculties for an eternal manhood and womanhood? No time to throw safeguards around the honor and integrity of the boys and girls of our homes! No time to shield the character of the girls from reproach and shame! Better take time to start a child for the eternal home. Better begin NOW! Your young people should start home life right, by having your family worship, and Christ as your Guest. And you, who once had family worship, but not now, renew your covenant with God; gather your loved ones about you today. They will not be with you long, for how quickly they pass away from the old home, some to other places, and some to the grave and eternity. Before you realize it you, as parents, will be left alone and your religious opportunities of the home will have passed forever. Not some other time! Be quick! Be quick! Now is the time for you to begin the Christian life, family piety and the family altar. Begin today, tonight. When you come to your homes, take your Bible, read a selection, sing and pray, morning and evening if you can. Make it a training school for the family, and when the habit for family worship is fixed, you will find time for it and you will take great pleasure in it and benefit by it. You will never think of raising a family without it. If you keep the fire burning for God's sake, for the sake of others, for your own sake, God will be pleased with you as he was with Abraham.

Don't forget NOW!

Fasting and Praying For a Revival.

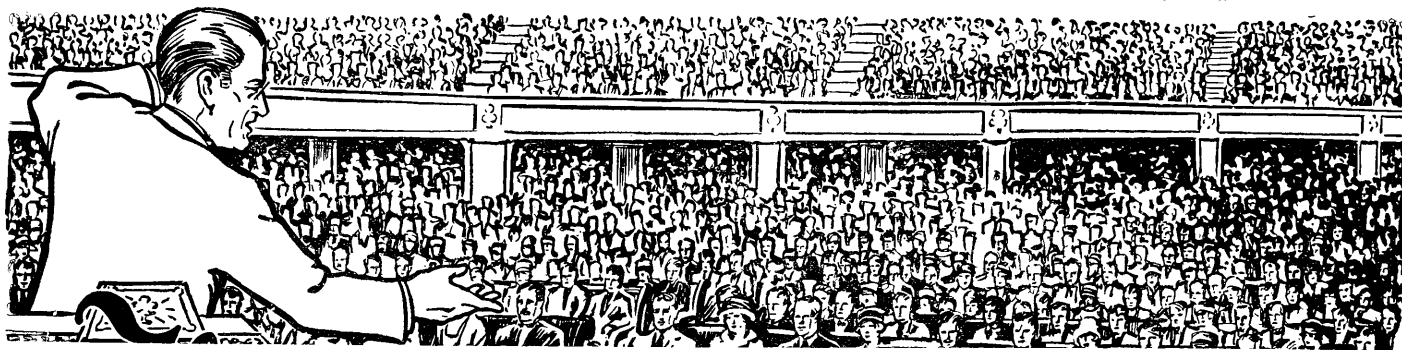
REV. WALTER E. ISENHOUR.

IT is a hard time to interest people in their salvation and the kingdom of God. Perhaps our country has never faced a more serious condition spiritually than we are facing today. Lukewarmness and coldness seem to have settled down over the greater part of our churches, until only a few, comparatively speaking, are spiritual, wide-awake, prayerful and alive in God's service. So few are getting souls saved. What is to be done? Here are the teeming multitudes that are lost, and facing a devil's hell, with little interest shown them on the part of those who profess to be Christians, except in the holiness churches, and among the holiness people, scattered up and down the land.

We are sorely in need of a revival of old-time religion. It is the only thing that is going to save us. We have tried education, only to find that the more education we get, generally speaking, the less real, vital religion we have. It ought not to be so. Only a few schools today actually stand for the Bible in its fullness. The most of them are either opposed to sanctification and holiness, or else silent on it. Some of the greatest theological schools of the day are the most bitter enemies of holiness to be found anywhere throughout the land. They are sending out a host of ministers to fill our pulpits that know nothing of the blessing of sanctification, the baptism of the Holy Ghost. Many of them preach against it.

We know nothing that is going to save the situation but real fasting and prayer on the part of God's people. Education is failing; a highly polished and cultured ministry is failing; well trained choirs and fine churches are failing; money is failing; money can't save us; organization isn't saving us. The condition is deplorable. Crime, suicide, manslaughter and murder is all about us. Let God's people wake up. Let the church go on her knees, fast, wrestle, intercede, pray, cry mightily unto God and see what will happen.

We believe that where many holiness preachers today are failing is along this line. They preach good, sound sermons, but they have little effect. We believe they fail to fast and pray as they should, and have their congregations do likewise. The fasting, praying, wrestling, interceding preacher and congregation have revivals. Weeping penitents flock to the altar and pray through to victory, and believers are graciously sanctified. Wonderful opportunities in meetings today are lost, simply because we are lacking in fasting and prayer. The greatest revivals of my ministry have been those where there was the most fasting and praying. Conviction came upon the people, they came to the "mourner's bench" in dead earnest, and God moved mightily upon them to their salvation and sanctification. The fasting, praying minister and church can have real revivals yet. Let's enter into the closet of prayer and shut the door, stay away from our tables more, hold to God's unchanging hand and become real soul-winners. The God of Elijan still lives. He answers by fire when his people fast and pray. Amen.



BUILDING BATTLEMENTS.

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

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." Deut. 22:8.



HE flat-roofed houses of the East needed battlements for the prevention of accidents. The battlement was a low wall surrounding the roof to keep people from falling to injury or to death.

Battlements might also be used for bulwarks of protection against enemies.

The command teaches us concern for the welfare of others, and especially a care for those of our own household. It teaches that prevention is better than cure. It is better to prevent accident than to heal a wound or a broken limb. It is better to prevent disease than to build hospitals. It is good to heal the wounded man found lying by the Jericho Road and to take care of him until he is well, but even better to make the road safe for travellers. It is better to make the home such a center of Christian influence that boys and girls will go out from it to be Christian men and women, than to try to rescue the old derelicts who have made shipwreck of faith and a good conscience. It is better to Christianize the world than to wait till Bolshevism and heathenism make war upon Christianity.

THE RESPONSIBILITY OF MAKING BATTLEMENTS.

While in a city restaurant on a second floor, I heard a noise, and discovered that a young lady had slipped and fallen to the first floor breaking out some of her teeth and sustaining terrible injuries. There was no battlement, and no hand-rail for protection.

Could we see the wreck and ruin which comes to our fellow-beings because Christian homes have not built battlements to protect from the great evils of sin, we would construct battlements at any cost.

BUILD BATTLEMENTS AGAINST THE LURE OF DRINK.

Our homes and our country should build battlements to save from the influence of the intoxicating cup.

In a richly appointed mansion, indulgent parents were serving wine and leading in toasts while their children were being taught to drink. Many years later, a patrol wagon backed up against the sidewalk and the police were gathering up poor derelicts of men and women who had slept all night on the park benches. One wretched creature with disheveled hair and wild from debauch, was taken and forced into the dark wagon, and hastened away to the jail. She was the belle of the children's party in the beautiful home where she tasted her first glass of wine.

BATTLEMENTS TO SAVE FROM THE LURE OF THE STAGE.

"Lo! where the stage, the poor, degraded stage,
Holds its warped mirror to a gaping age."
—C. Sprague.

Dear to my heart was a bright, happy Christian family; the parents were leaders in the church and the community. The father

played sweetly the little organ in the village home and led the choir in the church. One of the girls helped to put on a little church theatrical, and the people said she made a great success of the affair. She wanted then to go on the stage. Her father and mother had always allowed her to attend the theater, but now they objected to her becoming an actress. It was too late; she left home, married an actor, traveled from town to town, began to drink and to forge checks; she finally left her husband and became a wanderer and a vagabond.

Perhaps we are all willing to admit that the theatre and the movie might be used as a great educational and uplifting force; but the movie we have to do with is the movie we have, and who will say that it does not set before our youth low standards of morals and fill their minds with vile thoughts and even incite to crime and lawlessness?

HEROES OF VICE.

Mr. Hamlin Garland says: "The drama today is a reflection of the condition of the world as left by the aftermath of the great war.... The idle, profiteering, thoughtless public wanted to be amused.... the playwright who could attract and entertain the mob became the lion of the hour. He gave them plays in which prostitutes were the heroines.... The Red-Light district was transferred from the 'Tenderloin' to the stage.... The youth just out of college, the virgin of blushing sixteen, is shown the life of the harlot in all its unsavory, hideous details.

"A certain class of women playgoers like to see the prostitute on the stage. Perhaps they see in the hectic heroine what they might have been in other circumstances. Weak, unmoral, barren of principle, they let their empty-headed daughters imitate the harlot in dress and manner and their sons go to ruin for her."

BATTLEMENTS TO SAVE FROM THE LURE OF THE DANCE.

It was a happy home; the children were brought up in the Sunday school, where they learned the great lessons of truth from faithful teachers. But the indulgent parents built no battlement to save their children from the lure of the dance hall. The girls went first to the little friendly dancing parties; but one of them became passionately fond of the dance. She did not remain content long with the little neighborhood dance; by and by she was whirling in the great public dance-hall with men who were not fit to be companions of a Christian girl. She was frequenting a dance-hall where the janitor said he found more liquor bottles each morning in the ladies' rooms than in those of the men. Is it not wise for parents to build battlements of prejudice in the minds of their children against the degrading influence of the dance?

BATTLEMENTS TO SAVE FROM VILE COMPANIONS

Parents and others need to build battlements to save their loved ones from falling among vile companions. Human society is like a seamless coat; individuals, nations, and age are woven together like the cloth in the

loom. Individual righteousness and individual sin are never purely individual. One apple tainted with rot, rots the barrel of apples. Our young people must have companionship; their chums often make or break them. Young people who grow up in good homes, when they go out into the world, find that there are a thousand hands outstretched to receive them. It makes us shudder lest they be not able to steer between Scylla and Charybdis. With little experience and so many temptations, will they be able to make good?

Could we stand today in some strategic spot and see the stream of human souls going down to destruction, and realize the shame and woe of it all, and think of how many of them were caught in the maelstrom of evil companionship, we should shrink back in horror. We must build battlements of high morals against the lure of evil companions.

BATTLEMENTS FOR THE PROTECTION OF THE HOME.

The American home is in great danger perhaps as never before. The lure of vile literature, the pictures that are thrown upon the screen, the cigarettes that are almost thrust upon the young, the liquor that is being smuggled into colleges and fraternities, the low ideals of marriage and the conjugal relation. Young people who have not been fortified with the idea of the sacredness of the home, get married without due thought concerning the responsibility of it all. At first the new life seems like a joy-ride in Wonderland, but they do not ride very far till a tire explodes and they have run short of power. They thought they were going on a merry-go-round, but soon the music died out. They thought they were going up on a Ferris-wheel, but soon the exhilaration ceased and they dropped to old levels, and unless they are fortified by prayer and love, marriage will be a failure.

BATTLEMENTS OF PRAYER AND FAITH IN GOD.

Battlements may be built by prayer. At a certain group meeting I asked the people in a large gathering how many of them were brought up in homes where there was family prayer, and a great many raised their hands. Then I asked how many now live in homes where there is family prayer, and a few hands were raised. It is evident that not many homes are fortified with the family altar.

Perhaps some Hebrews did not build battlements because of their cost; but they might better do without other furnishings in the home than risk precious lives without battlements. It may be costly to build battlements of prayer, and Sunday school attendance, and church going. If you have prayer and Bible reading in the morning, it will be difficult to get all the family ready, and if you worship in the evening, some of the family will want to hurry away; but better to break through all obstacles in order to put around your family a wall of prayer.

CONVERSION A GREAT BATTLEMENT.

We may build walls of prayer, and Sunday school and church influences, and all the holy

prejudices against evil we can, and yet if our children are not soundly converted, born from above, the good ethical teachings may all fail. It is only safe when they are in the possession of him who says: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man can pluck them out of my Father's hand."

“THAT THOU BRING NOT BLOOD UPON
THY HOUSE.”

This is serious business. The penalty for not building battlements may be very terrible. It is an awful thing to be guilty of the destruction of a human life. But how much more terrible to be guilty of the eternal destruction of human souls! How could we forgive ourselves if we caused the innocent to perish by our neglect? How could God forgive us?

Fathers, mothers, are there dangerous places around your homes? Are there neighbors who are in danger because of your neglect? Have we done all we could to prevent any one from falling from our home?

Not Theories, but Power, The Need
of the Hour.

C. W. RUTH, EVANGELIST.

"The kingdom of God is not in word, but in power." 1 Cor. 4:20.

WORDS, words, words,—just words,—in fine spun theories,—weary us. Recently we were present, and “listened in” at what was called a “Summer school”; a “Ministerial retreat, established for the training of Christian workers, where eminent “Divines” and “College Professors” were supposed to tell the “rising generation” how to “do the job,” in various departments of Christian service. We were especially interested in the matter of evangelism and soul-saving. And while these learned men told us some very nice and ornate things, and gave us many beautiful theories, we could scarce refrain from asking how many revivals they had conducted, and how many souls they had led to Christ during the last year by the use and application of their fine spun theories? In other words, we could but feel it might have been especially helpful for them to “show us” how to do it, instead of simply telling us how to do it. A practical demonstration of a theory is usually more helpful and convincing, than the cold theory itself. Indeed, we have known some very fine theories to be utterly useless, and wholly impracticable, when it came to “delivering the goods.” And especially is this true where the human qualifications and manipulations are stressed, while the spiritual qualifications and the divine requirements are either ignored or forgotten. Truly, “Great men are not always wise.” Job 32:9.

We are not only glad, but eager, to take instructions and to learn how to do it, from those who have tried out their own theories and demonstrated their practicability; but we cannot enthuse when men who have never been known to be evangelistic themselves, and who have not been successful in soul-winning, come with an air of superiority and undertake to tell others how to do it. It is too much like the dear "old maids" and "old bachelors," instructing parents how to raise their children; and it is then that we think of the words of the Apostle Paul, when he said, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." "And again, the Lord knoweth the thoughts of the wise that *they are vain*. The foolishness of God is wiser than men." (1 Cor. 3:19, 20; 1:25). And how the apostle declared he "came not with excellency of speech or of wisdom;" and

“determined not to know anything among you, save Jesus Christ, and him crucified,” saying, “My speech and my preaching was not with enticing (*persuasive*; marg.) words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, *but in the power of God.*” “For the kingdom of God is not in word, but in power.” 1 Cor. 2:4, 5:4-20.

Sure enough! a bullet might be very properly and correctly manufactured—correct in substance, in size, in form,—and highly polished, but it would accomplish nothing on the field of battle, or elsewhere, if there was no “power” back of the bullet. Even so, human theories, and human programs, and human manipulations—however entertaining—are all sure to fail without the power of the Holy Ghost; he is the power, and he alone can properly qualify men for soul-winning. No man can have the Holy Ghost in order to use him; nor can men formulate plans and programs and expect the Holy Spirit to bless and use them; but instead, we need to become so utterly consecrated and abandoned to him that he can use us; and he will use all who are thus yielded, and clean.

Jesus did not say to his disciples, "Go on a vacation and conduct a 'Ministerial Retreat,' and some of you who have obtained College degrees, expostulate and lecture on soul-winning for the instruction and training of the rest." No sir, Jesus merely said, "Follow me, and *I will make you fishers of men*;" Matt. 4:19; and to give them their full equipment, Jesus said, "Behold I send the promise of my Father upon you: but *tarry ye*. . . . until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you." Luke 24:49; Acts 1:8. And when they received the Holy Ghost they had the power, and the revival was right there. Hence it would seem that what is needed to-day is a "Ministerial Retreat" where men will "*tarry until*,"—until they receive this 'promise of the Father,' and this enduement of power from on high. Then it will be seen that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. 1:26-29. No; we do not believe that God places any premium on ignorance; neither do we read that he places any premium on a brilliant intellect; but he does say, "Be ye clean, that bear the vessels of the Lord," and "*Tarry until*. . . . ye be endued with power from on high." Isa. 52:11; Luke 24:49.

Some of the elements and characteristics of this spiritual power are clearly set forth in the Scriptures, as follows: Micah testified, "Truly I am full of power by the Spirit of the Lord." (Micah 3:8). Paul testified, "When I am weak then am I strong." 2 Cor. 12:10. Isaiah said: "He giveth power to the faint: and to them that have no might he increaseth strength.... They that wait upon the Lord shall renew their strength." Isa. 40:29, 31. Nehemiah declared, "The joy of the Lord is your strength." (Ch. 8:10). Job declared, "He that hath clean hands shall be stronger and stronger." (Ch. 17:9). Hence we see, "As the man is, so is his strength." Judges 8:21.

§ 21. The question of power, so far as the human is concerned, is determined by our relationship and adjustment to him who is the power. Even as an electric motor car might have all the latest fixings and furnishings, and every appliance known to the scientist and electrician, for the successful operation and movement of the car, but if not properly related and adjusted to the power-house; if the car should be off the track, or the trolley off the

wire, the car will not move; all the books and lectures on electricity, and all the oratory and eloquence of speeches delivered by the most eminent scientists, and electrical engineers, and all the theories, and advice, and dogmas, and creeds in the world will not operate that car successfully; the motorman may call for power, and manipulate the car in any way he chooses, but until he places the car on the track and the trolley on the wire, all schemes and efforts to properly operate that car will fail; but when the car is properly related and adjusted to the Dynamo at headquarters, all the motorman needs to do, is to exercise a little faith, and in obedience to a law inherent in the power, touch a little button, and the power needed is at hand. The success or failure of the undertaking was determined by the relation and adjustment or lack of fit, to the power-house. Even so, "This is the word of the Lord . . . not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

Even the preaching of the gospel itself, in the mere letter of the word, will not suffice; for in 2 Cor. 3:6, we read, "The letter killeth; but the Spirit giveth life." Hence Paul says, "Our sufficiency is of God; who also hath made us able ministers of the New Testament: not of the letter, but of the Spirit." 2 Cor. 3:5, 6. But whenever the gospel is vitalized and energized by the Spirit, it becomes "the power of God unto salvation to every one that believeth." Rom. 1:16. This was the secret of success in Apostolic preaching, for as Peter tells us, they "preached the gospel with the Holy Ghost sent down from heaven." 1 Pet. 1:12. Ah, that is what is needed—fewer human programs, and fewer theological essays, and more displays and manifestations of the supernatural in the pulpits of today; this is the crying need of the hour. Men may be doctrinally sound, and even contend for the "fundamentals," and yet be fundamentally "sound asleep," concerning the vital and most essential things of the Spirit. We would suggest that the next "Ministerial Retreat" be planned for less talk, and fewer human programs, and the time be occupied by obeying the Master's command, in "Tarrying until" there is the enduement of power from on high. "For the kingdom of God is not in word but in power." 1 Cor. 4:20.

We would insist that there is a wide difference between an *entertainment*, arranged according to human programs, and then asking the Lord to be pleased to come over and bless and prosper *our* programs, and the carrying out of the divine programs in the preaching of the gospel "with the Holy Ghost sent down from heaven," which alone can bless and save the people. What do all human theories and programs avail so long as men continue to ignore God's plan and the divine program? "For the kingdom of God is not in word, but in power." 1 Cor. 4:20.

"Power to heal the leper."

Power to raise the dead.

Power to fill the empty pots with oil:

Is waiting for the worker.

Who in Jesus' steps will tread.

And leave his life of ease for one of toil."

If You Want Something

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

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A startling new book by Rev. M. P. Hunt.
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DRY DADS.

REV. EDWARD JEFFRIES REES.



GIVE While You Live" are the words of a slogan upon which my eyes chanced to fall. "Tis better to give while we live than it is to make provision for distribution after we are dead. This is what my dad has done; he gave while he lived. He gave something to his children which will last longer than gold. He gave something to his community which will outlive bank accounts. He gave a godly character, a moral influence, a crusading spirit in behalf of all moral reforms.

Under the able direction of Prohibition Director Woodcock, the largest dry army ever seen on the face of the earth is now in the field. But I would assemble another force, a parental army, an army of Dry Dads—dads who are not wet, not even moist, but who are dry, bone dry, dry as the Sahara, dry as powder and as powerful when ignited by concrete convictions founded upon moral integrity and belief in an intelligent Christian cause.

DRY IN THE HOME.

My father was dry in the home. His children did not have to ask him where he stood on the liquor question. I have heard him say, "I was trained at my mother's knee on these matters." The training which he received at that maternal knee in Mississippi bore fruit in Tennessee. In his presence, a friend, who stated that he "did not use liquor," said, "I wish there were a law in this state (referring to North Carolina) whereby a man could keep medicinal liquor in his home without breaking the law." My father's candid and modest reply was, "I've never had any liquor in my home since 1875. I don't need it, and I don't want it."

One of the most potent recollections of my middle teens was a morning walk to Sunday school with my father, the first time that I had worn long trousers. This was the sermon that my father preached, not knowing the lingering effects it would have upon his ninth child:

"Son,

'Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.'

You will realize how truthful this is as you grow older." And then his Sunday morning sermon ceased without further exhortations. Perhaps he did not know that Alexander Pope said those words in his *Essay on Man*, but he knew that a growing, adolescent lad needed them.

At family prayers, when Scripture verses were quoted by the group, more than once I have heard him say, "Wine is a mocker; strong drink is raging." The sight of the Union Signal in his hand was a most familiar scene. Yes, my dad was dry in the home.

DRY IN THE COMMUNITY.

My father was dry in the community. What he was in the home, he was outside of the home. It is my conviction that if we would solve the problem of the home and prohibition, we would the sooner reach a happy solution of the problem of the world and prohibition. From the dryness of the home life father went into the wetness of the community life. Before Tennessee went dry he helped to make his county of Lincoln dry. He not only lived his dry ideals, but he worked them. He was not willing to sing dry on Sunday, and to sleep on the job during the week days.

Because of this, bootleggers always knew that he was against their business, that he was fighting their game, not under cover, but in the open. He was not an enemy but a friend who went to them personally—often against the advice of his children and friends,

lest harm might befall him—and counselled with them, suggesting one of two actions: Either stop the business, or leave town. Both actions have resulted from his advice. This kind of work demanded "backbone." My father had just that requirement.

Such activity brought, as the natural result, both praise and criticism. An officer found liquor in the basement of my father's store. The colored porter was found guilty of bootlegging and so confessed. Enemies accused dad of being in the business. When he opened his store door on a certain morning, just after this basement discovery, he found a note from wet forces accusing him. Later, in the presence of the judge, he dared any man to come out in public and place his finger on any act of his which might connect him with the basement revelation. The courtroom was as silent as death. "Where are those thine accusers?" He challenged them to place their finger on any act of his private or public life which would in any way incriminate him. That was twenty-five years ago and his challenge has not yet been accepted.

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.

In Stockholm, under the Bratt rationing system, the arrests for drunkenness were 182 per year 100,000 population; in Toronto, under government sale, 88; in Montreal, 63; while in New York, with alcohol available only by lawless means, the annual arrests of drunks per 100,000 population were only 18.—Current History, quoted in International Student, April, 1931, Washington, D. C.

PRACTICING THE SUNDAY SCHOOL LESSON.

Temperance Sunday rolled around. In Sunday school the lesson was ably taught by the teacher of the class. My father asked permission to say a word. Modestly he arose, and challenged the men of the class to continue to give their support to the dry officers, and to demand, as far as was in their power, that the mayor and the board of aldermen close up all "joints" which were carrying on an illegal business. As an immediate result, the mayor summoned him to appear and "state his case" before the board, repeating what he had said in the Sunday school class. Father did not flinch, but with the heroic spirit which was bred and born in him he told his story, and went further to add that "the man who bought bootleg liquor was just as guilty as the man who made and sold it." He so sanely and so truthfully put the facts before the board of aldermen that none dared challenge his integrity or the truth of his statements.

After chewing tobacco (only one plug a week) for thirty-five years, my father decided that he should stop. He said he did so, "by the help of God." The lack of the use of tobacco caused him to put on some twenty pounds of extra weight. The wets said, "Yes, yes, he's fattening up because he's drinking beer." These false accusations, these mockings and scoffings did not cause him to side-track. His friends knew the cause of the increased weight.

All the while he stood like a rock in support of the Lincoln County Woman's Christian Temperance Union, urging the women on and on; advising them not only to pass

resolutions, but to follow these up with action. Yes, my father was dry in the community life. This dryness took him to the polls.

DRY AT THE POLLS.

My father was dry at the polls. How could he be otherwise? The dry candidate always received his support. *Morality* meant more with him in the casting of his vote than *party*. With all due respect for my many friends who always "vote the straight ticket," I am compelled to have a great deal of sympathy for them. The man who always votes "the straight ticket" is compelled to vote for some very unworthy candidates. This conviction of mine is due largely to the parental influence of my childhood.

It happened that Mr. Hooper, a Republican, was once a candidate for the governor's office in Tennessee. Election day came, and when, at its close, my father came home, he was asked by his youthful son, "Dad, for whom did you vote?" The reply came back, "For Mr. Hooper, son, for I am of the opinion that he is the better and cleaner man of the two."

"Well," I replied, "isn't Mr. Hooper a Republican?" "Yes, son, but in my opinion, he will make Tennessee a good governor." That successfully converted the lad to independent voting, which was based upon moral integrity rather than upon party politics.

For these reasons, and others which might be enumerated, I make no apology for thinking dry, for acting dry, for talking dry, for living dry, for praying dry, for preaching dry, for working dry. I expect to be buried dry. Over my study desk there hang two pictures. One is that of my Heavenly Master praying in Gethsemane, as depicted by Hoffman. How it inspires and humbles me, and oftentimes forces me to my knees! There is another picture, one of him of whom I have been writing. In his hand is gripped that strong prohibition and Sunday school journal, the *Sunday School Times*, which he had read faithfully for forty-five years. Upon his face is an expression of resolute calmness, trust in his fellowman, and faith in his God. Closely akin to that inspiration which thrills me at sight of the first-named picture is that which stills and lifts me up in the last-named picture. My Heavenly Father! My earthly father! Fathers of mine!

I have referred to my father as though he had gone on to a better land. I have spoken of him in the past tense. I should have used the present tense. You may know the purpose which prompted this action. He lives today joyously, peacefully, courageously triumphantly "carrying on" in the same militant, sane, safe way in which he labored when a younger man. Before this article goes to the public he will have passed beyond his eighty-first milestone, enjoying poise, ease, comfort, a thoroughly Dry Dad, the best daddy, the finest daddy, the grandest dad in the world to me.—*Union Signal*.

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.

WANTED!

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition.

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

ATOKA, TENNESSEE.

We have just closed another great revival at Atoka, Tenn., with Rev. R. M. Vaughn, the pastor. It was a tent meeting and the crowds were large throughout the two weeks. In the last two days of the meeting there were thirty-one conversions and twenty-nine additions to the church. They were two great days. The climax came the last Sunday night when twelve were at the altar and all prayed through to victory. Some of them came through shouting. Then shouting broke out over the tent and the children of God rejoiced together. The pastor said it was proved that an old-fashioned revival was not an impossibility today, although he had not had such meetings in twenty years.

The last five weeks I have preached twice every day, going through three revivals and am now starting the fourth. In those three revivals there were 115 conversions and 63 additions to the three churches. In the meetings several also were sanctified. Thank God, the day of revivals is not past.

Yours in his service,

Wayne A. Lamb.

FROM THE BATTLEFIELD.

Rev. Allie Irick.

It has been many months since we reported the Lord's dealings and doings with us on the great summer battlefield for God and souls. So we take this honor and privilege in approaching the thousands of readers of The Pentecostal Herald. This has been by far the greatest and most fruitful year in all our ministry. It has been our joy and happy pleasure of conducting and assisting in holding some of the largest camps of the nation and laboring with some of the greatest pastors and evangelists of our day. The camps at Phoenix, Ariz., and Portales, New Mexico, were times of glorious victory for God and the church. I was recalled at both camps for 1932.

Then the Southern District Camp Meeting of California at Pasadena will never be forgotten in time or eternity. This was one of the big camps of my ministerial life of over thirty years. Then two camps in Illinois, Tilden, and Eldorado. Both of these camps were crowned with power and abundant fruitfulness.

But one of the most wonderful camps of the year, and for far-reaching results and success, was the Colorado State Camp at Denver. There were from five hundred to a thousand seekers and happy finders for pardon, reclamation and cleansing in this feast of fat things. Then we hurried away to Austin, Texas, for a blessed and successful revival. Now we are at Sayre, Okla., then to Capitol Hill Nazarene Church, Oklahoma City. Mrs. Irick has done the greatest preaching this year I ever heard her do. She has carried out much of our regular slate while I had to take on much extra work. We have witnessed more than two thousand souls seek and find God since January first. Our slate is filling for 1932, and we would appreciate correspondence from pastors, churches and camp meeting committees who would desire and need our evangelistic services for Fall, Winter and Spring and next Summer. Our terms are, entertainment and freewill offerings for our support. Address us, Box 918, Bethany, Okla.

MOUNT CARMEL CAMP, LAWSON, KY.

With Rev. W. B. Weaver, a Methodist pastor in the Detroit Conference, Michigan (Croswell Circuit), his wife and sister, and Miss Edith Perry, a member of his church, I arrived at Mount Carmel, The Top of the World, on August 21st in time for supper. I must say that "Old Kentucky" is one of the beauty spots of the world. Hospitality and courtesy run at high tide. Here we found the pure Anglo-Saxon unmixed, with foreign blood. The thickly growing timber and the rich, deep green foliage of the mountains tell of the fertility of the soil. When we saw the corn fields growing on the steep mountain sides we were led to believe the Kentuckians excelled in thrift, to set their farms on edge and plant both sides.

Leaving our car at Vancleve, a station four miles from Mt. Carmel, we took train up the Kentucky River to Frozen Creek, a station two miles on toward our destination. Here we loaded ourselves with our baggage and continued along the river on foot, taking a two-mile hike apparently to some wilderness until presently, like a glorious sunburst, unexpectedly, through a dark cloud, the Mount Carmel School loomed up, just across the river and up on the mountain to our right. Before us was a cable bridge, across which we walked, with some misgivings, two hundred feet. Having crossed the bridge we followed a winding path up the mountain, across two more foot bridges, and finally we came to a clearing of about ten acres in the midst of which stands the "marvel of the mountains," and to all who visit the place, a beautiful two-story school building of the modern type, with a full basement having a cozy kitchen, dining room, store room, laundry and work room all well equipped. Chapel, library, class rooms and music rooms are on the main floor, and the girls' dormitory and office room on the top floor. As we stood looking across the ravine from the edge of the clearing, on a beautiful slope just before us in white stones, was the word WELCOME. However, we had already become conscious of the fact before seeing the word.

No one but a true daughter of Wesley, Asbury or Peter Cartwright would undertake such a project.

Such faith, such consecration, such sacrifice I have never witnessed. But Miss McConnell is not alone in this work and is not alone in the sacrifice. Miss Vandever, Miss Archer, Miss Day and Mr. Swauger, and many others are united in the sacrifice and laboring to the end that the mountain people of Eastern Kentucky shall have an equal chance with those better situated.

We had a wonderful ten-days' camp. God was there before we arrived. Bro. Weaver preached the opening message under the anointing of the Holy Ghost, Friday evening. The 6:30 morning prayer meetings were well attended and were a real morning blessing. Nine o'clock Bible Readings and 10:15 preaching, preaching again at 2:30 and seven. The evening services were largely attended by as fine a company of unregenerate young men and women as you would find anywhere, and a host of well-saved and sanctified.

Rev. C. W. Ruth arrived on Tuesday and gave us such Bible Readings, through the remaining days of the camp, as I have not been privileged to hear. Bro. Ruth grows richer with the years. Although his body was not strong, he was never stronger in his teaching ministry.

It was my privilege to have two services each day for the entire camp, and in these nearly twenty-five years of ministry, I have not enjoyed church or camp more than the Mount Carmel Camp.

At each morning and afternoon preaching service reports were brought in from many preaching stations being supplied by this school. These reports came from young men and young women who are sent out from Mt. Carmel, the young ladies two and two and the young men two and two. I am sure that any conference would be proud of a ministry bringing such reports. These reports reminded us of the diaries of the early Methodist Circuit Riders.

The closing Sunday was a never-to-be-forgotten day. The day started with prayer; at nine o'clock love feast. Then we heard the reports of victory through grace. After the love feast Bro. Weaver took charge of the Communion service. What a communion! In the joy of the morning service we forgot the dinner hour. However dinner was soon served and at 2:30 Bro. Ruth gave a Bible Reading, at the conclusion of which was another shout in the camp. The fire did not cease to fall from the opening to the close of the camp. There were fourteen denominations represented throughout the camp, proving Heb. 2:11, "For both he that sanctifieth and they who are sanctified are all of one."

On Monday, after the closing service, came the usual partings. As we left the main building and crossed the ravine, those who were left behind were singing, "God be with you till we meet again." We waved a final farewell before following the winding path to the bridge. Some twenty-five miles from the school on our homeward way, we turned aside over a mountain road to the "Devil's Creek" preaching station where we had a baptismal service. Reaching the station at 12:15, we proceeded at once to the creek where a large number were waiting for the baptismal service. It was my privilege to preach standing in the midst of the creek, not in the water, and four adults responded to the invitation desiring to be saved. They walked out and stood, two men and two women, to be prayed for. How God witnessed to the end. Bro. Weaver then baptized six candidates, making fourteen baptisms during our stay. Bro. Weaver had baptized eight candidates on Saturday in the Kentucky River. God bless the work and workers at Mount Carmel.

Evangelist Charles A. Jacobs.

Charlotte, Mich.

A HOPEFUL OPENING AT CHICAGO EVANGELISTIC INSTITUTE.

The twenty-second annual opening of Chicago Evangelistic Institute was marked with a spiritual revival under the leadership of Rev. Joseph H. Smith of California, to be followed by a special two-weeks' course in Sociology and Missions by Bishop William F. Oldham. Both of these distinguished leaders are part time members of the faculty of the Institute.

Despite the depression, there is a high tide of interest manifest in all departments: and, while all classes are not up to standard numerically, the personnel of this year's student body and its high level of intelligent Christian experience promise well for the future. These young people will contribute to that Gospel revival for which so many are praying, and which is demanded by the appalling falling away of spiritual values.

BURLINGTON, WASHINGTON.

God has again visited the Skagit Valley with the outpouring of the Holy Spirit in a ten-day revival campaign conducted by Evangelist Elmer McKay, of Greenville, Ill. The meeting was held on the Burlington Free Methodist camp ground under the auspices of the Skagit County Holiness Association. About two hundred and fifty souls bowed at the altar and most all of these received the experience they sought. The scenes at the altar were beyond description. The burden for souls was on the evangelist and workers and the long altar was filled with earnest seekers (and many times other seats had to be added) before the evangelist was through making his appeal. We think only one time was there an invitation hymn sung during this revival. Such praying and agonizing until souls gave evidence of

being saved or sanctified it has not been our privilege to witness for many days.

From our evangelist we heard the thunderings of Sinai, the awful sin against the Holy Ghost, the call to the judgment, the terrors of an endless hell, so permeated with divine love that hearts were broken and yielded to the power of the Holy Spirit. We are sure we voice the sentiment of the members of the association when we say, we were all glad that it was possible for Brother McKay's family to accompany him on this trip. The earnest prayers, songs and testimonies of Sister McKay and their oldest daughter added much to the success of the meeting. They all will be remembered and loved, and the prayers of hundreds in the Skagit Valley will follow them. We give our Heavenly Father all the glory for this wonderful revival.

Rev. O. F. DeFoe, President.

THE LEAGUE WORKERS IN MISSISSIPPI AND LOUISIANA.

We now give a report of the last two meetings conducted at Overt, Miss., and Union, Miss. The Lord has been gracious to us this year in giving us many precious souls for his kingdom, for which we give him all the glory.

The meeting at Overt, Miss., was a great spiritual feast from the beginning to the ending. At the second service the altar was filled with seekers, and from that time on the people came and gave their hearts to God, both in saving and sanctifying power. There were about an hundred at the altar during the entire meeting, many of whom were saved and sanctified.

The revival at Union, Miss., was also a blessed one. It was an independent meeting, but the people came and gave us good co-operation. There were about thirty who were blessed. Many of the number were gloriously sanctified.

We are now engaged in a revival in Grayson, La., a former place of revival of Dr. Mingledorff and Rev. C. W. Ruth. The Lord is blessing. Some thirty-two have prayed through to victory and fourteen additions to the church. The concluding revival for the summer is in Monroe, La. Pray for the success of this revival. League workers, Cross and Laine.

REPORT OF MEETINGS.

I wish to report we are still in the field as singers, pianist, children's and young people's workers. We were at Mt. Hope Camp near Flemingsburg, Ky., in July. The day services were times of special visitations of God's power; a number of victories were won. Wife and I conducted a children's service on the last Sunday in the tabernacle in which not only a number of children came to the altar and were saved but among the large attendance of older people hearts were touched and the occasion was turned into a revival scene. Thank God it is true, "A little child shall lead them." Rev. B. A. Nelson, of Chicago, was the evangelist, a wonderful preacher of the old-time type.

Our next camp was at Ludlow Falls, Ohio. Rev. W. L. Surbrook was the evangelist, and Rev. Jacob Hygema the Bible teacher. This, they say, was the best camp in years. Over one hundred sought the Lord. Besides having charge of the music, wife and I conducted a children's service each day. Bro. Surbrook is one of the outstanding spiritual preachers of the day. Wife and I were invited back for the third time at both of these camps.

We are now planning our fall and winter work. Those desiring our service address us, 450 Southwest 2nd St., Richmond, Ind.

Yours in glad service,

Mr. and Mrs. W. C. Kinsey.

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.

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(Continued from page 1)

Calvinists were given absolute license to speak what they believed, if I dared to preach a full salvation, I at once, was treated with a discourtesy that seemed almost impossible among men claiming to be Christians. On such occasions I thank God that I always delighted in the face of opposition and ridicule, to hold up God as a compassionate and merciful Father, and Christ who, by the grace of God, hath tasted death for every man, whose blood cleanseth from all sin.

Some time ago I was invited to preach in a Bible Conference. I suppose the parties extending the invitation understood fully my beliefs, and the fact that I "knew no man after the flesh" to that extent that I would fail to speak fully the faith that was in me. However, when I preached on crucifixion and deliverance from the carnal nature, at once a sermon was preached which was neither scriptural or courteous, and the people were informed more than once, that "it was assanine to call people to the altar to seek the elimination of the sinful nature in an instantaneous blessing." I never looked in the Dictionary to see what the word "assanine" meant. I have an idea, however, that it is a classic reference to a plain old donkey. No doubt, I was the donkey in the mind of this scholarly and saintly Calvinistic brother. His sarcasm, however, only put me in good tune for my next sermon, and I certainly enjoyed holding up the Christ mighty to save from all sin, here and now, by simple faith.

One reason why much of the preaching today has no power in it to save the lost, no spiritual bread to feed the hungry souls of the people, is because there is no positive element in it, no great doctrinal truth, no earnest declaration of anything.

The old-time Methodist preacher believed the fundamental doctrines of the Bible. He had a mental comprehension of them; he felt the power of them in his soul, and preached them as one in authority with profound reverence for God, unhesitating faith in Christ, and a burning love for the people to whom he preached salvation. He smote error and false doctrine with the sword of the Spirit. He did not spare sin, and he not only made converts, but he established them in the faith.

The time has fully come for a holy war on sin, unbelief and unscriptural teaching. A

body of preachers today with the same spirit and message of the Methodist ministers of seventy-five and a hundred years ago, could awaken the church, startle the world, turn back the tides of wickedness and lawlessness, bring order out of chaos, and lead multitudes of immortal souls to Christ and establish them in the great doctrines of the Holy Scriptures, so that they could become, not only witnesses for Christ, but teachers of essential truth, salt and light in the communities in which they live.

Methodism, from the beginning, had a message that convinced the intelligence, awakened the conscience, produced repentance and led men to exercise saving faith in Jesus Christ. There was nothing in her original creed or teaching for which she needed to apologize or feel ashamed. The imperative need is the earnest preaching of the Bible truth proclaimed by Wesley, his coadjutors and his followers for something more than a century, which have been sadly lost sight of for some decades.

The reader will understand that we are not advocating an unchristian attitude toward any denomination, but we are a bit tired of a spirit of disrespect and insolence on the part of some of our Calvinistic brethren toward the preaching of a full salvation. The world needs to hear the great scriptural message of saving truth, as it was proclaimed by the early Methodists.

The Lord's Sanctified People.



HERE have always been and always will be those who criticize and find fault with the Lord's sanctified people. They have many charges brought against them; they will tell you that they boast of their holiness, that they testify to more than they experience; that they do not pray enough, that they are too noisy, that they are not liberal with their means. There is no end to the criticism that, from the days of John Wesley to the present time, has been heaped upon the people who have claimed that the precious blood of Christ has cleansed them from all sin.

Very well! They that would live godly in Christ Jesus shall suffer persecution. We are taught this in the inspired Word, and need not expect anything else. We have often referred to the three P's in the program of Christian experience—Purity, Persecution, Power!

Those who would be pure may expect persecution, and those who patiently endure persecution will, no doubt, receive power, both to endure and to serve. There are many people who would like to have power, but they would surely draw back from any persecution, and purity of heart through the cleansing blood of Christ is the last thing they desire, or seek after.

My heart has been touched, filled with gratitude and praise as during the summer and fall dollar bills have come into THE HERALD office from consecrated souls who are praying for Asbury Theological Seminary, and who are sending in their mite to educate consecrated, sanctified young men who are to go out and preach full salvation. It thrills my heart to know that, scattered about this nation, there are many poor people who love the Lord and, out of their very small means, they want to prepare a ministry to preach full salvation through faith in Christ, after they have gone home to worship at the feet of the Master.

We have received one handsome gift; a few have sent \$100, and some \$50, and \$25, a number of \$10, a good number of \$5's and a shower of one dollar bills. We understand there are those who look with a cold smile on such small things, but the Lord does not. He spoke most encouragingly, and with fullest

approval, of the poor widow who cast in her two mites.

These gifts enable us to render some assistance to at least fifty of as fine young men as ever gathered in a Theological Seminary anywhere. There will be quite over a hundred young men taking work in the Seminary at Asbury, but the gifts of God's sanctified children have enabled us to give assistance to fifty that has made their coming to this school possible. We are praying and believing for much larger things. There is a host in this nation who could give some of the Lord's money to this great work if only they could be awakened to its need. Join us in prayer that the Holy Spirit may speak to them. We are not able to send agents into the field, representing the needs of such a school as Asbury Seminary, but we can pray and believe that the Holy Spirit will help us, and that a host of the Lord's sanctified people will take an interest in this work and, as time goes on, larger things will be accomplished, and a great school will be built up, out from which will go an army of stalwart, Spirit-filled young men to carry a full gospel to the lost and soul-hungry multitudes.

Those of you who would like to help in this work, read the little slip at the bottom of the ninth page of THE HERALD, sign up for a five-year proposition, and send it to Mrs. H. C. Morrison, Box 592, Louisville, Ky. If you do not wish to sign the pledge, send a donation and it will be used with great care to best advantage. I have just sent a telegram to one of the finest young men I know, to come on to Asbury and we will see him through. Won't you help us see him through? The world is giving its money by millions for tobacco, indecent moving pictures, and a thousand things that destroy. Will not the Lord's sanctified people help us in this great work for the redemption of the lost?

Faithfully yours,

H. C. MORRISON.

P. S. Let those who have made pledges send in their gifts as soon as convenient. M.

And Yet There is Room.

The Theological Seminary opened up with a very fine body of young men preparing for the ministry at Asbury College. We are able to render assistance to a few more of high grade, devout young men. Such men desiring to attend this Seminary should apply at once to the Dean, Rev. F. H. Larabee, Wilmore, Ky. We will be glad to give such financial assistance as we are able.

This is not a call for College students, but for Seminary men who desire some training in this school, and expect to enter very soon upon the ministry as their life work.

Faithfully yours,

H. C. MORRISON.

An Inspiring Scene.

It was Commencement Sunday at Asbury College. The Hughes Auditorium was thronged; one hundred and twenty-five graduates were seated before the preacher of the Baccalaureate Sermon. Dr. Henry Clay Morrison had been invited to deliver the sermon; he arose and said, "Twenty-five years ago on such an occasion one would feel the need of a stimulant. I feel that way now, so I am going to ask a question of the graduates. Who of you found sin in your hearts and habits, repented, surrendered and threw yourselves upon the love and mercy of our Saviour and found life and peace, forgiveness, full and free, and the new birth of the soul till the regenerating grace went through and through you making you a new creature? And, subsequently, called to live the set-apart life of holiness made the consecration of all your ransomed powers and were consciously sanctified throughout soul, body and spirit, and are living in that sacred experience today? Stand up, if that is where you are. (125 stood to their feet).

"Stand there awhile," said Dr. Morrison.

"I want the angels to get a snapshot of this scene and then hang the picture on the walls of glory to show that Calvary is still working."

As I sat on the platform looking at this scene, I thought it one of the most thrilling experiences of my life, and afterward said to myself, where else on earth could that have occurred? Where, at home or in any mission field, could you get 100 per cent response to such a test, but in Asbury College? I am glad to be a trustee of this school and shall send my daughter—and if I had six sons I would plan to send them all to Asbury. You have to expose your children to something wherever you send them; in sending to Asbury College you *expose them to religion*.

CLARENCE TRUE WILSON,
Secretary General Board of Temperance,
Prohibition and Public Morals.

Don'ts For Preachers.

REV. F. LINCICOME.

Don't boast of your originality. There is nothing original with the most of us unless it is original sin and when we are sanctified that is taken away from us.

In most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. Culpepper said that when he started out as a young man to be a preacher, he determined to be original or nothing, and he soon discovered that he was both.

Plagiarism as a fault and a crime is possible only to one who makes profession of originality for he alone attempts to take to himself credit which appropriates the material and arrangement of others and then claims exclusive right he is both a thief and liar. But if he makes such use of the work of others as he can in his effort to be an effective preacher and makes no superior claims regarding the matter, but rather confesses himself debtor to all whom he has ever met, and special debtor to those who have contributed directly to his store of things, old and new, he is both honest and truthful.

Why do men write books and publish papers if one is not to be permitted to use the gold he digs from these mines? Why do men waste their time and mine in talking, if they do not want me to remember what they say?

Do men who write and speak expect me to believe that they did not learn what they are saying from some one else? Do they expect me to believe that wisdom was born with them? They may not always be conscious of copying, but I can find the most of what I hear them say in books or magazines, or I can find them others who said in substance the same things they are saying and said them before the present speaker ever said them.

I have heard many holiness preachers preach on Christian Perfection following exactly the outline which Ralston gives in his "Elements of Divinity." We know that chapter was made up from Ralston's sermon outline on the subject. It is possible that many whom I have heard did not get their outline right from Ralston; but they got it from someone else who got it from him. My own personal belief is that these preachers did well to use this outline, for it covers the ground and is better by far than the majority of us could make for ourselves. Dr. J. B. Chapman, editor of the Preachers' Magazine, from whose article I have been freely helping myself in writing this article, says: "There should be no dodging of the issue involved here. There should be no 'soft pedaling and white lying.' There should be no false standards uplifted for the hindrance of young preachers and for the hurting of older men's consciences. The right and sensible thing, we believe, is for the preacher to make all the use he can of everything that comes to his hand for making him a more effective preacher. When he hears someone say a good thing, he should try to remember it and say

it himself, sometime. If he reads a good thing in a book he should 'run it through his own mill' and make it his own. If he finds a sermon outline which suits his mold, or if he finds in it a single point that will work into his own processes he should appropriate it.

The business of disseminating the truth of the gospel is not a commercial affair and there is no place for patents or copyrights. After the preacher has learned all he can from others and dug out first hand all he can and then has delivered what he has gathered, in his most effective manner, he is still a poor enough preacher of such a wonderful gospel.

The Abiding Presence.

R. P. MARSHALL.

"Lo, I am with you alway, even unto the end of the world."

The Master has finished his work on earth; he has endured the cross, and conquered the grave. Now, he has to bid goodbye to the faithful friends that have followed him through the years. It is a time of sad, yet triumphal emotion. He is going to his Father. The angels in Heaven wait to welcome him, and the golden arches of the celestial city will soon echo back their shouts of joy. "Lift up your heads, O ye gates and be ye lifted up, ye everlasting doors, and the King of Glory will come in!" But there are no shouts of joy upon the lips of his disciples. Heaven's King of Glory goes back to reign by the side of his Father, but on earth there will be but emptiness when Jesus leaves. Many in the group that surround the Master as he leads the way to the mountain are thinking of their loss. They do not remember his words before his crucifixion. They have forgotten that he promised to come again. Perhaps they think that this last appearance is the culmination of his coming after he arose from the dead, and that now he will leave them forever. It is indeed a time of sadness.

But the sadness is dispelled by Jesus as he gives his last charge to his beloved disciples. "Go ye into all the world and preach the gospel." Here is a cure for sad repinings. Grief is no master of zealous effort. How often is it proven that work is the best remedy for mental woes. Jesus gave them a mission. They were not to sit still and mourn for his departure; they were to tell the story to all the nations.

Someone has said that the Gospel might be summed up in three commands: Come Ye, Tarry Ye, Go Ye. "Come unto me, ye that are weary and heavy laden, and I will give you rest." "Tarry ye in Jerusalem until ye be endued with power from on high." "Go ye into all the world and preach the gospel." When we have obeyed, we shall find the fulfillment of the promise, "and Lo I am with you alway." Perhaps one of the disciples said, "I cannot go, I cannot talk, I cannot preach." Yet the promise embraced the whole need of disciples. If he is with us, where shall be the limit of our achievement? I will tell you. It will be at the limit of our faith.

Someone is saying, "You don't know the sorrow, you don't know the danger, you don't know the difficulty of my life." No, I do not, but Jesus does. Lay all your cares upon him, for he cares for you.

The disciples went down the hill with a new joy that evening. There had been times

when for a few days they had been separated from their Master, and O the loneliness of those hours. . . Now he has gone from their sight, but strange to say, there is no loneliness, no sadness. I believe that they are whispering to themselves, "Why, he is here, here by my side. I won't ever have to leave him again, for he is with me. Wherever I go he goes." Down at the base of the hill the road forks, and I can see some going one way, some going another, but Jesus goes along with each one. Can you wonder that from that day they were changed?

When we have learned this lesson we too will be changed. He will go with us. Will we go with him? Will we follow where he leads us, will we follow all the way?

Relief for Short Memories on the "Slipped Over" Process.

("Was Prohibition 'Slipped Over'?", by W. H. Burgwin, the *Christian Century*, June 17, 1931).

No one saw more clearly than the liquor dealers the slow but sure approach of national prohibition. They began to see it fifteen years before it came and for six years their trade papers fairly screamed in capitals and italics with warnings and hurry calls to get out the votes.

Mr. Burgwin has done a timely service in looking up and quoting from old files of liquor publications dating from 1907 to 1916 when the dry congress that settled the matter was elected.

"Telegraph your congressman," ran the alarms. "Follow up with a personal letter!" "Quick action is necessary." "Handwriting on the wall."

"We enclose blank protests and urge most strongly that you devote your entire time immediately to getting these signed by voters, and then mail them at once to the congressman of your district."

Some were canny enough to advise saloonkeepers to demand a clause in their leases promising their termination if prohibition came. This they thought would awaken landlords and bring them to the rescue.

The *National Liquor Dealers' Journal* not only saw in 1913 what was coming, but why the liquor traffic was inviting it, by its alliance with the slums, by deliberately aiding political corruption, and its general blindness to everything but profits.

"Prepare the defense, friends, make your case ready for court, the trial cannot be postponed," was the editorial injunction.

Anyone who can believe that the saloonkeepers in the United States before prohibition did not try their utmost, when their bread and butter was at stake, to transmute these warnings into votes is credulous enough to believe that "the moon is made of green cheese."—*Way of Faith*.

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.

PENTECOSTAL PUBLISHING COMPANY,
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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

CAPTIVES' RETURN.

Mrs. Geneva Mendenhall.

Cyrus, king of Persia, is often called Cyrus the Great, because he was a firm and wise king and because his empire stretched far out in all directions, even down into Egypt. He was friendly to the Jews who were not treated as slaves but allowed to live in peace and become useful citizens.

But the Jews had not forgotten their own country, for even though most of the men and women who were brought out as captives had died, they had taught their laws, their songs and the love of their country to their children so that they were loyal to the land of Judah.

When the Jews had lived in the land of Chaldea for some seventy years, King Cyrus sent out word through the land, saying that all those who wished to do so could return to Jerusalem to rebuild God's house. And those who did not wish to go should send of their goods to help rebuild the temple.

It made the Jews very glad to realize that they were free again, for many of them loved the land of Judah dearly, though they had never seen it.

And Cyrus gave back to them all the gold and silver bowls and cups and plates which Nebuchadnezzar had taken away, more than four thousand of them. A great company, about forty-two thousand people, set out up the valley of the Euphrates, crossed the northern end of the desert, down by the Lebanon Mountains, and so back through Syria until at last they came upon the sad sight of broken and blackened ruins—The ashes of Jerusalem.

Their first act was to hunt the great stone of the altar on which Joshua, the high-priest offered sacrifice to God, worshipping him here for the first time in fifty years.

And their leader was named Zerubbable, meaning "Born in Babylon." While he was called the prince, he ruled under Cyrus, the great Persian king.

Questions.

1. Where were the Jews when the Persians took them captive?
2. How long did they have to remain in Persia?
3. On what Mount did the Jews rebuild the altar?

Dear Aunt Bettie: I have just finished reading page ten of *The Pentecostal Herald* and find nothing there from Georgia: I do so much enjoy reading this paper and I read it every Sunday. I wish that we could go to Indian Springs Camp Meeting to hear Dr. Morrison preach. I was eight years old August 4. If I have a twin, write to me and I will answer the letter. Guess my first name; it begins with M and ends with E, and has six letters. As this is my first letter I am anxious to see it in print.

M. Frances Hill.
Box 65, Alamo, Ga.

Dear Aunt Bettie: We believe it would please the Lord for us to write an account of the illness and death of our little son, Billy, for your page in *The Herald*. Our prayers follow this story, that God will use it to win hearts to him, especially among the children, as they read of what the dear Lord did for Billy and for us.

He was just an ordinary little boy, our Billy, full of pranks and mischief and sometimes naughty, the same as 99 1/2% of all little eight-year-old boys and girls. He was born into a home with a family altar, and was accustomed to the daily reading of the Bible and the voice of prayer. But not until the last few months of his life did he seem to grasp the truth of God's word, and the plan of salvation began to unfold itself to his mind. The Holy Spirit was then working on Billy's heart, making him see his need of a definite work of grace.

One Sunday morning after the usual "sweet hour of prayer," his mother was led by the Spirit to speak to Billy about his need of the Saviour. She whispered in his ear, "Billy dear,

when are you going to give your heart to Jesus?"

"Now," answered Billy promptly. "That is right. Now if you mean that," said his mother, "go tell Daddy and ask him to pray for you."

Accordingly Billy went straight to his father, threw his arms about his neck, and bursting into tears, sobbed out, "Pray for me, Daddy, I want to be saved." And we prayed and Billy prayed and was soon happily saved. At once he went after his two older sisters who had been saved but had wandered away from Jesus. Before the day ended he had the joy of seeing them reclaimed and rejoicing in the Lord.

From this time on Billy was a different boy. He loved the Word of God and prayer. In his play some days before he had injured his foot. We cared for it as we always did minor hurts, and it seemed to become well again, but the wound had only healed at the surface, and it made him very ill. But throughout his illness, though Billy had formerly been a very impatient boy, he was so patient and loving that we knew Jesus was in his heart. He would often call us to prayer, leading out and calling on others to pray, and would then lead us all in repeating the Lord's prayer according to our custom.

We prayed earnestly and many of the Lord's people prayed for Billy's healing, and God would so bless us and the others that we were all sure God would heal our boy. However, he grew steadily worse, but no matter how ill, he never failed to call us to prayer. While he prayed for everyone, he would not pray for himself unless he was reminded to do so, and then his only leisure seemed to be to get well that he might "go to meeting and tell the folks and get them all to come to the altar and get saved."

It was heavenly to be in the room where Billy was, because Jesus was right there. One man who heard Billy pray for him and for his family said he would rather have heard that prayer than anything he could name.

When Billy was well he was very fond of getting up surprises on people particularly his father and mother. The last morning of Billy's little life on this earth he planned and with his father's help carried out a little surprise for his mother. All this time he was suffering cruelly, though everything we could do to relieve him was done.

As the last day drew to a close he called us around him for prayer, and his burden was that his little brother Malcolm might be saved. After calling on each one to pray he prayed fervently that we all might be kept in the narrow way.

No one said anything to Billy about death, but he knew he was dying and mentioned it to a lady who was present. Later, he seemed to feel that he must try in a gentle little way to prepare his mother. He said, "Mother dear, please let me go to bed and rest. Get my bed ready and help me undress. I am tired, mother, so tired, and I want to rest." He called for his toys and his little savings of pennies and nickels and when they were brought to him he merely glanced at them and said, "I do not want them now. Give them all to Malcolm. He may have my school-bag, too."

As he drew near the valley of the shadow his faith was tested and the enemy was there to make him afraid. He began to plead, "Daddy, I don't want to go into the hole. Don't let them put me down in the hole." The Bible was brought and his father read John's vision of the Holy City descending from God out of Heaven. Billy's little face was rapt as he listened, and as Daddy finished and said, "That is where you are going Billy, not into any hole in the ground, but to this wonderful city to be with Jesus," the victory was won. Billy's faith triumphed and he praised God with all his might. Then he prayed again, not only for the members of his family but for all the friends present, and as he finished his prayer, his little hand was raised and he pointed upward, exclaiming, "Look, Daddy! Je-

sus!" As he pointed upward his oldest sister raised her eyes and saw a wonderful light impossible to describe. Others saw a flash but not the light.

He then began to plead with us to give him permission to go with Jesus. "Let me go now, won't you? May I go, Daddy? I want to go to heaven now. Please, let me go," and he objected when we wished to do anything in an effort to relieve his suffering. He said, "You are holding me back, I want to go." Soon he had another look into heaven and saw his two little brothers who preceded him a number of years ago. His oldest brother died when Billy was only six weeks old, yet Billy recognized him and called him by name. A brother younger than he with whom he romped and played, but who passed away when Billy was 3 1/4 years old, he also knew. He called out in such a joyous tone, "There's Wilber. Oh, hello, Melvin." He then seemed to be listening to something not for our mortal ears, for he presently called out to the brother he was leaving behind, "Malcolm, come here. Melvin wants to see you." When told Malcolm was sleeping and could not be aroused, he seemed much disappointed and said in a sorrowful tone, "Malcolm can't come now, Melvin. He will see you in the morning."

This is the way Billy left us for the home beyond the skies. After he saw Jesus, earthly ties meant nothing to him, he so longed for heaven. His precious little face glowed with the light never seen on land or sea, as he pleaded with us for permission to go. It was so hard for us to give that permission, but Jesus strengthened us and has held our hands and comforted us through the lonely days since then.

No one, young or old, knows when he may be called upon to leave this world, and it is as urgent and necessary that children be prepared for that call as for the grown-ups. How wonderful must Heaven be when one glimpse makes a little one eager to leave all he has held dear to go there. How beautiful the face of the Saviour will be when we see him as he is!

May the Holy Spirit sanctify this account of our Billy's passing to the heart of every reader, and may we all find as abundant an entrance unto that beautiful land, is the prayer of Your sister in Jesus.

Mrs. Wm. Beirnes.
(Billy's Mother).

Dear Aunt Bettie: Will you let a Herrin girl join your happy band? I read the Boys and Girls' Page and have thought of writing several times but this is my first letter. As for my description, I am a brunette, 5 1/2 feet tall, have blue eyes, a sun-tan complexion, and weigh 112 pounds. I am eighteen years old and a graduate of Herrin Township High School. I am secretary and pianist of the Methodist Church of Fordsville. I am very much interested in the West and foreign countries. I suppose most of you have heard of Herrin; if not, I should be very glad to tell you all about it. I should like to hear and get acquainted with boys and girls near my own age from places far or near. Please send snapshots with all letters.

Linnea McKenzie.
Norris City, Ill.

Dear Aunt Bettie: May I join your happy circle? This is my second letter to *The Pentecostal Herald*. I was glad to see my first letter in print. I belong to the Methodist Church and attend Sunday school most every Sunday. I am ready for my Junior year in Norris City Township High School. I am a slender girl, five feet, seven inches short. I have blue eyes and brown curly hair that is cut short. I top the scales at 115 pounds, and have seen seventeen summers. I would like to hear from both boys and girls, and will send a snapshot to the first that writes from every state. I will do my best to answer all letters received.

Wilma Margrave.
Norris City, Ill.

Dear Aunt Bettie: I would like to renew my membership with your happy circle and hope you will print this letter. I was converted this August at a revival at the Wesley Chapel Methodist Church, Rev. A. R. Smith as evangelist. Rev. Smith is certainly a fine minister. Rev. O. S. Gardener is our minister. He has preached for

Gospel Tents

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two years at Wesley Chapel and we hope to have him back for the third year. I would like to receive letters from all the cousins who care to write and I will try and answer all letters. I am thirteen years old and a Sophomore at Falmouth High School. I would like to go to college but am not certain of getting to go as it is three years ahead. At least I would like to take about two years of Bible study, as I don't know much about the Bible, and I think you don't understand a lot of it if you just study it at home. I have not yet picked out a life occupation but hope to do some good in life. I don't see how anyone who is once a Christian can backslide, and also how anyone can care for the sinful pleasures of life. For we live for what? What is certain to come to us all. Death and Eternity! Why not try to live a Christian life while on this earth and help others to Christ and then gain a home in heaven, than to live a sinful life which is not really happy and meet God unprepared and live the second life in a burning fire. A sinner does not really have a happy time. Just the other night I heard a Christian lady say that when out in the world she had to be constantly seeking pleasure as she was not contented with anything and at night she tried to lie awake—afraid to go to sleep—afraid she might go out to meet God unprepared. When a sinner I thought it would be terribly hard to live a Christian life but now I know God would not give us too many trials and temptations and if we'll only trust him he will guide us safely through life. I am going to close now and hope my mail box overflows with letters from all the cousins.

Ina Cummins.
Falmouth, Ky.

Dear Aunt Bettie: As this is my second letter to *The Herald* I would like to see it in print. I am eleven years old. My birthday is Sept. 20. Have I a twin? If so, please write to me and I will answer all letters received. My father takes *The Herald* and I sure do enjoy reading page ten. We are having tabernacle meetings in my aunt's grove, and I hope there will be many souls saved and sanctified. But I am sure if we pray to Jesus who is our all-in-all, he will answer our prayer. I will ask Aunt Bettie and all the cousins to pray for my lost brother, that he might be brought back to Christ. He once was a good Christian but he has gone astray. When I get through High School I would like to go to Asbury College and study to be a missionary. May God bless Aunt Bettie, the cousins, and Dr. Morrison. Thanks.

Olen M. Boyer.
Rt. 1, Tamaqua, Pa.

Dear Aunt Bettie: Would you let a Kansas girl join your band of girls and boys? I certainly enjoy reading page ten. I am fifteen years of age and am in the ninth grade. I would like to hear from anyone who likes to write letters, as I enjoy getting them and also like to answer them. H. Ruth Townsend, I guess your first name to be either Hilma, Helma, or Hilda. Am I right? I would like to have you write to me whether I am correct or not. I will write to any one who can guess what my name is. It has four letters in it. Starts with N and ends with an A. I haven't seen any letters in *The Herald* from Kansas. Come on Kansas boys and girls, don't let the other states beat you. I sincerely hope Mr. W. B. is out when this letter comes as it is my first one. With love to the cousins.

N. Marie Neal.
2207 W. Douglas, Wichita, Kan.

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FALLEN ASLEEP

SIMS.

William B. Sims was born in Choc-taw County, Ark., June 28, 1857, and died at his home near Waynesboro, Miss., April 24, 1931. He is survived by his wife, Elizabeth Bazine Sims, to whom he was married in 1875, and five of their eleven children.

His long life was one of unselfish service for Christ and his fellowman. At an early age while working alone on his farm he was powerfully converted. From that time the great motive of his life was to please God. Later, when he first heard that purity of heart was possible, he consecrated himself wholly to God and for thirty-five years has been a convincing proof that one can be kept unspotted from the things of the world. In a community where holiness has long been taught his life has probably done more to convince his fellows of its reality than all the sermons preached.

Brother Sims was a loyal member of the M. E. Church, South. He served the church in the capacities of steward, trustee, Sunday school super-intendent and Sunday school teacher for many years. He was ever faithful in attendance, support, and defense of his church.

For twenty years he served as president of the Frost Bridge Holiness Camp Ground Association at Waynesboro, Miss., resigning a few years ago because of failing health. During his years of faithful service in this capacity the camp attained its greatest usefulness and prosperity. His devotion to the spread of scriptural holiness led him to make great sacrifices for the carrying on of the work in this historic camp. It is in appreciation of his godly life, and his mighty labors in behalf of the camp that the president of the Association has directed that this tribute be written.

Our friend was laid to rest at old Salem Church. Services were conducted by Rev. A. S. Oliver, a former pastor, Rev. Herring, pastor, and Rev. C. W. Walley.

He left us with the full assurance that he had obtained abundant entrance into the joys of the Lord, to whom he had given a life-time of service. His last words were of praise, and still later when his strength was almost gone he sang of "the crown" awaiting him.

In his passing the family has lost a true father, the church a faithful member, the camp meeting an untiring worker, the community a citizen of unquestioned integrity, and his friends a friend indeed.

N. N. Jones.

GIBBS.

On the 16th day of July, 1931, one of God's faithful children, Mrs. Clara Ellen Fox Gibbs, having finished her labors on earth, fell asleep at her home in Bedford, Va.

She was the daughter of James J. and Katherine Fitzhugh Fox and was born October 31, 1858, near Leesville, in Bedford county. She married John W. Gibbs in January, 1881, and they had two children, twins—Elmo Earl, who lives in Roanoke, Va., and Addie Belle, who married Robert Garrison and lives in Maryland.

Mrs. Gibbs was a woman of high ideals and noble Christian character, a good wife, a devoted mother, and a kind neighbor. Her health had been poor for many years—she suffered from asthma and her suffering was often acute—but she bore this affliction with patience and resignation, putting forth every effort to perform her household duties as usual, as long as her strength permitted.

She was a loyal member of the Methodist Episcopal Church, South, from girlhood and her life was one of consecration to her Lord, of whom she loved to testify that "He has been a wonderful Saviour to me."

"Asleep in Jesus! O how sweet,
To be for such a slumber meet!"
She had been an enthusiastic reader of *The Pentecostal Herald* and a sincere believer of its teachings for thirty-five years and the recent issue of July 15th, received after she had passed away, was placed unopened in her casket.

Funeral services were conducted

from her home by her pastor, Rev. W. Evan Thomas, and a quartette sang "How Firm a Foundation" and "When They Ring Those Golden Bells." Her body was laid to rest in Longwood Cemetery.

KNIPPERS.

Raymond was thirteen years of age when God saw fit to call him to his Heavenly home. He was the son of Rev. and Mrs. C. C. Knippers. Five brothers and two sisters survive him. He was converted and baptized at the age of ten years. Two years later realizing his need of heart purity he made a complete consecration and the Holy Spirit came to dwell in his heart.

Beginning very early his life of Christian service, usefulness to the Master soon became his paramount interest in life. In several revival meetings conducted by his father, he worked faithfully with his older brothers, Cecil and Otis, as song evangelists, and their messages in song meant much towards reaching the hearts of many.

To live was to serve with Raymond, and idleness found no place in his life. To hear his clear, sweet voice ring out his call of love was to know the earnestness of his purpose. Radio listeners will remember the strains of the boy singers, broadcasting God's message of love from KTSI, Shreveport, La. Raymond's voice will be heard no more on earth, as God had need of it in Heaven.

Raymond loved the cause of Christ and was anxious to prove his love in dedicating his life to evangelistic work. He passed from the realm of earth without much suffering, being ill with bronchial pneumonia only one day and night. Death held no fears for him, meaning only the meeting of his Sovereign and Friend. His only grief was in leaving his loved ones behind.

"Only time can wipe the tears away,
And 'tis the martyrdom of today,
That ripens life with all its sorrow,
And brings us victory on the morrow."

The sincerity, nobleness and true purpose of his brief, young life shall radiate even the grief in our loss of him, and can but serve to illuminate the way that can only lead us unto the Sovereign throne.

Beneath the moonlight, with soon the wintry snow,
Lies sleeping one to us so dear,
Life's wintry wind is wailing low,
Its dirges in our ear.

Oh, little tomb, on yonder hill,
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell,
He hides them deep, like the secret sleep,

Of the ones he loves so well.
Mrs. J. B. Harris.

REQUESTS FOR PRAYER.

A Reader: "I want to ask *The Herald* family for my family to be saved and my wife to be reclaimed, that our home will be happy like it once was, and that we all will be filled with perfect love."

Please pray earnestly for a young man to be saved.

IT IS GOOD TO KNOW.

Lora S. LaMance.

We have a better chance than our parents had. Once people did not study health. When anyone was sick they pulled down the blinds and shut the windows to keep out the sunshine and fresh air. When sick people had a fever, they would not give them water to drink, only a sip now and then. Today we give sick persons sun and air and plenty of water to drink.

Our grandparents thought a bath once a week in the summer and once a month in the winter was enough. Grandmothers with broken and decayed teeth used to chew up chicken

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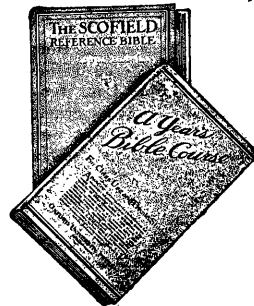


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or meat into a paste and pop into toothless babies' mouths. We know better than that today.

Two foreign born women in the city were talking about our W. C. T. U. Americanization workers. They called her Teacher.

"Teacher ees nice," said Mrs. Zabrinsky. "You know I haf had eleven babies, and only four of them live. Teacher tole me that leetle babies mit-out teeth, ought not to haf anything but meelk [milk.] She said gif them no Bologna sausage nor boiled cabbage."

"Yes," agreed Mrs. Odosky. "Teacher ees nice, she tells me, 'Giv your baby no beer nor home brew. It makes the baby stoopid, and it has a poison in it that ees bad for babies, and the poison ees el-co-hol.'"

These women were glad to know these things.

A woman came into a country store leading a little weasened-faced boy of five. He was no larger than a three-year-old child ought to have been. His mother bought calico, sugar and coffee. Last of all she bought a plug a chewing tobacco. When it was handed to her, she took a knife out of her pocket, cut off a chunk and handed it to her little boy, who put it into his mouth. The merchant cried out, "Oh, Mrs. Zell! You ought not to do that. He is too little. It will hurt him."

"I wouldn't," answered she, "but you see he is weak and puny, an' his stummie is all out of order. I am giving it to him to make him well an' cure his stummie!"

Poor woman, when she went to school she was not taught how to keep well and how not to abuse our bodies. The poor, ignorant woman did not know any better. We know better and we will take care of our bodies.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

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By

Prof. F. J. Foakes-Jackson, D.D.

The Jews' return to Jerusalem from their Babylonian Captivity (B.C. 535) is the point at which Prof. Foakes-Jackson begins this delightfully interesting history of the Christian Church. Ideas hospitable to Christianity were current centuries before the coming of Christ. Greece and Rome both contributed to the preparation of the way for the Gospel—the one by philosophy and the other by the establishment of law and order.

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Draw nigh to God, and He will draw nigh to you. James 4:8.

SUNDAY SCHOOL LESSON

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

Lesson II.—October 11, 1931.

Subject.—Paul in Philippi. Acts 16:22-34; Philippians 4:4-7.

Golden Text.—Rejoice in the Lord always: and again I say, Rejoice. Phil. 4:4.

Time.—A. D. 51.

Place.—Philippi.

Introduction.—"Whatsoever a man soweth, that shall he also reap." Paul had persecuted the Christians during the days of his wicked zeal for Judaism, and now he too must suffer persecution in return; but in Philippi he was meeting it from a new source. He had run across a greedy money-pusher, and broken into its gains. That was too much. Satan and his human slaves would not stand it. Why could he not let a demon-possessed girl alone? She was his fortune teller who played upon the ignorance and superstition of the people, and brought much gain to her masters. Why could not Paul mind his own business, and let theirs alone? But Paul was attending to the very business to which God had appointed him.

I was very much amused not a great while ago to hear a pastor say: "I never jump on any man's sins. I preach the love of God; and the sins roll off." He was far ahead of his Master. In his membership were immoral men. Some were leading double lives. I may not understand the duties of a preacher; but I do believe that he ought to "declare the whole counsel of God," and warn men against the awful sins of this age. How can a preacher be justified before God when men are gambling and cheating, selling and drinking liquor contrary to law, if he is too timid to reprove them? Preachers must be bold to fight sin and boost righteousness, even though, like Paul and Silas they be persecuted and have to lie in jail.

Paul's persecutions came from two sources. When he entered Europe he was dealing largely with heathen; but his footsteps were hounded by Jews also, some of whom professed to be followers of Jesus Christ. They would have it that Gentile converts must keep the Mosaic ceremonial law, or perish. Some who now live tell us that no matter how one may trust in Jesus Christ, no matter how pure he may be in heart and life, he will go to hell unless he keeps Saturday for Sunday. Others tell us with great boldness that there is no hope for any one unless he is put under water. Such narrowness hurts the heart of Jesus Christ, and does great harm to the cause of Christianity among men. But such people are like the poor, in that we have them with us always.

Comments on the Lesson.

22. The Multitude rose up.—The rich masters of the demon-possessed girl had succeeded in raising a mob, and were ready for their devilish work. A mob will do anything to follow their leaders. The magistrates rent off their clothes.—They stripped Paul and Silas of their clothing. Commanded to beat them.—This terrible scourging was done by inferior officers at the command of the magistrates.

23. Laid many stripes upon them.—There was no mercy shown in this beating. The Roman lash left stripes of blood. They cast them into prison.—But, mark you, these men had not

yet stood trial for any crime whatever. Charging the jailer to keep them safely.—As though they were the worst sort of criminals. In his hatred for Christians the devil never knows when he has done enough—he knows no limit.

24. Thrust them into the inner prison.—I notice that Arnold's Notes quotes from some one concerning this inner prison; and I shall take the liberty of quoting. "They were pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners." If modern criminals had any gratitude, they would thank God for Jesus Christ, for as a by-product Christianity has made prisons far better than they are in heathen lands. The punishment in an American jail is heaven compared with what is administered in the prisons of China. Made their feet fast in the stocks.—This is cruelty in the extreme. Two trenches were cut in a stationary board just sufficiently deep for the lower half of a man's ankle, and two similar trenches in a loose board that was shoved down through a slot and fastened over the ankles, so that the prisoner could not even turn over. He had to lie flat on his back all night long. This was the plight of the two missionaries that night in the jail at Philippi. Adoniram Judson suffered as fearful punishment as this in Rangoon Burma; but very few modern missionaries have had to suffer such torture. Some are being killed; but in most lands they are protected from bodily harm.

25. At midnight Paul and Silas prayed, and sang praises unto God.—Well, hallelujah! There is nothing besides Christianity that can make men do that. Let us join in their prayers and songs. The prisoners heard them.—They were not using soft tones; but their lips were telling out what was in their hearts in joyful style. "Let the people praise thee, O God, let all the people praise thee."

26. A great earthquake.—That was fine. God knows just when to shake up things. In this case the foundations of the prison were shaken; the doors all flew open; and all the chains fell from the limbs of the prisoners. The stocks were loosed from the ankles of Paul and Silas. It must have been an exciting time; but there were two men there who were as calm as a May day. Christians are the bravest people on earth.

27. The keeper....would have killed himself.—Roman prison laws were very strict. If a jail keeper permitted a prisoner to escape he was killed himself without much ceremony; and this keeper supposing his prisoners had escaped, as he saw the doors open, was preparing to kill himself rather than suffer a death of torture at the hands of merciless Roman officers.

28. Do thyself no harm; for we are all here.—Paul comes to the rescue. For some reason the prisoners had not run away when the doors flew open. They may have been too badly frightened to run. But Paul was sufficiently cool to keep the jailer from committing suicide.

29. He called for a light, and sprang in.—Few men can stand before a demonstration of the supernatural. A heavy earthquake will bring

any sensible man to his knees. We may not understand the cause of an earthquake; but it strikes terror through us from head to heels. Fell down before Paul and Silas.—That may have been an act of worship; but under such circumstances it was perfectly natural for such a heathen to fall on his face. It is nothing unusual in the Orient to see an inferior prostrate himself in the presence of a superior.

30. Brought them out.—Out of the inner prison; and, perchance, into his own home connected with the jail. Sirs, what must I do to be saved?—He had come to the door through which every sinner must come to Christ for salvation. There must be deep conviction for sin, and a giving up of everything that is wrong. No half-way doings will get us to Jesus Christ. That man was asking the most important question that could come from human lips.

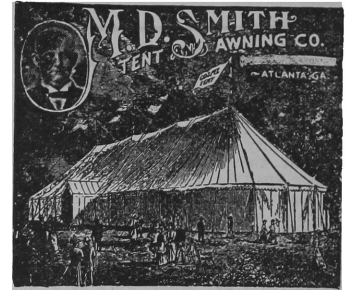
31. Believe on the Lord Jesus Christ, and thou shalt be saved.—Do not get a notion that they were offering salvation to this man without repentance; for "except ye repent, ye shall all perish." Paul and Silas knew that this man was ready to receive Jesus Christ as his personal Savior. And thy house.—How about that? We do wrong when we do not claim our families for Christ. By faith we should claim God's promise for our households. Let me repeat what I have often said: "God is going to hold us parents responsible at the judgment bar for the souls of our children." I have no doubt of this.

32. They spake unto him the word of the Lord.—They preached the gospel that night to the jailer, and to all that were in the house. That was proper before receiving them into the Church by baptism. It was necessary that they should have some knowledge of salvation through Jesus Christ, and of the meaning of baptism, before admitting them to membership. Missionaries have to do much of that work in heathen lands in our times.

33. Washed their stripes.—That was a blessed act. Their backs were sore and bleeding from the lash; and the washing gave both comfort and safety. Was baptized, he and all his, straightway.—Some questions arise. How was it done there in the jailer's home? Were there any infants in the family? Well, I was not there; and I am too modest to answer the questions. At best, it could be nothing more than a very foolish guess.

34. And when he had brought them into his house.—This seems to indicate that he washed their stripes, and that he was baptized, somewhere inside the jail; but the wording is not absolutely clear. This may have taken place in his own house where "he set meat before them, and rejoiced, believing in God with all his house."

Philippians 4:4-7. Paul wrote his epistle to the Philippians about thirteen years after the conversion of the jailer. At that time, A. D. 64, he was a prisoner in the city of Rome. The epistle is wonderful. Although written while chains were clanking about him, and he perhaps chained to a Roman soldier, there is not a sad note in it. He is full of joy, and calls upon the church he had founded in Philippi to rejoice with him. This quotation, taken from the epistle, is a fitting doxology to the lesson taken from the Acts of the apostles. Shall we not join the apostle in praise to God for all his goodness to us during the passing years? Amen!



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Contributions are invited to send The Pentecostal Herald free to missionaries, young preachers, jails, hospitals, barber shops. Many requests reach our office. Any sum, small or large, will be welcome.

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ANNOUNCEMENTS.

You are cordially invited to the Twenty-sixth Annual Celebration of the founding of the All-Prayer Foundlings Home, to be held on the lawn of the Home, 2305 Sycamore Ave., Louisville, Ky., at 3 P. M., Sunday, Oct. 4. Good program. Please announce in your Sunday school and church. Come and bring friends. Reached by Crescent Hill car line, or Frankfort Ave. Turn North at Jane Street.—G. C. Cromer, President.

B. G. Carnes: "We are now engaged in a three-weeks' campaign in Lexington, Ky., and God is blessing in saving and sanctifying souls. We are glad to be in the fight and rejoice in the victory that our Father gives."

Young people's evangelist and revival of the Family Altar for twenty years, can fill fall and winter engagements. No place too far, no place too hard, no people too poor. Call him if you need help. Rev. Irvin B. Manly, (Member Texas Conference), 401 Cosmos Street, Houston, Tex.

W. A. Grogg: "I am closing up this year as Conference Evangelist of the West Virginia Conference of the M. E. Church. This is my fifth year as Conference Evangelist. The Lord has blessed in a great way in the salvation of souls. I am making up my slate for winter meetings; will go wherever the Lord may lead; my terms are freewill offering and expenses. I preach a full gospel that saves from all sin. Can give good reference if required."

The Radio Evangelistic Association of America is a pioneer organization in the field of holiness preaching by radio. It is the only broadcasting holiness organization strictly interdenominational in character and so organized as to be a blessing to the whole Holiness Movement. This association has a vision for a centrally located broadcasting station dedicated to the preaching of "Scriptural Holiness." When such a station is established this association will seek the approval of the National Holiness Association, so that the people may know that the Radio Evangelistic Association of America is not a sectarian or fanatical movement but that it is an organization whose personnel and preaching are endorsed by the National Holiness Association. We are trying to make "REA" a stamp of quality on our sacred programs so that people may know that there are no tongues or other fanatical doctrines attached to real holiness preaching. We aim to put the finest holiness preachers on the air. As president of this association I am sounding out the strength of the sentiment for a radio station of this type, where pure gospel could be regularly radiocasted. Do you wish to help us to become the radio section of the great Holiness Movement? If so please write, enclosing stamped envelope for reply.—L. S. Hoover, President REA, Tionesta, Pa.

GANDHI IS "BONE DRY"

According to an Associated Press dispatch from Bombay, June 25, Mahatma Gandhi declared:

"If I were appointed dictator for one hour over all India, the first thing I would do would be to close without compensation all liquor shops, destroy all toddy palms from which liquor is locally extracted, compel factory own-

ers to produce humane conditions for workmen and open refreshment and recreation rooms where workmen could get innocent drinks and equally innocent amusement.

"Exceptions would be made in the cases of Europeans and diseased persons, for whom a supply of liquor was medically necessary."

LOUISVILLE, KENTUCKY.

Dear Good Friends: I am getting well. My sore is almost healed over. Am walking about the house with the assistance of one crutch. I use it so as not to put full weight on the sore leg too much to begin with. My cure has been miraculous. I realize it is mainly due to the prayers of God's people. The doctors said my good constitution has been in my favor from the beginning. I told the doctors and others I never drank any of the devil's slop or used tobacco.

My main object in writing you and Mrs. Morrison is to ask your prayers again, this time that I may get to the annual conference at Columbia. I am expecting to be able to go, but prayer can help to keep things out of the way of my going. I want to enjoy the fellowship of my brethren again; have been shut in seven months. Encourage my wife with a word or a phone message that you are praying for Brother Crowe to have a safe journey to and from conference. If God has answered prayer and brought me to where I am, he can continue to answer prayer and help me to conference. I know I must be careful, have been all along and of course shall continue to be. God bless you both, you have been much help to me and my wife.

Thankfully your brother,

Chas. R. Crowe.

Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. John 16:24.

PERSONAL TESTIMONY.

The following beautiful poem was written by one of God's saints who is living in an Old People's Home in Iowa. She has been wonderfully saved from sin and filled with his blessed Spirit. Her name is Mrs. Nora Bennum. Breathe a prayer for her sometime.

Greetings to all, I hope you are well; My soul is rejoicing, I've something to tell;

The Lord is so precious, to all he is good,

Oh, that more might know him; They could if they would.

He gave me conviction; he showed me my sin;

I cried in contrition, "Dear Lord, make me clean."

Then seeing the fountain that was open for me;

All glory to Jesus! through his blood I am free.

The fetters that bound me, no mortal could break;

The demon was morphine, and with fear I did quake;

I cried in my anguish, "Dear Lord, dost thou see?"

And Jesus delivered a sinner like me,

If you're bound by habit, whatever it may be,

Tobacco or liquor, there's deliverance for thee;

Oh! come to the Saviour; your bondage he'll break,

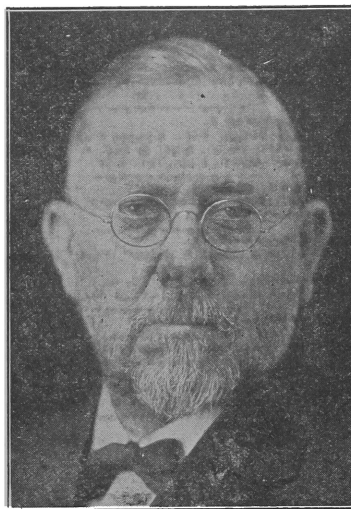
And give you your freedom, for his own Name's sake.

Mrs. Nora Bennum.

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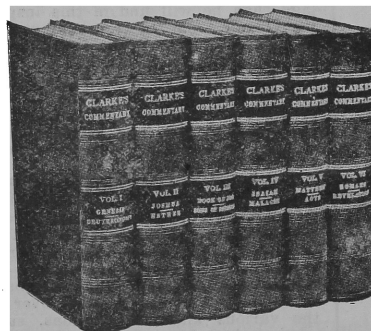


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Yates Center, Kan., Nov. 8-22.
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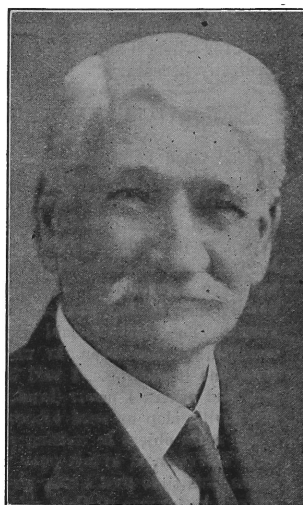
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This book ought to be read by all who wish to be informed regarding this most important question before the American people today, in the realm of human laws and their enforcement. Young folk particularly, who know nothing by experience of the old days when saloons were on so many of our streets, licensed to ruin our people for a trifling tax, ought to get this antidote to the lies of those who seek a return to those evil conditions.

Jonathan Robinson, Louisville, Ky.

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.

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The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black face minion type, and with the very complete Scofield references.

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