

# PENTECOSTAL HERALD

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## NEW YEAR MESSAGE.

By The Editor.

**I**N the unfolding of God's great plan of human redemption, the coming of the Holy Ghost upon, and into, the disciples at Pentecost was a great climax of divine grace.

Preparation for this crowning event had been going on through the centuries. From the time of Adam's fall to that auspicious day in Jerusalem when the one hundred and twenty received the baptism with the Holy Ghost, with patient love, God had been working toward this grand event.

Man was created for God. It seems that in the divine nature there was, and is, something that calls for a creature like man. It may be that man is a greater creature than we have yet dreamed. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet."

Man is a great being with marvelous capacity for growth and development. For some reason, God wanted such a creature. He might have gotten on without him, but he chose to create him. He wanted a creature that could reciprocate his love, could appreciate his blessings, and with whom he could fellowship through the personality of his Holy Spirit.

One thing is certain! Man cannot get along without God. There is something in the nature of man that cries out for God. Go where you may, seek where you will, in vast continent or islands of the sea, wherever you find man you find him seeking after God. There are temples, altars, or some evidence of the longings of his heart to find and worship his Maker.

Pentecost was, and is, God's answer to this universal cry of the heart. The coming of the Holy Ghost with fiery baptism to cleanse out all sin, to make of our very bodies temples for his abiding place, was one of the most tremendous events in all the history of God's compassionate dealing with humanity.

The pentecostal outpouring was the restoration of God and man to abiding fellowship and union, with an endowment of power for man's co-operation with God in the redemption of sinful men. Without the baptism with the Holy Ghost the church becomes a ponderous, powerless, ecclesiasticism for the elevation of carnal, ambitious men, ruling and ruining the church in so far as the saving of the lost is concerned. With the baptism with the Holy Ghost the work of God will go forward and the lost will be saved.

Shall we who write for and read this paper strive to make the coming year a special time of gracious revival, recognizing, honoring and yielding ourselves fully to the Holy

**A SONG IN THE NIGHT.**  
(Given to H. C. Morrison during his long, serious illness).

I cannot sing as I long to sing,  
As I will sing bye and bye,  
When my captive spirit breaks its bars  
And ascends beyond the sky.

I cannot speak one-tenth I feel,  
While trammelled with this clod,  
But I will speak my heart's full praise  
When I ascend to God.

I cannot rest as I long to rest,  
My body, racked with pain,  
But oh, I'll rest, the sweetest rest,  
When Paradise I gain.

H. C. M.

Ghost, that he may cleanse, fill, endue and use us so as to magnify the Lord Jesus Christ among men. May we become agencies used by him in the salvation of the lost. The Holy Ghost is ready. Are we willing? He is almighty. Are we wholly committed to him, ready to receive him in all of his fullness?

### All Hail 1931!

We enter upon the New Year with abounding faith in the Word of God, in Jesus Christ, the eternal Son of God, mighty to save to the uttermost all who come to him trusting for redemption from sin.

We wish every reader of this paper a year of great grace and usefulness in the service of God. To serve humanity is to serve God.

Let us enter the year of 1931 with a high resolve to give ourselves entirely to Christ that he may use us in any place, and for any purpose he may choose.

This is the beginning of the FORTY-THIRD year of the history of THE PENTECOSTAL HERALD. How well I remember the night in Maysville, Ky., when I was assisting a brother pastor in a revival meeting, I felt the call of God to begin the publication of a religious paper. I got out of bed, lit a lamp, and sometime, I think, near two o'clock in the morning, I wrote the first editorial for this paper.

I doubt if there is any man living who founded a paper and has edited it so long as I have THE PENTECOSTAL HERALD. God and his people have dealt with me graciously, for which I praise him, and thank them. We want and, believe, we can make this coming year the greatest in the history of this paper. In order to this, we shall greatly need the illumination, quickening and guidance of the Holy Ghost, and your prayers, sympathy and assistance.

We are living in perilous times, when the vast majority of people are "lovers of pleasure more than lovers of God." Many of them have a "form of godliness, but deny the power thereof." If there ever was a time when we needed to watch and pray, that time is now.

Those of us who believe and experience the sanctifying power of the precious blood of Christ need to bestir ourselves as never before to witness, to pray, to seek after the

lost, to hold meetings for the promotion of holiness and the salvation of sinners. Let us enter into the New Year determined to press the battle for the saving of the lost.

The Holiness Movement is in great need of a reviving. There are many hungry, starving souls about us everywhere, and we are under obligation to our Lord and to them to do all within our power to bring them into the fountain of cleansing. We ought to form holiness bands, wherever possible, for weekly meetings of prayer, testimony and praise, that we may be able to help others into the fulness of sanctifying grace.

Let no one who believes in and loves Jesus be idle. In his name, for his sake, and by the power of the Holy Ghost, let us all determine to make the coming year one of earnest effort to win the lost to Christ, and to lead the children of God into the fulness of sanctification of soul, and a life of holiness.

What is the Matter with the World?

No. I.



HE above is a big question. That the world is sick, there is no doubt. Who will disagnose the situation and write a healing prescription? Let us indulge in a bit of diagnosis.

FIRST—The nations of the earth are at war against God; that makes peace among the nations impossible. "Glory to God in the highest" comes before "Peace on earth, and good will among men."

We shall never have peace on earth while the peoples of the earth are in rebellion against God. The only way to have peace with God is to surrender and come into obedience to his commandments. Sad to say, we do not see any hopeful indications of such surrender and obedience.

SECOND—Have you noticed what occurred at the recent election in Germany? Some thirteen millions of votes were cast which were of a character to repudiate various treaties at the close of the World War, and since, laying heavy indemnities upon Germany. Four millions of these votes were Communistic. Nine millions of them were Facistic. Pause a moment and think of that!

There is one thing certain: The people of Germany will not pay the war debt assessed against them. You say "Germany ought to be made to pay." Very well. Who is going to make her pay? That is a job no nation or combination of nations will wish to undertake. The psychological condition of younger Germany is such today that they will go bolshevik rather than be drained with taxes for more than a half century to pay a debt made by half-crazed tyrants. They will pay for a while, but not for half a century, not the half of half a century.

(Continued on page 8)



# "SIGNS AND SEASONS, DAYS AND YEARS."

Gen. 1:14.

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

## A NEW YEAR MEDITATION.



In the days of old when watchnight services could be held without coffee and cake, banquets, etc., and when the folks came together for pure worship one of the hymns that was always sung in our home church was that noble hymn of Isaac Watts:

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."  
And another one had the lines:  
"The year rolls round and steals away  
The breath that first it gave:  
Whate'er we do, where'er we be  
We are traveling to the grave."

As I write this article in the mission fields of Central America, another verse in the same hymn has more meaning in it than ever I thought it would have in my experience. "Dangers stand thick through all the ground  
To push us to the tomb;  
And fierce diseases wait around  
To hurry mortals home."

But as we take a retrospect of the year past our hearts cannot but be full of gratitude for mercies and loving kindnesses, guidance and protection from the loving hand of Almighty God. Well has Dr. Alexander Maclaren said in one of his great sermons:

"The thing that lasts in the universe is a God's kindness, which continues 'from everlasting to everlasting.' What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me; it beseeches me, and pleads with me, and woos me and rebukes me, and corrects me when needed, and sent his Son to die for me."

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

Any one contemplating the past who cannot find in it many occasions for praise and thanksgiving evidently lacks the spirit which Paul enjoined us all to have in 1 Thess. 5:16-18:

"Rejoice evermore." Verse 16.

"Pray without ceasing." Verse 17.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." Verse 18.

I remember reading in the life of William Bramwell that once when gloom settled upon him some one told him to look back in the past and recollect God's mercy and goodness and then begin to praise the Lord. He went to his room, prayed, and then began to praise the Lord and his fears and gloom all left him.

Dr. Amos R. Wells tells us that, "Oliver Wendell Holmes once forcibly compared the thankful heart to a magnet. You can take a dish of sand and scatter particles of iron all through it, and then sweep your hand through the sand in an attempt to find the iron; but you will not discover any. Then

## PRAYERS AND HOPES FOR 1931.

That it might be a Revival year.  
That we might have a Holiness Revival and a Revival of Holiness.  
That it might be a Church-going year and that the people may hear the Gospel when they go.  
That it might be a year of Spiritual Increase, not drought and decrease.  
That it might be a Soul-arousing year—that preachers may be aroused to preach a full gospel and the mourners' bench brought back.  
That it might be a "debt-deliverance" year to our Holiness colleges and schools and that more money will go in that direction instead of into new automobiles and other luxuries.  
That it might be a Missionary Revival year in which saved and sanctified men and women will be sent to the Mission fields.  
That it might be a year of Prayer—believing, importunate, mighty praying that will not cease till Heaven answers.  
"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, Unto him be glory."

take a magnet and sweep it through the sand, and it will soon be covered with the bits of iron. 'So,' he said, 'the unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold.'

In reading the life of George Mueller, I noticed a reference to Psalm 37:23: "The steps of a good man are ordered by the Lord," and a notation is made thus: "And his stops also." How often we want God to order our steps but fail to ask him about our stops. Reading recently of Luther I recalled again that very providential thing which happened to him on his way back from the Diet of Worms, 1521. Luther was captured while riding through a wood and carried by devious ways to the Castle of Wartburg—there he was held captive by his friends for his own safety and it was here he began his translation of the Bible in the German language best understood by the people. The Pope raged against him and ordered his books to be burned, but in translating the Scriptures he started a fire in Germany that brought on that great conflagration known as the Reformation.

Among the American poets, William Cullen Bryant holds a high place. Singularly one of his greatest was written when he was only eighteen years of age. Singular that so solemn a subject should grip such a young man as that indicated in "Thanatopsis." The lines which are most often quoted of that great poem are these:

"So live that when thy summons comes to join

The innumerable caravan which moves  
To that mysterious realm where each shall take

His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch

About him and lies down to pleasant dreams."

"So live"! says poetry, but Theology goes further and says: "For me to live is Christ." Phil. 1:21. When we live our life in the Christ atmosphere and spirit, when our years close and the volume of life, like a book, is shut up, death will have no terrors for us and the judgment no fears. Longfellow, in his

famous poem, "Resignation," uttered a great truth in the lines:

"There is no Death! What seems so is transition;

This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death."

As we contemplate another year we think with gratefulness of those words of Moses in Deut. 33:25: "As thy days so shall thy strength be," and I think in connection with that scripture another one found in 2 Cor. 12:19: "My grace is sufficient for thee."

"I heard it when starting the voyage of Life:  
I heard it in calm days, I heard it in strife,  
My grace is sufficient, My grace is enough,  
When anchored in harbor, when tempests are rough.

"My grace is sufficient! I know all thy need  
I know all thy labor, poor weak, bruised  
reed.

But lo! I will strengthen, and make thee  
my rod:

My grace is sufficient, for I am thy God."

As we contemplate another year of life with its responsibilities and privileges, its duties and trials and tests, its vicissitudes manifold, how blessed to be able to say with Psalm 31:15: "My times are in thy hand." If our times are in God's hand we are at his disposal and he may choose for us our places and our calls.

And as we look ahead into the weeks and months of the year ahead of us we must look Godward and Heavenward. We might cry in the apostle's language: "Who is sufficient for these things?" and have the answer come back, "Our sufficiency is of God." 2 Cor. 3:5.

"No confidence in self, for we are weak and frail,

But in the living God, who will—who must prevail;

So we can rest in Him, and know that He will be

Our Confidence and Guide, until our Lord we see.

"No confidence in self, but in the Living God,  
Who gave His Son to die, and, through His precious blood,

We can look up, mid all, to Him our glorious Lord,

Who will not ever fail—of this we are assured.

"No confidence in self, our life is but a span;  
We trust the Living God, of whom we say,  
'He can'—

Can fill our every need and keep us by His grace,

Till in that coming Day we see our Savior's face."

## Special Note.

When we were in Shanghai one of the most devoted missionaries we met there was Miss Cornelia Morgan, of Yunnan, China, who has spent over twenty-five years in that country. She had a most remarkable case of healing and sanctifying power at Bethel, Shanghai, under the labors of Dr. Mary Stone and Miss Jennie Hughes. She came to Shanghai blind in both eyes. She went back to Yunnan with sight restored in one of her eyes, and with a new glowing experience of sanctifying grace, and took with her five other Chinese workers. Miss Morgan and her chief assistant, Miss Jean Zia, an educated Chinese young woman who speaks English, is now in America. Let me commend them to the churches and conventions. They have a wonderful story. Address Miss C. Morgan, 534 S. Jefferson Ave., Springfield, Mo.

GEORGE W. RIDOUT.



# A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

## CHAPTER X.

### RELIGIOUS ACTIVITIES.



HAVING devoted so much space to Deacon Upright's family affairs, it is now time that we turn our attention to others who are more or less closely connected with the history we are trying to write.

The reader will remember that we gave but brief mention of the religious awakening which followed the smallpox scourge in the city of Glenview. The incidents recorded in connection with the disappearance of Jessie Upright from her home seemed of sufficient importance to justify the attention we have given them, even if we had to digress somewhat from the main subject before us.

The interest awakened in the subject of religion was so widespread and deep that the largest auditorium in the city became too small to accommodate the eager multitude which night after night came thronging together to hear the stirring addresses and moving appeals which characterized the services.

In this emergency an appeal was made for funds to build a tabernacle for use in the evenings, that religious interest might center in one place at that time. With a promptness and liberality that showed how the hearts of the people were stirred, responses came from every quarter and the building was begun at once—the site, in a central location, having been donated by one of the wealthiest men in the city whose only child—a daughter—had been brought to Christ at the beginning of the meetings. As if by magic the building grew into a monster in size and strength, with every appliance for lighting, heating, and ventilation.

During the day, meetings were held simultaneously in the various churches, beginning with a sunrise prayer meeting for the membership of the churches, a noon service for men, and an afternoon service at 4:15 for the school children. At every one of these meetings a Divine Presence was manifest, and souls were wonderfully quickened.

Rev. Paxton of the Euclid Avenue Church gave himself wholly to the work. He went from house to house in his burning desire to reach and save the lost ones. He seemed endowed with an almost superhuman energy and power of endurance. He was in demand everywhere for sermons, addresses and exhortations, and responded heartily. His voice, always musical, and well controlled, seemed to possess a power and pathos that was well nigh irresistible.

It is not strange that a specially earnest effort should be put forth by a church whose pastor had become so absorbed in evangelistic work, nor that Euclid Avenue Church should soon become the center of religious influences and power.

Since the scales had fallen from Deacon Upright's eyes, he had become one of the most active and efficient laborers in the Master's vineyard. His well known punctuality in the performance of Christian duty, and his uprightness of character, had given him a hold upon the people that, under the new impulse of LOVE, which all felt now controlled him, made him a veritable "pillar in the church."

Walking in the new light, the deacon found opportunity to restore fourfold what he had, under mistaken views of right business principles, taken from any with whom he had had dealings in the past. His wealth had accumulated rapidly since he had come to Glenview, and he had the means to make full restitution to all. The money that had been so carefully saved and wisely invested did not seem so well worth striving to ob-

tain—for the pleasure of hoarding—as for the pleasure of making it an instrument in furthering the interests of Christ's kingdom. The "poor had the gospel preached unto them" in a way that stopped the crying of hungry ones and warmed the bodies of shivering invalids whose funds had not been equal to their needs.

Without ostentation or needless publicity, Deacon Upright went about doing good, thus walking "in His steps." It did not take many weeks of such Christian activity to bring Deacon Upright into prominence in religious circles, and give him power with men. He heartily seconded every effort of his pastor, and became Mr. Paxton's trusted advisor and helper.

Together these two made a canvass of that part of the city most neglected by the churches, and planned to bring the gospel to the dark and destitute places. It is safe to say that hundreds were thus reached and saved who would otherwise have been left to perish in their sins.

The meetings had been going on for two months before the Deacon had come into his richer experience, or had closely identified himself with the earnest workers. Now he gave himself to the work with entire consecration. His carriage was in use every day and evening, and he hired others to enable him to gather the "lost ones" to the house of prayer.

Thus many, whom distance would have kept away from the house of God, because it was too far to walk and they could not find the money to pay car fare, were enabled to hear the gospel and accept its gracious invitations. And yet, the Deacon could not be long away from the bedside of his stricken wife. His work for the good of the cause was done during the hour or two in the day when he could leave Mrs. Upright in the care of Mrs. Queerman and get out for air and exercise himself. But his plans were all laid during the hours at home and no time was lost in hesitation or uncertainty.

Having suffered most cruelly from the influence of the saloon and brothel he turned his attention to such as were in danger from those places. So it came to pass that Deacon Upright uncovered the hidden foe to temperance and chastity that had so long bid defiance to law, and had laughed at every effort to bring it to the light.

Ralph's experience with reading room influences helped the Deacon not a little, as he gave his father a detailed account of the methods and equipment of these places, and designated the places he had known and visited. But even then many failures were suffered before the evil was finally rooted out.

The thorough organization of the men engaged in the business, and the promptness with which every trace of the business carried on could be obliterated made it exceedingly difficult to catch them. Liquors concealed in dark cellars were served to customers, though neither jug or decanter could be found on the premises. An innocent looking pitcher pump did duty as bartender.

It was not Mr. Paxton's idea that legal means should be taken to shut these places up, but rather that an effort should first be made to save the keepers themselves. With this idea the Deacon coincided heartily. But the men were aware of the fact that their secret had been found out and that they could not escape punishment for the violation of the law. It is a pleasure to be able to say truthfully that many closed their houses voluntarily and began to seek other means for the accumulation of wealth, or to provide for their families and dependents in an honorable way.

There were others, however, who were incorrigible and had to be dealt with by the

stern hand of the law. Though fined, and imprisoned they kept repeating the offense with insolent pertinacity.

A strong public sentiment had been developed in opposition to saloons and brothels, and the city government did not feel safe in ignoring public sentiment any longer. So an honest attempt was made to stamp out evils of which the people justly complained. If the evangelistic services had done nothing greater they had aroused the public conscience and purged the politics of the city of the corruption which is the legitimate fruit of saloon domination. Vice became an unpopular thing and good men held the balance of power in the city of Glenview. But it must not be supposed that it was a bloodless victory, or that saloon men and keepers of bawdy houses meekly yielded to the demands of an awakened public conscience. Men of their stamp do not give up their hellish business or their exorbitant gains without a desperate fight. Such are proverbially unscrupulous in the use of means to further their own interests not hesitating to resort to violence or even to take life if occasion offer for so doing. A man who is vile enough to devote himself to destroying the souls and bodies of his fellowmen by selling them intoxicants will not hesitate to use pistol or knife if his interests seem to demand it.

The spring election—when the officers of the city were elected—was a hotly contested one, but had resulted in the overwhelming defeat of the saloon element.

While neither Rev. Paxton or Deacon Upright had made any special effort against the candidates of the rum power during the campaign, their well known position on all public questions made them the most hated men in all the churches, and the saloon men made no secret of their determination to "get even" with Parson Paxton and Deacon Upright. Those who have studied the character of the men who run saloons and bawdy houses will not be surprised at any wickedness they may be guilty of in "getting even." It is sufficient for our purpose to say that the newly elected city government began a crusade against every form of vice. Every house wherein an unlawful business was carried on was closed at once.

The incoming government assumed control at about the same time the special services in the city closed. *The Weekly Call*, a paper published in Glenview, in summing up the results of the meeting said:

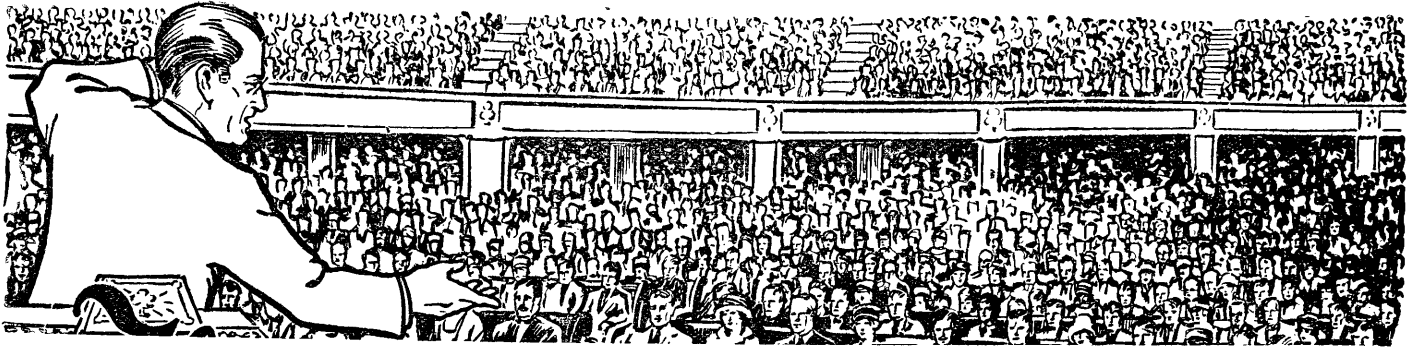
"It is impossible of course, to estimate the spiritual results of the meetings. Influences have been set in motion that shall never cease, and the influences will probably widen as those reached by the meetings shall remove to other points. But of this fact we can speak with absolute certainty: the moral tone of the city is vastly improved and the security of life and property is proportionately great. The number of those who have professed conversion during the meeting aggregate over 5,000 souls. Some of these were formerly the most hardened and depraved of the city's inhabitants. Thus far they have given evidence of having undergone a radical change. They promise to be true to their principles and to become a credit to the churches to which they have joined themselves. Probably some will soon fall away and be no better than before, but the net results of the meetings will be an incalculable benefit to the city through all time."

(Continued)

## If You Want Something

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





## THE CHALLENGE OF THE NEW YEAR.

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

"Behold, I make all things new." Rev. 21:5.

**W**E are standing at the threshold of another year. January is a month of beginnings, named for Janus, ancient god of beginnings. This mythical god of doors was two-faced that he might look forward and backward. So, as we enter the portals of January, we look forward to twelve months of new dreams and endeavor and through it we may look back on things that have passed.

There is only one finer thing than splendid yesterdays: that is the unsullied tomorrows. New Year resolutions have become a matter of jocular comment. "Turning over a new leaf" is a subject for derision and ridicule. Yet if any day is appropriate for new resolutions it is New Year's Day. It should be a day of thanksgiving, and we might well sing together:

"Thus far the Lord hath led me on,  
Thus far His power prolongs my day."

"Hitherto hath the Lord helped us," said pious Samuel as he set up a stone to God's protection, calling it Ebenezer. The Psalmist says, "Thou crownest the year with goodness." The Scots say our greatest hymn is,

"O God, our help in ages past,  
Our hopes in years to come,  
Our shelter from the stormy blast,  
Our eternal home."

No man should be sad who looks on the whole fact of life. If he looks only as far as the grave he may indeed be wretched, but looking through and beyond the grave, his soul may well be content.

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not written of the soul."

But the new tomorrows should call from us our best efforts. Oliver Wendell Holmes wrote on a New Year's Day, "My life this year shall be a challenge, not a truce." What a splendid resolve for each one of us! Longfellow, advanced in years, was asked by a friend, "How do you keep so vigorous and write so beautifully?" Pointing to an old apple tree in blossom, he replied, "It is very old but has never had prettier blossoms. A little new wood each year and out of the new these blossoms come." So with the life that blooms. New wood must be grown each year. When we cease to grow, we cease to go.

This is the time for us to check up personally on our inner lives. First of all, in our New Year resolutions, let us determine upon a greater evaluation of our time. "Brethren, the time is short," says Paul, while the cathedral mind of the Old Testament, Moses, in his wonderful prayer, says, "So teach us to number our days that we may apply our hearts unto wisdom." Time is not only money; time is life. To kill time is to commit soul-suicide. How tragic is the waste of time in unprofitable avenues of activity! Prodigals of time are on every side. The

fallacy of "manyana," which is the Spanish word for tomorrow, and which almost invariably is the answer when any one desires something done, is shown in the fact that only today is ours. Upon the pulpit of the Metropolitan Church in Washington lies John Wesley's Bible, from which he read his text to mobs and multitudes. Upon the fly-leaf, in his own handwriting, are two words which should be written upon the minds of men everywhere: "Live today." A most timely stanza in our church hymnal reads:

"Lord, for tomorrow and its needs  
I do not pray.  
Keep me, my God, from stain of sin  
Just for today.  
Help me to labor earnestly  
And duly pray.  
Let me be kind in word and deed  
Father, today."

It is our faith which may divide death and the grave. On the tomb of Dwight L. Moody at Northfield is graven the words, "He that doeth the will of God abideth forever."

Let us learn New Year lessons from old year failures. In factories devoted to the making of chains, power machines are designed to break the chains and thus reveal the weak places. It is sometimes a distinct advantage to have learned from a failure how to become strong. A man may be down, but he does not have to stay down.

With the coming of the New Year, let us get the forward look. "The set of their faces is forward." Hebrews 1:9. There are times when we must go forward like the commander who sails under sealed orders, like Abraham of old going out not knowing whither he went. So we may go in obedience to God. There is much of truth in the words.

"Trust and obey,  
For there's no other way  
To be happy in Jesus,  
But to trust and obey."

It was this Faith that wrote for Abraham an imperishable name as "the friend of God." It was this trust which crowned Paul forever among the immortals. See this old veteran of the cross, as he exclaims, "But I press toward the mark for the prize of the high calling of God in Christ Jesus."

No matter how restricted may be the sphere of our living there may come the glorious joy of winning the victory. On the aviation field that machine wins the reward which goes up with the smallest spiral, in the most restricted sphere. So we who must needs live much of our lives within the four walls of a room or in the narrow environs of a country village may yet in the spiritual realm win a victory of great magnitude. A round of cares may become a round of winged thoughts, too. We may do our daily tasks well and mount forward at the same time. Let us get the mounting spiral into our daily lives. May our spirits be like the field lark winging its way upward with a joyous song in its heart.

As we enter this New Year, let us determine by the help of God to *gain the victory over worry*. Truly worry is the sulphuric

acid of life. Wesley said, "I dare no more fret than I dare curse and swear." The word, *fret*, is akin to the word, *friction*. Well does the Psalmist say, "Fret not thyself because of evil doers; neither be thou envious against the workers of iniquity." This was the message of God to the Psalmist who saw brutal men climbing into places of authority and sinful men and women in purple and fine linen strutting through the land basking in the prosperity of ill-gotten gains. The cure for worry is to "trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed." "Rest in the Lord and wait patiently for him." "Be careless in the Lord."

Again, let us check up personally our spiritual resources. Has the inner life been burning low? Have we become jaded morally? Are we stronger and nearer to God than one year ago today? I recall wandering through the nave of a great cathedral in Montreal and beholding a tiny flame upon the distant altar. A priest, standing in the shadow of one of the great interior columns, said, "For sixteen years that flame has burned unceasingly." So upon the altars of our hearts there should be the unfailing flame of devotion to God and of service for humanity.

How can we make the world better? We may begin by becoming better ourselves. Carlyle once said, "Be a good man and there will be one rascal less." With all the preaching about a social Gospel, it is the sheerest sort of folly to overlook individual redemption and personal piety. Well did Governor Harmon of Ohio say, "All guilt is personal," and back of the social sins which are mirrored upon the front pages of our newspapers may always be found a personal lack of Christian morals. Transformed society can come only through the regenerated man or woman. John Ruskin, apostle of social betterment, declared all hope of this to be futile without individual salvation. "Myself a Christian, then my city Christian, then the world Christian;" this is the true order. Before we begin to pray for the heathen, we might ask our hearts the question, "Is my brand of religion the kind we ought to send the heathen? Would it satisfy their needs? Is my service to God lip service or heart service? I can send bread to the starving bodies of Asiatic sufferers. Am I able to give the Bread of Life to a starving soul here in America?"

As we look through the portals of the New Year, we may well resolve that this shall be a *year of more effective prayer*. Never shall we forget the motto which our sainted mother in our childhood tacked upon the wall opposite our bed so that when our eyes first opened to the light of day we beheld the words, "Prayer changes things." Truly prayer gets things done. Prayer is the projection of personality. When we pray we release mysterious currents of spiritual energy which beat against the Throne of God and the iron-clad hearts of men. A radio-gram leaping across the Atlantic requires high energy to overcome counter currents,



So highly energized prayer will overcome the opposition of the evil one and of evil men. Just as the regular tramp of troops will cause a mighty bridge to sway, so were our spiritual eyes open, we could note the tottering of Satan's Kingdom in response to the regular, united prayer of God's people.

Let us resolve that the new year shall mean *more active service for the King*. It is a scientific and spiritual fact that idleness is always a prelude to death. Stop using your hand and you will immediately begin to lose the hand. The first recorded sentence of Jesus was, "I must be about my Father's business." Hard work is not nearly so disastrous as idleness. Life is not a Pullman sleeper. It is a great labor camp. The church of the living God should not be an amalgamated association for the avoidance of activity but rather a conscientious combination of perspiring co-operators.

In a sense, every man must bear his own burdens, though we should bear each other's too. A man can help me carry my basket, but no man can eat for me. A man can give me a bed in his home, but he cannot sleep for me. A man can pray with me, but not utter my prayer. He can work with me, but cannot do my work. God has a task for each one and no other can do that task without leaving his own undone. "So we built the wall"—we are told, because all the people had a mind to work.

Many other resolutions we might make and all would be to no avail unless we come to the heart of the entire matter. For life to be truly and continuously victorious, for life to be dynamic with an ever-widening influence, that life must be surcharged with power from on high. Because of this, the message of him whose life was light and power still rings clear and plain, "Tarry ye, till ye be endued with power from on high." The coveted power is ours when the heart is made pure. Back to Pentecost is the way forward to complete victory. Before the tongue can be tipped with fire the heart must be cleansed from sin. How shall we be at our best for God? By giving him all there is of us. Let there be no "ifs" as to God's will concerning us, during the glorious days to come. With a fully surrendered heart then may we understand with the dawning of each day the message, "Behold, I make all things new."

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**"Pass the Time of Your Sojourning Here in Fear."**

T. C. HENDERSON.



BECAUSE of their content of meaning one could believe that the Apostle Peter was thinking of the threshold of a new year, when he wrote: "If ye call on the Father, who without re-

spect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:17-19). These words will fittingly serve us for a basis of timely meditation at this New Year's season.

The dominant clause and idea in the paragraph is this: "pass the time of your sojourning here in fear." The idea is that there are certain aspects and involvements of our probation which should promote a mood of constructive fear in us. That, as we walk the highways of time we are in connection with such facts and realities as to live our days in great moral caution. It is immediately evident that this is not a familiar idea in this day and generation. Instead of being urged to fear, we are warned against

it, for fear, we are told, is a disorganizing thing. We are told to ignore and deny the perils of our life. If one does not have an abounding confidence, then one should assume it; for the supreme virtue is confidence in oneself and his resources. Honest and sobering concern about moral values is quite passe. Think that you are sufficient, that you are happy, that you are greater than your foes and you are. Rely on your inherent powers and there is nothing and no one who can withstand you. Such sentiments as these are the "strengthening" philosophy of the current day. On such things we are urged to build our life. Successful living depends on the absence of fear. The inspired Apostle Peter knew nothing about such nonsense. He is here looking directly into the grave facts of human probation and there sees such possibilities and such perils as to argue that the most becoming poise for every one is fear.

Sobriety and circumspection were great words and truths with our fathers, but we have quite fully lost them. Modern religion is not profoundly burdened with moral anxieties. Mirth and sociability rate higher with the church today than does moral caution.

It is evident that there are fears which weaken and disorganize one's energies. There are fears which destroy courageous initiative. However there are fears which excite courage and which challenge one to venture and to fight. True moral fears will arouse rather than inhibit moral powers. If one thinks God to be a god of angry might, he will likely have a fear of him which will destroy all love and confidence in him; but if one thinks of God as Jesus Christ revealed him, he will so fear him as to be impelled to seek moral security for time and eternity. Fear is necessary to safety. He who does not fear sin will not avoid it. Fearing no moral danger one will walk into the pit. He who takes his enemies frivolously will be destroyed by them. If one does not fear disease he will do nothing to escape its deadly effects. Moral alertness and caution spring from moral fears. It is for constructive and caution-producing moral fear that this passage of Scripture is pleading. In support of this plea, the Apostle gives us several facts which should tend to promote this.

The conception of life which is here noted suggests the necessity of this mood of fear. Life is called a "sojourning." That is, the Christian life is like the journey of a man in a foreign country continuing for only a brief time. That is a suggestive picture. Life for the Christian, then, is not a complete and final thing; it is not an end in itself, but it is a journey away from home and among unfriendly environments. The Christian is a tourist traveling amid grave perils. The Christian life is not one of sheltered ease and security, nor is it a pleasant and lazy meandering without sober responsibilities, nor does the span of life offer ample time to retrace many reckless side trips; but it is a life of sobering moral ventures, moral hazards and anticipates a final moral accounting to God. If that is the true way to think of the Christian life, then evident it is that the Christian should be characterized by great caution and anxiety lest he be enticed to make the wrong country his home, or lest he be intimidated by unfriendly forces and foes surrounding him as he journeys, or lest he become careless and yield to the charm of forbidden indulgences as he "sojourns" here. This concept of life is certainly not intended to make the Christian life all drab and dour, far from that, but it will make every aspect of life more meaningful and the very fears which it promotes will drive one to excel in the elements of life which will bring eternal satisfaction and the truest happiness today.

The conception of God which is here presented should promote this attitude of fear within us. God is thought of here as both Father and Judge. "If ye call on the Father,

who without respect of persons, judgeth—" We are familiar with the thought of God as the Father, but that he is also the Father who judgeth is not so fully stressed in our thoughts of him. We major on the mercy, the tenderness, the pity, the understanding and sympathy of God, but we should as surely and clearly see that he is our righteous Judge. He weighs our deserts and is absolutely loyal to justice and to all the moral involvements of his universe. He is our Lover, and he is our solemn Judge. It is a sobering thought that our personal destiny rests in the hands of the unseen and infinite God. He who cannot compromise justice, even though he is merciful. Today he extends redeeming mercy to us, but at the end of our brief sojourning we will meet him as the faithful Judge of all the earth. He observes us now. Tomorrow we will give an account to him of how we deported ourselves today. There is no magic effect of the redeeming death of Jesus Christ which can relieve us of moral accountability for our behaviour today. Every preacher, every Christian worker, every noted man, every humble, unheralded Christian—literally all of us will have to face him who is both our Father and our Judge. This fact should challenge us to spend the time of our sojourning in fear.

Accompanying this characterization of God as being the Father who judgeth, we find a striking statement of the way he administers justice; which should contribute to the promotion of moral caution as we live through the days of our earthly probation. He metes out justice impartially and uses our records as the chief witness for or against us. "Who without respect of persons judgeth according to every man's work." Appearances, circumstances, rank or reputation mean nothing to this Judge. Who and what we are will be the one big item when we stand before him. In a world where wealth and influence can so easily swerve justice, it is not easy to fully appreciate the full meaning of impartial justice. We see the power of an educated mind, a filled and free purse, and the holder of high rank or office in the management of affairs among men, but before God there will be no respect paid to these, not even to high claims to piety and orthodoxy, but the rugged facts of our deepest character as revealed in our conduct. Who can live without caution-producing fear in view of our accountability to him who will one day see that every man comes to the bar of impartial and practical justice?

The Apostle continues to argue this matter by citing us to two phases of our personal salvation which should impel us to fear as we continue this brief and perilous sojourning through time. First, there is the fact that we are saved from the "vain conversation received by tradition from our fathers." What our forebears thought and did, they handed on to us, and we accepted these low traditions as guides for our living. However, in the Gospel we found salvation from these old ideals and practices, though those about us are continuing to follow them. Our danger is that we may let these old standards and habits reassert themselves in our living and thus violate our salvation. Ours it is to fear a relapse by being charmed away from Christ by the attractions of the old life—attractions which have the weight of their long hold on mankind, as well as being winsome and immediate to us all the time. We are under pressure to violate our deliverance and dishonor our Deliverer.

The other phase of our salvation mentioned is that we were redeemed at infinite cost. Not with corruptible things, as silver and gold, "But with the precious blood of Christ." God emptied his moral resources and gave the ultimate price to buy us back from the mastery of sinful traditions which enslave us. God, the Infinite; God, the Judge—

(Continued on page 9)



## Slackness on Time, Never God's Way.

HENRY OSTROM.

"As some men count slackness." 2 Peter 3:9.



RENDERING those words a little plainer, we read "as men reckon it to be slack or tardy or uncertain." The words are taken from the heart of a description of scoffers. They are wont to say that God has not made good his declarations because of tardiness or slackness, and they argue their claim because of sameness. They trace over the years and then declare that all goes on the same year after year. Rather than be men of faith, they choose the dull dead field of fatalism; rather than be men of prayer, they choose to deny themselves the upward look and engage to gaze over the level, rather than be convinced even by judgment visitations (like the Flood), they scoff.

It is this dead-levelism that a time like the New Year should cause the sanctified soul to fairly blow up and declare that the abolition of such fatalism must be when a soul has spiritual discovery and is in-filled with the Holy Spirit. Year after year, sunrise and sunset, summer and winter, eating, drinking and sleeping—all such; and if not scoffing, then at least far from rejoicing in the Lord! Why, if observation is to be classed as an outlet of intelligence, why confine it to the level. Why not liberate it to search the realms above? Why not let it see what is above the fog and smoke of man's wild ways?

Now the Godly person does this. Indeed his power to observe should be wholly grasped and held by God who is above all this inanimate plenitude round about us here, dull and dead as it is.

Instead of musing over things continuing as they were long ago, his faith calls for discoveries which break up and all but utterly discard the sameness. His is the God of events, events fresh and new-born. Action is there instead of dullness and death. Events they are that accord harmoniously with the promises of God, events in answer to prayer, events, not one of which can harm the sanctified in him, since all work for good. And, if Israel of old was called upon to observe the Jubilee Year, the Sabbath Year, the New Moon, and many other events, how readily may the Christian (though every day is to him lived unto the Lord) rise above the average level in spirit and observe the New Year, recounting both the painful and the pleasant events and glorying in him whose love prevails equally in both classes of circumstances.

Ah, the Christian's God has given his word. He has said what he will do. From clear above the dust and fog has come a guarantee down to us where we live. If that Word could once fail, then all would fail. If God were once "slack" concerning that, then who could be faithful or where could faithfulness be found: and faithfulness is the great asset next to love in true friendship. But, it does not fail, and, more than that, it cannot fail. It is not grass to wither in the heat. No pretty flower faded and fallen by the way is this Word of God. It endures, and forever. And, because of it there is both warning and welcome in the ending of the Old and the beginning of the New Year. The warning tells of judgment on the earth in time to come and the welcome flows from the exceeding great and precious promises dispensing untold wealth to the soul surrendered to God. The Christian's God is watching over time and he cannot be late. He requires no preparation for eternity and neither the fear that it is near nor weariness of waiting tax his perfect nature. Hence, his "long suffer-

ing" (instead of showing us "slackness") but gives us the better to see that "a thousand years are with him but as one day." O, eternal God! O, Infinite One! Surely it is because thou art so great that not a second of time is overlooked by thee nor can eternal ages weary thee, nor can the very smallest need we have miss the loving embrace of thy unfailing care.

Shall we not, then, mount in thought above the changing spheres, above the rising and setting of the sun; and wrapt in adoration start forth in another year, the next great significant event to engage us being—"His Son from heaven"?

Adoration instead of sameness! Our powers engage in the interesting variety of praises and thanksgivings which only the recognition of his immediate and unfailing care can know. Fullness of growth, a spiritual increase instead of sameness. Redeeming the time and willing to pay the price in an evil day of idolatrous sameness, bettering the New Year!

The Christian's God regards the future. We may not stop here longer than to catch a glimpse of that future of the heavens and the earth in which dwelleth righteousness. Some change, for redeemed sinners who shall have come up out of an earth of deceptions and delusions such as this! Visits, and reignings in the presence of rebels are the present records of righteousness on earth. And, as for the heavens Satan himself provides many interruptions by "spiritual wickedness in the heavenlies." But he who speaks from THE THIRD HEAVEN, the heaven of heavens bids us look to a day when righteousness will no longer be as a guest but it will be AT HOME both on earth and in the heavens. Who thinks that we enter the New Year as blindfolded venturers?

A dream? No, God's Word. Let the New Year dawn as if arched by it and we pass under that rainbow into our tomorrow. A thousand years of peace; but more, the New Heavens and the New Earth where righteousness is no stranger. The best we can say of earth today leaves the sanctified a pilgrim and a stranger but out there he is at home where righteousness is at home. Talk about Home-comings! Let us have our tickets in hand and be on tip-toe for the trip for this one. Events speed up greatly near the final.

In the presence of such, who can measure the words—"Christ is made of God unto us wisdom and righteousness and sanctification and redemption"? So, the New Year is welcome for we are nearer the time of the New Earth. And that is sure for our death-conquering Lord has the power in his own hands. In the meantime we listen for the proclamation—"Thou hast TAKEN, TAKEN thy great power and has REIGNED." Money fame, health, they have a place. But who can stoop to see it long when he knows that the New Year marks the way to the New heavens and the New earth? And as if to make the highway markings doubly engaging, lo, we look for our Lord from heaven to reign a thousand years in his glory over all this old sin-stained, death-dealt, tear-soaked earth, again restored and wondrously beautified. All this and more, on the way to "all things new."

No room for scoffing here. He is not tardy. There will be no delays. If he is all to you—then, Happy New Year!

### What Think Ye Of Christ?

This is one of Dr. Morrison's most recent sermons, and one of the very best he has ever written. It gives unanswerable arguments for the Divinity of Christ, and should be broadcast over the land. It will be a factor in arresting the unbelief and skepticism which is so widespread, and spreading more rapidly as the days come and go.

The Alabama Christian Advocate has the following to say of this sermon:

"What Think Ye of Christ?" is the name of a sermon just issued in pamphlet form by Dr. H. C. Morrison, of Louisville, Ky. Everything that Dr. Morrison writes or says is good, and this one is particularly good. If you are hungry for a particularly strong, yet spiritual, sermon, order this from The Pentecostal Publishing Co., Louisville, Ky. The price is 15 cents per copy, or seven copies for \$1.00."

### The New Year Speaks.

The New Year speaks! It announces its advent in divers tones and under varied skies: here in the whistle and roar of bitter winds; there in the sigh and sob of tropic breezes; here under skies leaden and low, there under heaven's cloudless and sun-bathed; here in the strident clatter of a half pagan buffoonery curiously associated with New Year's Eve and there in the low-toned prayer and reverential hymns of a watch night service. The New Year speaks!

The New Year speaks of the transitoriness of life! It is but a breath, soon drawn and then expiring. Life's outer garments, its physical aspects and accessories, change as do the styles of Fifth Avenue. "The fashion of this world passeth away." So wrote St. Paul. "Change and decay in all around I see." So wrote the hymn writer. Families are broken. Lovers are separated. Society alters its code. Governments pass. Industry is revolutionized. The Scranton coal miner is stricken and so is King George of Buckingham. Manhattan skyscrapers today top the ground where yesterday Indian arrows fell and Indian war whoops resounded. Fame fades. Riches rot. Pleasures pall. Popularity passes. Hairs whiten. Steps unsteady grow. Death is nigh.

The New Year speaks of the permanence of spiritual values! Lovers come and go, but love remains, a measureless mystical force throbbing through all hearts and all years. The "captains and the kings depart," but the King of kings, the "same yesterday, today and forever," lives on, labors on, loves on, saves on. The verities of the soul are ageless like the stars. Righteousness and truth and purity and peace and sacrifices—these are the deathless things upon which the gnawing of time's tooth can have no effect. The New Year speaks! And this is its message:

"Build your hopes on things eternal—  
Hold to God's unchanging hand."

The New Year speaks of new opportunities! It bids us face forward, gird up our loins and march to conquest. It calls upon us to forget, Paul-like, "the things which are behind." The victories of yesterday are for our encouragement to further successes; they are not camping grounds for self-congratulation or self-complacency. The defeats of yesterday are for our instruction and profit; they are not to terrorize us or tyrannize us. Christ's man does not belong to the past, but to the future. He fronts tomorrows that are radiant with promise. He that hath ears to hear let him hear the voice of the New Year calling us to a reaffirmation of our covenant with God and our consecration to the immensely worthwhile task of "spreading Scriptural holiness over these lands."—Paul S. Rees, in *The Tabernacle Tidings*.

### The First 10,000 Years in Hell,

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

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## HONGSUNG, KOREA.

Dear Friends of The Herald Family:

One has but to visit Korea to become convinced of the power of a personal devil. Devil worship is the principal religion out here. People pray to the devil; in times of drought and flood; a pig or chicken may be sacrificed to the powers of darkness; in cases of sickness a red-hot needle is often stuck into the quivering flesh of the patient to drive out evil spirits. Devil houses, resembling very much a four inch brass button, are fastened on the door posts of many homes for spirits to dwell in, and offerings of rice are placed on little shelves beneath them.

This morning at the five-thirty prayer meeting an old woman prayed in agony, under the delusion that her sins were unpardonable. At last she testified that she believed that Christ had forgiven her but that a great burden of sorrow and regret still rested on her heart. The day we arrived, Miss Scharpf, the missionary here, told us the gruesome tragedy of devil possession which was responsible for her grief.

Her grandson, one of the most respected and best loved young men in the village, was stricken with a severe headache. The entire family entered into an orgy of devil worship to drive out the evil spirit. They piled rich foods in the center of the table for the devils, and for five hours wailed and danced around it. The grandmother, who was leading the worship, later testified that the powers of darkness suddenly possessed them to such an extent that their incantations became marked with extreme violence, and for five days and nights they jumped, wailed, and shouted at the top of their voices. Finally the son who was sick went stark mad, took a sickle from the wall, and announced that he was duty bound to kill them all. When they fled he turned the sickle on himself and so lacerated the back of his neck that he died a few hours later.

Miss Scharpf found the family in the house of a neighbor, shrinking with fear lest the devils bring them to the same end. They were now glad to listen to the gospel of the one who alone could deliver them from the powers of hell. The entire family except one old grandfather eagerly turned to the haven of refuge Christ offered them; and throughout the following week there raged an awful battle between the Spirit of God and the forces of evil for the possession of these souls. Visitations of sickness, overwhelming fear, and even strange visions were brought to bear upon them to keep them bound. Hopeless darkness filled their hearts. The praying people banded together in constant travail, and, thank God, victory and deliverance came through this united faith. Demons were cast out, peace of heart abounded, and day after day it was our joy to see these redeemed souls in faithful attendance of our services.

The church here has been far too small to accommodate the crowd. A tent was erected but the temperature dropped below freezing and we couldn't use it, so we have been getting along in crowded quarters as best we could. The masses seem hard to reach with the gospel and fewer new believers have come to Christ than usual. However the Holy Spirit has been working in a wonderful way among the professing Christians. This afternoon a confession meeting followed the service. One after another men and women told of new found blessings. A few confessed hatred and dishonesty; many had failed to keep the Sabbath; and some even told of thieving and adultery. All who spoke praised God for forgiveness and determination to go through. Many pastors and Christian leaders testified to the joy that had come to them through the Baptism of the Holy Ghost. Though this is our smallest meeting in Korea with respect to numbers, in many ways it is proving to be one of the best. When time for parting comes we will be reluctant to part, God has so knit our hearts together in Christian love.

We praise God for the sterling work of Miss Scharpf who stands alone in this hard field with no other missionary to share her burdens. Her spirit of self-sacrifice has been a great blessing to us and has wrought inestimable gain to the Kingdom of God. She needs your prayers.

On November 29th we are to leave Korea for North China, where we will begin our work with the missionaries of the National Holiness Association in Shantung Province. We praise God that this door has been so timely opened with the passing of the war clouds. Please join us in prayer for this new conquest. Our headquarters address for at least two months will be Box 1489, Shanghai, China.

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

## PERTH, SCOTLAND.

Dear Herald Family, Greeting:

At Uddingston, Scotland, which is near Glasgow, in the Church of the Nazarene a campaign of great victory was conducted. The best attendance they have ever had in a revival and with much conviction on the people there were many seeking and finding the Lord. The altar filled again and again with people who had never been converted. A dentist who was entering a saloon was attracted by the music in the open air meeting, came into the church and was gloriously saved and then brought his wife and children and such a happy family as they were. Many other interesting cases.

The Moser Sisters conducted ten special services for the young people and hundreds were in attend-

ance. The object lessons and chart messages captured the hearts of these who came from homes where the parents do not attend church and they were soon weeping under the power of God's love for them. They came seeking pardon, as many as thirty-seven kneeling at a time and such a change came over them that the parents were convinced that God had wrought a work in their children's hearts.

These Scots are a steady, unemotional people that do not move on impulse, but take time, weigh the matter and when they do move you know they have made up their mind to go through and they stick to it so that most all who come to the altar are there for the first time and usually get through good. We are grateful to God for the good results we are having in all our efforts in the British Isles and surely feel in his will.

We note some relics of the old-fashioned Sabbath observance in Scotland. After the morning worship the blinds were drawn that they might not look out on the world and the afternoon spent in Bible study and prayer, no cooking on that day and all were reverent and quiet. Today the shows and shops are closed, many busses and tram cars do not run, one sees a great procession along roads and streets with Bibles and hymn books on their way to worship. Among the more religious there is no visiting and a simple meal, cold except perhaps tea. At church here most everybody has a Bible and they follow you in your text and references. The Bible is read and other religious exercises conducted daily in all the schools.

A visit to the great Catholic Grotto at Carfin which is an imitation of the one at Lourdes, revealed the extent of idol worship which Rome encourages. It is a series of shrines with marble images of the Virgin and various saints in a beautiful natural setting of flowers, trees, fountains and artistic walls, arches, underground altars in a veritable fairyland covering many acres. When finished it will cover 200 acres and have a cathedral of 6,000 capacity. Over a quarter of a million pilgrims came in three months in delegations from Italy, France, Belgium, Ireland and as many as 50,000 are there at one time drinking and bathing in the holy water which they claim has cured many of dreadful diseases, bowing before the images or kneeling on the many great stairways offering prayers to the saints. It is as near a modern Ganges or Mecca as could be designed and of course was founded by Divine (?) authority. The "Little Flower of Jesus" seems to be the attraction they holler about most and you would have to see it to understand it, although I saw and do not perceive, but they would no doubt explain that I was a dog or a heretic that had no faith in it and I would praise God that it was so. I prayed here like I got down and prayed in a Cathedral in Chester, "O Lord, open the eyes of these hungry hearted worshippers as you did the eyes of Martin Luther." They no doubt thought I was praying to a saint but I was blessing God I had a Saviour.

Like the guide at the Giants Causeway in Ireland insisted that I sit in the giants chair and with sea foam piled around me and the salt spray in my face make a wish, so I wished I could be more like Jesus. Then I remembered that spiritual things do not come by wishing but by believing and obeying. Not a matter of good luck but good living.

We spent some days in Edinburgh the romantic Scottish capital in the land of Walter Scott and found much of interest in this grand old city. The castle contains the ancient regalia of royalty, Queen Mary's room, Queen Margaret's chapel and "Mons Meg" the five hundred year old cannon that once fired the keys of the city to the enemy, also the newly finished Scottish war memorial which we felt rivals the English memorial at Menen Gate in Belgium is located in the court of the castle and from the battlements one may look down on Princess Street, one of the finest streets in Europe, with its magnificent gothic monument to Walter Scott and the gardens near which is a statue of David Livingstone. Or from this lofty station one may look back to the beginnings of Scottish history for it was here that Dukes were imprisoned, Marquises and Earls met their doom, and on the esplanade witches and martyrs were burned, kings were born and queens fled from the Lords of the congregation. Beyond the portcullis gate and the old drawbridge one may survey the fairest and richest parts of the realm.

The Royal mile down High Street to Holyrood Palace is a continual panorama of historical interest. John Knox's home built in 1490 is a wonderful relic of early architecture aside from its religious significance. Standing in the old "preaching window" one faces up the street toward St. Giles church of which Knox was rector. We had a season of prayer in Knox's study and reviewed his history in paintings and relics among which were the thumb-screws and other instruments of torture used in that day, and a gag on a ring which when placed in the mouth of tatters or evil speakers and the victim turned loose was a sport for the neighborhood. All of which stirred us somewhat with the spirit of those times.

St. Giles Church is well worth some time. At one spot an engraved plate informs us that "here one Jenny Geddes threw a rock at the preacher who was advocating a course contrary to the will of the people. Days of heroes, those when the church was a pendulum between Protestantism and Catholicism. We are enjoying with ease what cost others their blood.

Edinburgh is a galaxy of beautiful and interesting streets, museums, galleries, gardens, statues and great buildings and one may well conclude his visit at Greyfriar's churchyard standing by the grave of "Bobbie" the little dog who kept watch by his master's grave for seven years and was immortalized in Miss Atkinson's "Greyfriar's Bobbie."

My brother, if your heart lacks love for your Master then profit by this lesson of devotion from a dog who loved in life and after death refused to leave the grave where kind hands built a kennel and furnished food until death also claimed the guard who is now buried by the side of the one he loved. "Now abideth Faith, Hope, Love, but the greatest of these is love." "Love never faileth."

Tilden H. Gaddis and Party.

## WILKINSBURG, PENNSYLVANIA.

Once a year we send in a general report to The Pentecostal Herald and as the year is about over we can report a wonderful year of activity for God. Our revivals have been better this year than any previous year seeing more souls saved and sanctified and having more revivals than ever before. We have worked with as fine a class of pastors as one could find amongst the different denominations, each one standing by us graciously with a large number recalling us again, some for the fourth time in succession, so with a busy year ahead we press on in Jesus' Name to preach a full salvation to a lost world. We will drop a word about the meeting here with the Union Gospel Church of the Christian and Missionary Alliance. There has been a constant flow of salvation from the very start. Sunday there were fifty people seeking God and a week yet to go. Bro. J. T. Mobberly, a wonderful Christian gentleman, is pastor of this church and has been for about fifteen years. They have a nice brick church which they recently purchased and are practically out of debt—a great missionary church sending as high as \$9,000 per year to the Foreign field. Numbers are seeking full salvation—one more revival then home for Christmas. Pray for me.

H. N. Dickerson.

P. S.—Closed with around 300 at the altar; over 100 different people saved or sanctified. Amen.

## HUGOTON, KANSAS.

We have just closed a remarkable meeting at Keyes, Okla. The pastors of the town had well prepared the way for a great victory. Scores of men, women and children were definitely blessed and united with the churches, family altars erected and a number of people began tithing. In a number of instances whole families were blessed and united with the churches.

One of the most remarkable things about the campaign, on the last Sunday morning the Methodist minister took a fine class into the church, and from the same platform the Baptist pastor took in a fine class.

We are at present in the Methodist Church, Hugoton, Kan., and the meeting is starting fine. Great crowds, deep interest and fine prospects. The Chamber of Commerce, Lions Club and the High School are fully co-operating in the campaign. Hugoton, it is claimed, will soon be the greatest gas field in the world. Thousands of people are coming this way. A great opportunity. J. B. Kendall.

## REPORT.

As I have not reported this year I thought I would send in a report this being one of the busiest years of my life. My work has taken me in and through eighteen states and Canada. Have labored in eight camps, some of them the leading camps of the nation, made up of many denominations, other camps were small. Have worked with many of the leading evangelists in these camps and had blessed fellowship. The judgment alone will tell the good these camps are doing. May God's blessings rest upon the sacrificing people who keep them going. I was recalled to all except one of these camps for the future. Have labored in churches from the largest to the smallest, some thriving and flourishing, others struggling for existence. The good pastors and people have all treated me good and the fellowship with God's people has been blessed. Have preached to thousands as well as to small crowds and unseen radio crowds, have seen several thousand seek the Lord this past year. We start in the first of the year believing for greater victory and old-time revivals. Am thanking the Lord for health in both body and soul.

Bona Fleming.

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(Continued from page 1)

Germany could whip France off the face of the earth today. The women of France raise poodle dogs. The women of Germany raise babies by the barrel. There are enough robust boy babies born in Germany every twelve months to make a powerful army of broad-shouldered, stout-legged, rugged men. It only takes eighteen years to make a soldier out of a baby boy. The very thought of sending them to war to mangle and destroy each other is horrible. But the big business of Europe for some centuries has been to raise babies into soldiers for slaughter on the battlefield. It makes the heart sick to read past history and contemplate the future.

The next time France and Germany want to fight, you may be sure your Uncle Samuel will keep out. The insanity of the past when this nation poured its young manhood into Europe to be cut to pieces with rapid-fire guns, and strangled with poison gas, will not be repeated. If, some time in the future, a president and group of congressmen in this country want to fight for somebody in Europe let them go over, get into the trenches, climb out into No-man's Land and hang their insides up on barbed wire entanglements, if they wish; but let no group of men in the Congress of the United States ever again vote our young manhood into a European war entailing a tax under which our people must stagger for decades to come.

The bitter feeling continues and increases between France and Italy. Both of the nations are armed to the teeth, glaring and growling at each other. War between them is not at all improbable. It is to be hoped it will not occur, but the powder barrel is handy and the spark is by no means impossible. Mussolini is belted, boastful and threatening. France and Italy have gone through the centuries without a Bible, without a saving gospel. The Romish priests have been too busy teaching the people to bow before plaster-Paris images, to have time to give them the saving gospel of Jesus Christ.

Meanwhile, millionaires, the underworld, the Catholic Church, the liquor interests, a number of Methodist preachers, and some hundreds of thousands of laymen, with other blinded Protestants, have united to bring the liquor traffic back upon us with bar-room down-stairs, and the bawdy-house upstairs.

If I am spared I will continue some further diagnosis of world conditions next week.  
(Continued)

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work."

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## A Marvel of God's Grace and Guidance.

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Some thirty years ago Mr. Chas. E. Cowman and Mr. E. A. Kilbourne, two telegraph operators in Chicago, beautifully sanctified according to the Wesleyan interpretation of the Holy Scriptures on the full redemption wrought for us by the Lord Jesus, undertook what, from a human point of view, seemed impossible. They felt the divine call to foreign mission work and selected Japan as their special field of service. With almost no money, but with a great faith in God and a great love for human souls, they went out determined to place the Bible, or some portion of the Scriptures, in every home in Japan, from the palace to the hut of the humblest, and by the grace of God they did it. It took some years. Their method was to hold meetings. They did not believe that the day of revivals had passed. Under the guidance and power of the Holy Ghost they got young Japanese converted, led them on into sanctification and sent them out with packs of Bibles, Testaments and Scripture portions. They sold their holy wares where the people were willing and able to buy, otherwise they gave them without charge. The devoted service of these young men was a great means of grace to them, and they grew wonderfully in adaptation, enthusiasm, witnessing and exhortation, and holy fires were kindled under their influence, in many sections of Japan.

Meanwhile, our brethren, Cowman and Kilbourne, built up a great training school at Tokyo, and gathered about them a remarkable group of Japanese Christians. It was my privilege to spend about a week at this school when I made my evangelistic tour of the world. It was a center of spiritual life and power. The Holy Spirit was in the place, doing a gracious work. It was there that I had the pleasure of meeting with that very remarkable man, now Bishop Nakada. He has gifts, graces, courage and power which make him a great factor in evangelism, in the upbuilding and strengthening of this wonderful work in Japan.

Brothers Cowman and Kilbourne have both entered into rest. They were two of the most interesting, humble, sweet-spirited, trustful men I ever saw. There was no excitement about them, nothing crude or dictatorial, but under the power of the Spirit they were real leaders, who were wonderfully used of God. Their work grew into a permanent church in Japan, called the Oriental Missionary Society Japan Holiness Church, which is now not only entirely self-sustaining, on a very firm basis, but making contributions to missionary work elsewhere.

This work has spread into Korea, Manchuria, Formosa and China, with training schools in each field, and a chain of 723 Mission Stations and Out-stations. About 1700 native preachers and Bible women have been trained and 300 students are now in the schools. Throughout the various fields over 400 trained native workers (600 including wives) are now devoting all their time to carrying the message of full salvation to their people, beside something over 30 of our own people giving direction and assistance to the work. From the very beginning the great thought of Brothers Cowman and Kilbourne was to bring the native people into regenerated, consecrated, sanctified, Spirit-

filled leadership. Under the blessing of God they have had marvelous success and it is simply wonderful how these consecrated Christians are building churches, building up great schools, educating their workers and pressing forward with an aggressive evangelism that is winning and building in a gracious way. Not one nickel of money devoted to this great work goes for the support of modernists teaching of these pagan peoples to disbelieve the Scriptures and the saving and sanctifying power of Jesus' blood. In all these years of contributions of money to this work, not one penny has been used for the purchase of tobacco, but, with consecration and economy, the money, energies, faith and love of the people have gone forward, kindling holy fires of spiritual life and revival power everywhere.

When I was in Tokyo I preached in the daytime in their training school. I have never seen a place where I was more impressed with the devoted earnestness of the people than at that place. In the evenings I preached at a Baptist Church, one of the largest auditoriums in the city of Tokyo. We had, in a few evenings, something more than a hundred people who professed salvation at the altar. The last four evenings I preached in the city in one of the Methodist churches, and there we had not less than 100 professions of saving faith. Sometimes conversion there means to be converted from their idolatrous beliefs and worship to belief in Christianity, in the Bible as an inspired book, without regenerating power. Such converts must be led on to a saving faith in Christ,—which can be done, by a devout people who are filled with the Spirit. In the meetings to which I refer, most of those at the altar gave every evidence of exercising saving faith and being genuinely regenerated.

The headquarters of this very remarkable full-salvation missionary work are at 832 North Hobart Blvd., Los Angeles, Calif. I am spending a few days here, preaching in the evenings. The Oriental Missionary Society people are carrying forward a very gracious work here, for the conversion of sinners and sanctification of believers. Sitting in the pulpit last night and looking out over the audience, I was profoundly impressed with the thought of the prayer, faith and influence of these people that has spread abroad into so many countries beyond the wide seas, and has brought such a multitude of people to Christ, having already sent a great host of immortal souls, sanctified by the precious blood of our risen and triumphant Lord, home to paradise. I could but think what tremendous results the past fifty years would have brought if, in the Mission work of Protestantism, there had been the same consecration, the wonderful sanctifying baptism with the Holy Ghost, and the single eye to the salvation of souls that has characterized the people of this Oriental Missionary Society.

Mrs. Chas. E. Cowman, wife of the founder, is the present President of the Society, carrying on the work of her sainted husband.

Rev. E. O. Rice is Secretary and Treasurer of this Society. The work is under the control and direction of a Board of Trustees who stand firmly together on the Bible basis of the Wesleyan interpretation of full salvation from all sin through the sanctifying power of the Holy Spirit. Recently the work here has taken a step forward by bringing out, as their pastor, Rev. E. W. Petticoat, and Rev. James E. Campbell as song leader. These are men in the prime of life, strong physically, consecrated, sanctified men, with peculiar gifts. We anticipate for them great success and blessing in the work of salvation in this marvelous city. May God continue to bless and guide and keep this work in the homeland and in the foreign fields, in his own mighty hands throughout the future as he has in the past.

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## AT THE THRESHOLD OF 1931

MRS. H. C. MORRISON.

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**W**HO of us is so thoughtless and careless as not to indulge in sober and serious reflections at the exit of the Old Year! Who is it that does not resolve to make the New Year better than its predecessor! The past is chronicled on the pages of life's history; if it has been worth while, well and good; but if the pages are stained by deeds of regret we pause upon the threshold of the New Year and bestir ourselves to better and nobler living.

It is an old and true saying—  
"Of all sad words of tongue or pen;  
The saddest are these—It might have been."  
How gladly all of us would recall the hasty word, the neglected opportunity, the squandered time, but "what is written is written," and while we cannot remedy the past we can make the future count by avoiding the mistakes of the past.

Some one has said that "The proper study of mankind is man." Then let each of us begin by examining ourselves that we may see wherein we need toning up, weeding out, and put in shape for the best and most useful year of our life. May we not be content with anything less than the best, thus heeding the exhortation of the old Book: "Whatsoever thy hand findeth to do, do it with thy might." Nothing short of this will meet the divine requirement and make life worth while.

Let us closet ourselves with the Searcher of hearts and hear what he would say unto us. I wonder if the rebuke—"I have somewhat against thee," may be fittingly applied to you or me? You recall the charge brought against the Laodicean Church was, "Thou hast lost thy first love." Now honest! Is our love to God as fervent and strong today as it was when the Holy Ghost first shed it abroad in our hearts? Or have the tendrils of the world wound themselves about our hearts and quenched the flame that once glowed with undimmed splendor! How about our consecration? Is our all on the altar of sacrifice laid, or have we kept back part of the price? Are our private devotions as frequent and enjoyable as formerly, or do hosannas languish on our tongues, and our devotion dies?

If we plead guilty of the above, there is comfort in the thought that we can "begin anew our journey to pursue," "forgetting the things that are behind, and reaching forth unto those things which are before, ever looking unto Jesus the author and finisher of our faith."

How shall we provide for the coming twelve months? What repairs does our machinery need? Are there screws to be tightened, bands to be adjusted ere we start on the run of 1931? If so, let us tarry at the mercy seat until we are endued with power from on high. That will enable us to emerge from the tunnel of discouragement, climb the mountain of difficulty, and pass through the valley of humiliation waving the banner of "More than conqueror" over the defeated foe.

There is no such word as "Failure" in the

vocabulary of grace; but the note of "I can do all things through Christ which strengtheneth me" sings loud and clear from the heart of every trusting child of God. The promise, "Greater is he that is in you than he that is in the world" should stimulate and hearten every soldier of the cross to put up the bravest fight he has ever made. The invisible, yet ever present Paraclete, stands alongside each of us to show himself strong in our behalf when the enemy would lead us into the trenches of affliction, or the wire entanglements of life's temptations and disappointments.

There is no such territory as "No man's land" in the kingdom of grace. Neutrality in the Christian program is an impossibility. We are either for God or against him; and if we would avail ourselves of the resources of grace we must identify ourselves with the allied forces of righteousness, bravely contending for the right unto the end.

With the past under the blood, with our hearts anointed anew by the Holy Spirit, with our armor polished afresh, and our shield of faith between us and the enemy, we have no cause for dismay. If we fear God we have nothing else to fear. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ, unto whom be glory forever and ever." Amen!

### "PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR."

(Continued from page 5)

the Father; God, who knows true values, gave the most costly treasure of his heart, the blood of his Son for us. It is evident that in the eyes of the Father, who judgeth, we are of infinite worth. We have cost the Father so much that we dare not live our days recklessly, indifferently, superficially and ambiguously. To live without great moral caution is to show that we do not appreciate our own worth, nor do we care that God loved us so.

As we advance into this new year, a year that should know much of good cheer, let us set ourselves to think clearly about this brief and perilous sojourning which we call life; and let us never fail to remember that he, on whom we call, is the Father that judgeth with strict impartiality and with consummate loyalty to the facts of our record; and let us never lose sight of the fact that we have been saved from the very practices which are rotting others about us, and that we are of infinite worth to God; and thus we will "pass the time of our sojourning here in fear," and the year before us, and all the years will be satisfactory.

### The Price of Success.

"It is a fine thing to face up to life, to respond to the difficulties that it puts in front of us, to match ourselves against its call to do, testing us with hard and worthwhile things. The one who runs away from things is a coward. Facing up to life and taking its difficulties and obligations somewhat seriously is the only way of making life count. Making a success of life in any real way is never child's play. It is never done by accident or trifling. Courage and hard work and persistence are a part of the price that always has to be paid."—Christian Guardian.

### THE HERALD BILL OF FARE FOR 1931.

What is the Matter with the World? We have the most aggressive and interesting Bill of Fare for the readers of The Pentecostal Herald for the coming year this paper has ever published.

There will be a series of interesting articles under the head of "What is the Matter With the World?" or a diagnosis of world conditions. A world at war with God cannot be at peace with itself.

#### The Pope-Emperor.

The Pope-Emperor and his subjects. Some startling facts about the growing political power of Romanism in this nation. These articles ought to be read by a million people.

#### If Christ Should Come to Jerusalem!

There will be some most interesting chapters under the head—Things We Ought to Think About. Many devout people believe prophecy is fulfilling rapidly, and that we are nearing the end of the age and the Coming of the Lord. Why not read and think on this wonderfully inspiring subject? If the Scriptures teach anything, they teach that Jesus Christ is coming back to this earth in person, and in great glory. This is a neglected subject. Let us study it together.

#### The Greatest Moral War.

We are now in the throes of the greatest Moral War ever fought out in these United States. The Demon Liquor is making a tremendous assault upon the manhood, womanhood, childhood, home, church, school, health, peace, prosperity and sobriety of this nation. Strong drink is the bitterest foe of God, humanity and Heaven. This coming year this paper will fight the Liquor Demon to the last ditch. Join us in this holy war against all the powers of united evil on earth and in perdition.

#### A Real Revival of Bible Salvation.

The greatest need of our country is a real revival of Bible Salvation, widespread, deep and abiding. This will be our plea, urgent and constant, January, 1931 to January, 1932. Without Holiness No Man Shall See The Lord. There it is written in the Bible. Should we tear out the leaf on which it is written, or throw the entire Book into the white hot furnace, it will not change the facts. Somewhere, somehow, we must be cleansed from all sin, made holy, or we can never enter Heaven. For forty-three years this paper has sought to spread holiness of heart over this land.

#### Modernism and Methodism.

We shall have a vigorous discussion under the head of Modernism and Methodism. We have some startling facts on this very vital subject that ought to be known to all Methodists. We shall publish and discuss them at length.

#### Thirteen Hundred Million Babies.

There are Thirteen Hundred Million Babies due to be born in the next four decades. What will be their color? There is something for you to think about. Well, you can read about it in The Pentecostal Herald the coming year.

The Statesman versus The Politician. Read this as it comes out and think about it. Studies in Isaiah on the Restoration of Israel To Palestine.

#### Twelve Live Sermons by Dr. Morrison.

##### The Herald Pulpit

Will give a sermon each week from some wide-awake preacher. These sermons, alone, would make three large volumes, selling at \$1.25, each, worth twice the subscription price of The Herald.

#### The Sunday School Lessons.

Dr. O. G. Minglehoff will continue his illuminating and helpful comments on the Sunday School Lessons. We have not had a man more competent to handle this item of our paper than Dr. Minglehoff—gentleman, scholar, and deeply devout. There will be no "fly in the ointment" of his interpretation of the Scriptures.

#### Dr. Ridout's Travels Abroad.

Dr. Ridout and wife are traveling in Central and South America, and later in Africa. He will have letters of travel on his usual page.

#### A Whipping Post Law.

How would it do for the next General Conference to establish a Whipping Post Law for all preachers who fail to bring up full collections for all conference claims? This is a live question. Something must be done. Mere talk won't do it.

#### Return of the Jews to Palestine.

Do the inspired prophets promise the return of the Jews to Palestine? A live question. Renew your subscription. Let us study the discussions in The Herald for 1931.

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

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

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE NEW LEAVES.

"Wake up!" said a clear little voice. Tommy woke, and sat up in bed. At the foot of the bed stood a boy about his own age all dressed in white, like a fresh snow. He had very bright eyes, and he looked straight at Tommy.

"Who are you?" asked Tommy. "I am the New Year!" said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy. "The new ones, to be sure," said the New Year. "I hear bad accounts of you from my Daddy—"

"Who is your Daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy, too, and that you sometimes pinch your little sister, and that one day you threw your reader into the fire. Now, all this must stop."

"O must it?" said Tommy. He felt frightened, and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up into a Horrid Man. Do you want to be a Horrid Man?"

"N-no!" said Tommy. "Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" and he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one he said, "Help your mother!" On another, "Don't pull the cat's tail!" On another, "Don't eat so much!" And on still another, "Don't fight Billy Jenkins!"

"O, cried Tommy. 'I have to fight Billy Jenkins! He said—'

"Good-by!" said the New Year. "I shall come again when I am old to see whether you have been a good boy or a horrid one. Remember,

"Horrid boy makes horrid man! You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room.

"Dear child," she said. "Why, the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy, and jumping out of bed he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will not grow into a Horrid Man." And he didn't!—Selected.

### A DECEIVER IS DECEIVED.

Mrs. Geneva Mendenhall.

A great many years ago, there lived in the far away land of Canaan, two brothers. Their father's home was a tent; and around it were the tents of his people, and his flocks of sheep and herds of cattle.

One day the younger brother asked the older brother for a very precious gift and the older brother traded it to him for a bowl of stew. After the older brother's hunger was satisfied and he began to realize what a valuable thing he had given away, he became very angry and threatened to kill his brother.

When the boys' mother heard the threat, she told the younger boy that he had better go away for a while to the home of his uncle in Haran.

So the young man left his home on the edge of the wilderness, and walked alone toward a land far to the north, carrying his staff in his hand.

One night in the mountains, far from his home, he lay down on the ground and with a stone for his pillow, he soon fell asleep. And on that

night he had a wonderful dream. In his dream he saw a bright strip of light running like a magic carpet from where he lay, far up into the sky. Angels were coming and going in the light, and far away at the very top stood the Lord God. And God spoke, and told the young man that he was the God of his fathers, and would be his God too. And God promised him that his children should spread far and wide through the earth, and that through his family the earth should receive a great blessing.

And the young man awoke praising God and he set up a great stone pillar which he called Bethel, meaning that God was in that place.

Then the young man set out again on his journey. He waded across the river Jordan, climbed great mountains and slowly passed the great desert on the east, until at last he came to the city of Haran.

Now in those days, each city had a great well and when a stranger arrived he usually went first to the well to quench his thirst, rest himself, and meet the people. So the young man went to the well and waited awhile until he saw a young woman coming to water her sheep. He took the flat stone from the top of the well, drew the water and gave it to the sheep. He then discovered that the girl's name was Rachel and that she was a daughter of the very uncle he had come to find. And his uncle, whose name was Laban, gave him a welcome and took him into his home.

After while the young man told Laban that he loved Rachel, and he said, "If you will give me Rachel for my wife, I will work for you seven years." To which bargain Laban agreed, so that the young man cared for his sheep, oxen and camels for seven years, and so great was his love for Rachel that the time passed very quickly. But when the marriage day came, Laban deceived the young man and the bride, covered with a heavy veil turned out to be an older daughter, Leah, whom he did not love at all.

The young man was very angry, but Laban explained to him that in their land they could not allow a younger daughter to marry before an older one. "But," he added, "if you will work seven years longer you may have Rachel also." For in those times men often had two wives. So the young man worked seven years more, fourteen years in all, before he won Rachel for his wife.

In the land of Haran the young man had become rich, having received a share of the sheep, oxen and camels as wages for his work. After twenty years he decided to go back to the land of Canaan to see his brother, and his father, who was still living.

So one day he gathered together his wives and eleven sons, and all his sheep and cattle, and camels and started back to Canaan. But on the way he heard that his brother Esau was coming to meet him, and he was terribly afraid to see him. That night he sent a rich present on before him, and he prayed earnestly to the Lord. And while he was alone, he felt that a man had taken hold of him. And he wrestled all night with the man, who was an angel. But in the end the angel gave him a new name and blessed him, so that he was no longer afraid. And when he met his brother, Esau ran to meet him, threw his arms around his neck, and the two men wept together.

1. What was the young man's name?

2. What was the gift he asked of his brother?

3. What new name did the angel give him?

Dear Aunt Bettie: Here I come asking admittance to your friendly circle again. Aunt Bettie, I wish to thank you for publishing my first letter. Through it I won the sweetest pen pal, Miss Grace Shoel, in Philadelphia. And my father received several good books from a man who read my letter, Geo. I. Marinar, of New York. So you see it not only brought

pleasure to me, but to father also. I would be glad to hear from the cousins whose ages are between seventeen and twenty-five or thirty. My birthday is Sept. 19. Does any one have my birthday? If so, please write. Bonnie Lee Pennycuff.

Decide, Ky.

Dear Aunt Bettie: Will you let a little country girl join your happy band of boys and girls? I have red hair, blue eyes and fair complexion. I am eleven years old and in the fifth grade. I joined the Methodist Church last summer. I think everybody ought to try to live right. My Aunt Mary takes The Pentecostal Herald and she sends it to me and I enjoy reading page ten. My weight is seventy-one pounds. Lillian Marie Carroll.

Kilmichael, Miss.

Dear Aunt Bettie: This is my first letter. I attend the Free Methodist Church. I have a guinea pig and a kitten. I am a Christian. I hope all the other children are, too. We have a little calf. Papa takes The Pentecostal Herald. I am ten years old; papa is fifty-five years old. Elizabeth Jolley.

Atlanta, Ga.

Dear Aunt Bettie: It has been a good while since I have written to the dear old Herald. I am always glad to see the day come to get The Herald. It sure has meant lots to me. It comes next to the blessed Bible. Dear boys and girls, keep close to the Lord, for he is our best friend in time of need. I am thankful each day, he has been so good to me. My heart goes out for lost souls. Bro. Morrison's health is improving. The Lord is sparing him for some great work. Dear boys and girls, don't go to dances, swimming pools, movies nor any other worldly places for that isn't pleasing unto God. I belong to the Methodist Church. Our pastor is Rev. J. S. Maxie. He is a good preacher. I live on a farm, and enjoy it very much. Effie Dixon.

Dear Aunt Bettie: Will you let a Mississippi boy join your band of boys and girls? I will be fourteen years old March 15. Who is my twin? I enjoy page ten because it has so many Christian letters in it. I go to Sunday school and church. I want all of you cousins to pray for my home. Mother died Dec. 24, 1919. I know she went to Jesus because she was a Christian woman. I now have a step-mother and she is a Christian too. I have five brothers and four sisters. God bless the cousins and Aunt Bettie. Tilman W. Swales.

Edinburg, Miss.

Dear Aunt Bettie: Will you make room for a Virginia boy? I am nine years old and in the third grade. My birthday is August 26. Have I a twin? If so, please write to me. I have a good father and mother. Love to Aunt Bettie and all the cousins. Amos L. Ness.

Galax, Va.

Dear Aunt Bettie: I am trying to live for Jesus. He has done so much for me. The more I serve him the more real he seems to me. I love him this morning with all my heart and am more determined to do his will than ever before. I have been in several meetings this past summer and fall and seen many souls saved. We have Sunday school every Sunday and prayer meeting every Saturday night. We had a great revival here this summer, about fifty souls were saved. Rev. G. C. Hesson did the preaching. He is an old-time gospel preacher. Would like to hear from some of the boys and girls of page ten. Will try to answer all I receive. Mary Waller.

Rt. 1, Carthage, Tenn.

Dear Aunt Bettie: I too would like to join your happy band of boys and girls. I am a Christian and attend the Reformed Baptist Church. My father takes The Pentecostal Herald and I like to read page ten very much. I hope to see this letter in print as it is the first I have written to you. Mary Henry. I guess your middle name to be Helen. Please be sure to write to me. Vera Glasgow, I guess your middle name to be Marie. My age is fourteen years, and my birth-

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

day is July 5. I am a Sophomore in high school and my favorite game is basket ball. Would some one please inform me who Mr. W. B. is? I will answer the letters or any of the boys and girls who write.

Myrtle M. Beal.  
Beals, Maine.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I live in Bardstown, Ky., where "My Old Kentucky Home" was written. I am twelve years old and in the seventh grade. I go to Sunday school every Sunday. My preacher is Brother Perry S. Stone. He is a grand preacher. Tell the others to write to me. Who can guess my middle name? It begins with P and ends with R, and his six letters in it. I hope to see my letter in. Anita P. Monroe.

Dear Aunt Bettie: Will you let a little Nebraska girl enter your ring of boys and girls? I am twelve years old, and fifty-nine inches high. I am in the sixth grade. I can't go to church because there isn't any near. Myrtle E. Punner. I guess your second name to be Eva. Am I right? My middle name begins with J and ends with H. I will answer all letters received. I will close, hoping to see this letter in print. Esco Brooks.

Box 83, Republican, Neb.

Dear Aunt Bettie: Will you please make room for two Tennessee sisters in your happy band? This is our first letter to The Herald and would be glad to see it in print. We enjoy the cousins' letters, and think The Herald is a grand paper. As we are strangers will tell about ourselves. We look like twins, though we are not; have brown hair and eyes, about five feet and three inches high, weigh one hundred and three pounds. Our age is between seventeen and twenty-six. The one guessing the nearest to our age will send a snapshot. I, Nannie Mae, am the oldest. We go to church and enjoy going there more than anywhere. Our father and mother are both living. They own a farm of one hundred acres, with a six-room bungalow house sixteen miles from Winchester. We live only one and a half miles from a small village of Lois. Or home is among the hills and we get very lonesome. We hope all you boys and girls will please write to us. Mother told us when we were little, "When you visit friends don't stay too long." We'll go and give room for some one else. Thanking Aunt Bettie for printing our letter. Nannie Mae and Jewel Evans.

Dear Aunt Bettie: I see I have a twin. I am an old subscriber to The Herald, the best paper I ever saw. My birthday is May 15. I had a brother just two years to a day younger than myself, but, born May 15. He died the 4th of Last May. How I do miss him. Mary E. Taylor.

Cynthiana, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? We don't take The Herald but one of our neighbors lets us have her paper to read. I enjoy reading it, especially page ten. I have brown hair, brown eyes, and am four feet, eight and one-half inches tall and am ten years old. My birthday is December 21. Have I a twin? If so please write to me. I am in the fifth grade at school, and I like to go to school. As this is my first letter I will close with lots of love to the cousins. I hope to see this in print. Alma Lee Carver.

Rt. 3, Alvaton, Ky.

Dear Aunt Bettie: I was requested by a reader of The Pentecostal Herald, also a Christian, to write you. She would like your prayers and letters from readers. Her health is very poor, much needing an operation—without any funds. She has a little boy who



cannot go to school for lack of clothes and books. Her name is Mrs. R. L. Meador, Cohutta, Ga., Route 1. Am in hopes she will get letters and prayers, also some one will get some clothes so the boy may go to school. The Pentecostal Herald has my prayers for greater success.

Mrs. W. H. Wilson.  
Telocast, Ore.

## FALLEN ASLEEP

### WOOLEN.

F. W. Woolen fell asleep at 8:30 P. M., November 5, 1930, in Levering Hospital, Hannibal, Mo. His funeral was held by the writer in the Hannibal Holiness Mission, Nov. 7. The Scripture for the occasion was taken from Job 5:25, 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the field." A large congregation of loved ones, friends and citizens of Hannibal and New London came to pay their last respects.

Brother Woolen was a little past his 80th year, and had been associated with the Holiness people of eastern Missouri and western Illinois for over a quarter of a century. His beaming countenance was ever an inspiration and a blessing. He was gifted as a personal worker and soul winner. Both young and old held him in highest esteem.

He leaves a wife, three daughters, two sons, three sisters and a brother, besides a large number of grandchildren, to mourn his going. He won the respect and affection of his nurses in the nearly three weeks he was in the hospital. God's sustaining grace was never more evident than in Sister Woolen as she waited at his bedside. Some one remarked, "She is a living example of what sanctifying grace can do."

We laid him away in beautiful Berkley Cemetery at New London, and await the resurrection morning to see again his loving face.

Edwin P. Phillips.

### ARNOLD.

Rev. J. D. Arnold departed this life Sunday night, Oct. 26, 1930. He attended church at the morning service, prayed a pointed prayer, walked about four miles, ate a hearty supper, and insisted that the family go to church for the night service. All decided and went on to the service leaving Grandma Arnold with him. In a short time after they had gone he had prayer as usual, only omitted the reading of the Bible, then he added fuel to the fire, got a drink of water, sat down in his chair, drew a long breath and was dead; never spoke one word.

Brother Arnold lived to a ripe old age being seventy-nine his last birthday. He leaves to mourn his loss a faithful companion, one son and daughter-in-law, and four grandchildren. Brother Arnold has been a preacher in the Free Methodist Church for a number of years. We all loved Uncle Jim. To know him was to love him. We ask all the family of God to remember the precious family in their sad hour of grief. One who loved him very much.

C. M. Smith.

### SPECIAL NOTICE.

Once again I am asking the readers of The Pentecostal Herald to remember me in prayer while I am on the World's Missionary Journey. The Lord willing, I shall leave from Los Angeles, Jan. 28 on the N. Y. K. Steamship Line, on boat Muru Tatsuta. I will be in Japan first and then Korea and China. Next I shall be in India. The Lord permitting, I shall go overland from Calcutta to Bombay, and try to reach the important missionary centers. From India I shall sail to Egypt and Holy Lands, and return home through important centers of Europe. Anyone in any of these countries interested in my ministry, may address me at Oregon,

Wis., or P. O. Box 1489, Shanghai, China, care of Oriental Missionary Society.—Rev. C. H. Jack Linn.

### NOTICE!

Mrs. Tommie Mercer, Douglas, Ga., writes that her children need clothing. She has a girl four years of age and a boy 6. They are in need of any kind of clothing, and those who may have articles suitable for children of these ages may send them to the above address.

### REQUESTS FOR PRAYER.

J. K. Kelley: "I am writing you to make special request for prayer for Mrs. J. K. Kelley, who is critically ill. Furthermore, Mrs. Kelley asked that you make special prayer for her. She has great mental suffering, which threatens the loss of her mind."

Mrs. J. M.: "Pray for me and my dear husband and three children that we may be healed of our affliction; also for father, mother and brothers."

A Reader: "Pray that my husband may become a Christian, and that he may be successful in a certain undertaking."

E. T. W.: "Pray for a worldly mother that she may be saved, and that the home may become a Christian home."

Mrs. W. R. V.: "Pray earnestly for the salvation of my daughter."

M. C. W.: "Join me in prayer for some glorious victories, all of which I am asking in this request."

Anxious Mother: "Pray for my children to be saved and that we have family worship and be a comfort to each other."

A Mother: "Pray that my husband may be saved, and for my daughter that she may be healed."

An Anxious Aunt: "Pray for a woman who has a weak mind that God's love may fill her heart."

### A LETTER FROM BROTHER McCORD.

Since my last article appeared I wish to give you a more recent report. I was in the hospital for over five months; wife was in Wesley Memorial Hospital for over four months. September 13, one of Atlanta's best surgeons operated on wife to find that her trouble was cirrhosis of the liver, for which medical skill had nothing to offer. The doctor sewed her up, brought my son nearly to my hospital and on putting him out of the car said, "She may live two days, but don't tell your father her condition." I knew she was being operated on and was expecting good news; when my son came to my bedside I saw there was something radically wrong. When he told me we both cried, and he said, "I'd rather she had died when she was in that same hospital when I was only nine months old."

The awful news completely floored me, but having been a prize fighter in my early days, God did not let me take the full count out, but said, "Get to prayer quickly." I sent for a nearby preacher to go and anoint her and pray for her, but he did not have the faith for a seemingly impossible case. God spoke to me again, saying, "Like

Hezekiah of old, you have served me without a break since your sanctification 27 years ago. Get up and go 16 miles to your wife, anoint and pray for her, as per James." I got out of bed and made the trip by street car and obeyed God. The doctor patted me on the back and said, "Dr. McCord, we are doing all we can for her." I was too full for utterance, but mumbled out, "Doctor, you have the Great Physician in the case with you." I promised God if he would spare wife to me and son we would give our lives to the ministry of divine healing. We are now at home in Sale City, Ga. I want to thank all of you for your prayers, letters of cheer, checks and well wishes. God has never failed me. Yours under the blood and in perfect peace and love.

W. Walstein McCord.

## EVANGELISTS' SLATES.

### AYCOCK, JARRETTE AND DELL

(Bethany, Okla.)  
Ashland, Ky., Dec. 31-Jan. 11.  
New Castle, Pa., Jan. 13-25.

### BUDDMAN, ALMA L.

(Song Evangelist. Muncy, Pa.)  
Newport, N. J., Jan. 11-25.

### CARTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Granger, Wash., Dec. 28-Jan. 11.  
Portland, Ore., Jan. 18-Feb. 1.  
Amity, Ore., Feb. 2-15.  
Wells, Kan., March 1-17.  
Rush Center, Kan., March 22-April 5.  
Osborne, Kan., April 12-26.

### CANADAY, FRED

(1518 Killingsworth Ave., Portland, Ore.)  
Portland, Ore., Dec. 9-Jan. 15.

### CRAMMOND, PROF. C. C. AND MARGARET.

(815 Allegan St., Lansing, Mich.)  
Tampa, Fla., Jan. 4-18.

### DICKERSON, H. N.

Collinsdale Pa., Dec. 28-Jan. 11.  
Pittsburgh, Pa., Jan. 12-25.

### EDWARDS, J. R. AND WIFE.

(Lock Box 29, Elmore, Ohio)  
Sebring, Ohio, Jan. 11-25.

### FLEMING, BONA.

(2562 Hackworth, Ashland, Ky.)  
Mt. Vernon, Ohio, Jan. 4-18.  
Pittsburgh, Pa., Jan. 19-Feb. 1.  
Cincinnati, Ohio, Feb. 6-15.  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

### FLEXON, R. G.

(Shackelfords, Va.)  
Waverly, N. Y., Jan. 3-18.  
Sheridan, Pa., Jan. 22-Feb. 1.  
Clinton, Pa., Feb. 2-15.  
Wilkesburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

### FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)  
Hutchison, Kan., Jan. 5-18.  
Sapulpa, Okla., Jan. 19-Feb. 1.  
Felicity, Ohio, Feb. 9-22.  
Canton, Ohio, March 1-15.  
Alliance, Ohio, Jan. 25-Feb. 15.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

### GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)  
London, Eng., Jan. 7-14.  
Palestine, February.  
India, March.  
China and Japan, April.

### GOODMAN, M. L.

(Burnips, Mich.)  
Springfield, Ohio, Jan. 4-18.

### GROSS, W. A.

(418 24th St., W., Huntington, W. Va.)  
Bridgeport, W. Va., Dec. 28-Jan. 18.

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

(221 N. Professor St., Oberlin, Ohio.)  
Indianapolis, Ind., Jan. 1-18.  
Muncie, Ind., Jan. 25-Feb. 15.  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

### JOHNSON, HAROLD C.

(401 W. Wash. St., Springfield, Ill.)  
Willsville, Ark., Jan. 8-18.

### JOHNSON, RAY N.

(1390 Meander St., Abilene, Texas.)  
Camden, N. J., Jan. 11-25.

### KENDALL, J. B.

(Lexington, Ky.)  
Lexington, Ky., Dec. 22-Jan. 5.

### LEWIS, E. A.

(1029 Clay St., Redlands, Calif.)  
Mannington, W. Va., Jan. 11-25.

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

(Oregon, Wis.)  
Open dates January, February, March.  
Pittsburgh, Pa., April 5-19.

### LINN, C. H. JACK.

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

### LINCICOME, F.

(Gary, Ind.)  
Akron, Ohio, Jan. 4-18.  
N. Tonawanda, N. Y., Jan. 25-Feb. 8.  
Mansfield, Ohio, Feb. 15-March 1.  
Florida Camp Meetings, March 5-29.  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

### PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)  
Nlysses, Pa., Jan. 11-25.

### QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Stanton, Ill., Jan. 4-18.  
Open dates, Jan. 18-March 22.  
Flora, Ill., March 22-April 5.

### RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)  
McAlister, Okla., Jan. 4-18.

### SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Chillicothe, Ohio, Jan. 8-25.  
Columbus, Ohio, Feb. 1-15.

### THOMAS, SAMUEL

(Converted Jew)  
(Box 14, North Vernon, Ind.)  
Wilmington, Del., Dec. 28-Jan. 18.  
Weatherly, Pa., Jan. 19-Feb. 15.  
Open dates in April and May.

### VANDERSALL, W. A.

(1208 N. Cory St., Findlay, O.)  
Open date, January 5.

### VAXHINGER, M.

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

### WHITE, MR. AND MRS. PAUL

(Musicians and Singers, Box 204 Highland Napponee, Ind., January.

### WOODBUM, LON R.

(Okmulgee, Okla.)  
Okemah, Okla., Jan. 11-25.

## PERSONALS.

Mrs. W. H. Liphthrott: "God saved me, 15 years ago, and he keeps me pressing on each day. Last fall I was taken seriously ill, and I promised God if he would raise me up I would work in his vineyard. God called me to go into the highways and hedges and has blessed my work. My husband was taken ill and I had to make the living for a family of seven, and I became careless about the Lord's work. God showed me my backslidden condition and I confessed my sins and God set me back upon the Rock. I am now working among the poor fishermen at Stephenville, Fla. These people had no church, school, Sunday school, and fished on Sunday as on any other day, but since my coming here they have a church, Sunday school, prayer meeting where souls are saved. We need your prayers, that God may increase our tithes and offerings that we may be able to keep the work going."

A. S. Beck: "We closed our tent meeting in Columbia, Ky., with the largest crowd we have been privileged to speak to in five years. 83 souls were saved during the meeting. We moved to Campbellsville, put up our tent and had a number saved. When the weather changed we moved to the courthouse and had large crowds. Bro. A. E. Minnick was with us the closing service at Columbia, and preached a number of times for us at Campbellsville. He has great success wherever he goes. There were 27 converted in the Campbellsville meeting; among them drunkards and bootleggers. Members of the Christian church cooperated beautifully and we were kindly cared for in a Presbyterian home. We promised them we would come back in 1931. We have won hundreds of souls this year. My address is 1019 S. Fourth Ave., Louisville, Ky."



# SUNDAY SCHOOL LESSON

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

Lesson III.—January 18, 1931.

Subject.—The Ministry of John the Baptist. Luke 3:7-17.

Golden Text.—Bring forth therefore fruits worthy of repentance. Luke 3:8.

Time.—A. D. 26.

Place.—West side of the Jordan, east of Jerusalem.

Introduction.—It is by no means easy to make a just estimate of the ministry of John the Baptist. He was God's prepared man for a special work; and we must see him from that standpoint, or we shall not see him at all. He came of a good heredity, and grew up under good environment. Some who rest upon the dollar basis might think otherwise concerning his home life and his desert life in after years; but God needed a rugged man for rugged work, and had John brought up to meet the strenuous work of his after years. God can do little with a nice little kid-gloved, bejeweled dilettante who has been brought up in the shade with a gold spoon in his mouth. He wants men who can stand sunshine and rain, sleet and snow—men who can live on coarse fare, and sleep on the ground, if need be. All this he found in John the Baptist; wherefore he was a chosen vessel for a high calling.

John's ministry was short, rapid and pungent. It was his to tear down mountains and hills, to fill up valleys and gorges, to make rough roads smooth and crooked highways straight. He was preparing for the coming of the King of Glory. Others might have time to plant shrubbery and cultivate flowers along the way: he was too busy blasting out rock and laying down concrete. He was about thirty years old when God spoke to him out in the desert, and told him that it was time for preaching. It was a stormy time in his country. The Jews were groaning under Roman domination, against whom their hatred burned like a furnace. Tiberius Caesar reigned in Rome, and the hated Pontius Pilate governed Judaea, while Herod ruled in Galilee. To preach at such a time and in such a region was almost as dangerous as putting fire into a powder mine. It was not a time for one to count his life dear unto himself.

We have no need to suppose that God had no good people in those days: He has never left himself without witnesses of his saving grace. Even in the days of Elijah he had seven thousand who had not bowed the knee to Baal. One would hunt a long time to find better souls than Zacharias and Elizabeth, who walked in all the ordinances of God blameless. Simeon and Anna, who were in the temple when Jesus was brought in to do for him after the demands of the law, were saints of God. John had a chosen handful to say "amen" to his preaching; and he needed some human backing, as every true preacher of the Gospel does.

John's preaching was severe. He had no flattery for rich or cultured sinners. All were sinners before God—rich and poor, high and low. "Repent ye," was his cry to all. Proud Pharisees in their phylacteries, paupers in their rags, and soldiers with their arms clanking at their sides were all sinners alike to him. His

after-meetings cut to the blood. Roman tax-collectors were told to collect no more than the law allowed. Soldiers must oppress no one, and be content with their wages. He surely made short work of hypocritical aristocrats. They would have killed him long before Herod got his head, if he had not been under divine protection.

John's baptism could hardly be called something new, seeing that it had long been the custom among the Jews to sprinkle clean water upon repenting backsliders. Under the cutting words of John vast multitudes of Jews professed repentance, and John simply did what others before him had done: With a bunch of hyssop he sprinkled them with water from the Jordan, calling it a baptism unto repentance.

One point in John's ministry deserves special notice: The baptism of Jesus. Jesus had no sin, and for that reason could not be baptized unto repentance. For nearly 1500 years every high priest among the Jews had been sprinkled with water from a running brook, and afterwards anointed with the holy oil of the tabernacle. This was the initiatory ceremony for the high priest; and Jesus being its fulfillment, having come to fulfill the last jot and tittle of the law, must enter his high-priestly office in exactly the same way, except that the oil that was typical of the Holy Ghost must give way to his coming. This was the most sacred act in all the ministry of John.

## Comments on the Lesson

7. **O generation of vipers.**—Vipers are poisonous snakes. Matthew says that John made this thrust at a multitude of Pharisees and Sadducees who came to his baptism. There was lightning in that. **Who hath warned you?**—John does not seem to have thought that his preaching could arouse such hypocritical sinners as he knew them to be. He had no confidence in them.

8. **Fruits worthy of repentance.**—If your repentance is genuine, live up to its demands; quit all your meanness, and live clean lives. That is good preaching for any people. **We have Abraham to our father.**—They banked on their descent from Abraham. Being his children made heaven their eternal home, no matter how they behaved themselves. But John gave them to understand that God did not need them at all. If he wanted more children of Abraham, he could turn a pile of stones into children. Whenever we think that God cannot get along without us, the time has come for us to visit a mourner's bench.

9. **The axe is laid unto the root of the trees.**—I wonder if John could have used severer words than he uses in this verse. He meant to say that those Pharisees and Sadducees were the trees that were bringing forth bad fruit, and that God was going to cut them down and send them to hell. We are in direful need of a lot of just such preaching today in America. Our people have become so slobbered over with the softsoap of Modernism, that we need an army of men like John the Baptist with their scrubbing brushes and caustic potash to do a bit of scouring to clean up the churches and the na-

tion. A full hundred such men might be a blessing to the City of Washington and the surrounding country.

10. **The people asked him.**—This request seems to have come from the common people who composed the multitude. They wanted to know the way of salvation. They were different from the aristocrats with whom John had so little patience, and with whom he had dealt so severely.

11. **He that hath two coats.**—Christianity makes every man his brother's keeper. One who has the things of this world must divide with his needy fellowman, or forfeit his peace with God. There is no use in trying to explain away God's command when there is real need; but one is not to feed a lazy fellow who will not work. Paul settles that: "If any will not work, neither shall he eat." The command is reasonable. We are God's stewards.

12. **Publicans.**—These were Jews who had become tax-collectors under the Romans, and were thoroughly hated for it by their own people. They were regarded by the Jews as the very worst of sinners. Matthew and Zachaeus belonged to this class. They needed salvation not because they were publicans, but because they were sinners.

13. **Exact no more than that which is appointed you.**—The tax rate was fixed by the Romans; but some of these publicans were in the habit of "squeezing" the people, to use a term that is common among the English speaking people in the Orient. They put on an extra tax to fill their own bank accounts. In other words, they were a set of common grafters—thieves, to be plain.

14. **Soldiers.**—I suppose these were heathen Romans doing duty in Palestine. John does not mince matters with them: "Do violence to no man, neither accuse any falsely; and be content with your wages."

15. **The people were in expectation.**—There was a conviction upon the people that the time was approaching for the appearance of the promised Messiah: and some of them concluded that possibly John was the promised One.

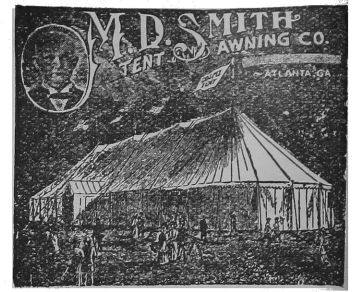
16. **I indeed baptize you with water.**—Not in water. That is a physical impossibility. John was baptizing them unto repentance; that would be the end of his ministry; but One mightier than he was coming after him, who would baptize with the Holy Ghost and fire. This was fulfilled on the day of Pentecost when tongues of fire sat upon the heads of the one hundred and twenty and they were all filled with the Holy Ghost.

17. **Whose fan is in his hand.**—Referring to the old process of winnowing out the chaff from the wheat. The Jews would have no trouble in understanding the figure. The wheat, good people, would be housed in heaven; but the chaff, bad people, would be sent to hell forever. John's preaching was plain. No one could misunderstand him. It was great preaching—great in its simplicity.

## DO YOU NEED A MATTRESS?

There has recently been started at Asbury College a Mattress Factory by which many worthy students are being helped with their expenses while attending school.

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There are other splendid testimonials which we could give, but we ask that you learn of the excellency of these products by becoming the possessor of one. As soon as we can get settled we have given orders for two, and am sure we shall not be disappointed in our investment.

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John J. Hunt: "Brother Walter Decker, of Corry, Pa., assisted with

me in a camp meeting at Hurlock, Md., in July, 1927. I found him a young man of sterling virtues and fine spirituality. He led the singing with art and evangelistic pathos. His personality is pleasing and his manner winsome. In his solo work he displayed considerable ability as well as adaptability. He is an inspirational, evangelistic singer capable of splendid usefulness. I heartily commend him to the holiness folk through the U. S. A."

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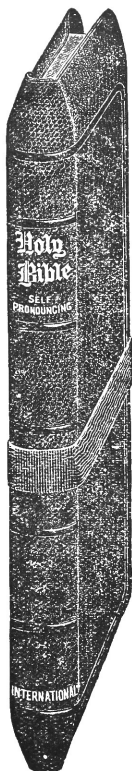
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# PENTECOSTAL HERALD

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

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## DEATH DOES NOT END ALL.

By The Editor.

**T**HE Bible plainly teaches that if a man die he shall live again. Death is not the end; it is simply a transition. It is moving from one place of habitation to another, and the mover carries with him his real self, the soul with all its faculties. He has the same character over in that other world that he had here. Whatever changes are made in the soul must be made in this world during the life of an individual; that is to say, a change from bad to good, from the state of sin to the state of salvation. No doubt there will be change in the spirit world; the good will doubtless grow and rise into higher states of comprehension, capacity and appreciation; the bad will no doubt descend into deeper states of darkness and woe.

\* \* \* \*

The preacher should very faithfully point out to men the nature of sin, its bad effects on character in this life, and the fearful ruin it brings in the life to come. Jesus Christ did not hesitate to speak in plainest terms and picture with vivid figures the woe and torture that await the impenitent wicked in the world to come which, in the Bible, is named Hell. It is a place of doom for those who trample upon God's law and reject God's mercy in this life, who would not be saved, who chose to sin and take the consequences. The consequences of sin are fearful in this line. Near where I am writing, a man who had participated in a murder a few days ago was sentenced to the penitentiary for life. If he should live a hundred or a thousand years the sentence hangs over him. The violators of God's law and the rejecters of his love sentence themselves to the dark prison house of the lost for all eternity.

\* \* \* \*

I do not believe we shall ever have in this country the great revival we need until the people are made to see sin in the light of the ruin it brings, the unreasonableness of it, the hurtfulness of it here and the awful hell which awaits its deluded victims hereafter. God has implanted fear in the human heart, a very useful and important part of a man's nature. It keeps him out of the fire; it keeps him out of water too deep for him to wade if he cannot swim; it guards him against disease; it makes him hasten for a cure if disease has laid hold upon him; it makes him very careful at the street crossings. If the race should be robbed of this element of fear things would go topsy-turvy and society would be broken up and the world would become a slaughter-house of accident, disease and death.

\* \* \* \*

God in the Holy Scriptures constantly appeals to the fear he has implanted in the human breast. He warns, entreats, threatens and points out the results of sin. He thus strives to awaken fear and turn men away from sin. It is a very important part of the preacher's business to drive into, and fasten upon, the hearts and minds of the people a holy awe, a fear to sin against God, an ab-

### TO GO OR STAY.

(A little poem from Dr. Morrison's sick room)

Oh Christ, my Lord, my Saviour dear,  
Shall I come home, or tarry here?  
I do not know what is the best—  
For me to labor, or to rest.

I find my heart doth long to see  
A host of sinners won to Thee.  
Guide Thou me with Thy strong hand,  
I'll fully follow Thy command.

So I will gladly come or stay  
To preach the Word while yet 'tis day;  
To help some prodigals to turn  
Their weary feet toward Father's Home.

All rugged paths are smooth to me,  
If I but know I walk with Thee;  
And when my little task is done,  
For Thee to welcome me up Home.

H. C. M.

horrence of things that are evil, a dread of the consequences of sin, a good square look at what sin will bring; an intelligent comprehension and appreciation of the Bible teachings of our Lord Jesus Christ on this awful subject of the future state of the wicked. This does not mean that the preacher must abuse the people or storm and rave at them. It means that with earnestness, in the language of the Word of God, in harmony with the teachings of Jesus, he must make men to know and feel the final, awful outcome of a wicked, impenitent life.

\*\*\*\*\*

### What is the Matter with the World?

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#### No. II.

**T**HE diagnosis of a sinsick world we note some ugly symptoms in South America. They have had war in *only seven* of those republics down there within the past twelve months; killed quite a number of poor, ignorant people, driven out of office five presidents, a sixth one resigned, but is persuaded to go back into office. The Patient is no better; not a sign of improvement, but fever high and great restlessness. Bloodshed is certain; possibly a short delay, but bloodshed by bullet and bayonet sure to begin soon.

Those poor, starving, ragged, dirty, diseased, misruled people have all been Roman Catholics for centuries; no Bibles, no saving gospel, no civilization worth the name. If this republican Raskob, Chairman of the Democratic Party, was not so busy giving thousands of dollars to get rid of the Eighteenth Amendment and bring back the saloon, so dear to him and his like, he might spend a few of his millions buying Bibles to distribute among his fellow Romanists down in that priest-ridden country. Come to think of it, if Raskob should be guilty of such a sin against Rome as to have ten thousand Bibles distributed in those Catholic coun-

tries, I warrant the Pope would ex-communicate him. Think of that for a minute!

Give those South American people a half century of pure gospel, with the Bible and public school, and that country would be regenerated. Modernist missionaries would do them no good. They need godly preachers and teachers to lead them to Christ.

Mexico has not had a war for *several weeks*. The shameful assassinations which have been committed, or undertaken, down there against men who have endeavored to lead their people out into better things, have always been done by devout Romanists.

There is little hope for this Patient, suffering to the south of us, without a complete change of intellectual and spiritual diet. The essential remedy does not seem to be at hand; all the indications are that there will be rebellion, riot, and bloodshed for some time to come.

What of our concern, did you say? Careful, there! The disease of *restlessness* is contagious as smallpox. The nations are coming to be such near neighbors that no one can safely say, "Am I my brother's keeper?"

More diagnosis next week.

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

#### WHAT WILL BE THEIR COLOR?

\*\*\*\*\*

##### CHAPTER I.

**I**want the readers of this paper to go with me patiently and thoughtfully through several chapters on the subject indicated at the head of this article, and see if they do not furnish food for sober reflection.

If God spares me to write for THE HERALD this year, much of what I shall have in mind will be colored with the truth contained in two verses found in the twelfth chapter of Revelation. Read the ninth verse of that chapter: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The reader will please to notice that at the present time the Devil and his angels are inhabitants of this world; and note their employment, "*which deceive the whole world.*" Read the twelfth verse: "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

I shall write quite a bit this year with these two verses in mind. Believing the Scriptures as I do, and believing that the Devil is a powerful, personal being making havoc of the human race, I shall attribute

(Continued on page 8)



# TRAVEL NOTES AND SALVATION TIDINGS.

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

## I.



I am writing this in Salvador, the smallest of all the Central American Republics. It has a coast line of about 140 miles, and in size would about equal the State of Vermont. Its population is above a million. It is a land of volcanoes; one of them, Mount Izalco, has been called by sailors the "Lighthouse of Salvador." At night the glare from its fiery crater could be seen far out on the Pacific. Salvador had an earthquake in 1917 destroying about fifteen million dollars worth of property. It is quite progressive in its government and its capital city, San Salvador, is about the most modern and progressive city in Central America. It raises coffee, sugar, cotton and Peruvian balsam used so much in medicines and perfumery. Religiously, it is Catholic, but missionary work is getting in and souls are being saved and sanctified; where Bible salvation is being preached good gospel results ensue.

## II.

As one reads the history of the Pacific, the Caribbean and the South Seas it is full of stories of the Buccaneers and Pirates, Sea Rovers and scoundrels. Strange that a lot of the activities of these fellows were garnished with prayers and worship. How terrible is the story of blood-thirsty Morgan and the sack of Panama, 1671. After looting the city which, in those days, was one of the richest cities of the western world, he set fire to it and after five days burning it was nothing but a smoking heap of ashes. Morgan set out for the Caribbean with 175 mules laden with gold, silver and other treasure, and a train of 600 Spanish captives held by him for ransom. When they begged for mercy his answer was, "He came not to hear lamentations and cries, but rather to seek money." It is almost unthinkable that such a pirate and scoundrel should be knighted by the King, and afterwards made Governor of Jamaica.

Another outstanding buccaneer was Drake, afterwards famous as Sir Francis Drake, who defeated the Spanish Armada when it came to destroy England. As buccaneer, he sailed the ship known as The Golden Hind; his greatest capture was the galleon Cocafuego, a Spanish treasure ship. On board he found fourteen great chests of gold and silver and other bars and wedges of silver and gold weighing, so the story goes, some twenty-six tons. The value of the spoil, if put into present day terms, was equal to fifteen million dollars. After looting the ship of her treasure Drake permitted the Captain and crew to proceed on their way, after making valuable presents to the Captain and giving each member of the crew a gift of money and clothing. One thing to Drake's credit was the fact that he killed no Spaniard and spilled no blood. His captures were all bloodless. These things happened in Queen Elizabeth's time when the ethics of government were not quite as rigid as they are today, when it comes to the freedom of the seas and international law. Indeed, I suppose one thing which justified Drake in his looting was, that a state of war was existing between Spain and Britain.

## III.

We hear and read much about the Revolutions in Central and South America. To us North Americans it seems strange and unfortunate, but it will help some of my readers to understand things a trifle better if I explain that this is seemingly the one and

only way to secure a change in governments in these Republics. It seems impossible to have what may be called a decent election by ballot, so when one party wants to put the other out it is by bullets instead of ballots—hence the Revolution—so called. It is the fellow who can command the most force that gets the reins of government in most instances. Take Guatemala, for instance. It was ruled for a quarter of a century by a despot, Manuel Estrada Cabrera. When Barrios was assassinated this man walking in on a Cabinet meeting laid a revolver upon the table and said: "Gentlemen, I am President of Guatemala." He was two-thirds Indian and they knew what he meant, and it was settled there and then. When his term was out he would announce that he wished to be relieved of public office and hoped that some other candidate would step out. This was his way of finding out who opposed him, and no candidate was willing to run the risk as he knew it meant imprisonment and, possibly, death. Finally, this despot was overcome and ended his life in prison. Since then Guatemala has had a fair government. Those Revolutions occurring in other Republics are only an attempt to change governments. Time may come when it will be done by ballots not bullets.

## IV.

The relationship of the United States to Central America is very close and vital. One has said, "The U. S. A. is friend, teacher, policeman in one to Central America." From Washington to Panama Uncle Sam exerts a big moral and political interest which must not be lessened or ignored. Today a number of American officers came on board at Corinto Nicaragua. I found upon inquiry that we have groups of American officers in various parts of this Republic and for good reasons, not the least of which, may be that we have a three million dollar interest in the Canal project which some day will materialize.

When the French undertook to build the Panama Canal they put into it over three hundred millions of dollars and all they got from it was the death of hundreds of Frenchmen and thousands of others, extravagance by the managers, and bankruptcy. The United States built the Canal for three hundred and seventy-five millions and made a success of it because they first proceeded to clean up the Isthmus of yellow fever and malaria. The motto was "first clean." For four hundred years the name Panama was associated with yellow fever and malaria. It used to be said before the U. S. A. took hold of it that there are two seasons at Panama: First, there is the wet season, lasting from the 15th of April to the 15th of December, when people die of yellow fever in four or five days. Next, there is the dry, or healthy season, when people die of pernicious fever in from twenty-four to thirty-six hours." It was the mosquito known as the "stegomopia" about one third the size of the Jersey mosquito, with zebra-white and black stripes upon its body, that did the mischief. When a female of that breed bites a yellow fever patient its blood becomes inoculated with yellow fever bacteria, and when it bites a person there is no chance of escaping the fever.

## V.

The Panama Canal saves 8,000 miles between New York and San Francisco. We can now reach the Atlantic from the Pacific in ten hours whereas prior to 1914, it took 30 days and entailed a voyage of thirteen thousand miles around stormy Cape Horn.

The background of Central America in some senses rivals that of Egypt and India. Ruins of a civilization are scattered round which makes it hard to put any date to.

Maybe there were empires here when the Pyramids were being built and before Moses was born. Who knows? It is easy to conjure up pictures of Spanish invaders running rivers red with the blood of Indian warriors, of pirates treading the Main with dripping swords and leather sacks of gold. For three centuries Spain ruled this part of the world. In 1821, the shackles were shaken clear off by some sections and the Spanish-American war in McKinley's days cleaned the Spaniards clear off the Western Hemisphere—never to return but the effects of Spanish domination remain in the beautiful Spanish language spoken everywhere and in the Roman Catholic Church in its lowest, corrupt and morally debilitating form.

## VI.

### SALVATION TIDINGS.

We recently spent ten days in the Nazarene Mission field up the mountains of Guatemala. Their annual conference at Salama was held Nov. 6-16. This was a season of refreshing from the presence of the Lord. We were preaching three times a day and at every altar call souls were seeking God for pardon, restoration and holiness. Rev. R. S. Anderson has been a missionary for over twenty-five years in Central America. The work at Salama and Coban was started in the days of Bro. McClurkin, of Tennessee. There is a fine school hospital and Bible Training work carried on in Coban and there are many churches and missions in operation in various parts. The work at Salama is in charge of Rev. R. C. Ingram. The preaching was interpreted in Spanish by Bro. Anderson. Miss Gardner and Mrs. Coats interpreted for Mrs. Ridout. This is a very fine work, well grounded and carried on in the very best missionary spirit.

Our last extended meeting in Guatemala was at Zacapa, a prominent railroad center and a city of 10,000 inhabitants. The day meetings were held in a vacant building and the night services in the theater. Zacapa has been a neglected place and these night meetings drew many people who seldom hear the gospel preached. After the third night we had to get out as it interfered with their theatricals which were to follow our meetings. The fact was the people after hearing the gospel singing and preaching failed to patronize the theatre and one night they had no performance because no crowd came. They served notice on us to quit. We next went to a hall near the post office where we had fine crowds, both inside and out. People from many places came to the Zacapa meeting and the little band of workers there rejoiced at what had been accomplished by the five days' meeting. "Gloria a Dios" they say in Spanish, which means "Glory to God."

Many a time at altar services have we seen seekers rise from their knees and go down somewhere and ask forgiveness of some brother and sister whom they had wronged by word or deed. In one instance a preacher asked forgiveness of his wife. Often have we seen the altar or floor wet with the tears of some seeking soul, and we have heard strong men cry aloud as they sought God.

The workers who assisted in the singing and interpretation at the Zacapa meeting were from the Friends Mission of Chiquimula. Miss R. Esther Smith spared no pains in furnishing workers to help us.

We held seven series of meetings in different parts of Guatemala beginning at Quigura, then Gulán, Chiquimula, Rio Honde, Salama, Zacapa and Guatemala City, where we preached three times for Rev. A. R. Higgs. We are now moving on to Cristobal where our next meeting will be held. Our address will be Balboa, Canal Zone. Letters sent there will be forwarded. Postage only two cents.



## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

## CHAPTER XI.

## THE LOST IS FOUND.



**B**EGINNING with the discovery of oil at "Oil City"—by which name the town platted by the railroad company was called—an era of great activity in railroad circles extended through several years. The C. & G. W. system was extended from ocean to ocean, and branch lines or feeders of the main line, were built in various sections of the country. In the reorganization of the company, John Queerman was elected Superintendent of the Pacific division, with headquarters in San Francisco. As soon as he could settle up his affairs in Glenview, he took up his residence in San Francisco, where we shall find him closely identified with the Bethany Congregational Church, though widely known and greatly beloved by the Christian people of the city generally. He had, by close economy, and judicious investment, amassed quite a considerable fortune, which it was his pleasure to dedicate to the service of God. He retained the simple and inexpensive habits that had distinguished him in the earlier years of his life, and was open handed in the furtherance of every good work.

Bessie had demonstrated her ability to take care of herself and to bear her full share of the expense incident to the vigorous prosecution of religious work in every community in which her work as hospital nurse called her.

One of the first enterprises to engage the attention and interest of Superintendent Queerman was the building of a Railroad Y. M. C. A. building. He contributed liberally to the funds of the society and suggested certain improvements, the cost of which he paid himself. He also added a wing to the company's hospital, which greatly aided in handling the patients treated there. While the company bore the principal expense of the addition, yet there were little items which were provided for from his own purse. He religiously devoted one-tenth of his income to help on the work of the Lord, though by no means limiting himself to that amount.

Of course Bessie's work was connected with this new hospital and in time she came to be matron of the institution.

Mrs. Queerman found that the higher position of her husband introduced her to a different class of people and widened her field of usefulness very materially. She kept herself in touch with the families of the more humble employees of the company, while she easily and naturally maintained the place to which her husband's position introduced her. She was too true a Christian and a woman to allow any class distinctions to influence her conduct toward any with whom she was brought into contact. She had an earnest desire to help all who needed help, either in material or spiritual things. She had been greatly blessed in her work for the neglected ones of Glenview and could not feel that her change of residence or more exalted position made it any less a privilege and a duty to continue in the same work in San Francisco. It was therefore not long after becoming settled in her new home before she began to explore "the regions beyond" the ordinary bounds of church and society influences. It is true that her experiences were not all pleasant ones, and that she often met with scowling looks and rude repulses. But she found some hopeful subjects and for these she could endure much hardship.

It was while engaged in this work that she made a discovery that was unexpected yet fraught with results of far-reaching influence and importance. She had spent the afternoon, nearly, in ministering to the sick

and needy ones in one of the many "tough" localities with which larger cities are usually cursed, and had just turned her steps toward her own home, when she was hailed by a young woman whom she had befriended some time before and entreated to go with her to a cheap lodging house, where a poor woman was raving in delirium and accusing herself with murder. Inquiry brought out the information that the sick woman was an opera singer, who while possessing quite a talent in her line, had nevertheless failed of success and seemed completely discouraged and heartsick.

Upon entering the poor room in which lay the sick woman, Mrs. Queerman heard a voice that startled her by its strange familiarity, and yet its note of remorseful despair put out of her mind every other feeling than that of intense longing to be able to open to this despairing soul a door of hope and peace and rest.

The poorly lighted room and the deep lines which suffering had drawn on the countenance of the sufferer prevented instant recognition. But after a time as memory began to recall the face so like, and yet so unlike, the face before her, the truth dawned upon her that Jessie Upright had not gone to a suicide's grave, but had willfully deceived and broken her mother's heart, and was now beginning to pay the penalty.

Jessie Upright lay before her; all the brightness gone out of her life, all the beauty faded from her face and the marks of sin and suffering indelibly stamped upon her countenance! Her flesh seemed scorched by the fever that held her in its grasp, while her brain seemed busy with the sins of the past, and the terrors which thoughts of the future seemed to conjure up. She was in a state of wildest delirium from which it seemed impossible to rescue her. A pitiful story of her past came out in broken sentences and bitter wailings, which wrung the heart of the listener with sympathetic sorrow.

Mrs. Queerman could do nothing more than to hold the clutching fingers and stroke the raven hair of the sufferer. Yes! she could do more, she could pray that her Savior and Friend would speak to this soul as he had spoken to other erring ones. "Neither do I condemn thee. Sin no more lest a worse thing come upon thee!"

As soon as arrangements could be made, she had Jessie conveyed to her own home—after telegraphing to Mr. Paxton of the Euclid Avenue Church at Glenview, and requesting him to break the news to Jessie's family. There followed weeks of anxious watching and careful nursing, which kept Mrs. Queerman busy day and night. For she could not let this life flicker and go out like a burned-out candle, if it were possible to prevent it. She knew what the restoration of a repentant Jessie to the Upright family might do for the stricken mother, who yet lingered on the border of sanity, though as yet unable to enter. And she knew how precious to the heart of the Christ is the soul that returns from its wanderings and begins to cling to him and to walk "in newness of life." And so she waited and watched and prayed through all those days and nights before consciousness returned and the fever yielded to treatment and convalescence began.

As soon as Mr. Paxton received the telegram from Mrs. Queerman he called upon Deacon Upright, and informed him that Jessie had been found, that she was in a critical condition in San Francisco.

While he did not feel that he could leave his wife, he rejoiced that he could show his love for his erring daughter by assuming all the expenses of her illness and sending Ralph to watch by her bedside, and to bring

her home as soon as she could bear to be removed so far. How he longed to fly to her himself and to atone for some of his sternness by tenderly nursing her back to health and home. Of her experiences, or of her sin, he knew next to nothing, but in his heart he felt a yearning tenderness that could overcome everything and help her to redeem herself, whatever her sin might have been.

The other members of the family—save the mind-darkened mother—shared his anxiety, and could scarce control themselves and wait for the slow recovery and tedious convalescence.

Mrs. Upright still had those intervals of intelligence, during which, since the deacon spoke of Ralph and Jessie as though they were both at home—and in fact, as if they had never left the home nest or done any wrong act, she seemed to be trying to recall something that had been forgotten in connection with them. It was a merciful Providence that the awful sorrow which had pierced her through then, had been forgotten and the recollection of the past might not embrace the sin of his children until both body and mind had gained strength to endure the recollection.

One day, about a week after the news of Jessie's whereabouts and condition had reached Glenview, as the deacon sat by the bedside, watching his wife, who seemed to be in a deep sleep—more natural and restful than any she had taken since her illness—the doctor came in, as usual to see how she was getting on. As soon as he saw her, he started quickly forward and felt of her pulse. His countenance flushed with pleasure and excitement as he turned to the deacon and said:

"Be hopeful, my friend! Your wife will regain her health and her mind as well! This sleep is the best medicine, as it is the surest indication of returning health and mental vigor."

"Thank God for his mercy," the deacon said, falling upon his knees and lifting his eyes toward heaven in grateful thanksgiving.

Both watched for the moment of awakening with a silent prayer that God would keep the mind from again losing its balance. An hour—two hours passed before, with a sigh, the sleeper awoke with the light of reason shining in the eye, and the hand so enfeebled with sickness was extended to the doctor, who could scarce restrain himself from exhibiting the excitement he felt and speak in a natural matter of fact tone of voice.

"How do you do, Mrs. Upright? You have had a nice long sleep haven't you?"

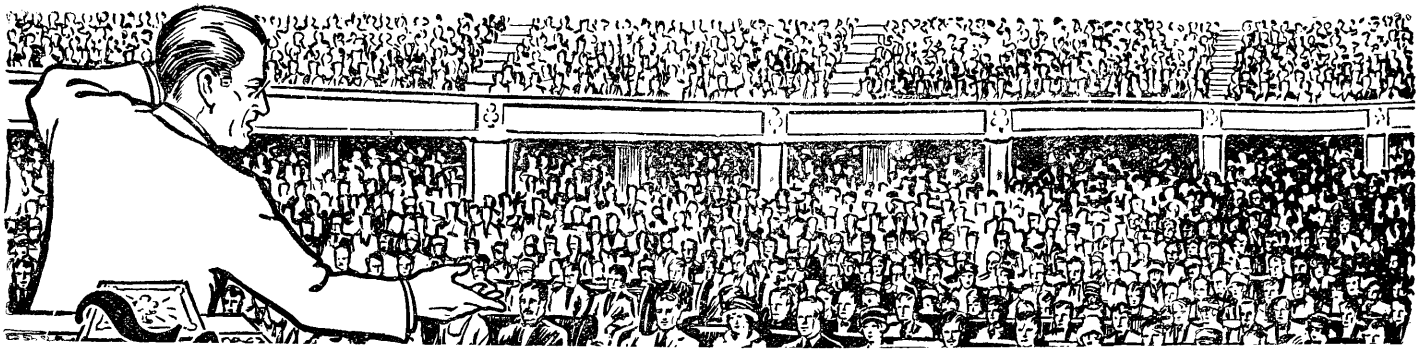
"Yes, I have had a good sleep and feel quite rested. I think I shall be wanting something to eat pretty soon. I have a feeling that I have been very ill, but am going to get strong again."

"Oh, yes! You are to get along nicely. But you must not get in too much of a hurry. Everything is going on alright, and the deacon and the children are becoming capital cooks and housekeepers. Now you are to take a good long rest and regain the strength that has been lost by sickness. I'll leave the deacon to entertain you, as I have a patient to see at once. I'll leave you a little medicine, that will help you to rest more easily. You must not try to talk very much for a day or two. After you are strong you can make up for time lost. Good bye." And the doctor took his departure.

Deacon Upright forced himself to be calm, and to control his voice and his features so that his wife might not become excited during this first talk they had had for so many long weeks. No reference was made by either

(Continued on page 6)





## NEW YEAR MEDITATIONS.

Rev. A. H. M. Zahniser.

### REMEMBERING GOD.

"I remembered God, and was troubled."—Psa. 77:3. "And thou shalt remember all the way which the Lord thy God led thee." (Deut. 8:2). "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16).

**A**S we come to the closing of the calendar year, and stand on the threshold of a new year, and look out into the untried future, it is well to pause, consider, and ask ourselves such questions, as, How can I make the lessons and experiences of the past bear most successfully upon the future. What have been my failures and blunders during the past year, and their causes? What measure of success have I attained, and what has contributed most to my accomplishments? One thing sure, if we do not learn from past experiences, the future will be no better than the past.

Janus was an ancient Roman god, whose name came from a Latin root that meant *gate*, or *opening*. Hence he was the "god of openings or beginnings." He was supposed to furnish the proper spirit for an opening. His gates were swung wide open in times of war, and were never entirely closed, except when they considered they had absolute peace. From this god, and the superstitions and customs that went along with his worship, we get our name January, as designating the first, or opening, month of a New Year. Janus was a double-headed, two-faced god. He was supposed to look both ways, hence the better prepared to direct the forward march, because he could see what lay behind.

Christians worship no heathen god, nor trust in any myth. Their Deity is the God of the ages, past, present and future. He has told us, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6). He assures us, "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17). He who is the end of the conversation of saints is, "Jesus Christ the same yesterday, today, and forever." (Heb. 14:8).

In declaring to Moses, the Name of the One who had commissioned him, Jehovah said of himself, "I am that I am: Thus shalt thou say unto the children of Israel, I am hath sent me unto you." (Ex. 3:14). Jesus Christ, as God manifested in the flesh could say truthfully, "Verily, verily, I say unto you, before Abraham was, I am." (St. John 8:58).

In an untried way we need a guide; in a dangerous journey we need a guard who is familiar with the route, and understands the dangers we are exposed to, and the enemies we must combat and overcome. We have such a Companion in the person of our Savior. We see then it is our duty and great privilege to *ever keep him in mind and set God always before our face.*

Much is said in the Scriptures concerning our thoughts and the things we should remember. The Psalmist says here, "I remembered God and was troubled." But some people have remembered God and been made shouting happy. Sometimes a troubled remembrance leads to a comfortable assurance and blessed communion. This psalm that begins with sorrowful complaints ends in gracious encouragement. A troubled remembrance may issue into a joyful remembrance, and a conscious indwelling of the Divine presence.

Let me emphasize, first of all, *The gratitude we should feel for the faculty of memory; and the use we should make of it in the interests of our souls.*

Of what benefit would any learning or education be if we could not remember? How thankful we should be that the Creator has given us the faculty that enables us to recall the knowledge of past impressions and events. The power to retain and meditate upon the happenings and experiences of the past in the light of the present, also enables us to consider their probable bearing upon our future. Having observed how the decisions and activities of 1930 resulted, we may conjecture with a good deal of safety how like choices and actions will terminate in 1931. Yea, more, if we remember how the God of yesterday stood by us, when we trusted and obeyed him, and are conscious the God of today is with us, we may safely trust the God of tomorrow—for he is the same. Let us feel a real responsibility to use our memories as well as all our other bestowments and gifts to the glory of the Giver.

Much is said in the sacred Scriptures concerning our thoughts and the things we should remember. The last prophet of the Old Testament cannon tells us, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The inspired penman exhorted the Hebrews, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1). St. Paul, in summing up his efforts to show the church at Philippi how to maintain proper standards and live holy lives, says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil 4:8).

We have an illustration of how there are times when remembering God and being troubled are necessary to repentance and restoration, in the experience of Peter. In Mark 14:72, we read, "And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept." The marginal reading says, "He wept abundantly." Luke puts it, "And wept bitterly."

The Scriptures speak of various things we should remember, and of a few we should forget. Those worthy to be remembered are too numerous to admit of being mentioned here.

We should remember God in our youth: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1). Early impressions and decisions have a tremendous influence upon our after life. Living and working for our Heavenly Master is so important that we should not waste the morning of our probationary day in sin and thoughtlessness. Are not such adages as, "The child is father to the man," and, "As the twig is bent, the tree will be inclined," in harmony with the proverb, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

We should remember our promises to God, and the covenant we have made with him. The prophet Jonah said, "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." (Jonah 2:7). It seems we are more apt to remember God when in trouble. But the solemn promises made at such times should not be forgotten, nor esteemed lightly. God requireth that which is past. The true citizen of Zion, "Sweareth to his own hurt, and changeth not." "Remember Lot's wife." One man of my boyhood acquaintance said, when in trouble, he promised the Lord if he would help him out that time, he would not bother him again as long as he lived. But that is not the proper attitude. Answered prayer should encourage further prayer. What promises some of us have made to God in different crises of our lives!

We should also remember the past mercies and deliverances of God. Israel was admonished to "Remember all the way which the Lord" their "God had led" them. Paul would have his converts to continue to walk by the same rule, and to mind the same things shown them in the beginning of their Christian life. Even though he desired they should press forward to richer and higher attainments. Asaph exclaimed, "I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."

How often the Israelites had their attention called to the marvelous way Jehovah brought about their emancipation from bondage, and their exodus from Egypt; and how he led them dry shod across the arm of the Red Sea, through the wilderness, and over the Jordan into the Promised Land. It is well that we bear in mind the spot "more dear than native vale or mountain" where we first found the Savior, and felt our sins forgiven, and that we be able to sing, "I never shall forget how the fire fell, when the Lord sanctified me." Have you not received some remarkable answers to prayer, and experienced some striking deliverances during the past year?



We should remember our friends and neighbors (yea, our enemies, if we have such) who are in need, or in a state of suffering. This season of the year, all God's people should be ready to remember in mercy and the spirit of helpfulness the poor and needy. Let us generously remember those agencies and institutions that minister to the down-trodden and submerged portions of society; also show a personal interest in mankind less favored than ourselves wherever we may have personal contact, or direct influences. The Master has made it our privilege to show our regard for him, and our appreciation of his mercies and blessings, by ministering to others in his Spirit and Name. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." (Psa. 41:1). "And the king shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Note also his words to the negligent, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." How astonishing the reward; how terrible the punishment that follows; "and these shall go away into everlasting punishment: but the righteous into life eternal."

There may be reasons and occasions for even God's people to be troubled in remembering God, and his holiness, and his claims upon the souls of men: These may be personal or relative reasons. Our personal unlikeness to him, and unfitness to stand in his holy presence should stir our hearts, and call us to prayer. We should not only be moved to say, "I hate the sins that made thee mourn." But justified souls, not yet fully sanctified and entirely cleansed from the in-being or pollution of inherited evil and moral corruption, sometimes feel to pray,

"Tis worse than death,  
My God to love,  
And not my God alone!"

The crucifixion of "the old man" is sometimes severe. But if we have tasted of the love of God, and know the joys of sins forgiven, and something of sweet fellowship, then become painfully conscious of how the inward defilement holds us back from the blessed communion we might have, and blurs our spiritual vision, remembering that "Blessed are the pure in heart; for they shall see God." There is often a season of trouble and struggle when we are even tempted to cast away our confidence and wonder if we have any grace at all. But then perhaps "the darkest hour is just before the dawning," and the flood of light bursts in upon the soul, and the sense of purity and cleanness and intimate fellowship prevails. Praise the Lord!

The desolations of Zion may produce these troubled feelings. The desolate and unprosperous condition of the professed Church of Christ calls for mourners in Zion. The lukewarm state of the church in this Laodicean age is a cause of deep grief to the saints of God. But there is a joy in keeping spiritual yourself whatever others do.

We might mention also, world conditions, and the vast number of souls still in the darkness of spiritual night, the great needs of humanity, with the prevailing wickedness all about us, and general forgetfulness of God and his claims. The disregard for the Lord's Day; the neglect of God's house, the profaning of the name of God, the polluting of God's pure air with the fumes of liquor, and the vile cigarette, the manifestations of immodesty and lewdness, the evident licentiousness and multiplied forms of sinfulness and wrong-doing all unite to cause the people of God to sigh, and cry and mourn before Jehovah.

We may be sorrowful, yet always rejoicing. We can rejoice in him who is mighty to save, and able to keep, and whose gospel is suited to all mankind, and in the fact provision has been made for the salvation of all who will accept his gracious invitation and come to him on the terms of the gospel may

be saved. But as to resting in past attainments or being satisfied with former accomplishments, or present conditions, may every Christian reader testify, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Pressing onward as we can,  
Still to this our hearts must tend:  
Where our earliest hopes began,  
There our last aspirations end;

"Till amid the hosts of light,  
We in Thee redeemed, complete,  
Through Thy cross made pure and white,  
Cast our crowns before thy feet."

## AN IRRESISTIBLE MAJORITY.

W. S. BOWDEN.

"Fear not; for they that be with us are more than they that be with them." 2 Kings 6:16.



NOTHING flies so swiftly, so surely, so constantly as time. No strength of human will can stay its steady, onward march. Hoarded wealth is powerless to buy back the years already gone. At the close of the year the mind instinctively turns to this flight of time. With lightning speed the old year has rushed its round, and buried itself in the eternal past. The clock has ticked away its moments, one by one, until the moments and days are all passed, no more to return.

Solemn thought! Not a moment can be recalled, not a step can be retraced. All is locked in deathless silence. The past is forever gone. The present is ours. The future God holds in his hands. It is natural that thoughtful persons should have serious reflections at such a time as this. It is our object to try to give special directions to these reflections, to turn them into the channels that may prove the most profitable.

Let us pay a little attention to the context before noticing the teaching of the text. Benhadad, King of Syria, warred with Jehoram, King of Israel. Benhadad's plans were found out. He suspected an enemy in the camp. He summoned his officers, and demanded of them an explanation. He was told that Elisha, the prophet in Israel, was the cause of the king's designs being frustrated. When he learned that Elisha was in Dothan he took immediate steps to conquer him. He sent a host in the night to take their places on the heights around Dothan. When Elisha's servant went out in the morning he gazed with dismay on the horses, chariots and hosts which surrounded the city. Much bewildered, he exclaimed, "Alas, my master! how shall we do?" The trustful prophet answered, "Fear not; they that be with us are more than they that be with them." "And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

1. *Our text suggests that in this world there is hostility to God and His people.*

The Bible declares this, observation confirms it, experience demonstrates it. It is well to look the proposition square in the face as we enter the days of the New Year. There is nothing gained in denying the fact that there are forces arrayed against us if we be for God. There is the world, the flesh, and the devil.

1. *The World.* **THEOLOGICAL SEMINARY**

Hear the words of Jesus, "Beware of men." "Behold I send you forth as sheep in the midst of wolves." "If ye were of the world, the world would love his own: but be-

cause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

2. *The Flesh.*

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

3. *The Devil.*

The Bible represents the devil with all his forces, malice, subtlety and skill as being opposed to God and his people. We need not fool ourselves by thinking that the devil is either asleep or dead. We need to keep out of "the snare of the devil," to "resist the devil," to "stand against the wiles of the devil." Let us face our enemies, but not magnify the difficulties. There is a brighter thought in the text.

II. *Our Allies.*

Our text teaches that there are more for us than there are against us. We ought to rejoice in this truth as we face the untried scenes of another year. Because this is true we are assured of victory.

1. *The Godhead is For Us.*

There is a joyful thought in this verse written long ago: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is an arm of flesh; but with us is the Lord our God to help us and to fight our battles." (1 Chron. 32:7). We may look all our foes in the face, and exclaim with the Apostle Paul: "If God be for us, who can be against us?" Rom. 8:31.

(1). *God the Father is For Us.*

It is a blessed truth that "one with God is a majority." There is a striking inscription on the front of Downing Hall, N. Wales: "Without God, without all; with God, enough." We should be strengthened by reading these brave words by General Gordon: "Why should I fear? Is man stronger than God? I go up the Soudan alone, with an infinite Almighty God to direct and guide me, and am glad to so trust him as to fear nothing; and indeed to feel sure of success."

"The Lord of hosts is with us; the God of Jacob is our refuge." Psa. 46:7.

"If God be for us, His banner o'er us,

We'll sing the victor's song at last!"

(2). *Jesus Christ is on Our Side.*

He died for us. He arose for us. He lives for us. He loves us. He intercedes for us. During his earthly ministry he had compassion on all the needy. He possesses the same compassionate heart today. This is his glorious message to his people: "Lo, I am with you always, even unto the end of the age." Matt. 28:20.

(3). *The Holy Spirit is our Guide and Helper.*

The Holy Spirit is our teacher and inspirer. Thank God that we may count upon the presence and help of the Holy Spirit. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13, 14.

2. *All God's People are On Our Side.*

We are treading the path that the saints have trod. There are many noble souls in the thick of the fight today. They are with us. We are not alone as far as the fellowship of the saints is concerned. If we stand for truth and righteousness the very best people are with us.

3. *The Unfallen Angels are On Our Side.*

The ministry of angels is one of the most fascinating thoughts presented in the Word of God. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "The angel of the Lord encampeth round about them that fear him, and delivereth them." Heb. 1:14; Psa. 34:7.

(Continued on page 9)



## A PILLAR IN THE CHURCH.

(Continued from page 3)

er to anything that had occurred previous to Ralph's imprisonment or Jessie's disappearance.

Mrs. Upright's mind seemed to take in only the present moment. It was a merciful Providence which kept the mind from recalling the past with its heart-breaking sorrows. There was rest and joy in looking into the love-lit eyes of her husband, and listening to his words of affectionate solicitude for her comfort and happiness.

Yet, in spite of his outward calmness, and the exercise of his strong will, the deacon inwardly trembled lest a sudden recollection on the part of his wife should dash to the ground the cup of joy he was raising to his lips. How earnestly he prayed that God would strengthen her mind to withstand the awful shock that must follow the recollection of the sin and shame of the bitter past.

One of the powders which the doctor had left, and the deacon had given, produced a deep and restful sleep in an hour from the time of her last awakening, during which the deacon stole out of the room to apprise Lucy and James of the favorable turn in their mother's case, and to caution them against any show of excitement in her presence. And so the children schooled themselves to appear unmoved by the, to them, great happiness of having the mother's mind clear and her bodily health so greatly improved.

(Continued)

## STEPS TO A DOWNFALL.

REV. E. E. SHELHAMER.

"Looking diligently lest any man fail, 'fall from' the grace of God."



One falls into open sin all at once. Long before a man is known as a rascal, long before a woman is known as a loose character—they have allowed their thoughts and eyes, little by little, to wander and dwell upon the thing presented to their minds. No doubt Satan finds as much satisfaction when one listens to his suggestion, as, later, when this same party falls into open sin, for that disgraceful thing down the road ten miles distant cannot take place until the thought and suggestion is first entertained.

We saw, on one occasion, a beautiful butterfly alight for a second on a cabbage leaf, and then on another. We thought, "That butterfly does not remain long enough to get any nectar or food. Why then, all this activity?" Upon close investigation, I found that every time she lit upon a leaf she deposited a tiny nit or egg. Nature did the rest and it was only a little while until the tiny egg had hatched out into a tiny worm. Immediately, this little worm began to feed upon the plant, and it was not long until it had become a large worm. Then, in turn, this large worm became another butterfly, and thus reproduced its kind a thousand-fold.

Now, the process of temptation, and finally a downfall, is on the same principle. Satan, through the eye or ear, deposits the nit, or germ, in the form of a suggestion. If we dare to harbor and nestle this for a moment, it will be only a little while before we will have a serpentine brood on hand. Hence, the wise thing to do is to crush, as we would a viper or an ugly worm, the first intimation to do wrong. Let us notice carefully four steps to a downfall.

## ATTENTION.

Here is where the tempter succeeded with Eve. He called her attention to the beautiful and luscious fruit. Having gained this vantage ground he quickly caught on to her nat-

ural weakness—loquacity. Had she only kept a *closed mind* and a *closed mouth* all would have been well. It is the same with every holy soul today. Such an one cannot be tempted except along natural and legitimate lines. "When the woman *saw* that the tree was *good for food*, and that it was *pleasant to the eyes*, and a tree to be desired to make one *wise*, she took." It is that *first look* that makes it possible to *think*, then forget all former resolutions. Job realized this when he said, "I made a covenant with mine eyes: why then should I *think* upon a maid?"

Notice Achan's sin! He "*saw*" the goodly Babylonish garment and shekels of silver, then "*coveted*," then "*took*," then "*hid*," then "*died in disgrace*." No one can fall until he *first looks or listens*, then *lingers*, then *longs*, then *lunges*. It is simply impossible to be overcome on any line so long as the mind is closed to the thought of yielding and the question is *undebatable*. Remember this, you are invincible so long as you do not let down the first bar and throw open the subject to *debate*. But if you dare to do this for a moment the floods will pour in and sweep you off your feet.

## CONSIDERATION.

This is the second step. If Satan can get one to *ponder*, then *wonder*, the battle is likely to be lost. One man said, "If I were tempted along a certain line I do not know what I would do." This man was defeated already. How unlike Joseph, who no doubt had it settled in his mind *beforehand* that come what would he would not sin. He was fortified and as unmovable as Gibraltar, when temptation came. "How can I do this great wickedness and sin against God?" He put God first rather than please the flesh.

## GRATIFICATION.

Is it not strange how one can go stone blind in a moment in view of present profit or pleasure, rather than wait for joys and comforts more enduring? David "*saw*," then "*inquired*," (considered), then like a mad animal broke down the fence and ruthlessly trampled under foot all sense of honor and righteousness. After he had gotten through with his *seeing* and *sending*, then God began sending *strife*, *sedition*, and *sorrow* which never ended. Reader, beware!

## HUMILIATION.

If one could only stop long enough to look around and behold the many shipwrecks, he might take warning. Some of these were once mighty in sailing the high seas and doing commerce for God. But they trifled, ventured too near the rocks, and are now out of commission—stranded on the shores of time. Others are dismantled and though pretending to be in service, are like floating derelicts without mast or rudder—more dangerous than old hulks, high and dry on the beach.

Precious reader, remember there are souls now in hell and others on their way there, who at one time roamed on plains of spiritual light grander than you or I ever experienced. To your knees! To your knees!!

## Just a Note.

Address of Rev. G. W. Ridout while working in Panama and the Canal Zone will be Balboa, Canal Zone (postage 2 cents). All mail addressed him at this central address will reach him for sometime.

## If You Want Something

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

Spurgeon has said: "That we breathe in the atmosphere of heaven by prayer and we breathe it out again by praise; prayer and praise make up the essentials of the Christian life."

## Holiness Unto The Lord.

## ACROSTIC.

B. F. DURLING.

How wonderful is the spiritual deep in which one may live. Over and through the soul moves the cleansing tide.

Over the true seeker hovers Infinite Love and the unfailing promise.

Life hid with Christ in God dwells in the bosom of the Father.

Icebergs on their sunward side flash like diamonds. Their opposite sides are dark with shadows. So that soul turned Godward shines with heavenly graces. Turned earthward there rests upon it the gloom of night.

No image of the sun shines forth from the muddled pool. So from a heart clouded by sin, gleams no vision of God.

Every power may be touched and energized by the Holy Spirit.

Souls unfolding Godward are more sublime than a created universe.

Sinful words serve themselves rather than God.

Utter renunciation of sin means the receiving of the uttermost of God.

Nothing is so blessed as to be all the Lord's and to possess the Lord.

Trust is the key into God's uttermost.

Our one short life suddenly leads down into Eternity.

The soul was made to be permeated by Deity. How many limit God's uttermost.

Existence owes its worth to the fact of God's communicability and the spirit's power to receive God into the life.

Listen to the voice of God within thy soul!

Over the Spirit is, Hovering Love.

Religion evermore, should be the disciplining of the spirit Godward.

Death will be the opening of the door into the higher glory.

## "Inasmuch."

I met a stranger in the way,

His heavy load I shared,—

It was a little thing I did,

To show him that I cared;

We parted and I soon forgot

The kindness I had done,

Till One drew near and spake to me

In language all His own:

"Inasmuch as ye have done it unto one of these,

Ye have done it unto me."

I saw a wan and weary face,

'Twas shadowed o'er with care,

I looked again and now beheld

The trace of sorrow there;—

I sought to soothe and sympathize,

To hearten and to cheer,—

And, once again, those self-same words

Fell on my spirit's ear:

"Inasmuch as ye have done it unto one of these,

Ye have done it unto me."

I saw a little shiv'ring form,

'Twas starved and poorly clad,

A tide of pity filled my heart,—

I gave it all I had:—

What happiness! What gratitude!

'Twas wonderful to see,—

And then, once more, I heard a Voice

Repeat those words to me:

"Inasmuch as ye have done it unto one of these,

Ye have done it unto me."

So I have come, in all I do

To ease another's load,

To look beyond the one I serve

And see—the Son of God!...

What high and holy ministry

Lord Christ, Thou givest me,

Since all I do for "one of these"

I do it unto Thee!

—T. O. CHISHOLM,  
Vineland, N. J.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## HONG SUNG, KOREA.

Dear Friends of The Herald Family:

The other day while we were in Syenchun holding revival meetings, Dr. Chishom who is in charge of the Presbyterian hospital there, took us for a spin in the country. We noticed as we entered his machine that he had several bundles of printed matter piled upon the floor. As we drove along his helper was constantly dropping these sheets of paper out of the car and we soon learned that these were gospel tracts telling in simple form of the love of Christ. The people all along the way eagerly picked them up and some read them immediately while others put them in their pockets to read at a later time. Children came running from afar as they saw the papers dropping from the car and often pursued us for a good distance in order to get a tract. The doctor told us he never goes out in his car without taking a good bunch of tracts along and told of some remarkable conversions as the result of spreading the good news in this manner.

One day as he was driving through a little country village distributing these gospel portions a man from a distant town happened to pick one up. He had never heard of Christ before and as he eagerly digested its contents he became greatly concerned. He went back to his own village. There were no Christians there, no preacher to tell him of Christ, no Bible to read. All he knew was what he had read in this tract. He followed the simple instructions given therein and gave his heart to the Lord. He became a changed man and immediately wanted his friends and neighbors to know about this "new way of Life." He began to inquire in neighboring villages and soon learned that the man who had dropped the papers along the road was the Christian physician at Syenchun. He hurriedly made his way to Syenchun and found the doctor. He earnestly pleaded with him to send a preacher to his village. A preacher was sent and as the result of passing out a single little tract a church has been organized there and many are worshipping the true God and Saviour of the world.

In this connection it is interesting to note that the first convert in Korea was converted through reading a portion of the gospels. He had been engaged by the foreign missionary to do some translating work. The missionary gave him a portion of the New Testament which only contained the gospels of Luke and Matthew. He took them home and that evening began to read and could not stop until he had finished reading through both gospels. He then realized his need and saw his privilege in Christ and was converted. He became a strong Christian. So everywhere in every land the "Word is proving sharper than a two-edged sword" and the seed sown is not being sown in vain, but as it falls upon good soil continues to bring forth an abundant harvest.

Last week we held a five-days' meeting in Kwak-sun which is located in the northern part of Korea. Representatives from thirty of the churches in the neighboring towns were present including preachers and Bible women. Four services were held every day and from the very beginning God poured out his Spirit upon us. The church building was too small to accommodate the crowds that came and in order to make room for the older people, a children's meeting was held every evening before the regular preaching service. Some three or four hundred children under fifteen years of age came to every meeting and as soon as their service was closed, they were asked to leave to make room for the crowds waiting on the outside to get in. A gracious revival swept the church and many sought the experience of sanctification and were definitely blessed. Others were reclaimed and a number saved. We praise God for answering prayer.

We never met a more hospitable group of people anywhere than we found in Kwak-sun. While there we lived in a Korean house and did our own cooking. They continued to send us so much food we hardly knew what to do with it. The best of the land was not too good for them to send, and they showered us with kindness of every sort. We have fallen in love with the Korean people and they have won our hearts. Please continue to pray for us, for your prayers are being answered.

Yours in him,  
Asbury College Missionary Team,  
Crouse, Kirkpatrick, Erny.

## RILEY, KANSAS.

Recently a most heart-searching revival was conducted in the Methodist Church, at Riley, Kan., by Dr. O. G. Minglehoff. Soul-stirring messages were delivered from night to night, and the pastor, Hjalmar Larson, was happy to see approximately thirty bow at the altar seeking the great experience of entire sanctification. Many others were definitely blessed during the meetings, and there is much encouragement in the fact that people are continuing to make inquiry regarding this victory experience and earnestly desiring it.

There was a sad lack of heartfelt conviction, and the evil one gave us a most difficult battle. I have never listened to greater evangelistic messages than Dr. Minglehoff brought to our people. At one service, in particular, the power of God was so manifested that people went from the service as if awed by its presence. Never have I worked with a more Christlike evangelist and with no one as humble—

humility that is truly Christian. One of the great results of the meetings was the fact voiced by one of our leading citizens when he said that Dr. Minglehoff had certainly overcome the prejudice against holiness in our town, and this was only accomplished by his preaching holiness without fear or favor. Dr. Minglehoff was at his best and we were happy to sit at his feet and be taught in spiritual things.

## A MIGHTY VISITATION OF THE HOLY SPIRIT.

On Nov. 2, we began a meeting at Highland Park Methodist Church, Louisville, Ky., of which Rev. C. C. Jones is the successful pastor. This is his seventh year at this church. Seven years ago he began work here in a small frame building; today they have a beautiful, commodious church with ample room for the different phases of church work. A heroic task in erecting such a building but now it will soon be free of debt and is a thing of beauty. Seldom do we find a man and wife so well adapted to the work of the Lord as Brother and Sister Jones. She is a helpmate and a hand-maiden of the Lord, indeed. She has a large Bible class of women, averaging around fifty each Sunday.

Brother Jones had been preparing the way for the revival hence, from the beginning an interest was manifested. People began to pray more fervently. All night prayer prevailed for a week. Some one at each hour in the day and night was praying and God's promises were verified. People began getting saved at the altar, in the pew, in the homes, in the places of business until scores were swept into the kingdom, until over 100 found Christ as their pardoning Savior. Don't tell me the times of revivals are over. Don't tell me hearts are not hungry for the living Christ. Don't tell me the altar of prayer is no longer necessary. Men's hearts are hungry. "Today is a day of glad tidings; if we hold our peace mischief will come."

"O for a passionate passion for souls,  
O for a pity that yearns.  
O for a heart that will love until death,  
O for the fire that burns.  
O for the pure prayer power that prevails,  
That pours out itself for the lost.  
Victorious prayer in our Conqueror's name,  
O for a Pentecost!"  
On with the Revival!

W. E. Thomas.  
Westminster Apt., Nashville, Tenn.

## ASBURY CHAPEL REVIVAL.

Just closed a three-weeks' revival at Old Asbury Chapel, near Bicknell, Ind. The first Methodist society was organized here in 1887, and this place has been highly favored by spiritual pastors. Rev. Burton, the present pastor, is a sanctified man and gives out a clear, clean-cut gospel. There were more than sixty different ones came to the altar for reclamation, consecration, eighteen were clearly converted, several prayed through for sanctification and eighteen joined the church.

Sunday, Dec. 14, was a banner day. The largest Sunday school attendance for some time and a packed house at both Sunday services. All expenses raised and over one hundred dollars left for the local budget, beside paying the evangelist a liberal sum for his three weeks' labors.

Yours for souls,  
E. G. Grimes.

## CENTERTOWN CIRCUIT, M. E. CHURCH, SOUTH

Since conference we were assigned to this work and are delighted with our people. They have received us gladly. We have held one real revival at Equality, one of our churches, and the Lord saved sixty-five souls, and about forty will unite with our church. The meeting went on nearly four weeks. Some were saved in the home, on the roadside and the old church rang with the shouts of newborn souls. Old men said that they had never seen anything like it. If the Word is preached God will honor it. I am always glad to tell the world that he is true and able to do all he promised, and if we will put him to a test he will prove his power. We are planning on holding a meeting in the Centertown Church beginning January 1. We covet the prayers of The Herald family for this people, for things are at a low ebb, but we believe that God is more than a match for the devil and through him we can win.

We did our own preaching in the meeting at Equality and aim to here. We like The Herald. It is inspiring to us and much help to us in our work.

E. C. Whitworth.  
Pastor of Centertown Charge.

## DECKER, MICHIGAN.

We have just concluded seven weeks of revival services in the Methodist churches at Decker and Elmer. The Rev. Chas. A. Jacobs, of Charlotte, Mich., was the evangelist, and brought stirring messages of Bible truth that covered every phase of Christian life and experience. The depths and hideousness of sin, actual and inbred, were laid bare; in connection therewith the heights of grace attainable through the atoning blood were clearly shown. The spiritual life in both churches was at a very low ebb at the beginning of the meetings; the trans-

formation that has been brought about is amazing. Many have sought the Lord in saving grace and sanctifying power. It was a splendid sight to see parents seeking the Lord together. The attendance and interest far exceeded our expectation from the beginning. The Brethren in Christ, Free Methodists, Mennonites, and many others were hearty in their co-operation and support.

The results in evidence are the attendance and spirit manifest in the prayer meetings, also in the Sunday school, and in the family altars established. The offerings were good and freely given. A large number on the last night expressed their desire to have Evangelist Jacobs return next summer for a tent meeting campaign. People attended the meetings from all over the Thumb of Michigan, many having heard Bro. Jacobs in meetings at other places. We heartily endorse the ministry of this God-inspired evangelist and recommend him to any pastor or camp meeting committee desiring a revival on Bible lines. The above meetings were from Nov. 2 to Dec. 21, 1930.

J. H. James, Pastor.

## REPORT OF R. P. MARSHALL AND WIFE, The Radio Evangelists.

Since our last report we have been engaged in radio work almost exclusively. From March to July we were preaching and singing every day in our radio revival services over WDOD at Chattanooga. A group of people bought the hour. In July we returned for a short while to our evangelistic work, holding some meetings near Chattanooga. One very interesting, though short one was at Sulphur Springs, Ala. From there we went to help Rev. W. F. Calhoun at Brewton, Ala. This was a good meeting in which both Methodists and Baptists worked together, although it was supposed to be a Methodist meeting.

We returned to Chattanooga to take the place of Program Director and Chief Announcer of WDOD. During the past several months we have held radio services from this station every Sunday afternoon, in addition to our regular work. It was our hope to have more religious services, but commercial interests have first call in a secular work. The call of our work refuses to be stilled and satisfied with occasional services; so it is our intention to return to the evangelistic field with the New Year.

After a year of radio work we feel that there is a wonderful possibility in it for real soul-saving work. We have let the freak organizations have the full swing until there is danger that we will lose a great amount of our hold on the people who would gladly hear a sane, religious message. Modernism has seized the opportunity, and has the best hearing of any group, with its great services over the chains. The time has come when the Conservatives must meet the challenge, not by turning the job over to any fly-by-night religious crank, who can use the radio as a means of gathering the shekels, but by putting on radio services that will appeal to the people who are really asking for it. Yesterday, as our station, over my protest, ran three hours of old-time fiddling and yelling music on the Sabbath, the phone rang many times to protest over such a desecration of our Lord's day. Many people are waiting for the gospel to be given them, and are being fed on trash.

We have made a study of field and best methods of conducting radio religious services, and will be glad to consult with any one who is planning to attempt anything in that line. Our work in this field and a knowledge of the studio technic may be of assistance to some one. Write us at Lewisburg, Ky. Of course we are open for dates to assist in revival meetings as preacher or singer. Mrs. Marshall also sings and plays the piano; we specialize in children's services.

## WOODLAND INTERDENOMINATIONAL HOLINESS CONVENTION.

December 16, the third All-day Holiness Convention of the Woodland Interdenominational Holiness Association was held at Thomas, So. Dak.

Rev. and Mrs. George Rhoads, pastor of the M. E. Church at Thomas, assisted by Bro. and Sister Chambers, had made the plans well. By noon over forty people had gathered. The forenoon was taken up with the love-feast. The testimonies of God's people rang with praises to him who is able to save from all sin. In the afternoon, Rev. Eling, Wesleyan Methodist pastor at Redfield, brought the message. Its searching truths went home to the hearts of all and at the close five men were at the altar seeking the blessing of holiness.

Although this was only the third meeting, the holiness people of northeastern South Dakota feel that just such times of fellowship and refreshing are needed. It is planned to hold two more before our Woodland Interdenominational Holiness camp meeting in June with Bro. Shelhamer as evangelist. The next one will be held in Esmond, So. Dak.

May God own and bless every one that scriptural holiness may continue to spread throughout this part of South Dakota.

W. M. Redfield, Esmond, S. D.

The necessities of my heart always give the cold philosophizings the lie.—Burns.



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(Continued from page 1)

to him much of the turmoil, strife and misery that are going on in the world at the present time.

First of all, the Devil hates God and seeks to give him sorrow in the destruction of human beings, who are the special objects of his love. The Devil inspired the whole theory and craze of evolution in an effort to put God out of the belief and thought of men. He inspires his servants in the matter of the liquor traffic. He has been at the head of this business from its inception. He and his deceivers hate prohibition with bitter hatred. The Devil manipulates the ambitions, covetousness and carnal pride of men to bring on wars. He is at the bottom of the perfect riot of dishonesty, wastefulness and graft in county, city, state and national government. The Devil is in the world on a rampage of ruin among men. He does not spare the home or the church. To break up the home and corrupt the church is one of his chief objectives.

The modernistic preachers who are destroying the faith of the people in the Bible, the virgin birth and sacrificial death of Christ, are the chief priests of the Devil. That is an eloquent, beautiful and patriotic saying, and fine to arouse the spirit of enthusiasm at the time it was written: "All men are born free and equal." Theoretically, this may be, in a sense, true; in fact, it is not true. Some sort of an eccentric philosopher may come along some day and write a sentence something like this: "All men are born in bondage and unequal." And he may produce some arguments in favor of this theory that will put you thinking.

Up to the present time, the white race has had leadership in the world. I would not waste time arguing with any one who will question that statement. The Devil is now set, in a very special way, for the curtailing and destruction of the leadership of the white race in the world. Come with me next week.

(Continued)

### Three Thousand Idle Preachers.

We are informed that there are three thousand idle preachers of various denominations in these United States. This ought not to be. There are millions of people in this country who are not hearing preaching of any

kind; many more are hearing preaching which has no gospel in it to save the soul from sin.

These preachers, if called of God, ought not to be idle. They need not be. Let them go to preaching at once—where? Just anywhere they happen to be, on street corner, in front of a blacksmith shop, on the steps of a courthouse, anywhere you can find room for your feet, stand and cry out to men to "repent, repent and come to Christ. Hurry up about it! The first thing you know you will be in hell. Wake up, my fellowmen, forsake your sins and come to Christ. Delay is dangerous."

Yell that out and more like it, stamp your feet, wave your hand, weep, let the tears roll down your cheeks. Hollow at the top of your voice, inviting men to come to Jesus. Draw your breath through your nose, and you will not get sore throat. Drop your voice a bit, as the people gather. Don't beg, but don't be afraid to pass your hat for a collection. Take what you get and tramp on and preach again. The first thing you know some one will have a great revival.

Tear loose, rebel against idleness; refuse to keep silent, but go to preaching with all of your might. Some one will give you a tent, some group saved under your ministry will rent you a hall, and if you are a real gospel preacher, it will have to be enlarged to hold the hungry crowds that come to hear you preach.

Some will ask, How will you get from place to place? I thought some one would ask that question and I have thought out a scheme of transfer—walk! There you are, walk. Jesus and his disciples walked and they got there on time. Stop and preach every few miles, and make a loud call to repentance. Don't hesitate to walk. The men who followed Clark to old Vincennes walked. The men who shot the British between the eyes at the battle of New Orleans walked all the way from Kentucky to Tennessee to do it and slept out of doors on the way. Go to preaching. Shell the town, village or country place.

(Continued)

### Dr. Morrison in a Sanitarium.

Because of a serious weakening of the heart Dr. Morrison has been compelled to cancel his preaching engagements, and is now taking rest and treatment in a Sanitarium near San Diego, Calif. He reports that he is improving nicely. Of course he will appreciate your prayers.

### I Wish I Could See You

And urge upon all whose subscriptions expire in this month, that you be prompt to send us in your renewal, as we shall give Dr. Morrison's splendid articles on "What's the Matter with the World" in the first issues in this month. After this we shall start a series of articles from our Editor-in-Chief on "If Christ Should Come to Jerusalem?", which will provoke serious minded people to thoughtful reflections. In fact, there are so many good things promised in THE HERALD for this year that if you should miss a single issue you would probably lose that which is the very message you need for some difficulty through which you may be passing.

I trust it may be that every reader of THE HERALD whose subscription expires this month, will, if necessary, make some sacrifice in order to keep THE HERALD a weekly visitor to your living-room table. THE HERALD is a paper that you need not fear for your child to read, as it does not carry anything but the best for old and young.

Let us hear from you at once, enclosing your renewal and, if possible, send us the name of one or more new subscribers whom you wish to help to a better life, religiously, during the coming year.

I wish for each and every one the most blessed New Year you have ever had.

As the new, clean sheet is handed to us for a new beginning let us determine to fill it with golden deeds for the Master in service to our fellowmen.

Yours, hoping to hear from you real soon,  
MRS. H. C. MORRISON.

### Bud Robinson's Monthly Letter.

To the Readers of The Pentecostal Herald:

LET me say a Merry Christmas and a Happy New Year as this letter may not reach the office until after the Christmas number has already been printed; then it will do for the opening

of the year of 1931.

The servants of the Lord will celebrate the greatest event in the world's history. There has never been a greater day on earth, and never could be a greater day than the one on which the blessed Christ was born. Every one of the Old Testament prophets had something to say of the birth of the world's King. Of course, no other birth could have the same effect on the world as the birth of the Son of God.

When the fiery prophet Isaiah in the 9th chapter and 6th and 7th verses looked down over the hills of the earth and the rolling times of on-coming ages and made this wonderful prophecy it was something new to that nation at that time: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, the The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Let the reader remember that when the old Book tells us that God will perform a thing it is as certain to take place as God lives. God did not say that he would perform this wonderful prophecy a week or a year, or even in a hundred years, for it was at least seven hundred years before the King of the world was born. But thank the Lord the time came when the angels came out from the upper world and sang that wonderful song for the first time, "Peace on earth and good will toward men." For unto us this day a child is born. This is the same child that was spoken of by the prophet Isaiah. We fail to see where the devil and the infidels can put their finger on a single passage of the Holy Scriptures that has ever failed, or ever will fail. A Christian has the best foundation to build on of anybody on the face of the earth. St. Paul said that "God cannot lie." Let me take time to thank our blessed heavenly Father that our beloved Christ said that the Scriptures cannot be broken.

The old Prophet wrote about the coming of the Christ as though he was already come. In the wonderful prophecy he said, "For unto us a child is born, unto us a son is given." He counted the thing as though it had already been fulfilled. When our heavenly Father moved upon one of his prophets to write a certain thing it went down as though it had already been fulfilled. The reader will recall a statement made by King David when he said, "All of my members were written in this Book, when as yet there was none of that man's generation before King David was born; that in the mind of God King David stood out in his mind and plan as though he was at that time sitting on the throne at Jerusalem; when the facts are, King David had not been born. There is no such a thing as a man coming on the scene as a great leader and God knowing nothing of the thing. God knows his men before they are



born as well as he does after they are born.

When God had Moses to write some four thousand years before Christ was born, "that the seed of the woman would bruise the serpent's head," God saw the whole thing then as plain as he saw it the day that Christ was born, and grew to manhood and met the Devil and defeated him on every battle-field. It was not a surprise to our heavenly Father when Jesus met the Devil in the Mount of Temptation and drove him from every one of his subtle temptations. He did it with the Law of Moses, which proves to my mind that God raised up one man to write the Laws for the whole world, for all time, and all people, in all ages of the world; that man was Moses, the one that the infidels and backslidden preachers have cursed and hated for generations past, and will do the same for ages to come. God just about lets men do as they please with the understanding that every sin they commit must be met and settled for at his judgment bar.

Not only did God raise up one man to write the Law for the whole world; he also raised up one man to write the theology for the whole world; that man was St. Paul. God tells us that St. Paul was a chosen vessel unto him. It is clear to my mind that God had prepared Paul to do a certain work, and that work was to write the theology for the world. You can't think of a thing that pertains to the great plan of salvation, but is fully explained in the writings of St. Paul. If you desire to look at an unregenerated human heart look at the third chapter of Paul's letter to the Romans. If you desire to look at the heart of a regenerated believer, look at the third chapter of 1st Corinthians. If you desire to look at the heart of a wholly sanctified man, look at the third chapter of Paul's letter to the Ephesians. That is just a sample and not the whole bill of fare.

Thank God, we have one Saviour, the blessed Christ, and we have one Lawyer that servant of the Lord called Moses, and one theologian, that prisoner of Jesus Christ called Paul. So when we believe in a whole Bible for a whole world, and a salvation from all sin for all men; we have no apology to offer to the unbelievers of this present day. Thank the Lord, we have found him of whom Moses and the prophets did write, and he has lifted us above the fog and mist of this unfriendly world, and has planted our feet on the Rock of Ages. We have no such things as doubts to bother with. We just as much believe every word of the Bible as if we had written it ourselves. We as much believe that the whale swallowed Jonah as if he had swallowed us; for Jesus said that, "As Jonah was three days and nights in the whale's belly, so shall the Son of man be three days in the heart of the earth."

When a preacher who is honeycombed with unbelief asks you to prove that the whale swallowed Jonah, don't you try to prove that he did; if you do, you will insult the Lord himself; but tell him that you believe every word of the story, and then put it up to him and tell him that it is so, and if he doesn't believe it for him to prove that the whale did not swallow him. We believe it, and if the other fellow doesn't believe it, let him disprove it. When you meet him on his own platform he must do the proving or the disproving, as the case may be. Our heavenly Father never sends us out to try to prove the Bible. He gives us the Bible and we believe every word of it; if the other fellows don't believe it, let them do the disproving. We are settled, satisfied, contented and at rest as to the Virgin Birth of the Christ, his Deity and Eternal Sonship. We don't have to prove anything. Thank God, we believe it from one end to the other.

We want to start in on the New Year with a tighter grip on Christ and a very loose grip on this old world. We want to, if it is God's will to spare us for the next twelve months, to live each day as though we thought it was the last. Our motto ought

#### THE YEAR BEFORE ME LIES.

The year before me lies—  
A happy year!  
My Christ beside me stands,  
And smiles upon me;  
At ev'ry turn are heaps of good  
That I may do for others,  
To make their lives more pleasant;  
Thus happiness is sure to come—  
It never misses those  
Who pour their full hearts out  
In deeds unselfish.

The year before me lies—  
O Will of Heaven,  
Grant that this coming twelve-months  
Shall be the fullest given yet  
To Thy dear service!  
I would not waste a minute.  
Time is so fleeting;  
My life is hast'ning rapidly,  
I must be doing, doing,  
Or time shall close upon me  
And leave undone  
The work I long have cherished.

The year before me lies—  
'Twill quickly vanish,  
But it will carry me  
One great step nearer  
To God's eternal paradise,  
Where flowers never die,  
Where chilly winds ne'er blow,  
Where wicked men and women  
Can never mar nor hinder  
The rest and peace perpetual  
Of His beloved.  
God's years are but man's stepping-stones  
From earth to Heaven. —Sel.

to be, "Live today as though we were going to die tomorrow, and work today as though we were going to live forever." Two things will keep us straight: good living and hard work, and plenty of it. No time for Mary and Doug and Arbuckle; no time to waste on Cadman and Fosdick and Potter. We must let the dead bury the dead, and we must follow the Lord. We have the Garden of Eden to look back to and therefore, we don't have to look to the Zoological Garden. We know where we came from, we know who we are, and we know where we are going. We belong to the crowd that has a Divine Creator and that makes us a divine creation. We are happy and contented; we are cleaned up and cleaned out; then we are in a condition to be filled up and sent out. We have the message the world is dying for—a know-so religion and a full salvation on a rock foundation. In 1931 let no child of God get uneasy when a fellow finds a bone in Italy, or a jawtooth in Germany, or a shin bone in South America. Keep looking up and expecting to go up. Thank God for the day that the King of the world was born, and that he has lifted you above the fog and mist of the wicked world in which you live. Unbelievers have nothing to offer you but unbelief, fear and doubt. Thank God, "unto us a Child is born, and unto us a Son is given." We know whom we have believed, and we know that he is able to keep that which we have committed unto his keeping. Glory to God the Father, and God the Son, and God the Holy Ghost forever and ever.  
In perfect love and all, for Jesus, for 1931, if it is our good pleasure to live.

BUD ROBINSON.

#### The Mills of the Gods.

Most any one enjoys a good, thrilling story and in this book you will get a good picture of present-day conditions and what the to-morrows will bring.

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

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

NAME .....

ADDRESS .....

#### ONE MINUTE SERMON.

##### THE TEMPLE OF GOD.

"Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." 1 Cor. 3:16.

Man has ever exerted himself to build the most beautiful temples imaginable for God to dwell in, but has never been able to equal the temple which he has designed for his abiding place; the body of man.

It is the most beautiful, the most holy temple ever designed and yet man has ever desecrated and abused it more than anything God has made.

It was not made to be a pleasure resort for all kinds of evil desires and worldly lusts, but as a place of fellowship with God. Let us keep this temple clean and pure.

BY BETHEL COOK.  
Conway Springs, Kansas.

#### Florida Holiness Camp Meeting.

The sixth annual meeting of The Florida Holiness Camp will be conducted in large Tabernacle, South Florida Ave., Lakeland, Fla., Feb. 12th to 22nd, 1931. This camp is interdenominational and stands for orthodox Bible holiness. Our purpose is an old fashioned camp meeting to promote spirituality in our churches. In this time of wickedness and sin, financial depression, suffering and sorrow, great lack of revivals of religion, God's people are urged to pray for this camp meeting.

We are fortunate in securing as leaders for this camp, Dr. H. C. Morrison, Editor of PENTECOSTAL HERALD and General Evangelist of M. E. Church, South, Dr. C. H. Babcock, nationally known Evangelist of the Nazarene Church, Rev. Warner P. Davis, pastor of M. E. Church, South, Wilmore, Ky., Rev. E. Watt Smith, Presiding Elder Bartow District, Florida Conference M. E. Church, South, Prof. Charles W. Grant, recent graduate of Asbury College, will conduct the singing. Other workers will be present to help.

Good meals will be served on the grounds in large dining-room. Hotel accommodations, rooming houses, private homes, etc., can be had in Lakeland at very reasonable rates for all who may attend. The largest attendance in history of camp is expected. Please pray, plan to come and write Rev. H. H. McAfee, Box 534, Lakeland, Fla.

H. H. MCAFEE, President.

#### AN IRRESISTIBLE MAJORITY.

(Continued from page 5)

##### III. "Fear Not."

Why should we fear anything or anybody? We are on the winning side. Who will harm us if we be followers of that which is good? No weapon formed against us shall prosper. Many times over are we exhorted in the Word: "Fear not." "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "In God have I put my trust; I will not fear what flesh can do unto me." "The Lord is on my side; I will not fear what man can do unto me."

"He hath delivered my soul in peace from the battle that was against me; for there were many with me." Praise God!



## OUR BOYS AND GIRLS

### A TALL YOUNG KING.

During the years that Samuel ruled as judge in Israel there was peace throughout the land, and the people destroyed their idols, turning to the worship of the Lord. But while Samuel was a just judge, ruling in a quiet yet strong way, his sons grew up to do wrong and turned away from the teachings of their father. When matters were brought before them to be judged, they decided in favor of the man who gave them the most money, whether he was right or wrong.

So the elders of all the tribes complained to Samuel that he was growing old, that his sons were unjust judges, and added that since their neighbors, the Edomites, the Philistines and the Syrians had kings, they should like to have a king too.

At first Samuel rebuked the elders and told them that God was their king, but after he talked to the Lord about it, the Lord said, "Do as the people ask, and choose a king for them." Then Samuel set out to find the right man to be the first king of Israel.

One day as Samuel was sitting in judgment at the city of Ramah, a fine, noble-looking young man, so tall that he looked over the heads of all those about him, came to ask the judge's help in finding some mules which had strayed from his father's farm. As soon as Samuel saw this handsome stranger, it seemed as if the Lord's voice said, "This is the man who shall rule over my people."

Then Samuel took the tall young man home with him and treated him with great courtesy. The next morning before the young man left, he told Samuel he belonged to the tribe of Benjamin and that his father's name was Kish. Samuel poured oil on the young man's head as a sign of the Lord's blessing, and told him that God had chosen him to be Israel's king. But the young man felt very humble and went quietly away to his home on his father's farm.

Not long afterward Samuel called all the people together at a place called Mizpah. All the people had to march before Samuel, one tribe at a time, and when the tribe of Benjamin came by Samuel had it taken out. And out of the tribe of Benjamin he chose the family of Kish. But when the young man's name was called he was no where to be found, for he had hidden in the camp.

But the men searched him out and Samuel proclaimed him king. When the young man stood among the people, he rose head and shoulders above them all.

Samuel explained the laws to the people and wrote them all out in a book for them to keep. And most of the people were proud of their brave, new king, but there were some who objected to him because he was an unknown man from an unimportant family.

For many years this young king, with God's help, led the armies of Israel to victory over their old enemies, the Philistines, as well as fierce Ammonites who lived near the desert on the east of the Jordan. But as his kingdom grew, and his power increased, sins of pride, wilfulness, and jealousy crept into his heart, so that he disobeyed God, and God forsook him. And the kingdom did not pass to the sons of this king, but God raised up a man of another tribe, and another family to reign in his stead.

#### Questions.

1. What was the young man's name?
2. Why did the people of Israel ask for a king?
3. Where did the young man live as king?

At the top of this story I think we should print: Last week's story was the story of Jacob.

Dear Aunt Bettie: Will you let another girl join your happy band of boys and girls? We don't take The Herald but Mrs. Newman lets me have her's to read. I enjoy them very

much. I am saved and sanctified. I am a member of the Nazarene Church. I love the services of the Lord. My heart's desire is to work for him. I am glad so many of the cousins are Christians. Let us be sure we are. May God bless you all.  
Bessie Carver.  
Rt. 3, Alvaaton, Ky.

Dear Aunt Bettie: Here I am again. I have written before and I certainly do thank you for giving it a place on page ten and please make room for another. I have just been reading page ten and some of the letters certainly are good. I'm so glad some of my cousins are Christians and I hope it won't be long until all of them are. I want all of you cousins to write to me, I certainly do enjoy reading letters from folks, especially Christians, as I am a Christian myself. Listen cousins, do you think life is worth living without God? I do not. I would have no desire whatever to live if it wasn't for my hope in God. I have no desire to attend picture shows, dances, or anything like that. I'm glad that the desire has been taken out of my heart and thank God for good Christian parents that have never approved of such things. There are no Christian girls of my age that live near me, but I can live a Christian life by God's help if I have to live it alone, and I am earnestly praying that God through his infinite mercy will save many others. I'm fifteen years old, birthday May 11. I have gray eyes and light hair.

Lou Ellen Mulkey.  
Rt. 3, Anderson, S. C.

Dear Aunt Bettie: I was converted when I was a child, but when I grew up I turned my back on God and tried to find pleasure by serving the devil, but there is no pleasure for any one serving him. I would pick out some of the weakest church members and say I was as good as they. Bro. Earl Phillips held a revival. I went one night. He preached a wonderful sermon about the children of Israel crossing the Red Sea. They gave the altar call and I sat there and shook like I had a chill hoping some one would come to talk to me and scared to death they would. No one came and I left before the services ended, with all theimps the devil had in town at my heels. I never went back any more during that revival. The latter part of August, 1928, Bro. Phillips had the Grant Brothers sang from Asbury. You know the ones from Asbury can preach. They were on fire for God. I had been in the hospital the first part of August. I didn't go to the meeting until the last week. It wasn't that I wasn't able, for I was doing my own work, but the devil said I had better stay away. You know how a holiness meeting stirs a town. I went, and when they came in the tent and I saw their faces you could see heaven there, and when they sang "Zion's Hill" Mother Grant would shout, with heaven so thick on her face you couldn't have scoured it off with sandpaper. I went home that night miserable. I wished I could be a Christian, not one like I had been that would fly up when I couldn't have my way. My sister got reclaimed. The devil said, "Now she will think she is better than you." Praise God, that afternoon I went to the meeting. The Grant brothers sang "The Haven of Rest." God showed me that I had none, so I went to the altar and took all the sins that I had and put them as far behind me as the East is from the West. Next A. M. I was alone, and I said I am going to be sanctified. I gave up everything I had or ever expected to have, myself included, and then the fire fell. I have been in meetings where the Christians were almost afraid to come to the altar for prayer, on account of sanctification. But I never knew of any one ever being sanctified that didn't have to want it bad enough to ask for it. I know how The Herald has helped me; there have been times when I was in the valley, couldn't see a thing, then The

Herald came and it seemed that God just gave Bro. Morrison the power to write what I needed. Have you a shut-in friend? Send them The Herald. God will surely bless you and them. May God bless and keep every reader of The Herald, and Mr. and Mrs. Morrison, is my prayer.

Mrs. Ethel Newcomb.  
Box 21, Richview, Ill.

Dear Aunt Bettie: Have you room in your happy band of boys and girls for an Ohio girl to join? I have dark brown eyes and brown hair. I am ten years old, weigh 65 pounds. Have I a twin? My name is Virginia Sontzenheiser. Can you guess my middle name? It begins with A and ends with E, it has four letters. I am in the fifth grade at school. I go to Sunday school every Sunday. The name of my class is Polly Anna Class. My middle name is Anne.

Virginia Sontzenheiser.  
Uniontown, Ohio.

Dear Aunt Bettie: From time to time I have thought I'd like very much to write a letter for page ten; not that I'm a gifted writer but as I enjoy reading the many good letters from various countries. I especially enjoy the letters from those telling of their Christian experiences as it is an inspiration to me to read such letters. My grandmother Tarpley takes The Herald. We live in the old home with her. Both my parents are living and I have two brothers; Thomas is seventeen years old. I am eleven, and John Rolfe is eight. We are Methodists and enjoy any good Christian services. I stayed with my aunt and uncle, Mrs. J. L. Tabb, Colquitt, Ga., and went to school there last term. My cousin, Elmo Tabb, is in Congo Belge, Lusambo, Africa, a medical missionary. His wife is a missionary also. It's wonderful to read of some of their experiences there. Aunt Bettie, please print this letter as it is my first.

Leonda Tarpley.  
Rt. 2, Toombsboro, Ga.

Dear Aunt Bettie: Will you let a girl from Kentucky join your happy band of boys and girls? I am fifteen years of age, five feet tall, have red hair and gray eyes. My birthday is September 3. Have I a twin? If so, write to me. I sure do enjoy page ten. As this is my first letter I would like to see it in print. I would be very glad if some of the cousins would write to me, if any care to write.

Mayzelle Lambert.  
Trammel, Ky.

Dear Aunt Bettie: I feel the Lord would have me write you this letter this nice day. This is my second letter to The Herald. I am a cripple. I can walk but not as others do. All of those who read this pray for me that God will heal me. I love Jesus with all my heart. Dear cousins, let's do all we can to help the ones who are out in sin. They are all unsaved in my home. I am the only one that is a Christian. I stay with grandpa and he is not saved. It is so hard to live a Christian life. Aunt Bettie, please print this. Keep praying that I will never let the old devil have his way again in my heart. Pray that I may hold on to Jesus, that those around me will see I have Jesus in my heart. I get lonesome as there is no one to stay here with me. Grandpa stays alone. I will be glad to get letters from all the States.

Pauline Harner.  
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Will you please move over and give a little Tennessee boy room for a little chat? My name is Claude Sauceman. I am a Methodist preacher's son. I live on the Newport Circuit. I go to church at Jenkins Chapel. I like to go to church. I have two brothers and two sisters. I hope W. B. is hunting wild cats when my letter arrives.

Claude Sauceman.  
Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: May I join your happy band? I have been a silent reader of The Pentecostal Herald for some time; but neglected writing. I take the paper and enjoy reading it very much. I am married and have a baby boy. I live in the country about five miles from Roanoke. I like the

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country, but I get very lonesome sometimes. I am so glad to hear so many of the cousins are Christians; it pays to serve Jesus, for it makes no difference what happens you can go to him where you find joy, comfort and peace. I go to the Wesleyan Methodist Church every Sunday I can, of which I am a member. I love Jesus and want to always live for him who died for me. I would like all you Christians to pray that I may hold out to the end.

Mrs. W. L. Turner.  
Rt. 5, Box 160, Roanoke, Va.

Dear Aunt Bettie: This is my first letter to The Herald. We do not take it but a friend gives it to us. I am twelve years old, have dark brown hair, brown eyes. I guessed Katherine Taylor's first name to be Mary. I enjoy reading page ten very much. I am trying to live a good life. I go to Church and Sunday school. I would like to hear from all the boys and girls of The Herald. I enjoy reading letters. This is my first letter and would like very much to see it in print.

Ed. Brown.  
Rt. 1, Box 148, Doerun, Ga.

Dear Aunt Bettie: Since there are but a few children from Ohio that write to this paper I will write. My hair is brown, I have brown eyes, I have light complexion. I think that you will allow me to join the happy boys and girls. I wish that you would leave room for me to put my letter to be printed in The Herald. We do not get The Herald but my grandmother shows it to me when I am there. I enjoy the letters of other boys and girls that are near my age. I am eleven years old and I am in the sixth grade. I go to Sunday school nearly every Sunday I can. I was born Oct. 29, 1919, at Hartsville, O., but now I live north of Uniontown near a little pond they call East Morland. Love to Aunt Bettie and all her cousins.

Mildred Bowers.



## FALLEN ASLEEP

### ASHINHUST.

Harold Ashinhust died August 22, 1930; was born in Weaubleau, Mo., May 23, 1903. He moved with his parents and only sister to Pleasant Hill, Mo., when six years of age. For some time he has been living in Kansas City and following the business as a barber, in which he became an excellent workman. It was as a barber that I first met him. I discovered that he was a serious-minded young man, that he had high ideals and that he was interested in religion. He volunteered to come to our church (the Marlborough Baptist) and I told him we would be glad indeed to see him there. So the next Sunday evening he came, accompanied by Miss Bonnie Shatto who was destined to become his wife. I believe that as he sat and listened to the sermon that evening he became a Christian; the soil was ready for the good seed. He came again and again and in a few weeks (March 16, 1930) he and Miss Shatto came forward and made known to us their faith in Jesus Christ. They were baptized May 4, 1930. Immediately they began to show their interest in the work of the church. Often since he and she too, have told me how much they appreciated the friendly and spiritual fellowship of the members. Meanwhile I had begun to think that, soon, Harold would become one of our active and most useful members, but that hope, like that of his loved ones, had to perish.

He was married but a short time ago to Miss Bonnie Shatto and they had spent a few happy days together. Life was sweet, hope was strong, the future full of promise, but God had another plan and I am sure that all of us who knew them feel that the parting of their paths so soon by death is one of the great mysteries of human life. It is a note of sadness to which all our hearts respond. But we believe that even this, God in his wisdom and love, planned. We shall not complain; God knows best.

Harold's father passed away in Pleasant Hill, eight years ago. His mother still resides there. His young wife and his sister, Mrs. Nona Williams, are here in Kansas City. Their sorrow has become our sorrow; there is much to make their sorrow sweet. How pleasant will be the memory of a son so noble, a brother so kind, a young husband so true. May our Heavenly Father bestow his grace and comfort.

Rev. T. P. Stafford.

Pastor of the Marlborough Baptist Church, Kansas City, Mo.

### GUNDER.

Mrs. Maria Nancy Gunder, better known as "Auntie Gunder," peacefully fell asleep, trusting in Jesus, Friday evening, Nov. 21, 1930. She was the daughter of Calvin and Olive Hutson, born in Edinburg, Ohio, Dec. 10, 1846 and lived to the good old age of 83 years, 11 months, 11 days. She was married to Joseph S. Gunder, April 19, 1866, who preceded her eight years ago. To this union were born three children, Josie, now deceased, Frank, of Ravenna, O., and Roy, on the homestead. Besides the sons she leaves one brother, Melford Hutson, of Newton Falls, Ohio, two granddaughters, Mrs. Nina Collins and Mrs. Thelma Hill, both of Akron, O. A beloved little granddaughter, Ethel Gunder, preceded her grandmother years ago. In her young days, she was saved and remained faithful to the Methodist faith until her death. A fitting tribute was paid Auntie Gunder by our former pastor, Rev. C. D. Patterson, now of Greenville, Pa. His text was, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. It was a comforting message to the living.

Funeral services were held Monday, Nov. 24, 1930, 2 P. M., at Wood's funeral parlors. Burial in Edinburg Cemetery beside her husband. Just a few days before Auntie left she told her son not to worry for her for she was trusting in Jesus.

Lovingly written by her neighbor,  
Mrs. Ettie C. Shewell.

### KELLER.

Ida Catherine Riblet was born Nov. 11, 1855, and died Nov. 16, 1930, aged 75 years, 5 days. She was united in marriage to Wm. Franklin Keller on Dec. 22, 1880. To this union were born three children, now Mrs. Ora Butler, Jay Keller and Mrs. Floy Slack who, with seven grandchildren and two foster grandchildren and one sister and step-mother, survive.

She was converted when a young girl; was a member of the Hedding M. E. Church for years, always faithful in attendance as long as health permitted, then she clung to the Bible and her religious papers for spiritual food. During her last illness, when suffering, she would plead with Jesus to help her and to come and take her. She said he had helped her so many times he never failed her. She loved God's promises and died trusting in her blessed Savior. She went to sleep and peacefully slipped away from us on Sunday morning at 2 o'clock. The following verses were found in her Bible:

"Walking with God in sorrow's dark hour,  
Calm and serene in his infinite power,  
Walking with him, I am free from all dread,  
Filled with his Spirit, oh, softly I tread.  
Walking with God, oh fellowship sweet,  
Thus to know God, and in him be complete;  
Walking with him whom the world cannot know,  
Oh, it is sweet through life thus to go.  
Walking with God in sorrow's dark hour,  
Soothed and sustained by his infinite power,  
Oh, it is sweet to my soul thus to live,  
Filled with peace which the world cannot give.  
Walking with God, oh may my life be such that my Lord can walk always with me;  
Walking with him I shall know day by day,  
That he is my Father, and leads all the way."

Her funeral was conducted by Rev. L. C. McFarlin of Centerville; text, Rev. 14:13.

Her daughter,  
Mrs. Floy Slack.  
Fredericktown, Ohio.

### REQUESTS FOR PRAYER.

Pray for the salvation of a son.

Mrs. C.: "Pray for a mother that she may have good health, and that her husband may find employment."

A Herald reader requests prayer for three brothers who are sick, that they may be saved; also for other relatives, and for herself that she may have a better experience.

### READING, PENNSYLVANIA.

This is the first time I have reported for over two years. I can say that this has been the best year of my ministry by far. During my camp meeting season, July, August, and September, I saw between fifteen hundred and two thousand souls bow at an altar of prayer.

I closed my last meeting with Rev. J. H. Parker at Reading, Pa. Rev. D. E. Higgs, district superintendent, and Rev. J. H. Parker, pastor, secured the People's Methodist Church in the heart of the city for the campaign. The meeting was well advertised, and people came from all over the city, filling the church to its capacity, some being turned away. The first week of the meeting was a Sunday school convention, a preachers' meeting, and a revival, combined. Dr. Ellyson had charge of the Sunday school convention, and Rev. T. M. Anderson preached several times in the preachers' meeting. The Kutch Sisters, singers and musicians, proved a great blessing to the revival.

Rev. J. H. Parker came to Reading eighteen months ago, finding a membership of thirty-nine. They now have over one hundred members. The last week I was there we saw two hundred bow at the altar, receiving a fine class of eighteen members the last night. Rev. D. E. Higgs and Rev. Parker are carrying the meeting on for two weeks more. Bro. Parker writes me that they haven't had one barren service. Rev. D. E. Higgs, the new district superintendent, surely has the vision for his district.

We are now in a great revival campaign in Chester, W. Va. The altar is lined at every service, and God is blessing us. Rev. C. B. Pugett.

### EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL (Beech, Okla.)

Ashland, Ky., Dec. 31-Jan. 11.  
New Castle, Pa., Jan. 13-25.

BUDMAN, ALMA L. (Song Evangelist, Muncy, Pa.)

Newport, N. J., Jan. 11-25.

BUSSEY, M. M.

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

CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Granger, Wash., Dec. 28-Jan. 11.  
Portland, Ore., Jan. 18-Feb. 1.  
Amity, Ore., Feb. 2-15.  
Wells, Kan., March 1-17.  
Rush Center, Kan., March 22-April 5.  
Osborne, Kan., April 12-26.

CANADAY, FRED

(1518 Killingsworth Ave., Portland, Ore.)  
Portland, Ore., Dec. 9-Jan. 15.

CHOATE, CALVIN R.

(Carmel, Ind.)  
Urbana, Ohio, Jan. 11-25.

COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Henrietta, Mo., Jan. 18-Feb. 1.  
Owensboro, Ky., Feb. 2-15.  
Manchester, Ga., April 19-May 12.

GRAMMOND, PROF. C. C. AND MARGARET.

(815 Allegan St., Lansing, Mich.)  
Tampa, Fla., Jan. 4-18.

DEAN, LOVIC M.

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

DICKERSON, H. N.

Collinsdale Pa., Dec. 28-Jan. 11.  
Pittsburgh, Pa., Jan. 12-25.

EDWARDS, J. R. AND WIFE.

(Lock Box 20, Elmore, Ohio)  
Sebring, Ohio, Jan. 11-25.

FLEMING, BONA.

(2962 Hackworth, Ashland, Ky.)  
Mt. Vernon, Ohio, Jan. 4-18.  
Pittsburgh, Pa., Jan. 19-Feb. 1.  
Cincinnati, Ohio, Feb. 6-15.  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

FLEXON, R. G.

(Shacklefords, Va.)  
Waverly, N. Y., Jan. 3-18.

Sheridan, Pa., Jan. 22-Feb. 1.

Clinton, Pa., Feb. 2-15.

Wilkesburg, Pa., Feb. 22-March 8.

Huntington, W. Va., March 15-29.

Marcus Hook, Pa., April 5-19.

Richmond, Va., April 26-May 10.

Mineral, Va., May 17-31.

FUGETT, C. B.

(4312 Williams Ave., Ashland, Ky.)  
Hutchison, Kan., Jan. 5-18.

Sapulpa, Okla., Jan. 19-Feb. 1.

Felicity, Ohio, Feb. 9-22.

Canton, Ohio, March 1-15.

Alliance, Ohio, March 22-April 5.

Chicago, Ill., April 7-19.

Oklahoma City, Okla., April 26-May 10.

New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)

London, Eng., Jan. 7-14.

Palestine, February.

India, March.

China and Japan, April.

GOODMAN, M. L.

(Burnips, Mich.)  
Springfield, Ohio, Jan. 4-18.

GROSS, W. A.

(418 24th St., W., Huntington, W. Va.)  
Bridgeport, W. Va., Dec. 28-Jan. 18.

HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)  
Indianapolis, Ind., Jan. 1-18.

Muncie, Ind., Jan. 25-Feb. 15.

Spiceland, Ind., Feb. 18-March 8.

Oberlin, Ohio, March 10-18.

New Albany, Ind., March 22-April 5.

JOHNSON, HAROLD C.

(401 W. Wash. St., Springfield, Ill.)  
Willisville, Ark., Jan. 8-18.

JOHNSON, RAY N.

(1390 Meander St., Abilene, Texas.)  
Camden, N. J., Jan. 11-25.

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KENDALL, J. B.

(Lexington, Ky.)  
Lexington, Ky., Dec. 22-Jan. 5.

LEWIS, E. A.

(1029 Clay St., Redlands, Calif.)  
Mannington, W. Va., Jan. 11-25.

LINN, MRS. C. H. JACK.

(Oregon, Wis.)  
Open dates, January, February, March.

Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.

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Japan, China, Korea, February, March

and April. (Address care Oriental Missionary Society, Shanghai, China.)

LINCICOME, F.

(Gary, Ind.)  
Akron, Ohio, Jan. 4-18.

N. Tonaawanda, N. Y., Jan. 25-Feb. 8.

Mansfield, Ohio, Feb. 15-March 1.

Florida Camp Meetings, March 5-29.

Owosso, Mich., April 5-26.

Chicago, Ill., April 29-May 11.

MCCBRIDE, J. B.

(1234 N. Mentor Ave., Pasadena, Calif.)  
Escondido, Calif., Dec. 29-Jan. 11.

MILBY, E. C.

(Greensburg, Ky.)  
Charleston, W. Va., Jan. 4-25.

MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)  
Nlysses, Pa., Jan. 11-25.

QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Staunton, Ill., Jan. 4-18.

Open dates, Jan. 18-March 22.

Flora, Ill., March 22-April 5.

RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)  
McAlister, Okla., Jan. 4-18.

SURBROOK, W. L.

(225 Ferris Ave., Highland Park,  
Detroit, Mich.)

Chillicothe, Ohio, Jan. 8-25.

Columbus, Ohio, Feb. 1-15.

Cincinnati, Ohio, Feb. 22-March 8.

Huntington, Ind., March 15-29.

Kannapolis, N. C., April 3-12.

High Point, N. C., April 17-26.

Ramseur, N. C., May 1-17.

THOMAS, SAMUEL

(Converted Jew)  
(Box 14, North Vernon, Ind.)

Wilmington, Del., Dec. 28-Jan. 18.

Weatherly, Pa., Jan. 19-Feb. 15.

Open dates in April and May.

VANDERSALL, W. A.

(1208 N. Cory St., Findlay, O.)  
Open date, January 5.

VAYHINGER, M.

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

WHITE, MR. AND MRS. PAUL

(Musicians and Singers, Box 204 Highland  
Park, Ill.)

Napponee, Ind., January.

WOODRUM, LON R.

(Okmulgee, Okla.)  
Okemah, Okla., Jan. 11-25.



# SUNDAY SCHOOL LESSON

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

Lesson IV.—January 25, 1931.

Subject.—Jesus Tempted. Luke 4:1-13.

Golden Text.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Hebrews 2:18.

Time.—Early part of A. D. 27.

Places.—The Jordan River and the Wilderness near the Dead Sea.

Introduction.—The question is often asked: "Who is Satan?" He is a fallen angel. We say this with confidence, although we have but little in the Bible to prove it. Knowing that many have been accustomed to interpret Isaiah 14:12-15, as referring to the Devil, I have taken time to make a critical study of the passage, but find no such meaning in it. The reference seems to be solely to the king of Babylon, Nebuchadnezzar. I quote Dr. Adam Clarke as being a representative commentator. He is writing concerning this clause: "O Lucifer, son of the morning." "Although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated Lucifer, (the bringer of light!) an epithet as common to him as those of Satan and Devil. That the Holy Spirit by his prophets should call this arch-enemy of God and man the light-bringer, would be strange indeed. But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall, which many divines have with great confidence deduced from this text. O how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented." Dr. Clarke contends that the expression should be translated: "Howl, son of the morning." It seems to be a fearful prophetic thrust at Nebuchadnezzar.

I notice one other passage that I think has been wrongly applied to Satan: Ezekiel 28:13-15. The thought really begins at verse 12, which shows plainly that the application is to the king of Tyrus (Tyre). The entire passage seems to be a piece of bitter irony against that wicked king and his depraved city. I see no reason to apply it to Satan.

Now if you will turn to the 6th verse of the Epistle of Jude, you will find a passage that manifestly refers to the fallen angels, although the name of Satan is not there mentioned: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

This depraved being is mentioned under various names in the Bible. In Rev. 20:2 he is called the Dragon, the old Serpent, the Devil, and Satan. He is termed the "prince of this world," and Beelzebub. In some places he is called the "tempter." The name "Devil" means slanderer. Jesus calls him "a liar from the beginning." He is also termed an "accuser of the brethren." The word Satan is from the Hebrew, and means simply an "Adversary." The Bible makes plain the fact that he is the arch-fiend, and that he is in the very strongest sense of the word a malignant personality.

Satan is represented as having un-

der his control a host of inferior beings who are termed "his angels," messengers. Properly speaking, there is but one Satan; that is, one Devil. His underlings are demons. They all seem to be employed by him in an effort to ruin the human race.

Our lesson today deals with what may be called a combat between Jesus Christ our Lord, and this arch-fiend. No man fully comprehends the import of this temptation; but some profitable lessons we may deduce from it:

I. It was a real solicitation to evil. It is scarcely to be supposed that Satan knew the true nature of Jesus Christ. He perhaps knew that he was dealing with a mighty Being of spotless purity; but, had he recognized the Deity of the Master, he would hardly have been so bold.

II. There has been much disputing as to the possibility of Christ's yielding to the temptation. I am not sure that any one knows anything whatever about that matter. Guessing is easy; but that will not reveal truth. I shall not venture.

III. Inasmuch as Jesus Christ had no carnal nature to which Satan could appeal, the temptation was of necessity addressed to his normal desires. But the temptation must have been intense; for he suffered under it. It must have been broad in its scope; for we read in Heb. 4:9, that he "was in all points tempted like as we are, yet without sin."

IV. I think Dr. Samuel Chadwick of England is correct when he states that Jesus did not overcome Satan as God, but as man; and that he used the very same power of the Holy Ghost that is vouchsafed unto us; for otherwise the fact that he overcame Satan could be no encouragement to us. Thank God, we too can win through the Divine Spirit.

V. Since our Lord suffered such sore temptation, it is very presumptuous for any one to suppose that he can get beyond temptation in this life. That would put one above his Lord.

## Comments on the Lesson.

1. Jesus being full of the Holy Ghost.—This expression is a bit strange, seeing that Jesus himself was God; but I suppose that it refers to his humanity. Was led by the Spirit.—The Holy Spirit. Mark says: "The Spirit driveth him."

2. Being forty days tempted of the devil.—Matthew seems to indicate that the temptation did not begin till after the forty days of fasting; but Mark's account implies that the temptation ran through the forty days. Luke's account is not perfectly clear; but after comparing the three accounts, I am persuaded that the tempter did not begin his onslaught until the end of the fast. He was, perhaps, waiting till he thought the time was ripe for the surest success. He is wise; but he made a mistake that time. Instead of one's being rendered too weak to withstand temptation by prayer and fasting, he is strengthened against it. He did eat nothing.—Infidels laughed about this fast for a long time; but in recent years many have fasted much longer than forty days, and seemingly without harm.

3. If thou be the Son of God.—

Both Luke and Matthew say: "A son of God." Either the Devil did not recognize his Deity, or else he was trying to throw doubt upon it. The "if" indicates as much. Command this stone that it be made bread.—This was an appeal to the normal desire for food. Jesus could have done just what Satan suggested, and there would have been no harm in his turning a stone into a loaf of bread; but he could not yield to the Devil's solicitation, even though he was in dire need of bread. Nor can we yield to any suggestion from the tempter without injury to our souls. Have nothing whatever to do with him.

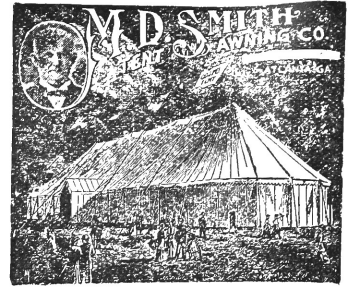
4. It is written.—Jesus knew that the Old Testament was the inspired Word of God; and he used it against the Devil, and thereby set us an example. Nothing whips him quicker than Scripture. The Psalmist says: "Thy word have I hid in my heart, that I may not sin against thee." Have your ammunition ready. Jesus recognizes the fact that man is more than flesh and blood. Common beasts can live on nothing but material foods; but man must have soul food. He needs to feast upon the Word of God.

5. Into a high mountain.—Commentators contend that this was a physical impossibility unless they were upon some high mountain overlooking the kingdoms lying around Palestine, which region was often termed the world; or, perchance, the Devil was capable of giving him a spiritual vision of all the kingdoms of earth. Whatever it was, it required but a "moment of time."

6. All this power will I give thee.—Again the temptation was to a normal desire. Control of the kingdoms of this world was the very thing that Jesus had come for. But the Devil's price was too high; "If thou therefore wilt worship me." Here we have indescribable audacity and lying. Satan has usurped control of this world, but owns nothing. His declaration of ownership was a lie out of the whole cloth. He seemed to realize that Jesus Christ had come to take control of the world; but by his audacious lying he purposed to bring even the Son of God under his dominion. We note that Matthew reverses the order of the last two temptations.

8. Get thee behind me, Satan.—This would seem more properly to follow the last temptation, as it was an order to leave. Again the Master says: "Is written." Thou shalt worship the Lord thy God, and him only shalt thou serve.—It is a mystery how any one can pray to saints and angels in the face of the plain words of Scripture. It is all idolatry, and on a par with the worship of the gods of heathenism.

9. A pinnacle to the temple.—It has been impossible to locate this definitely. Some have supposed that it was what was termed "The King's Gallery." Josephus says it "deserves to be mentioned among the most magnificent things under the sun: for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height, from the top of which if any one looked down, he would grow dizzy, his eyes not being able to reach so vast a depth." Cast thyself down from hence.—Note the use of the "if" again in the preceding clause. The Devil is great on quoting Scripture; but he bends it to suit his own ends, as he does in this case. Again the appeal was to a nor-



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mal desire. Jesus came to show the world his Deity; and the Devil is very anxious to help him. If he would just jump headlong into that awful valley, everybody would believe in him at once. Of course the angels would catch him; so that he would not be hurt.

12. Thou shalt not tempt the Lord thy God.—No one dare presume upon the mercy of God. Even Jesus would not do that. The Psalmist prayed: "Keep back thy servant also from presumptuous sins: let them not have dominion over me." Satan garbled a quotation from Ps. 91:11, 12. Jesus replied with a quotation from Deut. 6:16. God will not suffer us to trifle with his mercy.

13. The devil . . . departed from him for a season.—But only for a season. He would renew the attack later. Matthew adds that "angels came, and ministered unto him." Some one suggests that they brought to him the needed food. Maybe so: that is reasonable; but nothing is said to that effect. They did whatever was necessary for the strengthening of his hungry body. We have the assurance that angels encamp round about us; and I suppose they strengthen us amid the sore conflicts of life.

## FLORIDA HOLINESS CAMP MEETING

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Workers: Rev. H. C. Morrison, Rev. C. H. Babcock, Rev. Warner P. Davis; leader in song, Rev. C. W. Grant. For information, address Rev. H. H. McAfee, Lakeland, Fla.

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### PERSONALS.

Rev. W. C. Kinsey: "We are evangelistic singers, children's and young people's workers. Mrs. Kinsey is also pianist. We have two camp meetings for next summer but have an open date the fore part of July, 2 to 12, which we would like to slate with some camp. Besides taking charge of the music, we are prepared to take the children's and young people's meetings. We have been in the field about ten years. Address us Richmond, Ind., 450 So. West 2nd St."

I feel led to place the following notice in this paper: I am a song leader and soloist, forty years of age, saved and living in Canaanland little more than a year. I have been in the show business for years singing throughout the country for the devil, but thank God after I was willing to submit he brought me out from among them and he took me into the fold. I have had engagements in a number of churches throughout the country this past year. The Lord was good to me and I am going through in his service testifying and singing to a lost world till Jesus comes, by his help. I shall be pleased to hear from a church who may need an assistant to the pastor; can help with the young people and in the singing, use a typewriter, do radio singing, can sing first tenor, second tenor or baritone in quartette work. Will consider going out with an evangelist. Will consider anybody, any place, if you believe in holiness. If Jesus goes with me I'll go anywhere. He is mine and I am his. His will be done. If anybody is interested will be glad to hear from you. Can refer you to a number of leading evangelists or pastors. Better still, call me for a meeting and if you are disappointed I will be glad to walk back home. God's blessing on each of you who read this is my prayer. Address me: Song Evangelist, care Pentecostal Herald, Louisville, Ky.

### USED SHOES AND CLOTHING NEEDED IN THE MOUNTAINS.

There is a great need for used shoes and clothing, especially children's shoes and clothing, in the mountain sections of eastern Kentucky. Even though they are worn we can repair and use them. In our rounds we see many children barefoot or nearly so, and so thinly clad that they must remain around the fireplace in their little cabins, not a few of which have no glass windows and are totally dark if the door is closed to keep out the cold. In spite of some aid received from the National Red Cross, the need for food is also very great in some sections due to the recent drought conditions. "He that hath two coats let him impart to him that hath none; and he that hath meat (or food) let him do likewise." Some cash will be required for wages and materials in connection with the repair of shoes and clothing.

Let us who call ourselves Christians meet this need in the spirit of him who "came not to be ministered unto, but to minister," and let us increase the enjoyment of our own comforts by sharing them with others less fortunate than we. Address all communications either to the Chairman or to the Treasurer of the Martin County Red Cross, Inez, Ky.

Wm. N. Keith,

Full Time Health Officer and Chairman of Red Cross.

### CHICAGO CENTRAL DISTRICT CHURCH OF THE NAZARENE

#### District Program for 1931.

In the year of 1931, by the help of God, we are intending to put on the most aggressive evangelistic campaign in the history of our district. We have taken as our slogan the most essential and most important business of the churches "Revivals At Any Cost." As the revival method has always been God's method of promoting the kingdom of Jesus Christ, as well as the Church of the Nazarene's, we are going in to give added emphasis to this. To that end we are starting in the first of the year. Every pastor, every church worker, and every layman over our district is going in to see the gospel carried to more souls and to see more people saved and sanctified, and a more pronounced deepening in our spiritual life among our ministry and laity than of any time in our history. We have already set aside March 15 to April 5 on the District as a time for a District-Wide Revival lasting over four Sundays, and we are expecting a great time in the Holy Ghost. We know that the only thing in the world that is going to bring this about is mighty, intercessory prayer on the part of our preachers and people. By God's help we will pay the price.

#### Increase in Membership.

We are going to bend heaven and earth to try to increase our membership 25 per cent this year. You know that if we have this old-fashioned revival that that will increase the membership 25 per cent, our Sunday schools 25 per cent, and other matters likewise. So you see the main thing to do is to have the revival.

#### Missions.

We believe also that we are going to have a new impetus given to our great foreign and home missionary cause. God has helped us greatly along this line during this quadrennium. We have no thought of retrenching. We have no thought of giving less to the billion heathen who never heard of Jesus Christ, three-fourths of whom sleep on the ground and one-third of whom go hungry every night to bed—say we have no thought of retrenching or giving less. And we, by God's help, are going to make the sacrifice and do our best at this end. We are glad to report that in the Thanksgiving offering some of the pastors of some of the largest churches left their salaries go unpaid but they brought up their budgets. Of course you know when a pastor does that God will see that his salary is taken care of.

#### Home Missions.

We are making every plan to push the great home missionary cause in Illinois, Wisconsin and Chicago. Here in the midst of 11,000,000 people in a pretty close check up the other day on the cities of Illinois we found that there were 600 towns from 500 to 40,000 in which there was no Church of the Nazarene and these people are begging us to come. As fast as we can promote this work we are entering these fields. We are going to buy more and better tents. We are going to enter these great cities and carry the gospel to the starving ten thousands of Illinois, Wisconsin and Chicago.

#### Herald of Holiness.

We have always been truly convinced and we are also of the deep-seated conviction that nothing pro-

motes the cause of Jesus Christ and the Church of the Nazarene like our general church organ, The Herald of Holiness. We believe first of all that the denomination ought to put on the most aggressive campaign in its history to get 40,000 subscribers to The Herald of Holiness. Chicago Central District will be glad to get any reasonable amount of this number. I am sure we can get 2,500 yearly subscribers and maybe 4,000, and that is a mighty hard job when you undertake to do that. In other words we are going to make 1931 the banner year for The Herald of Holiness on Chicago Central District. And, we say the same for the "Other Sheep," N. Y. P. S., Journal, Preachers' Magazine, and all the other publications of our denomination as well.

#### Olivet College.

It has been my part and, I believe God's providence, to be connected with Olivet College for nine years. I have always been loyal to the President. I am more convinced today than ever, that the colleges of our denomination will play a very important part in the growth of our church. To that end this coming year I am going to help Brother Willingham and Olivet College more than ever spiritually, financially and officially. We have a great school at Olivet and we have turned out hundreds of workers already to bless the world. I believe in our schools.

#### Denominational Loyalty.

We may have lots of faults but one we are not guilty of, of knocking anything connected with our denomination. We are 100 per cent for our general church, our general superintendents, general treasurer, general secretary, editor of The Herald of Holiness, manager of the Publishing House, in fact, the entire denomination. We believe in it. After fifteen years we are more convinced than ever that God the Father, God the Son, and God the Holy Ghost raised up the Church of the Nazarene to help bring a saving gospel to a lost and dying world in the twentieth century.

Personally, the last two years has been a time of heart-searching and digging down in our own personal, Christian experience. Two years ago on New Year's Day in Wilmore, Ky., at my father-in-law's I determined then, more than ever before, to go my full length for God and a lost world, and the Church of the Nazarene. I have been able to read a book a week, and have been wearing my Bible out and my trouser knees get bare. In the midst of perplexities and difficulties I am making some small progress spiritually.

No one in all of our denomination, I believe, has a better spirit of cooperation from his people and pastors than I have, and I want by God's help to spend and be spent for God and his glory. Pray for me, for I really need it. Any one interested in starting a Church of the Nazarene in Illinois, or Wisconsin write me at Danville, Illinois, general delivery.

E. O. Chalfant,

Dist. Supt. Chicago Central Dist. Church of the Nazarene.

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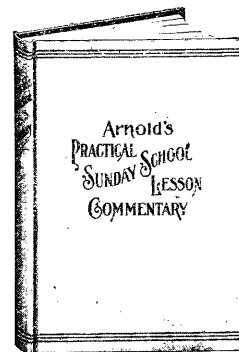
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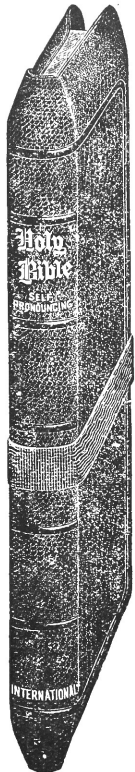
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Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## I BELIEVE IN THE SECOND BLESSING.

By The Editor.

I believe in the Second Blessing  
As a second, definite work of grace.  
It is only with the justified  
That this second work takes place.

It is a gracious cleansing  
From all one's inbred sin;  
It means death to the carnal nature,  
When the Holy Ghost comes in.

It nails the Old Man to the cross,  
Heeds not his groans and sighs;  
It consecrates to Jesus Christ—  
It wholly sanctifies.

It may bring you persecution,  
It will give you peace and power;  
It is a full salvation,  
It will bless you every hour.

Thank God, I sought this blessing—  
This sanctifying power;  
It keeps my soul securely  
In temptation's trying hour.

Oh, come and seek this blessing—  
This burning up of dross—  
This cleansing blood of Jesus  
He shed upon the cross.

Christ died to make us holy,  
He suffered on the tree;  
If we will yield our all to Him,  
From sin He'll set us free.

"Soviet students who were coming to this country as industrial observers under the auspices of the Amtorg Trading Corporation were turned back at the border on assertions that all the way over they had been preaching and spreading the gospel of the Communist. They assured everybody that the Soviet was responsible for the disturbances in China and India and would keep up the work until those lands were revolutionized. They even sought to show that they had something to do in connection with the tangles in South America. Somehow or other a Communist can never keep his theories to himself. They will not keep quiet. They are opposed to existing forms of government and they want everybody to know it."

The teachers of evolution in the colleges and universities of this country, along with the modernist preachers, tearing up the Bible, discounting Christ, opposing revivals of religion, have prepared the soil for the sowing of every sort of dangerous and destructive notion of an atheistic, godless host of malcontents who seek to destroy all order and turn the world into a shamble of blood and fire.

Men seem to have forgotten a saying of Christ that should be remembered: "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men."

The salt has lost its savour in Russia. Behold, the trampling of a formal, powerless religion under the feet of Bolshevism. The same thing will happen in this country. We have religious leaders who are extracting all of the salt, all of the saving power out of religion, while the mob is getting its brogans well studded with hobnails for the trampling. It will be fearful trampling! It seems that men will never learn that, when the laws of God are disobeyed and his mercies rejected, his judgments are sure to follow, and they are terrible.

If the religious people of this country insist on decent political leaders they are confronted with a profane demand that "religion must be kept out of politics, or politics must be kept out of religion." In other words, if a man is a Christian he must smother his thoughts, hold his tongue, and vote for any demagogue that a corrupt, godless, political party, seeking power and pelf, may suggest to him without question or objection.

The fact is, it takes large quantities of religious salt to keep politics in the neighborhood of decency, and if any one dare to throw a bit of salt into the political situation today, he is hounded as if he were the vilest traitor; meanwhile, we have one hundred thousand murders in this nation every twelve months, most of the killers going free of punishment. Thirty-odd thousand people are killed with automobiles every year, some two hundred thousand crippled by reckless drivers, while sixty thousand girls go into white slavery each year. Their average life is five

years, and then they take the plunge into the dark, while their ranks are filled up and the procession marches on.

If you want to call the Christian people together to sing, to preach, to visit and to pray for a revival, you are told that the day of revivals is past, while hell enlarges itself to receive her deceived, unfortunate, neglected victims. The Eternal Word says so!

More next week.

(Continued)

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

WHAT WILL BE THEIR COLOR?

CHAPTER II.

**R**eclosed last week's chapter on the subject under discussion with the statement that the white race has, up to the present time, had leadership among men. Travel around the globe, read history, and at once you find that white men have produced the architecture, the literature, the art, and made the greatest scientific discoveries of the world. They have had the leadership in the progress of civilization; but they are not in good condition to render an account of their stewardship.

The Hebrew race was always a white race. It is one thing to be a bit tanned by the sun, and another thing to be black by nature. I am informed that some Negroes, encouraged by reckless statements of some modern writers, are undertaking to build up a sect claiming to be the lost ten tribes of Israel. They will not meet with success. The shape of the nose is against them. They will find other difficulties in the way which will greatly impede their progress.

All human beings are great; every race has its special gifts; all races have produced some great men; but through the centuries, and up until now, the white race has made, by far, the largest contribution to human progress. We have come to a day of accounting. The white race is about to be weighed in the balance and will be found wanting. It has been wont to enslave the darker races, to seize their lands, to butcher them in war, to impose upon them the opium and liquor traffic, to dictate to, and take advantage of them in trade and, in a general way, to lord it over, rather than uplift, what it has looked upon as inferior races.

Those colored races are coming into their own and they will have a large account for settlement. The human family is a vast procession marching to the grave, but each passing generation leaves to that, following, its ideals, attitudes, prejudices and memories, as well as certain accounts to be settled.

(Continued on page 8)

What is the Matter with the World?  
No. III.

**W**OULD you dare take the temperature of Russia? There is a vast region of country with almost inexhaustible, undeveloped resources. There are some one hundred and forty millions of rugged, powerful, emotional people within her boundaries.

For centuries these people have been under the iron yoke of a pompous ecclesiasticism, doing penance, going on pilgrimages, busy with the husks of religious form without a crumb of the Bread of Life. They awake out of a long, deceptive dream and go into hysterical war against God and humanity.

The Russia of today is a new thing under the sun. The world is too small and the nations are too closely connected to isolate Russia. We live in times when ideas are as contagious as disease germs. They spread like a contagion.

The Russian hydrophobia is spreading in this country much more rapidly than many of our people think. The breaking up of the old political parties in this nation affords a field plowed, harrowed and mellow for the sowing of all sorts of dangerous propaganda. There is no lack of extreme socialistic, bolshevistic and communistic seed in this country. Malcontents, eager to sow them, are in abundance. Read the following from the daily press:



# NOTES FROM A TRAVELLER'S LOG.

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



Panama rose to a place in the sun in the days of Theodore Roosevelt when he started the Panama Canal. France failed miserably, and 20,000 workmen were buried in the jungles. When America took hold of things the first thing to be done was to clean up and rid the deadly yellow fever mosquito.

Dr. Gorgas made it possible to dig the Canal by his scientific handling of the health and sanitation problem. Before the Canal Panama City was a place of 25,000 people and little short of a pest hole; now it is a modern city with the best of sanitation and water (under U. S. A. supervision) and the finest paved streets, splendid public buildings, business houses and a population of 65,000 people.

Just now we are engaged in evangelistic meetings in two of the Methodist Spanish-speaking churches of Panama. One of my interpreters was a former student of mine at Taylor University, and our home is with Walter Oliver, another of my Taylor University students who is now in charge of the Methodist Mission School here where he has under him over two hundred young people, furnishing a great field for Christian work and service. In this article I will give glimpses from my diary respecting the work we are doing in this another Central American country.

Dec. 11. Arrived from Cristobal at Panama by evening train. Began revival meetings in Gauchapali Methodist Church. This church is situated down in the congested section of Panama and the noise surrounding the building is almost unbearable. One wonders how preaching can be effective 'mid such tumult, but we carry on, nevertheless, and gave a gospel message forgetting the noise as we preached on. People in these countries live so much 'mid tumult that quiet and seclusion is almost unknown.

Dec. 14, (Sunday). Preached at 10:30 at Union Church Balboa, to American congregation made up of Canal Zone operatives. Mrs. Ridout preached at 7:30 at same church. Revival meeting at night in the Gauchapali Church brought a good crowd. We preached from Acts 2:17, and at the close made our first altar call. Soon the altar was filled with people, mostly members, and had a good spirit of prayer. Probably this was the first altar service held in this church for several years.

Dec. 17. This is a great day in Panama and all over Central and South America because it was the one hundredth anniversary of Simon Bolivar, the Great Liberator, who broke the Spanish fetters which had bound South America and delivered that great land of Spanish despotism. Bolivar has been called the Napoleon of South America, but, with this difference, Napoleon was after power, Bolivar's passion was for freedom.

Bolivar paid the price of greatness as a Liberator that Washington paid when he was maligned, that Lincoln paid when he was assassinated, that Woodrow Wilson paid as the greatest war president America ever had. Bolivar was maligned and persecuted, misunderstood and misinterpreted; he gave his life and money and strength to setting captives free and blazing the paths of Freedom. He received little or no honor during his life but now the whole American Continent sounds his praise.

The main characteristics of this great Liberator was a passion for liberty; undaunted courage and daring in the midst of difficulties; unselfishly, he used his means absolutely for the public good; he refused to

## POISONOUS BOOKS.

Dr. John Hall tells an instance of the dangerous influence of bad books.

Dr. Hall was called after midnight to the bedside of a dying man, whom he found in great distress of mind.

The Saviour was presented in his sufficiency and willingness to save them to the uttermost that came unto God by him, and the throne of grace was earnestly entreated in his behalf. Again and again the sufferer rose and knelt in prayer himself.

At length he seemed to form a new resolution. He went to a trunk and taking from it a package of books, gave the books to Dr. Hall, saying, "Burn these books, lest they fall into other hands, for they have brought my soul to the verge of hell."

He received the Doctor's promise and his mental anguish passed away. He died apparently in the faith of Christ.

This incident reminds me of a happening in connection with some revival meetings we held in Asia. A young woman—contract teacher W. F. M. S.—who evidently had no religious experience seemed to get seriously convicted in our afternoon holiness meetings. At one of the meetings, especially, she was deeply moved but did not come forward. That night after going home from the meeting she read one of Dr. Fosdick's most dangerous books in which, in a clever and brilliant manner, Fosdick dealt with many religious matters in the most modern fashion, putting far away the evangelical view of the things of God and thoroughly obscuring the New Testament plan of salvation. The result was the loss of all her conviction. Fosdick settled her in her carnal security. We left her like so many "Contract teacher missionaries" with no vital Christian experience, modernistic, anti-scriptural, worldly!

G. W. Ridout.

I have seen on the streets of Colon and Panama. Our American boys drunk, yes, dead drunk. They tell that when the fleet comes in the situation is sad indeed for the morals of our men. I fear many a boy goes down in the muck and mire of the deadly saloon and cabaret and other unmentionable places.

Here let me put in a suggestion which has come to me with some urge since being here. I wish some good man who is apt at personal work in giving out tracts, gospels, Bibles, etc., and dealing with men personally, I mean some man who has the means to pay his own way, would come down to Panama for the winter instead of going to Florida, and spend his winter doing good. There are thousands of Americans here; not one in fifty I suppose ever goes to church. There are crowds of Army and Navy men here and I suppose some of them would say: "No man cares for my soul." What a field for personal workers! Now a good man who has the gift could come to Panama and live in Panama as cheap as Florida and, instead of spending the winter in idleness, could accomplish great good in a field like this. Let me add this one word of commendation of the Navy Chiefs. Shore leave is only permitted during the day. At six o'clock evenings our Navy boys have all to be back aboard their ships. I have felt like saying concerning that order: What a merciful providence!

Dec. 19. Have been speaking daily at the chapel services of the school. Had a gracious victory in the school today when, at the chapel hour, I spoke to about one hundred young men and women on "What shall I do with Jesus?" Had been holding the chapel services for a week with this objective in mind of bringing them to a decision. Today the Holy Spirit honored the word and work and when I put the question "Who will accept and surrender yourself to Jesus Christ and confess him as Savior?" quite a number of hands went up and after dismissing the chapel, when time was up, we asked all who wanted to take the step to stay with us in an after-meeting, and twenty-six tarried and bowed at the altar to give themselves to Christ. Praise God, the word of God never fails! God's plan of salvation is applicable to all races and peoples, to young and old, and to all conditions.

During the meetings had many altar calls when altar would be filled with people with all kinds of needs, many needing restoration and conversion and some the Spirit's fullness. They had been praying daily the prayer: "O God, for Christ's sake, give me the Holy Spirit," and the time was ripe I thought for a direct message on the Baptism with the Holy Ghost, so I preached tonight from Matt. 3:11. At the close we had many seekers and we trust some finders. Joy is beginning to show itself upon the faces of the people.

Dec. 20. Had an interview with a Spanish-speaking preacher of Panama who has gotten greatly blessed in the meetings. He was brought up a Catholic and strictly by his mother. Never had any doubts about Christ, about sin, about hell, about God. He had learned these things from the Catholic Church and his mother. But he early craved a real heart experience, bought a Bible in a fiesta and began to read it. Soon he fell in with some Protestants and when he came to Panama City made his confession of Christ and finally joined the ministry, and has kept true to his Bible. But sad to relate he had come up against the modernism that American modernistic missionaries brought. They taught things totally contrary to the fundamentals he had been taught. He said, "Better that they would never come than to tear

become rich at the expense of country and died a poor man. When dying he said:

"... If my death contributes toward the cessation of factionism and the Union is consolidated, I shall descend to the grave in peace. Then the hoarse voice of the moribund, as though it were an echo from the tomb, was heard to say: 'Yes; to the grave.' ... That is all that my fellow citizens have afforded me but I forgive them. I wish I could take with me the consolation of knowing that they will continue united."

Dec. 18. The papers tell the story of the collision of two steamers in the Canal. The fault was with the Panama Canal Pilot. He left the bridge for a few minutes at a very critical moment; he failed to observe the signals and to use the whistle. Crash! Two big ocean-going steamers tore into each other, fortunately when going at a low speed. Damage \$70,000. Canal pays the bill because it was proven their pilot was to blame. It is a risky thing for the pilot to leave the bridge, even for a few minutes! Many a revival meeting has been spoiled just at the critical moment because the preacher or evangelist was negligent at an important moment. This note was in the findings:

"That at the time of the collision, the weather was clear and calm and no unusual currents experienced by either vessel."

Oh, how many tragedies occur in fine weather and in the calm when the soul is off guard. Today our trouble is not storms and tempests, but calm and fine weather! It produces softness, indolence, neglect, death!

Dec. 19. One of the sad sights just outside of the Canal Zone is the horrible saloon and cabaret. They face the American Army and Navy men at every turn as soon as they cross from the Zone to Panamanian territory and in many instances this simply means crossing the street. Yesterday, going from Panama to Balboa, I noticed, just as we passed the line there was one of those wretched dens of drink and iniquity marked "American Saloon." Those who are trying to destroy Prohibition in the U. S. A. living in cities and towns where saloons are unknown, would weaken in their opposition to Prohibition materially if they could see what



them away from the gospel essentials which they learned in childhood regarding the Cross, God and sin, heaven and hell." It is tragical, indeed, when a convert from Rome has to guard his soul against this miserable modernism and unbelief which modernistically trained missionaries bring to the mission fields.

Dec. 21. Closing Sunday of the ten days' meeting in the Gauchapali Church at 4:00 P. M. At Sea Wall Church held a believer's meeting attended by missionaries, pastors, teachers and other Christian workers. Spoke on Acts 1:8, showing the need of the Spirit's power in doing the work of God. Money power, educational power, social power are

not sufficient. We have a great task confronting us in these Catholic countries and we cannot do the work unless we have the power of the Spirit. At 7:30 preached the closing message at the church where revival has been carried on. Had a good altar service and a number of people confessed Christ as their Savior.

\*\*\*\*\*

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XII.

#### SAVED BY GRACE.



**D**URING the weeks which followed, Ralph did all he could to bring Jessie into a better state of mind. In this he was seconded by the Queermans most heartily. Bessie spent most of the time when she was off duty at the hospital in talking to Jessie, and in striving to soften her heart toward those who had wronged and deserted her. Mrs. Queerman, by the force of her sympathy and love, laid siege to Jessie's sore heart by day and by night. John Queerman, though busy with the duties of his position, gave much time to the home where so much was at stake. But it took much time and patience and faith to overcome her hardness and bitterness of spirit. That she was softened at last and became remorseful and penitent for her own sin, which she now felt to be too great to be forgiven, was the occasion for devout thankfulness on the part of those who had so longed for her recovery from physical and moral sickness. In her present sane moment, she repeated those self-accusing words that had so distressed Mrs. Queerman to hear even when she knew that they were the visions of a disordered mind, though having ground in fact and experience.

As soon as she was able to sit up and bear the excitement, which the visit of strangers naturally cause an invalid who has been so very ill and weak, the pastor of Bethany Church called and by his wise counsels and tender pleadings brought her to the foot of the cross, where peace and rest are ever found.

She seemed almost ready to believe that she had passed out of the body and had entered into the heavenly rest, so completely had her sense of sin been superseded by the sweet confidence in God's pardoning mercy and love.

In the meantime word had been received from Ralph that Jessie's delirium had passed, and that she was slowly recovering her health. She refused to speak of her past to him, or to entertain a thought of returning with him to her father's house. Her bitterness of soul, in view of what she had experienced of human heartlessness and villany, had apparently frozen her heart and made it quite unresponsive to sympathy and tenderness. Her awakened conscience tormented her with pictures of a desolate hope she had left behind her in leaving Glenview.

But now that she had accepted Christ as her Saviour and King, Jessie Upright became anxious to return to the home she had so heartlessly made desolate—to see the mother whose heart she had broken by her sin. She sought no excuse for the conduct of the past, but characterized it as it deserved—inexcusable iniquity. While she was conscious of having been treated treacherously by the man to whose "soft nothings" she had too willingly listened, she knew that she had invited ruin by neglecting those safeguards to honor, which every young woman ought to possess, and employ maidenly reserve and deportment.

The recollection of the past, with its sin and suffering, left its mark upon her countenance—indelibly impressed. Looking at her

one felt the presence of a sorrow too deep for words, and a penitence as lasting as life. And yet that countenance bespoke a soul at peace with God through the blood of Christ, and a readiness to bear any cross for his sake, who had redeemed her. She gave Mrs. Queerman the story of her life from the first wrong steps to the day, when deserted and alone, she found temporary shelter in the cheap lodgings where Mrs. Queerman found her.

Her one anxiety, after having seen her mother, and obtaining her forgiveness, was to devote her life to the rescue of her sisters who had been lured to bad lives. Having suffered so keenly she was fitted to do earnest work along this line. So greatly did she appreciate the mercy which had been extended to her, that she felt such mercy would not be withheld from any who might be led to seek it. That she might be able to lead some into pure lives, who had been guilty wanderers, she earnestly prayed and fondly hoped. She certainly found her own life made more peaceful by her efforts to help others.

Of her experiences while in pursuit of pleasure and excitement, and the associations connected with her operative life, she spoke unreservedly to Mrs. Queerman as soon as possible after having found peace by believing in Christ. Her story, as nearly in her own language, as we are able to give it will be found in another chapter. We feel justified in omitting some portions. The good sense of the reader will approve such omissions. We dislike to enter into such details, and so materially abridge the narrative.

Bessie Queerman, having obtained a month's leave of absence from her duties at the hospital, decided to return with Ralph and Jessie for a visit in Glenview. She was a source of strength to Jessie in the trying hour of her meeting with her mother, whose health had not yet been so completely restored as to make the least excitement safe. An habitual fellowship with God had given her a wisdom she could not otherwise have acquired. A settled purpose to do the best possible thing under every circumstance had begotten a thoughtfulness and quickness of perception which was very helpful in an emergency.

After all arrangements had been made, and Jessie's belongings packed and expressed, the "good byes" spoken between the young people and friends they were leaving behind; after the earnest prayers had been offered for protection and guidance, and kindly words of encouragement and hope been uttered by Mr. and Mrs. Queerman, the "flyer" bore the young people swiftly along, through valley and plain, over mountains and through canyons, to the distant city of Glenview, where we shall meet them again and follow them as each goes valiantly to the fight against sin, which they propose to fight to the end. (Continued)

### A Hint to the Wise.

A story is told of a certain pastor who mourned over a member of his congregation once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings, in which the

voice, formerly accustomed to lead in prayer, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for the visitor and then waited for the expected words of rebuke. Had the rebuke been spoken no one knows what the reply might have been, or what mistaken yet lasting anger might have been kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the other opened his lips to say: "You need not say a single word, sir. I'll be there next Wednesday night."—Sel.

### Holiness—Not Listlessness.

EVANGELIST E. ELLSWORTH SHELHAMER.

Holiness is not nonchalance. It is not that easy, namby-pamby, "just-as-you-say," "anything-to-be-agreeable," disposition that smiles at sin, and magnanimously tolerates it, especially if it is popular, or capable of being turned to account in "building up the church."

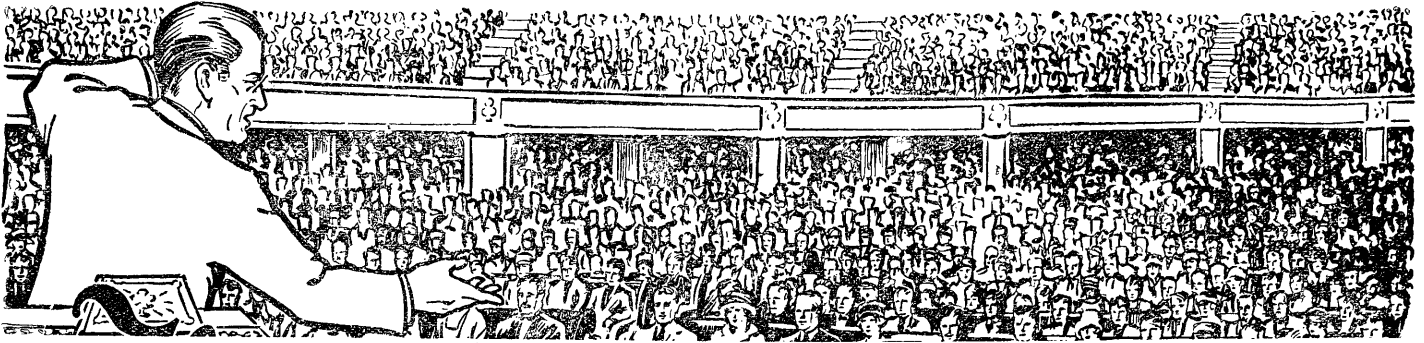
There is a great deal of this spurious, spineless kind of holiness that is accepted today. It valorously and vehemently cudgels the dead lion, but takes care not to arouse the ire of the living jackal. It hardly gives a passing consideration to some of the greatest obstacles to the diffusion of scriptural holiness in this country. If it mentions them, the notice thereof reminds one of a swallow barely skimming the surface of a broad-bosomed river, when it should suggest the headlong plunge of a king-fisher after his lurking game.

I have attended holiness camp meetings without hearing one word spoken in condemnation of secret societies, divorce and remarriage, the diabolic fiend of tobacco, or the practice, now so common among professed Christians, of bedecking themselves "in gold and pearls, and costly array." Volumes were said in commendation of the beauty of holiness, and its ennobling influence upon human character, but nothing to demonstrate the incompatibility with it, of that worldliness which the Bible so strongly condemns.

True holiness is not blind. While not odiously obtrusive, it is intelligently observing. It does not gleefully term everything gold that glitters. It tries those who say they are Apostles, and is willing to be tried in turn. It does not accept professions merely because the manners are urbane, and the speech is faultless.

Scriptural holiness implies a holy hatred of sin. It is not that acquiescent, good-nature that big-heartedly overlooks sins it would not itself commit. It offers an unyielding resistance to sin in all its garbs. It stands like Gibraltar against the popular waves of worldliness, even though, like Gibraltar, it be the only such rock. There is no malice in this holy hatred, but an instinctive, settled aversion to sin, no matter how immaculate and sanctimonious may be its appearance. The soul that possesses such holiness cries out with the Psalmist, "I HATE EVERY FALSE WAY."





## THE IMPORTANCE OF SELF-EXAMINATION.

Rev. R. Heber Wightman.

*Examine yourselves whether ye be in the faith.* 2 Cor. 13:5.

**J**ESUS Christ is presented in the gospel as the supreme object of our faith, (Rom. 5:1) "Repentance toward God." The gospel is properly called the word of truth, because Christ, the incarnate Son of God, in all his offices as Prophet, Priest, and King is the living embodiment of truth, to be embraced by the rational and intelligent mind. He said—"I am the truth." Nowhere but in the gospel can we find truth; pure, unmixed, divine, reliable truth, and Christ Jesus himself is that truth. And it is the embracement of that truth that is to make us free from error, superstition and sin. Faith in the Lord Jesus Christ is the instrumentality.

This faith is not simply the assent of the enlightenment of the great historic idea of the gospel, that Jesus Christ is the Son of God and the Saviour of the world; multiplied thousands in Christendom can be found who have this faith assent, but continue in perverse and wilful transgression. Their intellectual and historic faith produces no change in their affections, nor reformation in their outward conduct. The faith that apprehends and embraces Christ as a personal Savior, is the faith of the heart, and is called by the Apostle in one place *trust*. We are taught that "with the heart man believeth unto righteousness," "To believe with the heart is to believe in such manner as to engage the affections and influence the actions." (Dr. McKnight).

The seat of faith, in the sense of trust, is in the heart and not in the head. A man may believe with the head and be a practical worker of iniquity, thus proving that his faith is dead and inoperative. But let him believe with the heart, and his trust involving the affections will receive and embrace Christ, to love and serve him. What is it to trust but to confide and rely upon one who is both able and willing to do us good. How beautiful is the philosophy of faith in the sense of trust. The child in the simplicity of trusting innocence depends upon the promise of father, and confides in him for the fulfillment of the promise. The husband in the fervor of unsuspecting love, confides in the integrity and virtue of his wife, and is happy in the conjugal estate. And thus it is through all the varied relations of social life. Now Christ challenges our trust and reliance for salvation for he is not a "man that he should lie nor the son of man that he should repent." "Trust in the Lord Jesus Christ, for in him is not only everlasting strength, but eternal, unchanging truth."

By a simple act of faith in Christ we are justified, and spiritually renewed in our moral nature. With this trust is inseparably connected peace with God and the hope of heaven. Says St. Peter, "Unto you therefore which believe he is precious. Whom having not seen ye love, in whom though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

A bare intellectual faith generates an intellectual religion as cold and cheerless as an iceberg in the polar seas. There are those who are opposed to all joyous emotion in religion. They deny the direct witness of the Holy Spirit. They would have religion consist in a scriptural and exact observance of the church ritualism, imposing and gorgeous in the outwardness and sacraments of the church in a zealous advocacy of form, while they deny the power of godliness. But is there not a spiritual taste to the soul as there is a natural one? "Oh, taste and see that the Lord is good." If you can taste that which is natural, and your taste be a source of real enjoyment to the palate, may you not taste that which is spiritual and the taste be the source of emotional delight to the mind? If Christ be precious to the soul of the believer, must he not be intellectually conscious of the preciousness of it?

There may be water baptism without the remission of sins, because that baptism may be unaccompanied by evangelical repentance and justifying faith in Christ. He that believeth not with the heart unto righteousness, though he may have been baptized, shall be damned. Does water baptism necessitate the act of faith? May not the ordinance be administered while in the heart of the subject there may be no faith unto righteousness, justification, forgiveness of sins. Says Paul, "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified."

Here the apostle's language, justification or the forgiveness of sins, is suspended on the condition of faith in Jesus Christ; all that believe in him are pardoned or justified. It is a lamentable truth that there are many in the churches who profess to have faith in the Savior of sinners, who do not experience the blessed influence and gracious results of that faith. Faith in Christ produces peace with God.

But again, the faith of the Bible gives to the genuine believer victory over sin, in bringing every thought of his mind into captivity to the obedience of Christ. The faith spoken of in the text is not a speculative belief in the doctrines of the Bible. It is not the faith of any particular denominational creed. The religion of too many professors consists in the faith of their particular church creed and ritual. They conclude with great self complacency, that if they believe all the articles of religion which their church imposes, and if they go through the performance of its religious ceremony on the Sabbath, that they are true followers of Jesus Christ and are in the possession of the New Testament religion.

But the faith of the Bible is not the faith of church forms, creeds, and ceremonies. The faith of the text is not a bare historical faith in Christianity. How many men there are out of the church making no profession of religion, who have as strong historical faith in Jesus Christ, as the sincere and evangelical believer. But these persons are

not religious. They are the children of wrath and the servants of sin, living without God and without hope in the world. We may believe in mind every doctrine of the Scriptures, and at the same time may be in heart and conduct practical infidels. The faith of the heart and the faith of the head are two distinct exercises. The faith of the head that only thinks may exist independent of the heart, that feels and trusts, but it is dead and cannot save. The faith of the heart includes the exercise of intellectual assent, and saves the soul in time and in eternity. The faith which all genuine Christians possess is toward Christ, and consequently is called "the faith."

There is but one faith recognized in all the teachings of the Bible, and that is the faith that believes in Christ with the heart unto righteousness, and justifies the sinner and qualifies him for the company and enjoyment of God in heaven. The Lord and Savior Jesus Christ is the only proper object of this faith. "For as there is none other name under heaven given among men whereby we must be saved, but this name" so there is no other principle that can possibly apprehend and appropriate the great salvation but the principle of faith. "He that believeth on the Son hath life, (that is the life of God in the soul) but he that believeth not the Son shall not see life, but the wrath of God abideth on him." The essence of justifying faith is trust in Christ, trust in the infinite atonement which Jesus Christ has made for all sinners. "Our fathers trusted thee," says David. "They trusted thee and thou didst help them."

But it is the heart which is to trust; the affections of the heart must embrace Jesus as able and willing to save. They must repose with confidence upon the promises of God's word, believing in his willingness and ability to grant the great salvation through Jesus Christ without which we are ruined and undone. In the exercise of this faith that trusts God and takes him at his word, the chief of penitent sinners can so please God, as to be received into his spiritual kingdom and constituted a son and heir.

We have remarked that the faith of the gospel is saving faith. From what does it save the penitent believer? It saves (1) from the guilt of sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). Faith saves (2) from the dominion of sin. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein." (Rom. 6:1, 2). But faith saves (3) from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:7-9.)

Unrighteousness is sin. "Little children, let no man deceive you; he that doeth right-



eousness is righteous, even as he is righteous. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (1 John 3:7-9). Says Paul, "I am crucified with Christ; nevertheless I live." (Gal. 2:20).

How paradoxical are the words of Paul; crucified and yet alive; and in another place as it is expressed, "buried and yet risen." What does the apostle mean? In what sense are we to understand this apparently contradictory language? I am crucified with Christ. What part of Paul was crucified, so that though crucified, he should still be alive? The part that was crucified was what in Scriptures is called the "old man," and the "body of the sins of the flesh" are significant of the vicious appetites and passions of the depraved moral nature with which all men are born into the world. "The carnal mind is enmity against God." This carnal mind is hereditary from our first parents after their sin and fall. "To be carnally minded is death."

What is that death but a separation of the soul from God in the loss of his image and deprivation of communion with him. As our Lord was crucified, put to death on the cross, a propitiary sacrifice for the sins of the world, so Paul was crucified with Christ in the sense that the carnality of his mind, the vile affections of his corrupt, depraved nature were put to death by the power of the Holy Spirit. "And they that are Christ's have crucified the flesh with the affections, and lusts." The flesh with the affections, and lusts, is descriptive of the unregenerate heart, the moral nature depraved and corrupt from the birth. When St. Paul says I am crucified with Christ; he means that the carnal mind with all its vicious appetites and propensities was supernaturally put to death. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6).

The Greek verb here is "*katargethei*" and it means—to render null, to abrogate, to cancel, to bring to an end, to destroy, to annihilate. Is it not true, that the man who has had his "old man," all his evil propensities; the "Adamic carnal nature destroyed," is not only justified, but wholly sanctified unto God? "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts"; (Eph. 4:22). Here the strongest meaning of the Greek verb "*apothesthai*" is meant. A figure from putting off clothes—*apekdusamenoi* (Col. 3:9) as *endusasthai* from putting them on. Grammatically, there is no difficulty in thus understanding the aorist participle as synchronous with the present imperative. The aorist would, in fact, express a thing done once for all. But what does Paul mean by the old man? He tells us in Col. 3:8-10, "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him." Lie not one to another seeing that ye have put off the old man with his deeds; *attenduomai*, Wholly to put off from one's self ("*atto* denoting separation from what is put off").

In 1 Thess. 5:23 Paul prayed for justified persons, implying that sanctification is an advanced or matured state which it is the privilege of justified persons earnestly to seek, by faith and prayer. "In whom also ye are circumcised with the circumcision made without hands (spiritual) in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2:11). Here we have the same old man under the metaphor of circumcision (*apekdusis*) a putting off, laying aside. This is wholly a New Testament word, and is used only in this one place. It

expresses a complete putting off and laying aside, and was probably chosen with reference to the figure of circumcision; the connection requires it to be understood passively, not ye have put off, but was put off from you.

Crucifixion; the body of the sins of the flesh; putting off of the old man; circumcision is not a ceremony, but a profound experience attained unto in entire sanctification of "soul and spirit, and body, and presents us blameless unto the coming of our Lord Jesus Christ." Examine yourselves whether ye have dominion over the remains of the carnal mind. Are you able through faith to subdue the lusts of the flesh, the lusts of the eyes and the pride of life? Shook from the power of darkness do you stand firm and secure? Do you expect to be cleansed from all sin? Are you aiming to attain unto this invaluable blessing?

Examine yourselves whether you are righteous in practice, producing the fruits of the Spirit engaging in good works every day. Do you prove the scriptural and evangelical character of your faith by good works? Are you constraining sinners by your good works to glorify your Father in heaven? How puissant is faith in Christ. Oh, how powerful and irresistible is heaven's lodestone—the cross of Christ all stained with hallowed blood to attract from earth to heaven. What the world needs today is not a philosophy, but a cross. If by Christ crucified as a moral lever we have been prized out of the pit of degradation and ruin into which by original and actual sin our nature has been woefully sunk, and elevated to a position where we can hold audience with Deity and realize his friendship and love, and if by our crucified Lord we are to be raised at last to thrones and crowns and palaces in heaven, we ought to join in the jubilant language of the apostle and exclaim, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For me to live is Christ; to die is gain."

## "A HAPPY NEW YEAR"

REV. JOHN NORBERRY.



MANY will be the cheering salutations, from one friend to another, on the first day of January, 1931, wishing each other a "Happy New Year." Friends from far and near, many of whom are separated by land and by sea, from the Atlantic to the Pacific, from the Lakes to the Gulf, of all classes and grades in society, as well as across the seas, will greet each other with "Happy New Year", on the coming New Year's Day.

Such salutations will come by word of mouth, by letters and cards; also by telegrams, cablegrams, and radios! Thank God for them! Let us all join together, in wishing each other a "Happy New Year!" Let the good wishes be passed on to saints and sinners, to friends and foes, and from them may some of the bitterest foes be made the closest friends! *So let it be.*

But we fear that thousands who will send such expressions of good cheer, will have no conception of what *real, genuine happiness is!* Many will do it simply as a "*matter of custom,*" while others will have no other thought in mind, than, that which relates merely to this world and worldly things, such as success in business, increase of fame, and pleasure and wealth, without the greater thought of the *spiritual nature of man, that which relates to his eternal happiness in his living to the glory of God in this world, and life eternal in the life to come!* Such will overlook what *real happiness is*, and in what it consists. It is not so much in what one receives as in what he gives, that makes him

"happy." Jesus said, "*It is much more blessed (happy) to give than to receive.*" One may have all this world's goods; and not be happy, for the Savior said that "*a man's life consisteth not in the things which he possesses.*" But, on the other hand, he may not have much of this world's goods, but have the *Giver of every good and perfect gift,* and thus be supremely happy! David said: "*Happy is he that hath the God of Jacob for his help, whose help is in the Lord his God, which made heaven and earth and all therein is.*" (Psalms 146:5-6). If we have God we have all.

The psalmist said again: "*Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.*" (Psalms 73:25.) No wonder the poet cried out,

"*Thou, O Christ, art all I want,  
More than all in Thee I find!*"

Real happiness, then, consists in having God with, and reigning in, us. If we have the Blessor, we shall surely have his blessings! Jesus says: "*Seek ye first the kingdom of God and his righteousness, and all these things (food and raiment) shall be added unto you.*" (Matt. 6:33.)

Paul says: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Timothy 4:8).

We shall give some other Scripture references to show who will have real happiness in the coming year of 1931.

Dr. James Strong, in his Exhaustive Concordance, informs us that the two words which our translators have rendered "blessed" and "happy," in the following Scriptures, are from the same Hebrew and Greek words; hence they are synonymous. Mr. Wesley, in his "*Notes on the New Testament,*" renders the word "blessed" as "happy" in the Beatitudes. The writer shall do the same in the following Scriptures for convenience.

I therefore wish every living soul a "*Happy New Year,*" in the best sense of the term! But who will have *true happiness*, in the coming year? Let God's Word speak for itself:

"Happy is he that hath the God of Jacob for his help." (Psalms 146:5).

"Happy is he that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psalms 1:1).

"Happy is he whose transgression is forgiven, and whose sin is covered." (Psalms 32:1).

"Happy is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalms 32:2).

"Happy is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." (Psalms 32:12).

"Happy is he that considereth the poor: the Lord will deliver him in time of trouble." (Psalms 41:1).

"Happy are they that dwell in thy house; they will be still praising thee." (Psalms 84:4).

"Happy is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day and in thy righteousness shall they be exalted." (Psalms 89:15, 16).

"Happy are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." (Psalms 119:2, 3).

"Happy is the man whom God correcteth." (Job 5:17).

"Happy are the meek: for they shall inherit the earth." (Matthew 5:5).

"Happy are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6).

"Happy are the merciful; for they shall obtain mercy." (Matthew 5:7).

"Happy are the pure in heart: for they shall see God." (Matthew 5:8).

(Continued on page 9)



## This and That—Here and There.

THOMAS C. HENDERSON.

**B**ECAUSE he was tired of life but objected to all violent forms of self-destruction, Dr. P. E. Meral, St. Brieuc, France, starved himself to death. After sixty long days without food the end came. Think of the strength of purpose and energy of will which was expended during those sixty days! Had it been turned to some life interest or to some character achievement he would have generated a new interest in life. What a wastage of the most majestic powers of personality! If men would try half as hard to find and do the will of God as they do to go to hell, they would be saints and their lives would end in moral triumph.

In *The Christian Advocate*, Western Edition, of December 25, 1930, there is a report of a revival recently ended in Dayton, Ohio in which is this significant item of comment: "A unique feature of this remarkable revival has been the use of the penitent altar." Since when has the use of the "penitent altar" become a "unique feature" of a Methodist revival? It is significant, indeed, that to many people in the Methodist Episcopal Church the use of the mourner's bench is a very unusual thing. If the church would get out a mourner's bench and get the Bishops and the District Superintendents and the preachers and all the rest of the folk to bow in sincere penitence before it until the power of Pentecost comes on them it would be unique, but a grand and glorious thing.

Just who is most to blame for so many folk being devoted to the doctrine of Holiness without being holy is not easy to determine. However, the preacher who insistently devotes his energy to proclaiming the doctrinal phases of it without as strongly majoring on the character and conduct values of this Bible truth must bear some of the blame. Holiness as a doctrinal issue will eventually become only a shibboleth if it is not translated into practical life. One of the most difficult and delicate tasks of the preacher of Holiness is to so present the truth in phrases and figures that it fits into actual life. Holiness is not merely a fine ideal. It is of no real use to common men and women unless it can be actual in the most practical of ordinary living. "Holiness folks" must be holy folk or their doctrine will be hopelessly ridiculed by thoughtful observers.

The newspapers are telling many and tragic stories of vice and death in connection with youth, dancing and booze. College youths and even high school students are the actors in some of the most loathsome and deadly escapades. The newspapers give the frankest publicity to tragedies involving some co-ed or high-school girl who is caught in some disgraceful affair with boys and men who are inflamed with booze. The multiplicity of scandals of this sort makes the heart sick. One cannot escape the conclusion that youth is being exposed to moral strain for which they are not prepared, and that youth is sadly breaking down under the strain. All these dreadful affairs are a sad revelation of the breakdown of the American home, too. Our homes are evidently not producing a new generation capable of withstanding the moral conflict which it has to face. This is all saddening, but it is not all loss. The preachers have failed to preach against dancing and smoking and card playing, and so history in the making as it centers in the court-rooms and in the morgues and funerals is preaching to young folks and telling them that the girl who dances

and drinks and smokes cigarettes and plays cards is sowing seed which will have a harvest of woe and shame.

A "twister" recently tore through a community with which we are familiar and ruined valuable timber, destroyed crops and totally demolished the house and barns of one farmer. No lives were lost, for the farmer and his family were gone from home at the time of the storm. The house and barns were not only blown down, they were blown away and their foundations left clean and naked. Neighbors who first reached the sight of the destruction were surprised to see the basement of the farmer's house a large and active still. The local police officers had been unable to locate the source of the illicit liquor which had been corrupting the community. But the "twister" exposed it. Too bad, indeed, that the farmer lost his house, barns and stock, but it was not a total loss to the community, since through that destructive wind the origin of much community lawlessness and crime was found. So it is about this shocking publicity given to the shame and crime among certain types of young people; it is a tornado of death, and in its wake are strewn the mangled bodies and souls of a lot of young men and women;

## FACTS FROM THE FIRING LINE.

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

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

### PROHIBITION SAVES MANY LIVES.

The decrease of alcoholic deaths since prohibition is conclusive evidence of a decline in the use of intoxicants, because bootleg and moonshine are more deadly than "good liquor."

The reports of the United States Bureau of Statistics show that the average number of alcoholic deaths per 100,000 population dropped from 5.2 for the eight years before prohibition to 2.8 for the eight years after, a decline of nearly half.

Christopher P. Connolly, in an article in the October number of Religious Education, computes from government figures that prohibition has saved Uncle Sam more lives than he lost in the World War.

but the very shame and revolting effect of it all is bound to excite other young women, especially, to caution. All young folks are being compelled to see that the way of the transgressors is hard, and that the roadway of illicit pleasures with its cigarette, flask, sensuous dance and secret sin is always strewn with wreckage and eternal shame. It is becoming more and more clear that that society which sanctions violations of fine ethics, and of private decency is rotten, regardless of the silence of the pulpit against the popular sins which are damning so many youths.

The most popular tonic for conversation and writing is hard times. The times must be in a bad way or else a lot of talk and writing is consummate nonsense. Really, though, the phrase hard times is only a relative one. A lot of people think that they are in desperate circumstances because they cannot keep on living as extravagantly as they have been doing for a few years past. We have come to believe that luxuries are necessities. Most of my friends—preachers among them, too—carry about in their pocket mechanical pencils which cost a dollar each, or perhaps three dollars. A few years ago these same friends of mine thought a five-

cent pencil something of a luxury in the pencil line. Now they dolefully complain of hard times because they cannot keep going on the three-fifty-pencil-level. The trouble is that we think that we just must have so many things which we do not actually need. Hard times, indeed.

If the farmers managed their farms like the preachers run the churches they would be the joke of the generation. The farmer knows that the purpose of his labor is to produce a harvest. We would call him foolish if he spent his money in expensive and duplicate machinery, or if he erected buildings of various kinds for which he had no use as a farmer, or if he employed a large staff of assistants who knew much about everything else but farming, and then used up the time of his staff of workers in conferences, institutes and discussion groups where such subjects as the following were repeatedly discussed: Why do farmers' sons forsake the farm? What are the best methods for cultivating the sense of beauty in the mind of the farmer? What is the matter with Agriculture? Are daisy beds as important as wheat fields? Modernizing the Farm; The Stupidity of our Fathers; What can the Farmers do for the esthetic life of Cockroaches?, etc., etc.; while the farm grew up to weeds and not one bushel of grain was harvested. What consummate folly that would be for the farmer! However, pastors galore are wearing themselves out doing everything else but getting sinners converted to God. They work and write and organize and take surveys and discuss and convene and face grave problems and meet exigencies and run off to this committee meeting and to that solemn retreat, but the church is lifeless and the world of humanity is going to hell. The earnest preacher solemnly works his days through for the support and defense of his denominational program; his choir listlessly sings, "Make me a Blessing to Someone Today!" The worst of this is that we are educating more manly young men not to be soul-winners, but to perpetuate this travesty and call it Christian service.

## Why I Believe in Prohibition.

(By Henry Ford)

"I believe in Prohibition because I believe in the new industrial order that America is creating. Booze is as much out of place in that new order as a horse and buggy in down-town Detroit—and a lot more dangerous.

"The horse and buggy order is gone and liquor had to go with it. Society could take chances back of a dashboard that it can't afford to take behind a steering wheel!

"Perhaps," he said, "you don't recall the old hitching post days. Well, a lot of folks seem to have forgotten them. They shouldn't. The streets on Saturday nights were lined with wagons and buggies and the saloons were filled with customers. At closing time a crowd of irresponsible men backed their rigs into the streets, the horses were headed towards home, the reins dropped over the dash and forgotten. The Horses were sober!

"Well, if we want our streets lined again with shops that do that kind of business we shall have to put up our automobiles and go back to the hitching posts. Automobiles won't go straight unless they are driven straight, and they don't know the way home.

"An industrial order that has discarded the reins, dashboards and a team-that-knows-the-way-home can't afford to line its highways with 'regulated liquor shops'—not with a forty-horsepower motor under the toe of the drinking citizen."

## Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## "UNTO THE UTMOST PART OF THE EARTH."

Dear Friends of The Herald Family:

As we write this letter we find ourselves on board a fast train speeding on through the cold regions of Manchuria. Our car is very cold and we sit pounding away at our typewriter with stiff fingers and a chilly body. Across from us a group of armed Chinese soldiers is lazily watching us with curious faces and amused expressions. They are on board to protect us from bandits who might be lurking along the way with the purpose to rob and pilfer passengers. We have just left Korea where we spent almost four months of intensive evangelistic work.

Today our thoughts turn backward over these many weeks spent in this land of the "Morning Calm" and there is a feeling of sadness as we leave the warm-hearted, lovable people, for they have won a large place in our hearts. There was a heavy lump in our throats as we waved good bye to our good friend and brother, Robert Chung, and he stood with tears in his eyes waving back until his figure faded in the distance. His life and splendid co-operation have meant so much to us during our stay in Korea. It was largely because of his yielded life that God so richly blessed our labors together and enabled us to reap such an abundant harvest. Our prayers shall follow him in the great work he is doing in this needy land.

At this Thanksgiving season our hearts are lifted to God in praise and worship for all his goodness to us during our months in Korea. We thank him for opening wide this door so filled with golden opportunities. We thank him for the health and strength he has given us during these weeks which has made it possible to hold two hundred and sixty services in eighty-four days, or an average of a little better than three services every day. We thank him for the unusual outpourings of his Spirit in our midst in conviction, salvation, and great blessing. We thank him for the definite answers to prayer. We thank him for the splendid co-operation and warm hospitality shown us by the missionaries on the field who have not spared themselves in making our stay successful and blessed. We thank him for the many friends at home who have not failed to remember us in prayer and for all who have contributed to make this trip possible. Our hearts are melted in his presence and words fail us when we consider his goodness to us. Praise his name!

Crowded into these busy weeks have been many varied, novel and precious experiences the memories of which shall long linger with us. As we reflect we find many pictures stamped upon our minds, which no doubt in the days to come will often be recalled. The picturesque mountain ridges divided by many fertile, terraced valleys; the weary women toiling many long hours at the streams pounding away at their dirty clothes with wooden paddles, and the laden jiggy men carrying tremendous loads upon their backs; the strange Korean homes made with straw roofs and mud-covered walls, with their heated stone floors and legless beds devoid of mattresses or springs; the native food made up chiefly of rice and "Kimshi" which some one has said should be eaten only in the open spaces because of its strong odor, (limberger cheese has nothing on this famous dish so relished by the Koreans); the queer costumes, the white dress of both men and women, together with the odd and strange headgear worn by the men; the beggar boys, the demon-possessed people, the lepers, the ancient walls, the ox-carts and many other interesting things have left their indelible impression upon us.

Last, but not least, all those scenes witnessed in the various services we held; the crowds with their hungry souls and eager faces, attentively listening to every song and message; the crowded altars filled with weeping and repentant hearts calling upon God for mercy; the testimonies of joy given by those who had found victory, and the radiant glow upon their faces. As we remember anew all these things again we say Praise God for the power of the gospel, the only hope for Korea.

Pray for us as we begin our work in Northern China with the National Holiness Association.

Yours in His service,

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

### TRAVEL LETTER.

Rev. Tilden H. Gaddis.

Dear Herald Family:

In the fair city of Perth among the Scotch highlanders the Lord of battle again fought for us and we found a people who get blessed and respond as freely as a camp meeting crowd in our homeland. Some remarkable cases of victory here; one whole family saved for the first time and many others that had never known the Lord were made happy in salvation. We had one great night when in the Young People's meeting at six o'clock and the regular service following, there were eighty-four different seekers.

The Moser Sisters had a real revival among the children. Going out into the streets with their instruments they played, sang and invited until they gathered a church building full of young people, and how eager they were. All quiet and respectful, they listened and wept as the Old Story of the Cross was told and scores sought the Lord. We feel this is an

old people's country, religiously, and the children are neglected, but there is a great field among them. The streets are full of children that do not go to church or Sunday school and we find that parents can be reached through the children. We plan to make these children's meetings an important part of our program for 1932 and believe that thousands of them can be brought together. They have ministered to about 3,000 children already, here in Scotland.

The battle-scarred city of Perth has seen many a religious conflict in the days of the Covenanters who fought through blood to keep free from the yoke of Rome. Today there is as much need of a reformation from formalism and Antinomianism as the old-timers needed one from Popery.

A profitable day spent in Stirling revealed the wonders of the historic castle whose dungeons and lower walls date back to 600 A. D. Prisoners were lowered thirty feet into cells; others were murdered in cold blood and their bodies thrown out the windows. This is a land of castles and prisons and it seems it has been the notables that have occupied both. Across the hill from the castle is the beheading stone where we were reminded of the gruesome gleaming of the headsman's axe. In the wonderful graveyard nearby are monuments to martyrs, one the statue of a girl who, rather than deny the faith, was fastened to a stake at low tide and left for the rising waters to claim her body. The great old battlefield of Bannockburn overlooked by the wonderful monument to the memory of Bruce, reminds us of the bloody battles of these fighting Scots. Scotland suffered heavy losses in the World War and most every home here can exhibit some relics that give mute evidence of what it cost to be loyal to "God and the King," as they put it. We sit around many a fireside and hear the stories of the boys who went but never returned.

We are now at Motherwell, Scotland, a city of 60,000 population, in the Church of the Nazarene and a good beginning. There were twenty-eight at the altar the first Sunday morning and over forty definite victories that day. God was so on the scene they prayed through in the afternoon Sunday school, the evening prayer service and the altar full at night. Other religious bodies are co-operating and with street meetings reaching hundreds of men that seldom go to church, we have a building full of needy souls to minister to. With much conviction on the people it appears this will be our best campaign, so far, and it seems each has been better than the last. In his Name we press on with confidence.

### HYATTSTOWN, MARYLAND.

December 1st to 14th, Evangelist J. R. Parker, Wilmore, Ky., held a union meeting for E. W. Jordan, pastor of the M. E. Church, South, and F. R. Barnes, pastor of the M. E. Church. The old folks who remember back for half a century or more, tell us that it has been forty-eight years since a great revival came to Hyattstown. This was in every sense a great revival. A great gospel, God's power of salvation, preached by a man full of the Holy Ghost to crowds that taxed the church building beyond capacity, many being turned away. Sinners pushed and elbowed out of these crowds to get to an altar that was often so full that the front row of seats had to be used as an altar. These were helped in instruction and prayer by local Christian workers who themselves had the Spirit within and were able to instruct and pray till the Lord spoke pardon and peace. During the meeting one hundred seekers came to the altar and found satisfaction in pardon or sanctifying grace, or both. Some of these persons were already members of the local churches, others came from neighboring churches. More than half a dozen families were helped in their family life by getting matters settled with God at the altar.

The meeting was a revelation to the country-side. As soon as folks began to get saved others who were hungry and in need became obsessed with but one desire—to get right with God and do it at once. Groanings of broken hearts and tears of repentance were changed to cries of victory and tears of joy. Twice since the meeting closed testimony meeting has been attended by a large majority of those saved in the meeting and they have spoken in testimony of salvation. Some have said, "My home has been different than ever before." Another, "Since the Lord sanctified me I have gotten rid of my cigarettes and plug of chewing tobacco." Again, "I thought I was a pretty good Christian, but the Lord showed me I had to be cleaned up." From an old man, "I have known Jesus as a partner for fifty-one years but now I know him fully as my Savior," and from the same, "the Lord gave me a good soaking and I have been running over ever since." Many others testified to the illuminating way in which Brother Parker preached the Gospel of full salvation. Naturally enough, where there had not been a good revival for more than a generation (but some half-way ones) there was a great deal of talk in opposition, in the town and right in the churches. In many instances those who were the chief opposers of the meeting became the leading recipients of the grace of God through the meeting. During the second week four afternoon meetings were held. These were for the purpose of bringing the message of sanctification as a definite work of grace following that of justification. The attendance averaged forty

at the afternoon meetings. The messages were brought in simplicity and effectiveness. Definite consecrations were made and certain results were obtained, as witnessed to by hearts set free and lives changed. Whereas we are all glad.

Fred R. Barnes.

- Clarksburg, Mo., Baltimore, Conference.

### CAMPAIGNING ON THE PACIFIC COAST.

A brief survey of the past year's evangelistic work includes eighteen revival meetings at the following points—Sharon, Pa., East Berlin, Conn., Lynn Mass., Bellaire, Ohio, New Boston, Ohio, Springfield, Mo., Richmond Dale, Ohio, Cumberland, Ky., Van Buren, Ark., Heber Springs, Ark., Silver Heights, Ind., Bentleyville, Pa., Lookout, Ohio, Germantown, Ky., Terrill's Creek, Ky., Portland, Ore., San Francisco, Calif., and Tillamook, Ore. This itinerary has taken us into ten states of the Union for evangelistic services. By these presents know all men that we are still in the evangelistic field fighting the good fight of faith.

Our first meeting for the New Year will be held at Santa Anna, Calif., with my former Indiana friend, Rev. U. E. Harding, who has been in the state of California for the past few years.

The West is a great country. California has a wonderful winter climate. While the East is covered with snow and ice and swept by chilly breezes the sun shines bright and the flowers bloom in beauty in the far-famed regions of Southern California. We have met a number of people out here from my native state of old Kentucky. Let us launch into the New Year with the determination to press the battle for the salvation of souls and the fundamentals of the Christian faith.

Beyond the shadow of a doubt it is high time for all the Christian people throughout the land to line up anew for the Eighteenth Amendment of the American Constitution. The wets are fighting like Trojans to defeat prohibition and to give the several states the right to manufacture and sell intoxicating drinks. If there ever was a time that we needed to rally and to fight for the dry cause it is now. Prayer is the key to success in the Christian's continuous warfare for the cause of right against wrong. We earnestly solicit the prayers of all the saints. Please do not forget to pray for the missionary Tabernacle in the mountains of Kentucky. Our home address is Wilmore, Ky. Our western address is Pasadena, Calif., in care of the Pasadena College.

Yours in Christ,

Andrew Johnson.

### DOING THE WORK OF AN EVANGELIST.

To the readers of The Herald, greeting in the Name of him who loved us and washed us from our sins in his own blood.

I am now giving full time to evangelistic work. My slate for 1931 embraces an engagement for a brief period of Sermon-Lectures at Taylor University. For twenty years I have given my summers to camp meetings. The year 1930 was to me a season of grace and blessing with many open doors for preaching the unsearchable riches of Christ. Several weeks with Dr. C. W. Butler in the National Conventions; engagements with Training Schools, Colleges, Camp Meetings and churches gave me a varied and thrilling itinerary. As I write, I recall many an altar scene of victory and salvation, and many an hour of blessed fellowship with the people and with my co-laborers—my brethren in the ministry.

My work for the New Year opens with a 15-day campaign with Mt. Vernon Avenue M. E. Church, Columbus, Ohio, for Jan. 4-18, 1931. I praise God for every opening for the preaching of Christ to the end that men may believe on him unto everlasting life, and I am especially grateful for every opportunity for evangelistic ministries in our churches. The evangelization of the world depends so largely upon the measure of God's grace and blessing that rests upon the church, and a New Testament evangelism, for the perfecting of the saints as well as for the salvation of the lost, is one of the means ordained of God for the salvation of men.

Faithfully yours,

John F. Owen.

262 East 13th Ave., Columbus, Ohio.

### What Think Ye Of Christ? Whose Son Is He?

The above is the title of a very interesting booklet from the pen of H. C. Morrison, editor of THE PENTECOSTAL HERALD, in which he presents a strong argument for the virgin birth and deity of our Lord Jesus. Literature of this kind should be largely circulated; much skeptical literature is going the rounds and this ought to be helpful to young people, preachers, Sunday school teachers and religious workers. We bespeak for it a wide reading. The booklet is gotten up in very neat and attractive form and may be had of The Pentecostal Publishing Co., Louisville, Ky., for 15 cents, 7 for \$1.00, \$10.00 per 100.



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(Continued from page 1)

As the generations pass these accounts pile up. The colored peoples of the earth are beginning to insist on a settlement. We have been taught to call present conditions "a state of unrest." It exists in India, Egypt, Africa, China, and you may say, Japan. There is a widespread and deep feeling that the white man, because of his scientific knowledge, and his possession of superior implements of war, has taken advantage of his weaker fellowbeings, and that there must be a time of squaring of accounts.

The World War was a white man's war. Its losses were white men's losses. The burdens it left to be borne are resting upon the shoulders of white men. The hatred it created, intensified and left to generate strife and more war are among white men. The tremendous inventions now going on in the way of aircraft, long range guns, under sea fighting craft, poison gas, electric flash destruction, are all inventions of white men for the destruction of white men. One wonders if the white race is set on destroying itself.

Come with me into some further thought on this subject next week.

(Continued)

### Three Thousand Idle Preachers.

No. II.

**S**O you brethren believe there is a hell, and that the people are falling into it by hundreds of thousands, and can you sit about in idleness? Possibly God is permitting you to be idle in order to start something. It is evident that something ought to be started, for the salvation of sinners seems to have stopped. The regeneration of a human soul seems to be a rare thing in many of the churches; in fact, it is unknown in many churches.

Many of you idle men have a gospel message, a saving gospel message; that may be one reason why you are idle. Go out and get the dust of the road on your feet, walk and preach. You will get a hearing. The first six months I preached I walked the circuit and got to church on time. My whole body seemed full of vigor, and my feet seem-

### IF JESUS SHOULD COME TO JERUSALEM?

Dr. Morrison, in addition to his other interesting matter for *The Pentecostal Herald*, will have some suggestive and thought-provoking articles on the above subject during the coming year. It will be run in a series of several chapters. Our readers will be looking eagerly for this series and we trust will endeavor to secure some new readers by the time they begin. The world is moving rapidly, and what the future holds would be difficult to prognosticate. It may be *The Herald* will be the John the Baptist to help prepare the way for whatever may come. Renew your subscription at once, and along with it send a new subscriber.

ed glad to carry me along. The eagerness to preach which made me glad to walk to the place of preaching, helped me to preach with joy and unction.

I have preached quite a bit in the open air, and my mind has never acted better, or my heart felt warmer than when preaching out of doors. Much of the preaching of our Lord was out in the open. John Wesley was a great out-of-doors preacher. This country is in great need of thousands of out-door sermons. Millions of people are not going to church; it may be God wants you to go out with a message for them, telling them that Christ died for them. Go out and raise a gospel whoop. Shout, and laugh, and cry. Preach about the sins of men, the love of God, the sacrifice of Christ and the awful danger of falling into hell. Say a lot about sin, the rejection of Christ, death, judgment day and the quenchless fires of hell. In this new evangel you should be much in prayer. You should have a mighty baptism with the Holy Ghost, a power from on high that would give you mastery over men and devils. If you will leap into this you will win a host of souls, and who knows, but you might start a wave of revival fire that would bring a new spiritual era in the nation.

God seems to love to bless small beginnings. Methodism had great power when it was kicked about and mobbed out of doors. If you will preach the gospel, not abusing the church or anything or anybody, but preach Jesus Christ mighty to save, you will soon have a cover over your head and a place to preach. What a startling thing, and what a blessing it would be, if the *three thousand idle preachers* in this country should take to the roads and streets the coming spring and go to preaching.

More to follow.

### A Most Interesting Letter.

MRS. H. C. MORRISON.

**R**ECENTLY, the letter which I am giving below, was received from one of our fine Asburians who, with another graduate, Miss Guyer, is working among the neglected ones in the Dark Continent, which Livingstone called "The open sore of the World."

I wish each one who reads this would do what I did, breathe a prayer to our heavenly Father to protect these girls and give them the means necessary to carry forward their work. Some would call this "burying their lives," but God has placed a deeper meaning to these sacrificing young women than human sight can appreciate. It is said that "except a corn of wheat fall into the ground and die, it abideth alone," but if it die it will be multiplied many fold.

Personally, I would rather have a daughter or son of mine giving their lives in this way to the rescue of those who have never heard of *their* Christ, than to have them in the most palatial home, with all the luxuries which money can afford, and be out of the will of God. Love knows no sacrifice, so in giving their lives to help others, they are obeying the promptings of that divine love

which is shed abroad in the heart when one is born again, made new creatures in Christ Jesus. Truly it is "Love divine, all love excellent" that acts through human channels to the seeking of the lost on the mountains of sin. Pray for the girls, and if the Lord would have you send some of your tithe to them, see their address at the top of their letter. You will notice this was intended for a Christmas Greeting, but coming from Africa it is one month late, but I give it just as it came to me.

Oro via Ilorin Nigeria W. Africa.

Christmas Greetings:

"It came upon a midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold;

"Peace on the earth, good-will to men,  
From heaven's all-gracious King,  
The world in solemn stillness lay,  
To hear the angels sing."

At the blessed Christmas season, perhaps the words that ring oftenest in Christian hearts are those sung by the angels on the night of our Savior's birth, "Glory to God in the highest, and on earth, peace, good will toward men." At Christmas time the word "peace" seems very precious to us. Only the truly Christian heart knows that deep, settled peace, which God alone gives. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Not only do we have peace with God, but as Paul tells us we may have the very "peace of God" in our own hearts. Think of it! "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6. By faith in Christ we have peace with God, by standing fast in the Lord and giving ourselves wholly to him, we have the very peace of God in these temples of clay." The God of peace shall be with you." Phil. 4:9.

These words of peace keep ringing in my heart and yet I am in a land where on every side, I see restlessness, fear, superstition, ignorance, suffering and sin. "But the wicked are like the troubled sea—there is no peace, saith my God, to the wicked." Isa. 57:20, 21.

When a man here in Oro is in trouble he goes to the heathen priest. This priest shakes a few white shells about or uses some other form of divination to find out what the spirits wish the man to do. Perhaps the priest will say the spirits want a goat or a pig. If so the man will kill the animal, pour the blood over the idols and cover them. The best part of the animal will most likely go to the priest, although the man eats the heart and liver. The priest also uses his charms to find out what else should be given him for his service. The native greatly fears bad dreams, and this is one thing that sends him trembling to a priest. Not long since, it was very common to offer human sacrifices to the idols and even now we are told it is done secretly in Oro.

I am alone here now as my companion, Miss Guyer, has gone up-country for a much needed rest in the cooler, plateau region, where our Mission has a Rest Home. She hated to leave the work, but realized it was for the best. Jesus himself said to his disciples, "Come ye, apart and rest awhile." Pray for her that the Lord may strengthen her during these months of rest.

There was no one to stay with me as workers are scarce in the Master's vineyard. I have been here nearly a year and my knowledge of the language is of course very limited. This makes the task harder. The language problem is very great and I do covet your prayers along this line. This is called one of the very hardest of languages in Africa, because of intonation.

Klaidu is a most faithful native helper here. He is instant in season and out of season, preaching the Word. He has a calm and peaceful manner and a most restful countenance. The bonds that once held him in heathen unrest have been loosed and his life is a striking testimony to what Christ can do for a black, uncivilized pagan.

In addition to the ten girls which I have under my care now, I also have two very ill children at present, one burning with fever and the other a little boy of about nine years, racked with intense pain, from rheumatism. Sleeping on the cool, damp, mud floors and never getting the right kind of food, often causes small children here to suffer from the worst types of rheumatism. This boy had no one to care for him at home. One girl said to me, "His mother is dead and in our country it is hard for a child to live when no one loves him. If he is sick they let him die."

Our little girls' hearts are becoming more tender to the gospel. The smallest one came and told me the other day that she loved Jesus. She told me in a sly little way and her face was lighted up with a joyful radiance. Before Miss Guyer left she gave each of the older girls a Bible in their own language. They are able to read a little now. I have never seen children in my life so delighted with a gift of any kind. This one gift of a Bible made them happier than any child in America is with his loaded Christmas tree at this happy season.



Another thing I wish you to pray for is for money to put up adequate buildings. I am sure our crowded conditions were hard on Miss Guyer's nervous and physical constitution. It is not easy to teach day after day in a small, hot over-crowded room. We have \$500 on hand, but our Field Director says this will not be enough for both dormitories and school building. Besides we need a kitchen and storehouse. It will take at least \$500 more. We were disappointed to hear this, but we believe in prayer and as the dry season has now begun and building time is here, let us pray that the need be supplied soon.

Once more as we read the old, old Christmas story let us ponder the words of the angel, "Fear not, for, behold I bring you good tidings of great joy, which shall be to all people." Have all people heard these tidings? No. Many are going on in lives of unrest, fear and darkness, in the shadow of death and yet Christ came "To give light to them that sit in darkness and in the shadow of death, to guide their feet in the way of peace." If this be true, then he surely came for the African. Who will help by prayer or by coming to guide the feet of these benighted people in the "way of peace?"

There is only one true way of peace and it has been found to work among the lowest, most debased people. That way is called the "new and living way" which Jesus has consecrated for us by his own precious blood. We have a great privilege in telling these people that their sacrifices of the blood of goats and pigs can avail them nothing. Jesus has offered one sacrifice for sins forever. He has left this message in the world and has sent the Holy Spirit to carry it home to the hearts of those willing to receive it. It is for us to tell it to the ends of this old weary earth.

"And this gospel shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14. In Revelation we read that some shall be redeemed out of "every kindred and tongue, and people and nation." Rev. 5:9.

When the gospel has been preached in all the world we are plainly told the end will come, not when everybody in the world believes, for we know many willingly reject the gospel.

It has been nearly 2,000 years since that night when the angels sang of his first coming as a babe in Bethlehem, yet in all this time his people have not entirely fulfilled his parting command, "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

When he comes the second time as a King to reign, then will peace truly cover all the earth and we will realize the fulfillment of the last stanza of that old Christmas carol, which I have often sung thoughtlessly:

"For lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold!  
When peace shall over all the earth  
Its final splendors fling,  
And the whole world send back the song  
Which now the angels sing!"  
Wishing all of you a happy Christmas, I am,  
Yours in his love,  
Josephine Bulifant.

## The Lakeland Holiness Camp Meeting.

The time of the Holiness Camp Meeting at Lakeland, Fla., is drawing near. Make your arrangements to attend this meeting. We are in times of great spiritual dearth, when there is great need that God's children get together and cry mightily to him for an outpouring of the Holy Ghost. Remember the date, February 12 to 22. For information, write to Rev. H. H. McAfee, Lakeland, Fla. Attend this camp, if possible. If you cannot go, pray God to bless the meeting in the conversion of sinners, the reclamation of backsliders and the sanctification of believers. Oh, for a mighty manifestation of the power of God among men!

Your brother,  
H. C. MORRISON.

## Just to Remind You!

Have you ordered your Arnold's Sunday School Commentary for 1931? If not, do not delay, for time is passing and you should have it for the splendid lessons it gives and the comments that are so invaluable and helpful. I do not hesitate to recommend this Commentary on the Sunday School Lessons as I have used it so long that I am convinced that it has no equal in giving a concise, practical, illuminating and helpful understanding of the lessons. Its price is within reach of all, only \$1.00. To use this book once, you will always know what to get when the next year comes around.

Yours, wishing to help,  
MRS. H. C. MORRISON.

## RELIGION AND PROSPERITY.

REV. H. E. WILLIAMSON.



ANY views are being advanced regarding the cause of the "hard times" that are upon us. One says, "Overproduction," another "Tariff," another "War debts," etc., etc. Roger Babson, who commands the respect of the business world, and with good reason, says the *Sunday School Times*, for few men in our day have studied, analyzed and interpreted business facts and conditions as he has, speaking before the Board of Control of the National Council of the Y. M. C. A., recently said: "Business depressions are caused by dissipation, dishonesty and disobedience to God's will, a general collapse of moral character. Statistics show this plainly. They also show how business depressions are cured. They are cured by moral awakening, spiritual revival and the rehabilitation of righteousness."

Both sacred and profane history unite in their testimony that hard times follow periods of moral decadence and lack of vital religion. Babylon, Greece and Rome fell because of their sins. Morrey in his, "Outlines of Roman History," says, "The decay of religion and morality among the Roman people was a fundamental cause of their weakness and ruin."

Old Israel in Bible times suffered times of depression, famine, pestilence and trouble and Scripture always points out their sin as the cause. When they repented, asked for forgiveness and turned away from their sins God forgave them and renewed their prosperity and blessed them in material ways.

God still rules the world. Man is dependent on him for daily bread. God controls the seasons, blesses crops and provides for all of man's needs. He sometimes withholds the material blessings when man disobeys and becomes independent until he comes back and acknowledges his Creator.

If sin has ruined other nations will it not ruin us today? Look how we have sinned here in this land of gospel light and opportunity. Yes, sin is written in big, burning letters across our sky. The masses have forgotten God, rejected his Son and neglected his house of worship. About seventy millions of the population of the United States are not identified with any church. More than twenty-seven millions of our youth are not receiving any religious instruction, either Catholic, Jewish or Protestant. What will the coming generation be, growing up without the restraining influences of religion?

The sins of ingratitude, indifference and extravagance have characterized us far too long. Sabbath desecration has become alarming in its proportions, so much so that many members of our churches think nothing of saying, "Goodbye, pastor, goodbye house of God, we are going visiting or joy riding this Sunday." No, they are not that polite about it, but openly and defiantly desecrate the Lord's day.

The sins of our political life are multiplying. Bribery and corruption are rampant, courts are corrupted, jurors perjure themselves in many instances, and justice mis-

carries, until many good people have lost faith in the government. Office seekers buy their way into office and then violate their sacred oath of office when elected.

Dishonesty, greed and lust have so permeated our social life that society is rotten. Immorality, vice and crime are on the increase in spite of all that good men can do. Adultery resulting in the breaking up of many homes, grows apace. Whole cities are in the grip of the underworld until decent men have thrown up their hands. Lawlessness stalks abroad in daylight, robbing banks, killing innocent people, kidnapping children, and violating every law of God and man.

What is to be done in so desperate a situation? Only one thing, and that is for men to repent of sin, confess it, forsake it and turn to God with purpose to serve him and live righteously. The nation needs a thousand "John the Baptists" to call men in every walk of life to repentance. God warned old Nineveh through Jonah's preaching, and she repented and judgment was averted and life was prolonged. Oh, that God would pour upon his people a spirit of prayer for conviction for sin to seize the wicked and bring them to repentance. May God grant us a nation-wide, yea, a world-wide revival!

## "HAPPY NEW YEAR."

(Continued from page 5)

"Happy are the peacemakers: for they shall be called the children of God." (Matthew 5:9).

"Happy are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5:10).

"Happy are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoice and be exceeding glad: for great is your reward in heaven." (Matt. 5:11).

"Happy are ye when men shall hate you, and shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven." (Luke 6:22, 23).

"Happy are those servants whom the Lord when he cometh shall find watching." (Luke 12:37).

"Happy are they which have not seen, and yet have believed." (John 20:29).

"Happy is the man that endureth temptation: for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him." (James 1:12).

"Happy are they which are called unto the marriage supper of the Lamb." (Rev. 19:9).

"Happy are the dead that die in the Lord from henceforth: they may rest from their labors, and their works do follow them." (Rev. 14:13).

"Happy and holy is he that hath part in the first resurrection. On such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6).

"Happy are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

"Keep on believing."

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

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

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### GRACE AND THE DANCING SCHOOL.

#### A True Story.

Abbie C. Morrow Brown.

Little seven-year-old Grace ran to her mother and cried, "Mamma, I'm going to dancing school!"

"Are you darling?" Her mother always called her darling. "Who will make your dresses?"

"You will, mamma."

"No, darling, Jesus would never let mamma make dresses for a little girl to go to dancing school."

"Martha Pain's mother will make my dresses when she makes hers."

"All right, darling, if you want to go and be Mrs. Pain's little girl."

The child packed her doll clothes and holding her doll in her arms said, "If I were your real mamma and you were my real little girl I would make your dresses to go to dancing school, I would."

Her father came in and she said, "Papa, I am going to dancing school."

"Where will you get the money?"

"You will give it to me," she said coaxingly, climbing into his lap and hugging him.

"Oh, no, Gracie, all my money belongs to Jesus and he would never let me spend it to send a little girl to dancing school."

Then her mother said, "Darling, if Jesus will go with you to dancing school, mamma will let you go."

"Oh, Jesus will go with me to dancing school. I shall ask him tonight when we pray. But, mamma, I'm not going to ask him out loud."

"All right, darling."

At bedtime, kneeling beside her mother, she said her little prayer and then she was silent several minutes. Then she sighed and sobbed and sobbed. Jumping up she threw herself into her mother's arms, the big tears rolling down her cheeks as she said, "Oh, mamma, hold me tight. Jesus won't go with me to dancing school. Oh, I don't want to go to dancing school. Hold me tight, mamma! Hold me tight!"

Her mother held her close and wiped away her tears and comforted her until she was her own bright, happy little Grace again.

### HOW A LITTLE GIRL HELPED.

Mrs. Geneva Mendenhall.

At one time there lived in Syria a great General whose name was Naaman. He stood high in the favor of the king, and was brave in battle. But all of his wealth and power meant little to him because he had a terrible disease which is called leprosy. A leper's skin turns deathly white and little by little the body decays and falls away. No one knows a cure for leprosy and the only end is slow and horrible death.

Now there lived in Naaman's household a little Jewish slave girl who had been stolen from her home in Israel and sold to the Syrians for a servant. But this little girl had a kind heart. She greatly loved her Syrian mistress and felt very sorry for her master.

One day the little girl told her mistress of the great prophet who lived among her people in Samaria, and how she was sure he could cure the General's leprosy. When Naaman heard of this wonderful man he went to the king with the story. And because the king greatly loved Naaman, and desired to have the disease cured, he sent Naaman in a chariot with a train of servants and soldiers, and gifts of gold and silver, and beautiful robes, and he wrote a letter to the king of Israel asking him to have his great General's leprosy cured.

But the king of Israel knew nothing of the Lord's prophet who lived in Samaria, and he became very much frightened, lest by failing to cure the General's leprosy, he should make the king of Syria angry.

At last the prophet heard of the king's trouble and he sent a message to the king saying, "Let the man come to me, and he shall know that there is a prophet of the Lord in Israel."

When the great General arrived in Samaria, the prophet sent his servant out to tell him to go and wash in the river Jordan seven times. This hurt Naaman's pride and made him very angry so he wheeled his chariot about and started home where, he said, they had just as good rivers as the Jordan, anyway.

But one of his servants reasoned with him, and as his anger cooled, finally persuaded him to drive down the mountains to the river Jordan. He waded out into the water and when he had washed himself seven times, he came out on the sand pure and clean. And he was a leper no more. The first thing he did was to go back to the prophet's house and beg him to accept the presents he had brought from Syria with him. But the true prophet never worked for pay and this one answered, "I will receive nothing."

Then Naaman asked to carry home enough of the soil of the land of Samaria to build an altar to the prophet's God whom he wished to worship in his own country.

After the prophet told him to go in peace, Naaman went away toward his own land. But Gehazi, the prophet's servant, was filled with greed, and he ran after the rich General and asked him for a present, pretending that the prophet had sent him. Of course Naaman was glad to give him the two bags of silver and the rich garments for which he asked.

But after Gehazi hid his gifts and tried to tell the prophet that he did not have them, the prophet said, "Because you have done this wickedness, the leprosy of Naaman shall come upon you." And Gehazi walked out from the prophet a leper, with his skin as white as snow.

#### Questions.

1. Who was this great prophet?
2. Why did Naaman not wish to wash in the Jordan?
3. Do you think that Naaman would ever have been cured except for the faith of the little slave girl?

Dear Aunt Bettie: Here comes a Tennessee boy to join your happy band of boys and girls. I am eleven years old and in the fourth grade. I go to Sunday school most every Sunday. Father is my pastor. I belong to the M. E. Church. This is my first letter to The Herald. I enjoy reading page ten very much. I hope to see my letter in print. Joe Sauceman. Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: Will you let a Mississippi boy join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. My grandpa takes The Herald, and I read it, especially page ten. I go to Gallman school. I am in the seventh grade. Mrs. Millsaps is my teacher. I like her fine. I have light brown hair and brown eyes. I am five feet, nine inches high. I will be thirteen September 8. Have I a twin? If so, write. I have four brothers and one sister. I go to Sunday school every Sunday possible. I like our Sunday school class because my aunt is my teacher. We have a Junior League every Sunday afternoon. I will answer all letters received. Try to guess my middle name. It begins with L and ends with E, and has four letters in it. Samuel Fairchild. Box 316, Hazelhurst, Miss.

Dear Aunt Bettie: How I would like to join your band of boys and girls. I am about four feet, six inches. I have light hair and blue eyes. I live in Maryland. My first name begins with H and ends with N; it has five letters. Have I a twin? If so, write to me. H. A. Preston. Aberdeen, Md.

Dear Aunt Bettie: May I join your happy band of boys and girls? I live in Illinois in the small village of Cypress. My birthday is February 23. I might have a twin, if so, please write me. I have a little sister eight months

old. Her birthday is August 24th. If she has a twin also write. I have a little brother whose birthday is Jan. 4th. We all go to the Junior League every Wednesday evening. I go to the Methodist Church all the time. Our pastor is F. W. Schwarlose. Our other pastor was L. F. Vise. I hope Mr. Waste Basket is gone rabbit hunting. If anyone is my twin please write. Mary Jo George. Cypress, Ill.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band of boys and girls? I am seven years old, and in the second grade. I have a little brother smaller than I. He is two years old. His name is Jack Ray. Who can guess my middle name? It begins with G and ends with E, and has four letters in it. I go to the Methodist Church, and belong to the Junior League. I hope Mr. W. B. has gone hickory nut hunting, for I hope to see my letter in print. Peggy G. Lentz. Cypress, Ill.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am nine years old. I have dark brown eyes and black hair. I have light complexion. My grandmother sent the paper to me. I certainly did enjoy it. I am in the fourth grade at school. I go to Sunday school every Sunday. I sure enjoy reading the boys and girls' letters. I guess it keeps you busy reading the letters. I have two brothers and five sisters. My first name is Iva and my middle name starts with L and my last name starts with P. I hope you can guess it. Iva L. P.

Dear Aunt Bettie: Will you let a little Wichita girl join your happy band of boys and girls. This is my first letter to The Herald. I am eight years old. I am in the third grade at school. I have a little brother two years old. My schoolteacher's name is Miss Newell. My Daddy is a Methodist preacher at the Woodland Church. I am a little Christian girl. I go to Sunday school every Sunday. I love Jesus because he first loved me. My grandma takes The Herald and I enjoy page ten. I hope to see this in print. Ruth Paulin. 2036 Hydraulic, Wichita, Kan.

Dear Aunt Bettie: Will you spare a little corner in the 10th page and let an Illinois girl join your band of boys and girls? I am a girl of twelve. My birthday is July 30th. I have light brown hair and have fair complexion. I go to the M. E. Church every Sunday possible. My mother takes The Herald and I enjoy reading page ten. I belong to the Junior League. I also have a twin brother named Harold. My smaller sister is ten years old. Have I a twin? If so, I would like to hear from them and will answer every letter I receive. I hope Mr. Waste Basket has gone quail hunting so my letter may be printed. Helen Mescher. Cypress, Ill.

Dear Aunt Bettie: Here comes a girl from the prairies; please let me in; it is raining on me. Thank you. Wonder if I have a twin in the large circle of boys and girls? I was fifteen years of age September 11. I go to Greensboro High School; am in the ninth grade. I have four teachers and like them fine. We take The Herald and do enjoy reading page ten; also the continued stories. How many of you cousins have read the following books: "Life of Bud Robinson," "Beautiful Girlhood," and "Pilgrim's Progress"? I have read some others, which were published by The Pentecostal Pub. Co., but I like these best. Ruby Swan Ashworth. Rt. 3, Greensboro, Ala.

Dear Aunt Bettie: Will you please let a little girl in for a few moments from up here in the North country? I am fourteen years old. My birthday is Jan. 21. I am in second year High School. I also play basket ball. Have I a twin? If so, please write. My mother takes The Herald and I enjoy reading page ten. I never heard of your paper before, until Mr. J. R. Parker of Wilmore, Ky., was holding revival meetings in our church in October; he gave us a copy, then my

## Gospel Tents

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mother subscribed for it. He was a beautiful Christian man. I am a member of the Methodist Church, go to Sunday school every Sunday, and am president of the Junior League. We have a lovely pastor, Rev. Cy Hutcherson, from Louisville, Kentucky. He is the sunshine in our church. This is my first letter to The Herald. Hope to see it in print. Bertha Santamoon.

Box 148, Fort Covington, N. Y.

Dear Cousins: The more I read The Pentecostal Herald the better I like it, that's why I am coming again. I hope you are enjoying your lives in a way that you would like to be living if Christ should come. He has an all-seeing eye and knows every deed that you do. There is nothing hid that shall not be brought to the light, so be careful what you do. The Bible teaches us that the last days will be worse. People are lovers of pleasure more than lovers of God. If you resist the devil, you'd get in closer touch with God. You can't ride the same horse in two directions at the same time; neither can you serve the devil through the week and God on Sunday. The time to make a start to serve God is now; tomorrow may be too late. If you read about "The rich man and Lazarus" you will get a glimpse of heaven and hell. You can't get a return ticket from hell any more than you can get a roundtrip to heaven. When you get to heaven you will find plenty of your friends there. Sinners don't think you will be lonesome in heaven, as sinners will never get there. If people had everything in this life they wanted, hell would have to be enlarged. God hates a proud look. A happy home is the nearest thing to heaven. We can have such homes if all members will do their part. God loves us and will lead us into pure happiness. He gave us knowledge to know good from evil, and "He that knoweth to do good, and doeth it not, to him it is a sin."

H. L. Clark.  
Clearwater, S. C.



## FALLEN ASLEEP

### FERGERSON.

Mrs. Lester Fergerson, widow of James N. Fergerson, and familiarly known as "Aunt Lessie," died yesterday afternoon at the home of Mr. and Mrs. James W. Burns, a short distance south of route 15, west of Mt. Vernon.

Mrs. Fergerson was in her 90th year, having been born July 27, 1841. She was a native of Jefferson county, and born within half a mile of where she died.

She was a daughter of the late Rhodam Allen, a pioneer minister of the Methodist Episcopal Church in Jefferson county. She was affiliated with some branch of the Methodist Church throughout her life of more than 89 years, being first connected with the West Salem M. E. Church, and at the time of her death, with the Free Methodist Church of Mt. Vernon.

She was ever a loyal and consecrated Christian, and took great interest in the Church and all it stood for, in the active years of her life, and retained this interest in the years of ill health which preceded her death.

Mrs. Fergerson had been confined to her room at the home of her daughter, Mrs. James W. Burns, where she made her home for some years.

Her husband, James N. Fergerson, in his day a prominent farmer and churchman, preceded her in death several years.

She is survived by her daughter, Mrs. James N. Fergerson, and was preceded in death by three sons, Fred, many years ago, and Harry some years later. The Rev. Eddie Fergerson, a very successful evangelist, was the last of her sons to die.

Ten grandchildren and ten great-grandchildren survive.

Funeral services were held at West Salem M. E. Church, and burial in the cemetery adjoining.

### GIBBS.

Some weeks ago, one of our number, Mrs. Roxie Ann Gibbs, slipped away from us to try the great beyond, a vale which only death can pierce. As her friends lovingly think of her, we all but wish she might give us a hint of the reality of that realm. We feel that whatever the joys of heaven may mean, they are hers today.

Her going has meant much to us all. In our Sunday school class especially, her loyalty and encouragement were always so marked. A splendid student of the Bible, a study which was always her delight. She knew whom she believed. When convinced a thing was right she always had the courage of her convictions.

Even though we have been saddened by her going, we feel that heaven is a little nearer and dearer for, after all, she is just up stairs. So soon we, too, will pass that way. We sorrow not as those who have no hope. We are trying to rejoice in her gain. It is ever thus in life. One's sorrow is another's joy. We all feel sure that she lived as the poet said; that when the call came, she approached her grave as one who wraps the draperies of his couch about him, and lies down to pleasant slumber—a life like hers. Such a benediction.

Mrs. Gibbs joined the church in early youth and lived a consistent member of the Methodist Church, entering into the experience of sanctification many years ago. She died happy in the faith.

Besides her many sorrowing friends she is survived by her husband, N. C. Gibbs, Pleasant Hill, La., one daughter, Mrs. C. C. Hardee, Shreveport, La., and five sons, L. V. and James Gibbs of Shreveport, La., W. P. and S. O. Gibbs, of Vincent, Ark., and R. R. Gibbs, Greenville, Miss.

The Brown Bible Class.

WAUTAUGA, KENTUCKY.

I want to thank those who responded to the appeal made in The Pentecostal Herald for us some time ago. We appreciate all the people have

done, as we have been going through a real test. The last night of October I was paralyzed on my left side and have not been able to walk since. My left arm is helpless, as is my left leg. I want the readers of The Herald to pray that God may restore me to health. Any help that you may give us will be gratefully received. My address is Wautauga, Ky.

Rev. C. A. Peters.

### REQUESTS FOR PRAYER.

Mrs. W. A. B.: "A mother asks the prayers of The Herald family for her home that is almost broken up."

A Herald reader requests prayer for her healing, and that she may be baptized with the Holy Spirit.

### FOR 1931.

By C. C. Featherstone

I will endeavor to be fair in my judgment of others; always giving to them the benefit of the doubt.

I will strive to be kinder to everybody with whom I come in contact, especially to the humble and lowly.

I will endeavor to think no evil and do no evil.

I will try to remember at all times, how frail and weak I am, but will bear in mind that "I can do all things through Christ which strengtheneth me."

I will endeavor to bear with brave spirit the trials and burdens which come my way, remembering that they will, if borne in the right spirit, work for me "a far more exceeding and eternal weight of glory."

I will endeavor to cultivate more and more the cheerful, optimistic, spirit, remembering that the pessimistic spirit is detrimental to health, annoying to my friends and displeasing to my Heavenly Father.

I will endeavor with the help of God to rid myself of envy, jealousy and covetousness.

I will endeavor to so live every day that when night comes and I lay me down to sleep I will be at peace with God and men.

In a word, for the New Year, I will earnestly strive in all respects to be a true follower of Jesus Christ. And may he give me grace, strength and courage to carry out these resolutions.

### GLEANINGS FROM EVANGELISTIC FIELD.

On Oct. 12 to Nov. 2, Evangelist L. S. Hoover held a revival here at Bedford, Ind., in the Free Methodist Church. It was the best revival the church has seen for some time. Much of the presence of the Lord was with us from the first of the meeting. Fine crowds were in attendance from the first. Brother Hoover's messages were of the old-time type that brought conviction and a goodly number found their way to the altar of prayer. The truth that Brother Hoover preaches is what every church needs in these days of false religion and delusions everywhere. He was fearless in presenting messages that stirred people to search their hearts and bring them to earnestly seek the Lord. We heartily recommend him to any church who is in need of help. Quite a number found pardon and purity and several joined the church. This is the second revival that Brother Hoover has held in this church.

F. W. Johnson, Pastor.

## EVANGELISTS' SLATES.

**AYCOCK, JARRETTE AND DELL**  
(Bethany, Okla.)  
Wooster, Ohio, Jan. 14-25.  
Ft. Wayne, Ind., Feb. 1-15.  
Chicago, Ill., Feb. 16-March 1.  
Grand Rapids, Mich., March 8-22.

**ALEXANDER, FRED A.**  
(805 W. Main St., Norristown, Pa.)  
Jersey City, N. J., Jan. 18-Feb. 8.

**ARTHUR, E. J.**  
(120 S. Cherry St., Kenton, O.)  
Hume, Ohio, Jan. 11-25.

**BUDMAN, ALMA L.**  
(Song Evangelist, Muncy, Pa.)  
Newport, N. J., Jan. 11-25.

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

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Amity, Ore., Jan. 18-Feb. 1.  
Portland, Ore., Feb. 2-15.  
Colorado Springs, Colo., Feb. 21-27.  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

**CHOATE, CALVIN R.**  
(Carmel, Ind.)  
Urbana, Ohio, Jan. 11-25.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Henrietta, Mo., Jan. 19-Feb. 1.  
Owensboro, Ky., Feb. 2-15.  
Manchester, Ga., April 19-May 12.

**DEAN, LOVIC M.**  
(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

**DICKERSON, H. N.**  
Pittsburgh, Pa., Jan. 12-25.

**EDWARDS, J. R. AND WIFE.**  
(Lock Box 29, Elmore, Ohio)  
Sebring, Ohio, Jan. 11-25.

**FLEMING, BONA.**  
(2362 Hackworth, Ashland, Ky.)  
Pittsburgh, Pa., Jan. 19-Feb. 1.  
Cincinnati, Ohio, Feb. 6-15.  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Waverly, N. Y., Jan. 3-18.  
Sheridan, Pa., Jan. 22-Feb. 1.  
Clinton, Pa., Feb. 2-15.  
Wilkesburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

**FRYE, H.**  
(1326 Hurd Ave., Findlay, Ohio)  
Windber, Pa., Jan. 11-25.  
Erie, Mich., Feb. 1-15.  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

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

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

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

**HAMES, J. M.**  
(Greer, S. C.)  
Fairmount, Ind., Jan. 4-25.  
Watervliet, N. Y., Jan. 27-Feb. 8.  
Findlay, Ohio, Feb. 10-March 1.  
Bay City, Mich., March 3-22.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio.)  
Muncie, Ind., Jan. 25-Feb. 15.  
Spiceland, Ind., Feb. 18-March 8.  
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**LEWIS, E. A.**  
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### MILBY, E. C.

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Charleston, W. Va., Jan. 4-25.

### MINGLEDORFF, O. G.

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Upland, Ind., Feb. 3-6.  
Detroit, Michigan, March 22-April 3.

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Nylsnes, Pa., Jan. 11-25.

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Huntington, Ind., March 15-29.  
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Ramsey, N. C., May 1-17.

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Seyfert, Pa., Feb. 16-March 1.  
Conshohocken, Pa., March 2-22.  
Open dates in April and May.

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Erie, Pa., March 8-22.  
Harrington, Del., March 20-April 12.

### WOODRUM, LON R.

(Okmulgee, Okla.)  
Okemah, Okla., Jan. 11-25.



## SUNDAY SCHOOL LESSON

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

Lesson V.—February 1, 1931.

Subject.—Jesus the Great Physician. Luke 4:38-44; 5:12-16.

Golden Text.—Surely he hath borne our griefs, and carried our sorrows. Isaiah 53:4.

Time.—About A. D. 28.

Places.—Capernaum and other towns in Galilee.

Introduction.—The lesson is so finely located by Arnold's Notes, that I take the liberty of quoting therefrom. "Following the baptism and temptation of Jesus and the wedding in Cana of Galilee, Jesus spent several months in what is called his first great Judean ministry. In December, A. D. 27, he returned to Galilee by way of Samaria. In March, A. D. 28, he returned to Jerusalem to the Passover, and in April returned to Galilee which marks the beginning of the great Galilean ministry. After his rejection at Nazareth he went to Capernaum, preaching and teaching through the summer and autumn in and around Capernaum and the country bordering the Sea of Galilee."

Right well do we term Jesus "The Great Physician." No disease was too severe for him to cure. Leprosy departed at the touch of his hand. Fever subsided at his command. When he spoke withered arms grew strong, and blinded eyes were opened; backs were made straight, and paralyzed limbs came back into usefulness. Insane persons, so made by indwelling unclean spirits, were made sane by driving out the demons with a word. He was not only "The Great Physician": He was "The Good Physician."

It is interesting to have Dr. Luke's opinion of the miraculous healings performed by our Lord. I do not for a moment suppose that Luke's knowledge of medicine was either very extensive or very accurate as compared with the learning of an expert physician of the present time. While he could not be classed as a scientific physician, he did know something about the subject beyond what the layman of his day knew. While Luke does write with fine accuracy, too much stress has been placed upon what some are pleased to call his scientific training. But his telling without prejudice of the miraculous healings by our Lord is worthy of the highest confidence, especially so, as they were in direct contradiction to the administration of drugs. One might object to the record made of these healings by Matthew and Mark on the ground that they were incompetent to judge of the work done; but I do not think such a charge can be made against Luke. He was possibly the most competent witness then living.

In a limited sense divine healing is in the atonement, though not in the same full sense as salvation from sin. Every one who genuinely repents and trusts in the merit of the blood of Jesus Christ is saved instantly. There are no exceptions. That is vouchsafed for by John 3:16, and many other passages. But it cannot be shown that every one who meets the conditions for divine healing, as we understand them, is healed. No doubt some are, but many others die. The time comes when all must die. It is easy to run wild on the subject of divine healing. Thousands have been made

to profess healing, who never had a touch from God in all their afflictions. After long and careful investigation, I am satisfied that most cases of so-called divine healing have been humbugs. Some have been honestly mistaken, and some have been dishonestly mistaken. After all, about four-fifths of human afflictions are mentally produced, and can be mentally cured. It is fearful for one to die of a disease he never had; but that is the lot of a large part of the human race. Too much stress has been put upon Matthew 8:17. Jesus did that when he was upon the earth; and I have a conviction growing out of his own words in John 14:12, that he intended that his Church should have power to continue to heal the sick; but nothing is more certain than the fact that she has lost that power. Were she to return to the high standard of the New Testament, that gift might come back to her.

There is a marked difference between the healings of Jesus and those of modern cults. When he spoke the word the sick became well and strong at once. That was also true of the sick people whom the apostles healed in his name. But I notice that in the work of modern healers (?) there is great need of the time element to restore the sick to normal health. This latter element, somehow, disturbs my faith in the genuineness of the work. If we are going to attempt such work, it will pay to live very close to God, and to keep very humble before him. Self must die clear out.

### Comments on the Lesson.

Just previous to our lesson Jesus was teaching on the Sabbath day in the synagogue in Capernaum, and with great authority and power, when a demon-possessed man cried out in deep anguish, and called him the "Holy One of God." Jesus rebuked the demon, and drove him out of the man to the astonishment of the assembled multitude. This brings us to our lesson.

38. He arose out of the synagogue.—The Greek says: "Having arisen from the synagogue"; that is having risen from his seat in the synagogue. Entered into Simon's house.—Simon Peter lived in Capernaum; and Jesus spent much time in his home. Simon's wife's mother.—That leads me to say that a mother-in-law in a man's home may be a great blessing, or a great curse. If she will shine for Jesus, and let the young people manage their own affairs, she can be the former; but if she tries to control the home and the grandchildren, the sooner she finds another place of residence the better for all parties concerned. I write this because I have seen both kinds. I write it to commend the one, and to rebuke the other. They are both needy. A great fever.—That was a common disease around the Sea of Galilee—too many mosquitoes.

39. He . . . rebuked the fever; and it left her.—Note how quickly the work was done; and the healing was complete, for she arose immediately and ministered unto them.

40. He laid his hands on every one of them, and healed them.—I am told that some of our modern would-be healers are very careful to select special cases for their operations; but the Master healed all who came with

faith, and even healed some on the faith of others.

41. Devils.—This word should be demons; there is but one Devil. Thou art the Christ of God.—These demons seemed to have more sense than some men. Suffered them not to speak.—Jesus does not want the testimony of demons, or of bad men; albeit, he rejoices in the testimony of saints.

42. A desert place.—I suppose he spent the night in Peter's home, but went out very early in the morning to this desert place, possibly for prayer, as he had a custom of doing that sort of thing. He would escape the multitude for communion with his Father; but the multitude followed him. His power to heal their sicknesses was too good to be lost; so they begged him to stay longer with them.

43. I must preach the kingdom of God in other cities also.—He must be busy in spreading the good news. What a gracious example for us little men to pattern after. Wesley had the idea when he said, "The world is my parish."

44. He preached in the synagogues of Galilee.—That was an extensive ministry. The Jews gathered in their synagogues on their Sabbaths; and the custom of the day gave him ample opportunity to address them on the subject of the kingdom of God—salvation from sin.

There falls between the two parts of our lesson the wonderful miracle of the big draught of fish, that seems to have forever called Simon Peter and the two brothers, James and John, away from their secular life to become constant followers of the Lord. That immense netful of fish was a type of the multitudes of men whom they would win for Jesus Christ.

5:12. A certain city.—The record does not tell us what city. It was somewhere in Galilee. A man full of leprosy.—The language indicates that he had a severe case of it. Oriental fashion, the poor fellow fell down upon his face. If thou wilt, thou canst make me clean.—It is ever thus. Men are willing to believe in God's power to save, but doubt his willingness. But to doubt God is to call him a liar. That is a terrible sin.

13. Touched him.—That was clear beyond the conduct of any Jew of his day; for lepers were "untouchables." I will be thou clean.—Gracious words to a dying outcast; but they have been spoken millions of times to miserable sinners; and, like the poor man's leprosy, their sins were all washed away.

14. Charged him to tell no man.—I can find no reason why the Master so often attempted to keep those whom he healed from telling it, unless it was an effort to keep the multitudes from thronging him. Although the man was already healed of his leprosy, the Master would have him make the offering commanded through Moses, for a testimony to the Jewish rulers. Some of our little Modernists would rob Moses of the authorship of the Pentateuch; but every time they attempt it they call Jesus Christ a liar. He gave Moses credit for writing it. Such brazen impudence in the face of the world's Redeemer is astounding. It means that some men are inspired by their master, the Devil, to do what decent men will never dare to do.

15. So much the more went there a fame abroad of him.—If I am not mistaken, that was perfectly natural. How could that healed man keep his mouth shut. He had more than he



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could keep. How can a saved man keep quiet about it. Why, it is all I can do to keep from yelling hallelujah while I am writing these notes about such a glorious Saviour who has redeemed me from sin. Glory!

16. The Master was tired, "withdrew himself into the wilderness (desert), and prayed." Learn the blessed lesson. When life's cares and toils grow too heavy, go apart with the dear Lord, and pray, and rest awhile. He will renew your strength and give grace for another battle. I have found it so during these many years of toil. Not one time has he ever failed me.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever."

### EVANGELISTIC REPORT. WILMORE, KENTUCKY.

As has been our custom, we met for a program that occupied the evening. There was only fair attendance as many of the evangelists were not in town, due to engagements.

The following subjects were discussed: Evangelism in Relation to the growth of the Church; Does the type of Evangelist affect the convert as to Stability and Perseverance; The General Objections to Evangelists, and What can be done to bring Mass Evangelism back into favor, especially by the evangelist.

Out of the above list of subjects some good and worthwhile things were said. The church moves as the evangelistic spirit is kept alive.

J. R. Parker, Sec'y.

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## THE OLD ROCKING CHAIR.

There comes to my memory

Tonight as I'm dreaming,

A picture of childhood

With pleasures so rare;

But of all the dear scenes

That hover around it,

Is the one of my mother

In her old rocking chair.

I can see the old nursery

Where little feet pattered,

The old rambling hall

With the high winding stair;

We loved them all dearly,

But our hearts seemed to cluster

Around that dear mother

And her old rocking chair.

I'd like to sit near her

When night shades are falling

And hear the old hymns

She sang, as of yore;

The old Bible stories she taught

And we listened

Until the old sandman

Would knock at our door.

Sometimes when I weary

Of life with its burdens

I want to go back

With all of my care,

And kneel once again

At the knee of that mother

Who's waiting for me

In her old rocking chair.

Written by Nannie Belle McRae.

## A GOOD MAN GONE.

A letter from Mrs. G. S. Pollock tells us of the recent home-going of her dear husband on December 8 at 3:20 P. M. She writes as follows:

"It is out of my deepest heart sorrow I send you word of my precious husband's death Monday, Dec. 8, at 3:20. For six months he has been a great sufferer from hardening of the arteries of the heart—too early in life. Every other organ in good condition. The trouble began two and a half years ago, but he was able to finish his second year in the pastorate in Freedom, Pa., in our own conference. He finished his thirtieth year, answering to that roll call, then asked for a conference evangelist relation again, so when he was able he could do the work which he loved so well. We came out here to this beautiful town, Zelenople, Pa., for his sake. He has gone down rapidly since conference. The end had to come now, it seems. God did not remove the thorn—his illness—in my life. He took my darling, but his grace has been sufficient. He is resting here in the beautiful cemetery just on the edge of this town where I will make my home for a time, at least.

"Brother Pollock was a member of the Pittsburgh Conference for thirty years, last Conference. He was known among his brethren as a true preacher or minister of the Word. In all my travels I've seldom found any one with a richer store of heart and mind of the Word of God. Seldom was a passage of scripture quoted that he could not locate it, chapter and verse. He was identified with the Holiness Movement in West Pennsylvania all through the years of his ministry. While a sweet singer of the gospel—that was only secondary—the work he so loved was his ministry of the Word. Nine years he was one of our Conference Evangelists, preaching and singing over many different states. His district superintendent said to me since his going, 'Grant lived to show us preachers how to live.' Those who knew him

best loved him most. He was a daily student of God's word—had been since his conversion at the age of sixteen—sanctified at seventeen. He simply 'ate' the Word. He wore his life out for others. After a companionship of over twenty-nine years, I know these facts. Twenty-nine years of blissful fellowship walking together with God! He still lives. His dying words were 'Amen to His will.' Many times during his long hours of suffering he would say, 'Oh, how I love him! Jesus, I do love you.'

"The funeral service was held in the M. E. Church here, being attended by a large body of ministerial brethren. It was more like a coronation service. Souls were blessed."

I am sure the hundreds of our readers who knew and loved Brother Pollock and his dear wife will pray for her in this hour of trial, that God may put beneath her the everlasting arms of his compassionate grace and mercy, that the same God who sustained Brother Pollock in his suffering may comfort her, and bring her through a refined vessel sanctified and meet for the Master's use. They had journeyed together for twenty-nine and a half years and it will be difficult to become adjusted to the lonely walk by herself. "The Marvelous Grace" they so sweetly sang together will not fail her at this time of stress and strain. Peace be to his memory, and the grace of God be with our dear sister.

Mrs. H. C. Morrison.

## PERSONALS.

Rev. and Mrs. C. O. Dorn, of Abbeville, S. C., announce the birth of a daughter, December 31. Rev. Dorn is a graduate of Asbury College, 1924.

Mrs. John L. Anderson, of Brookneal, Va., is available to assist in meetings. She will either go with a party or work alone. She only asks for a free-will offering and car fare. She can furnish good references.

W. C. Purdy: "I get great good from your paper. I believe in the kind of gospel which you preach, and which The Herald advocates. I believe in Christ as my personal Saviour, in a life of holiness and absolute trust in Christ. I believe in the Bible as one's guide, and by God's grace expect to bring my life in absolute harmony with the teachings of Christ."

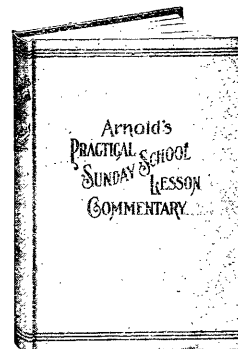
Rev. C. R. Crowe: "I am ready to assist in visiting the sick, or preaching, or be of any service possible. Recently, I visited a boy in St. Joseph's Hospital who was suffering from an accident; also Mrs. R. F. Willett, of Morganfield. Sister Willett has a natural smile, but added to this is the grace of God in her soul. This combination made me feel that I had been benefited by my visit, as much, or more, than she was. I have visited D. M. Duncan, of Brandenburg, Ky., at St. Anthony's Hospital. He was suffering from a dislocated limb. I have preached for Brother Miller, also for Rev. J. L. Piercy, of Louisville. I am in good health, both of mind and body, and ready to assist my brethren in any way I am needed. Address me, 2725 Victor Place, this city."

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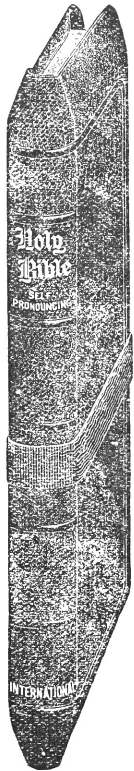
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## THE POWER OF SIN.

By The Editor.

**T**HEREFORE if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." (Matt. 18:8, 9).

In the above scripture our Master uses some very strong figures of speech. We understand that the foot, the hand, the eye, are in a sense not agents, but machines. There is a wide difference between an active, intelligent agent, capable of thinking, reasoning, choosing, and acting independently, and a mere machine with no conscious power, and no capacity for independent action. Man is an agent, capable of action, but a mere piece of mechanism, such as a reaper, threshing, or loom, is a machine which must be operated by an agent.

The agent can sin; the machine is incapable of sinning. Man might pitch his enemy in front of a moving machine and thus destroy his life; or he might shoot him through the heart with a pistol, but in such case the man is the agent, the pistol is the instrument. The instrument is innocent, the man is guilty. The foot, the hand, the eye, are the instruments through which man, the agent, works. They are important instruments and the loss of one of them is a great disadvantage, and the loss of all of them is a calamity.

When Christ said, "If thy foot, or hand, or eye, offend thee," he did not mean to teach us that under any circumstances we should maim or hurt our bodies; but he did teach us that, as great a calamity as this would be, it were far better to be thus maimed in body than that our soul should be cast into hell. He did not mean to teach us that there are cripples in heaven, but he would impress upon us the thought that it were better to go through eternity in heaven with an eyeless socket, an empty sleeve, or hopping upon a crutch, than that one should spend eternity in hell.

Sin gets a fearful hold upon human beings. Its roots imbed themselves in the heart, and the poisonous growth spreads itself through all the life, sapping and blighting the soul. Sinful practices so warp the character, affect the muscles, nerves and brain, that they become a part of the man. His avarice, his appetite for drink, tobacco, lust, and hatred become a part of them; he feels that he could not part with them. To sever them, it seems to him, would be as painful as the severing of a member of his body.

In these words our Lord is showing us the fearful power of sin, the tenacious hold it may get upon one, and the awful certainty that, if it is not cut away and parted from,

### YES I KNOW—BUT YOU SEE—AND YOU MIGHT.

#### Yes I Know

I noticed that you glanced at the blind beggar sitting on the street, cap in hand, with a few pencils. You glanced, then lifted up your head, gave your nose an upward tilt, and held on to your nickel, justifying yourself that, some years ago you read of a beggar who sat on the streets of New York City, holding out a tin cup, but when he died it was found that he had hidden away thousands of dollars. You always remember this when you see a beggar, and pass by on the other side. Your memory is remarkable! It is a great comfort to you to remember this rich beggar, and hold on to your coin.

#### But You See

The newspaper story may have been a lie. I remember once a long while ago I saw a statement in a newspaper that, on investigation, turned out to be untrue. You seem to have forgotten one, Lazarus, lean, sore, yes, full of sores, dogs all about. It did not turn out that he was worth thousands in money. But under his rags there was a heart of faith, warm with love and his triumphant soul slipped out of his starved body and flew up to Paradise. See! Forget that rich New York beggar, think of Lazarus, and drop something into the beggar's cap.

#### And You Might

Pass by on the other side until your heart becomes hard, and you came to hate the poor and lose out of your heart the love of God and humanity, save up your money, die and go to hell. Think of this! Warm up, and loosen up. Love, pity and delight to help every one you can, all you can. H. C. Morrison.

it will, in the end, plunge one into hell. Sin, its fearful hold, the possibility of separation from it, and the fearful results of holding on to it, are here set forth in most startling language. There are sinners who scarcely know why they are such. They rarely, if ever, come under the influence of the gospel, or think of their soul's eternal interests. If you should ask them why they are sinners they could not answer you. But there are sinners who are constantly coming in contact with the gospel, who know what they should do, but they hesitate. There is some dearly beloved sin that holds them.

Then there are church members who are living in conditions that have but little stimulating effect upon the spiritual life. They realize they are not what they should be, but it gives them little concern. The literature they read, the sermons they hear, and the people with whom they associate, do not stimulate them to think of, and desire a better and higher spiritual life. Their condition is pitiable and dangerous in the extreme. But there are those who know themselves to be Christians, and who are very much dissatisfied with their spiritual state. They see sanctification in the Scriptures, in religious literature, in the lives of their acquaintances; they hear it in sermons, they feel a deep desire for it in their hearts, but somehow they do not obtain the experience. There is some foot, some social hand, some tender eye with which they are unwilling to part. It would be a criminal act to steal a thousand dollars; but it would not be wicked

to earn it, or to obtain it for its value in trade; you are obsessed with it; you desire to be wholly sanctified, and that thousand dollars must be laid on the altar of consecration. Ah! Reader, have I touched your eye? Remember our God is a loving, patient Father. He comes often and waits long, but to those who hold back because of something too dear to give up, there will come a time when it will be too late. The peace and light will be gone, and the heart left dark and desolate. Now is the day of salvation!

### What is the Matter with the World?

#### CHAPTER IV.

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Immediately millions of dollars would be paid in wages every Saturday at noon, and would be in circulation, most of it being spent the same day by bedtime. Trade would pick up, vacant houses would be rented and business take an upward trend.

About two millions of young people become of age every twelve months; that means marriage; in this nation that calls for homes. Directly, a great building program would be bound to come; that would mean furniture, carpets cooking ranges, tableware, refrigerators—everything that goes into buildings, furnishing homes and housekeeping. Business would hum throughout the nation.

Well, what prevents all of this? Easy to answer: Millions of foreigners that ought not to have been permitted to come into this country. A good many years ago, by some means, a few statesmen happened to get into the two Houses of Representatives at Washington; they saw the danger of over population by immigration, and appointed a Commission to make a careful survey of the whole matter of immigration and employment; the Commission returned and reported to Congress, and at once a bill was passed limiting immigration. Mr. Wilson was President at the time and vetoed the bill; a most unfortunate act.

I had watched the matter with interest. In my travels I had noticed the East, West, and industrial centers were filling up with foreigners, which meant cheap labor on their part and idleness of native-born labor.

The big industries were opposed to limiting immigration, which meant cheap labor. The Catholic Church opposed limiting immi-

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# NOTES FROM THE TROPICS ON VARIOUS TOPICS.

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



I am writing this in Panama and as I look out the windows of the Mission House I am seeing the vast expanse of the Atlantic Ocean. At night the ocean waves sing me to sleep, in the mornings they seem to sing God's praise. Sometimes as I look out the tides have carried the waters out to sea and the beach and rocks and shoals are bare and the sight is not alluring, but in due time the tides come back and the waters sweep in and everything is changed. A certain writer has said:

"Like tides in a crescent sea beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in,  
Come from the mystic ocean,  
Whose rim no foot has trod;  
Of some of us call it longing,  
And others call it God."

David had these longings when he said, in Psalm 42: "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

It is a sad thing for the soul when things dry up and everything is parched and still and dead and there is no stirring of soul, no emotion. I have met men who have been in the ministry for years, some of them missionaries, and they were all dried up, not a stir nor a ripple, prayers dry, sermons dry, service dry—everything dry and dead. How came it that they dried up? Where and when did they lose their fervor and fire? How is it that the tides have gone out and the beach is dry and the shores are littered with the refuse of the sea and no tides come back to make things beautiful and full and glad?

## II.

Jowett, that great and mighty preacher of a pure gospel, wrote one day: "When moral passion cools, moral ideals fade or we see only what is near, we become near-sighted, weak-sighted, blind to the things that are afar off. We love the vision of the ideal, the heavenly, the eternal. We see only what is near, the earthly and the temporal. When the passion for perfection becomes lukewarm and cold, we become more concerned with postures than with depositions, with temporalities more than with spiritualities, with a good living more than a good life. We are blind to the heavenly and the divine. We become dominated by the earthly and the heavenly becomes as an impotent fiction, lost somewhere in the encircling mists."

To avoid drying up we need to keep up a constant spirit of prayer; and we need to live within the meaning of those words of Wesley:

"Come, Holy Ghost, all quickening fire!  
My consecrated heart inspire,  
Sprinkled with the atoning blood;  
Still to my soul thyself reveal,  
Thy mighty working may I feel,  
And know that I am one with God."

## III.

The Tropics are places of contrast. Here may be found beauty and ugliness, sweetness and bitterness, extreme wealth, extreme poverty, sunshine and shadow, health and disease. Here in the Central American tropics may be found the greatest burden-bearers of the world. A missionary told me about meeting an Indian and he was carrying upon his shoulder a big, heavy stone. She asked him why he carried such a useless burden, he replied: "Oh, I am so in the habit

of carrying loads that I do not want to lose my power to carry and to sweat."

The world is full of folks who are carrying useless burdens—worries, fears, doubts, etc. They are never free from burdens. They know nothing about casting their burdens upon the Lord. They know nothing of the sweetness of that promise: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30.

In Guatemala they have a great variety of birds. I heard a bird sing a new note one day. I never before heard anything quite like it. Its one note seemed to be, "Victory." I listened intently and that seemed to be its song: "Victory." Now I believe that little bird lived a life of complete victory and liberty. Its home is in the tropics where sunshine and summer are all the year round. It knows no winter; it does not have to migrate when fall comes, flowers and fruits abound.

In Guatemala they have on their national emblem a beautiful bird with long green tail which they call the Guetzal. The singular thing about this bird is that it refuses to be a captive; it cannot live in captivity. It must be free. Confine it and it dies. So the soul was made for spiritual liberty and freedom. Enslave it and its powers wilt and die. Salvation comes to set us free from the thrall of sin and the enslavement of Satan. Salvation set Martin Luther free and we had the Reformation. Salvation set Bunyan free and we have Pilgrim's Progress. Salvation set John Newton free and we have "Amazing Grace." Salvation set Charles Wesley free and we have "Jesus, Lover of my Soul."

## IV.

When we were in China we held a series of meetings up the Yangste in the city of Nanchang. Rev. W. E. Schubert is one of the Methodist missionaries there who holds with tenacity to the old lines of prayer, evangelization and full salvation. His ministry is a vital one and his influence for the gospel is both extensive and intensive. He is constantly on the watch tower looking prayerfully for every movement that means the extension of God's kingdom in China. I clip the following from one of the Advocates:

"A paragraph concerning President Chiang Kai-shek, of China, in a recent letter from the Rev. William E. Schubert, Methodist missionary in Nanchang, is of more than passing interest in view of the president's recent baptism as a Christian. Writes Mr. Schubert:

"Mr. Carter, the Negro evangelist, made a great impression on Chinese national officials by the healing through prayer of a high official's daughter who had been given up by the doctors. While Mr. Carter was there, President Chiang Kai-shek came in to inquire about the little girl's condition. Mr. Carter began exhorting him to repent. Madame Chiang is reported to have said, 'You must not talk that way to my husband; he is the president of China,' and Carter replied, 'In the sight of God, he is a sinner like any other man.' There are great possibilities for good or evil in Nanking, with possible world influences, depending upon whether someone gets the burden and prays it through."

We have worked with Mr. Carter, the Negro evangelist, in Shanghai. He has been greatly used in various parts of China because it is well to remember the color line does not affect things in the Orient like it does in the West. The baptism of the President of China, Chiang Kai-shek, is a significant event. His mother-in-law is a devout

Christian and a Methodist. We met her when in China. The pastor, Rev. Z. T. Kaung, who baptized the President, is a minister of the M. E. Church, South, has been a delegate to the General Conference in the U. S. A., and received the D. D. degree from Asbury College. China has been cursed with Communism. Let us hope that President Chiang Kai-shek may be used of God to further the work of the gospel among China's millions. It seems a pity that the President and Marshal Feng cannot get together. If those two leaders could be united for China's welfare and in the common gospel it would be one of the greatest blessings that could come to China in this needy hour.

## V.

Years ago Kimura of Japan met Moody in California. Moody said to him, "Have you any money? He replied that he had 35 cents. "How do you expect to get to Chicago on 35 cents?" His reply was, "How do you interpret Phil. 4:19?" They parted. The Lord supplied the need and Kimura went to Chicago and had two years training there. When about to return to Japan he got as far as St. Louis. He was to speak at a missionary meeting; he was one of three. When the first two had spoken there was only one minute left for Kimura. In that one minute he said, "My name is Kimura, I am from Japan. I have no mission board or fence behind me, only Almighty God. Remember me in your prayers." As he was going out an old lady slipped something in his pocket. It was more than enough to take him to Japan.

This was heroic faith, and it takes heroic faith to bring things to pass in the kingdom of God. Trouble with so many people now engaged in Christian work, it is money and more money. I have met Oriental graduates of our American schools over in the mission fields who insisted that they should have the same salaries paid them as the Americans received and should be given their furloughs also. In my experience of many years dealing with foreign students I have suffered many disappointments. They would train in this country at the expense of our churches and colleges and then after many years in America go back unwillingly to their home land and fail to bring the fruitage that was expected of them. I have recently met a Latin American—graduate of three of our church schools, finest education, finest training at the expense of good people in the U. S. A., and today that man is a backslider; he doesn't believe in the Bible way of salvation, he is not preaching nor doing anything for God's kingdom—lost out in his soul.

The fact is that no man or woman should be sent to the mission fields who is not deeply and intensely spiritual, and who does not know God in the power of the Holy Ghost. In other words, the foreign missionary needs to be sanctified and needs to die out completely—be dead to the world, to money, to applause, to sin. Such missionaries as Hudson Taylor, William Taylor, George Bowen, etc., wrought so much for the kingdom because they were dead to the world and alive to God.

## VI.

Savonarola paid the price of a real consecration. He, the son of a wealthy father, bade farewell to the luxury and ease and pleasure that could be his. He wrote his father: "That the misery of the world and the iniquities of men had driven him to that step of complete abandoning to God and his cause. He became a Dominican Monk. For some years he was a wandering preacher without much effect, but when he came to Florence impetuous eloquence took possession of him. With consuming ardor he denounced the sins of Florence, called men to



repent. Crowds would wait through long winter mornings to get into the Cathedral as soon as the doors were opened. They wanted to hear that great man preach repentance. They confessed their sins, burned up their idols and wicked books and gave themselves to God.

Would God that some Savonarola might arise to call the multitudes to repentance in our day. The kind of sermons preached to-day in the average pulpit seem to "toy with terrors before which our fathers shrank aghast." Most preachers "do not like the stern, bare, jagged words which our fathers

used in their description of sin, and so we are very busy filing and smoothing the sharp edges and deluting their somewhat loud and glaring color. . . . Is the yearning for more exquisite culture and growth or is it the evidence of partial benumbment?"

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XIII.

#### THE STORY OF MY FALL.



I HAD thought that no human being should ever hear from my lips the story of my temptation and fall—of the wretched life I have lived since quitting the home of my childhood. But I feel that I owe you my life itself, and that it is your right to know every secret of my heart.

"With much of my early life you are already acquainted. You know how carefully and luxuriously I was brought up from infancy. You may not know, however, how impatient of restraint nor how my inclinations led me in wrong paths. I loved my mother tenderly, and if she alone had sought to direct me I might have been more responsive to her leading. While she possessed firmness in the government of her children, she was not insensible of the limitations of childish wisdom and thoughtfulness, and was therefore kind even when administering rebuke, or punishing for some infraction of maternal law.

"For my father I never entertained any sentiment of affection. While I feared his displeasure, I never grieved that I incurred it except for the sting of the lash which he sternly wielded. While writhing under the punishment inflicted by him, I have often cursed him in my heart. Was this an illustration of that spirit of Christ which every one must possess who belonged to him?

"He never sought to lead me to see the wrong I had done, nor the end which might be expected to follow, except by making me feel the weight of his hand in chastisement. A single reproof, tenderly given, might have changed my feeling toward him, and so have influenced my whole life. But I do not recall a single instance in which justice was mercifully dealt out—no sign of tenderness for the child or regret that it was necessary to punish that child.

"It is not, perhaps to be wondered at that my father's wishes as to my conduct had little influence with me. In fact, I took some satisfaction in doing the things he forbade me to do when I could do so without being found out. It seemed at times as if it were a commendable thing to disobey such arbitrary commands and so merciless a judge.

"When those reading rooms first opened in the city, I became interested in them from the fact that an opportunity was thus afforded me of meeting a class of young girls with whom I had become intimate at school—girls who enjoyed a romp and good time in spite of the oft-repeated caution of anxious parents not to become 'loud' or 'unladylike'. It is astonishing how quickly a knowledge of things that are evil and therefore hurtful to girlhood is acquired by girls and boys! Doubtless there is always some older one who is willing to impart the soul-destroying information, one who cares nothing for the effect the information may have upon the young girl's life and character. In my case, my first lesson was given by a girl of my own age whose brother, three or four years older, prompted her at first, and later, made other revelations of his own account.

"I knew much of the secret history of those places before I visited them myself. I think my mother must have felt misgivings

as to the propriety of letting young girls spend whole afternoons in such public, though quiet places, as she, for a long time insisted that I should never remain above an hour at any time. However, as time passed and I appeared perfectly indifferent to the attractions the places seemed to possess for the majority of young girls and boys, she lost her anxiety and willingly allowed me unlimited opportunity to amuse myself as I pleased.

"I do not think I had any inherent tendency to a vicious life. I was shocked and covered with confusion when my girl friend confided to me the story of her evil associations and immodest behavior. For a time I shunned her and tried to put out of my mind the shameful story she had told me. But as first one and then another of my girl friends disclosed their knowledge of lewd things, I lost something of my horror of such things and gradually came to take it as a matter of course, and believed that lewdness was prevalent characteristic of young and old. My peculiar temperament led me into active participation in anything that engaged my mind, and I was not long in getting to the very bottom of every inquiry to be found in every large city. I began early to acquire the art of deception which ultimately enabled me to mislead my friends in the most heartless manner.

"But it must not be supposed that I could forget the instructions my mother had given me, or that conscience did not assert itself at times and render me wildly miserable. But God has permitted every one to choose between good and evil, and while he has not failed to forewarn of the deadly results of sin, he will not coerce the will of any. Conscience may trouble for a time, but sin deadens the sensibilities and in the end, the voice of conscience unheard, because so long unheeded.

"I possessed no appetite for stimulants, but rather an aversion. My first taste of the perfectly harmless refreshments of the reading room annex left a disagreeable remembrance. While there followed a momentary exhilaration, it was followed by hours of depression for which I could not then account. But I remember now that during those hours of depression I had a peculiar longing for another sip of the seductive wine. An interval of several days intervened before I visited the place again, during which time I was conscious of a vague uneasiness and apprehension. Whether this was the effect of the drugged wine or the effort of conscience to make itself heard, I will not say. It is enough to say that I went the second time, and that I partook more freely of the refreshments set before me. But why recount the various steps in my downward career? Why revive the bitter memory of the following years until you found me deserted and at death's door?

"It may be sufficient to say that the brother of the girl friend before mentioned was the first boy, or young man, to know of my visits to the 'Ladies Room,' and the effects of the refreshments upon me. But he was too worldly wise to take immediate advantage of the knowledge to carry out the purpose he long had in mind. He contented himself with frequent allusions to the character of the place and with making lewd remarks in my hearing. But all these things had their in-

fluence upon my character and made me a vile woman at last.

"I will not weary you with the recital of all the incidents connected with this year of my life. It will be enough to say that I fell into grievous sin and lost that purity which is a woman's crown of glory.

"My passion for the opera led to places and plays which no pure woman can go without shame and confusion. Step by step I took the downward way though hiding my shame from my friends who loved me, seeming to be interested in higher and holier things. I undertook religious work more in order the more effectively to deceive those who would have helped me to lead a pure, helpful life.

"The fear of detection, if I remained in Glenview, led me to fly from my home after breaking the hearts of those I should leave behind me. I had fallen in with an agent of an opera company, who was looking for a suitable person to take the place of one of the leading ladies who was to leave the company shortly. Having heard me sing, he offered me a chance to fit myself for the place. I must, however, begin lower down and work up to it, as he put it. I decided to do so and left my home for San Francisco, in the manner you already know.

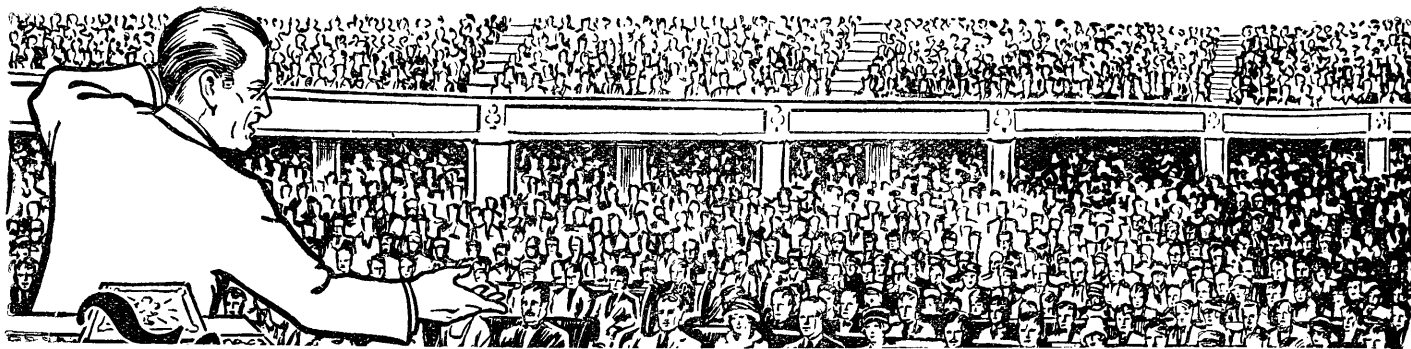
"At Denver, Colorado, I fell in with one Herbert Dalton, a member of a theatrical company which was just closing an engagement at the Tabor Grand. He followed me to San Francisco and became my most intimate friend.

"I entered upon my work with enthusiasm and soon took the important part assigned me to the satisfaction of the company. As the severe strain of preparation for the parts assigned me, the late hours, and general dissipation began to injure my health, I began to have thoughts of the coming time, when with broken health, I should be compelled to stop. Where should I go? What should I do? There seemed but a single avenue open to me—that of marriage with Herbert Dalton, whose fine business ability would enable him to secure employment readily at a salary that would insure us a good living. I fondly dreamed that after having drunk to satiety of the cup of worldly pleasure I could easily escape the penalty for my sins and become a 'respectable' member of society.

"Gradually, and with all a woman's wiles, I brought, as I thought, Herbert to my way of thinking, and we were married. I ought to have said that some months previously, Herbert had introduced the Rev. Frank Mason, as a college friend of his, who was taking a long vacation on account of his health, and bespoke for him my society and friendship. He was a fine baritone singer and a very agreeable companion, and we were soon on excellent terms. He was, of course, the minister who performed the ceremony, in the presence of two witnesses, also friends of Herbert's. Surely, I thought, I can be happy now in spite of all the 'prudes' in the world! I am married—a wife in name and in fact! And yet I could not feel perfectly secure. Herbert did not seem to be as devoted in his attentions—though exacting to the utmost every right which the marriage ceremony conferred. I fancied that he maintained a degree of indifference toward me at

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## "TRYING THE SPIRITS."

Rev. Joseph H. Smith.

**W**HEN we are bidden in 1 John 4 to "try the spirits," we should be careful to notice that not only the spirits within, which may be animating or impelling us in certain directions, or suggesting thoughts or feelings within ourselves; but the *spirits of various prophets and teachers*, with the views, the sentiments or the literature they may create, are to be put to the test. And this is perhaps the predominant intent of the passage: Because (as is added), "many false prophets are gone out into the world." But we shall consider the "trying the spirits," both as to such teachers and teachings, and as to the spirits within ourselves.

Paul and John alike have been moved to give us caution as to the first of these. In 1 Cor. 13:14, false teachers are designated as "deceitful workers," "transforming themselves into the apostles of Christ;" and are likened or related unto Satan himself "transformed into an angel of light." And likewise here in John we are told of them that "this is that spirit of antichrist, that should come and is even now in the world." And by these two we are to be reminded that though not avowedly against Christ, yet secretly and subtly they are so, though as *deceivers* they would appear as the very "apostles of Christ," yet they seek to undermine our faith in him as the Son of God. Hence we are to know that not everything is Christian that poses as Christian; not all that assumes the name of Christ, not all that would figure as a Church.

Next, we will observe, since these are spoken of in Scripture as "seducers," their spirit, at least in early stages of their approaches, is that of a charmer, a spell-binder, with much of the attractive lure of the "strange woman." Hence we must not be deceived nor decoyed by the gentility, the courtesy, and the seeming fairness and the professed concern for our own interests of the affable professor, the plausible writer, the swaying orator: for all this can obtain without a touch or influence of the Spirit of God. Upon the other hand, it is a fact that as Satan can duplicate miracles, and counterfeit inspiration, so too, he can imitate the manners of a gentleman and the charity of a Christian. Neither their pretences for our welfare, nor their politeness in speech, can prove their real spirit; neither can their power to effect wonders or to draw great crowds, or sustain great followings. We must have some other tests than these.

Both Paul and John agree as to the *essential assize*. These both, as we have seen, allow that they make their claims as Christian—some even as 'apostles of Christ,' and others as not altogether against Christ but without Christ; yet both John and Paul make *real loyalty to Christ* the test of their genuineness. John puts it thus: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." And Paul says that: "No man speaking by the Spirit of God calleth Jesus accursed." (1 Cor. 12:3).

Whatever good, nice, or complimentary things they are saying or writing of Jesus, if they are denying or disputing that he is the incarnated Son of God they are not speaking by the Spirit of God. It is equal to anathematizing him to intimate that he was of carnal birth, as a writer in the *Friends Review* was allowed by the editor in a recent number to insinuate that, "Mary may have had some secret love relation unto some other man before she married Joseph." And while not many speak out so atrociously as this, still *all* who deny or dispute his birth of a virgin, confess not that Jesus Christ is come in the flesh and come out at the same place as the blatant blasphemer just quoted, in classing the Son of God as a human bastard.

Loyalty to Christ is the only sufficient proof that the spirit of prophet, teacher or author is of God. Our Lord has said that "the Holy Spirit would glorify him." This he does in manifesting his deity, accrediting his conception of the Holy Ghost, demonstrating the vicariousness of his death, in conferring the saving and sanctifying benefits of his Blood to the believer, certifying his resurrection and heralding his coming again to judge the world. And the failure of any to thus magnify the Lordship of Christ, however eloquent, logical, rhetorical, persuasive, or sweet in spirit he may seem to be has not the "Spirit of God." Let us therefore "try the spirits" of those who would be our teachers or leaders, by their allegiance to the Cross of Christ. Peter would have had a Christianity without a Calvary. But the Lord relegated him to the rear, related his spirit to that of Satan, and declared that he savored of men rather than of God.

And now as to "trying the spirits" *within ourselves*. And first it is necessary for us to recognize that *we have three spirits to deal with*: There is the *Spirit of God* which is holy and infallible. There is *our own spirit* which (after sanctification) is holy but still fallible, and there is the *spirit of Satan* which is unholy and erratic.

And here unto ourselves as well as we have seen through them without, the latter is *ever* an arch *deceiver* and poses often as "an angel of light." Many of his suggestions and solicitations are under pretence of our "rights," or our "liberty," or our best "interests." Sometimes he would justify "evil that good may come out of it." He will seek to flatter us that, because either of high calling or the good we are doing, God will make *exception* of us and allow in us what would be wrong to men in general. He would seek to show us that the moral law (and not only the ceremonial ordinances) was done away in Christ; and that we do not have to "keep the commandments" in order to get to heaven. He has even persuaded some that as some early Christians "had all things common" we do not need to be too scrupulous in our regard for the property rights of others. And some have even listened to him saying that marriages consummated before conversion were not "in the Lord" and are

therefore not "binding afterwards." These are but samples of the sayings of Satan transformed as an angel of light. There are many other such wiles of his.

Then there are the impulses, the imaginations, the thoughts and feelings of *our own spirit*; all possibly pure, but many neither preferable, practicable, nor possible. Some of our own affections or desires may be mistaken for impressions of the Spirit of God. So may our views or our notions. It is no disproof of their sanctification that holy men may make mistakes. Weakness may not be wickedness. Error need not be evil. We must not however blame all of the girations or the depressions of our spirits upon the Holy Ghost.

How then shall we "try the spirits?" That is, how detect the spirit of the wicked one seeking to seduce us, and how discriminate between our own finite spirit, and the Holy Spirit of the infinite God? There may be several minor, but there are these *three major tests*:

*First, the Holy Spirit is never author of anything contrary to the Holy Scriptures.* Though Satan may even quote and misapply Bible texts, and though we may not understand all scriptures, there are certain *principles* of truth in God's word which are *inviolable*. For instance, the Holy Spirit never leads to any violation nor to any lessening of conscience concerning any of the Ten Commandments. Neither is he ever back of any notion of the creation of the world other than that which is declared in Genesis and maintained throughout the Bible. Accounts of Man's Fall, and of the coming end of the world, and a future and final judgment are held by the Holy Ghost to the believing mind as fixed as the planets in their orbits. And all the Spirit's leadings maintain the mind and soul of man in obedience to the Bible's account of the Person and Plan of Christ in our Salvation.

*Second, the Spirit does not lead contrary to Providence.* Sometimes callings are cited ahead but never across or against God's order of events. Sometimes to further faith, but never to force either ourselves or others or things out of God's hand. Patience now, and prompt obedience next is the Spirit's method of moving the soul in the ways of God for us.

*Thirdly, nothing unloving is ever of the Spirit of Christ.* Not but that love must be faithful; but never fierce. It must be brave but never brutal. Even in consigning one to darkness and death for not having on a wedding garment.

Jesus represents himself as addressing him as "Friend." And with regard to them that "oppose themselves" against the truth we teach the apostle Paul enjoins us to *meekness* in instructing them, "if God peradventure may give them repentance."

Thus, by *his love*, by *his Providence* and by *his Scriptures* we may know the Holy Spirit of Christ within ourselves.



# SOUL WINNING.

BY BISHOP THEODORE S. HENDERSON.

A DIFFICULT CASE FROM HIS PASTORAL EXPERIENCE.

**I**T was the close of a Sunday evening service in a city church. The day had not been notable. Then something happened of which I was not aware until the next morning. One of the members of that church was a foreman of the pattern shop in the Navy Yard. His height was over six feet. His muscles were like the iron in which he worked. He made patterns for the big battleships. There was iron in his blood. His name was John.

Once he had been a wicked man. Never did he deny that he needed an uttermost salvation. His sins had plunged him into deep debt to God. When a local preachers' convention met in the church to which his wife belonged, John went to hear these eager, enthusiastic men of God. Their contagion for Christ caught him. He yielded to the Savior without any reservation. All went well for several years. On the Sunday evening to which I refer some one whispered an evil report about John. At once his sense of justice knew the rumor was false. But the devil hit John when he was off guard and felled him.

He left the church in a rage. When he arrived home he said to his wife: "Kate, if that is Christianity, I am through with Christianity and the church." John knew that this gossip was not Christianity.

Still further he went in his unreasonable-ness. Turning to his wife, who had borne with him so faithfully during the years of his dissipation, he said: "Kate, tomorrow morning I go back to my cups. I will return to the old crowd." Nothing could have been more of a nightmare to that woman than such a threat. Every horror of the past years rose before her. All night long he kept her awake with that horror. And when the morning came, she was well nigh paralyzed with fear. As John left for the Navy Yard, he said to her: "There is one man in this city you are forbidden to see. If you dare to see him today I will reckon with you tonight when I come home." The man to whom he referred was myself. I was her pastor. Just as soon as John was safely at work, his wife came direct to the parsonage. What was I in that city to do, except to help people like her? She told me the whole tale.

When she had finished her story, I inquired at what hour John would finish the day's work. She quickly replied: "Oh, pastor, you must not go where John is; he would insult you. I beg you not to go." I replied: "He cannot insult me. No one who is occupied in the business of God has any time to be insulted. Leave that to me." After having prayed together, she left it to me. Four o'clock in the afternoon found me at the gate of the Navy Yard waiting for John. It was in latter December; one of the shortest days in the year. It was dark by 4:30, when the workmen were supposed to stop work. The thermometer registered below the freezing point. Keen winds blew across the harbor. As I stood there for half an hour waiting for John, I was chilled to the bone. Every kind of temptation was presented to make me give up the search. But it was life and death for that man. I would not be diverted by the devil, though he plied every art and argument. At 4:30 the big gates swung open. Thousands of men tramped out from their day's toil. John was so tall, I thought I could not miss him in the crowd. But I did. The crowd passed on. I had missed my man. The devil renewed his parley. It was late. I had tried and failed. He even suggested that I had done my full duty. Five o'clock came, and I still stood there, hoping that

John would yet come out. But it was no avail. It was bitter cold. Pneumonia was prevalent in the city. The devil suggested I would surely fall victim to it. At last I determined, by God's help, not to be defeated.

John's home was two miles away. I started for it with a prayer in my heart and heat in my blood. I must have him for God. I could not be denied. He lived in a city apartment, the third story on the left. I pressed the electric button. Through the tube I heard his wife's voice. "Is John there?" I asked. Faintly there came the reply: "Yes." Up these three flights of stairs I went as if to battle. I knew the fight was on. His wife met me at the door. Her face was ashen white. All she could do was to point me to the door of his den. He had been home for an hour. All the time I had been standing in the cold he had been home in his comfortable room. He was seated in his easy chair. As I entered his room he said savagely: "What do you want?" "I want you," said I, "what do you suppose I want?" He glared at me as if he would have liked to leap at me. I kept a respectable distance. No one knew what would happen. He evidently was raging within. His wife came in and threw her arms about his neck and besought him to return to God. He swung his big right arm and flung her aside. I wanted to leap at him, but I did not. His sweet little daughter came in, threw herself at his knees and begged him to come back to Jesus. He rudely ordered her from the room.

Then I took a chair, still at a comfortable distance. I pleaded with him for Christ's sake, for his wife's sake, for his children's sake, for my sake, to yield himself anew to God. He had not been drinking. He was bitter, hard as iron, unyielding. For an hour I poured out my soul to him. It was useless. He was unmoved. Then I drew my chair close to him. I threw my right arm about his big frame until my right hand was under his heart. Then I clasped my left hand in my right until I had him in my embrace. Calling upon God to help me, I poured into John's ear the tenderest word I knew about Christ; I pleaded until my voice broke and my strength was gone. All the while I held him to my heart. Then John fell on the floor as if he had been struck with lightning. The fountains of his heart broke. He wept; he sobbed; he cried for mercy. I thought his heartstrings would break. I cannot tell how it all happened. I found myself on the floor beside him. I wept with him. Every sob of his soul started a sob in mine. He was passing through his Gethsemane. I went through the garden with him. I "wrestled in prayer on his behalf." Calvary was a living reality to me. My heart was broken.

After a while, John jumped to his feet, threw his arms about me, put his head of iron grey hair on my left shoulder and cried aloud for me to forgive him for his insult. "There is nothing to forgive, John," I said. "You have only to ask Christ; it is he whom you have wronged." Then he did so. It was all over. John had been won back to God, not by contract, but by contact.

John has been absolutely loyal to Christ and the church since that hour. I saw John a few weeks ago still faithful, still serving Christ to the uttermost.

We will never win folks from sin and death until our souls become so stirred that we will be willing to make any sacrifice in order to win them.

If Christ was willing to pay the full price—to give his all for our redemption, then surely, we ought to deem it a privilege to give ourselves in whole-hearted devotion to his service. Let us be done with the bargain counter type of religion. Let us dedicate ourselves wholly unto our Lord and Savior. Let us pay the full price.—Selected.

If God's goodness be to us like the morning light, which shines more and more to the perfect day; let not ours be to him like the

morning cloud, and the early dew, that passeth away. Those that would be satisfied with the fatness of God's house must keep close to the duties of it.—Matthew Henry.

## A Splendid Offer.

Now that the long winter evenings are here you should supply your center table with books that will not only entertain, but be profitable to the whole family, especially the young people who may be in your home.

The world—and the church too—seems to be going mad over cards, dancing and movies. It does not occur to the church members that they are supposed to leave these things behind when they take upon themselves the vows of the church, but indulge in them just as freely as they did before they identified themselves with the church.

We are so anxious for the people to get light on these subjects that we are making an unusual offer in order to induce people to supply their boys and girls with such reading matter. We have twelve books that sell for 25 cents each, and we are lumping them in one lot and propose to sell them for the price of eight, making \$2.00 for the entire lot.

Let me give you the names of them and then you may judge for yourselves whether we are offering you a bargain or not. Here are the names of the twelve books, each one priced at 25 cents, regular price.

Flirting with the Devil, by C. H. Jack Linn, treats of cards, dancing, and movies.

Riches of Faith, by M. M. Bussey, a wonderful faith tonic.

Lest We Forget, L. J. Miller, on what the fathers have to say on sanctification.

An Exposition of the Lord's Prayer, R. A. Danskin, a prayer tonic.

The Tongue of Fire, A. P. Gouthey, treats of backbiting, a timely book.

Mary of Bethany, Ella M. Parks, a message to young women who seek a closer walk with God.

Fragrance, Sweetness and Power, a new book by J. M. Hames, the purpose of which it is to stir up God's people to deeper devotion.

New Paths in Old Pastures, Albert G. Stone, a brand-new book written and dedicated to the youth of today whose hands must hold the torch that shall light Tomorrow's Pathway.

Spiritual Shocks, another book by J. M. Hames, dealing with Conscience, Record and Judgment. This book will stir you to self-examination and prayer if anything will.

The First Ten Thousand Years in Hell, a most thrilling and searching book.

The Nightingale of the Psalms, by Aycock, a wonderful seller; 50,000 have been sold and still selling.

Crossing the Deadline, by H. C. Morrison, or the Crucifixion of Jesus Christ. This is a book you can read every day and each time find something to stir you to better living.

Now is not this a galaxy of literary gems? Any one of them is a reservoir of truth that needs to be placed before the rising generation. Friends, do not fail to take advantage of this remarkable offer to get this whole set of twelve books for only \$2.00. And then every member of the family read them, pass them to your neighbors and help to break down the craze for the dance, cards and movies, and other harmful amusements. You can't talk back to a good book, but the truth will soak in and take root and bring forth a harvest of fruit in better living and more consecrated devotion to the church.

These books are beautifully bound in illustrated covers which makes them most attractive. I am telling you about them because I want to help you and yours to shun the paths of worldliness and vice that lead to destruction in the end.

I am yours to fight the World, the Flesh and the Devil. MRS. H. C. MORRISON.

Order from Pentecostal Publishing Co., Louisville, Kentucky.



## A PILLAR IN THE CHURCH.

(Continued from page 3)

times that amounted to almost revulsion. How he could spend whole nights away from me, I knew not where, without a thought of how I should amuse myself. And then I made the mistake of upbraiding him of unfaithfulness to his marriage vows. All this did not occur at once upon our marriage, but required nearly a year for development. An event, which when I became aware of it, I thought would bind us more closely together, seemed to anger him greatly. In his mad fury he cursed me in foulest language, and told me that I was to be the mother of a child born out of wedlock, the marriage ceremony having been but a mockery and the Rev. Frank Mason, an apostate whom his church had excommunicated, the marriage license a stolen one upon which no return had ever been made, the witnesses tools of his who had lent themselves to the deception because of some offense I had given them in other days long forgotten by me.

"When I informed him that I held a marriage certificate duly signed and witnessed which justified me in the eyes of the world, and in the eyes of the law as well, he scornfully replied that two other women held similar documents which had not been found of any value in a court of justice where the license to marry was not a matter of record. With this taunt on his lips, he went from my presence and I have never seen him since.

"When I realized what all this meant to me and the unborn babe I thought I should die. Then I could begin to fathom the devilish character of the man to whom I had bound myself by vows which I felt were recorded in Heaven. Hour after hour the bitterness of death seemed intensified until reason gave way and I became a raving maniac. I never knew when my child was born or what became of it. How long my reason was dethroned I cannot tell. Others have told me six months elapsed before I began to regain my mental balance.

"Having a somewhat expensive wardrobe at the beginning of my sickness, I was cared for by the woman in whose house I was living at that time, with the expectation that she would be well paid for her trouble. She believed that I had plenty of money, as she noticed that I denied myself nothing my fancy called for. But when she found that I was penniless and friendless, she avenged herself by confiscating all my belongings and disposing of them to suit herself. When all was gone she unceremoniously turned me into the street. I earned enough to keep soul and body together in ways I need not mention, and vowed to live only for vengeance on the devil who had wronged and deserted me! Day and day I sought for him, I secured the services of a detective, to whom I confided the story of my wrongs. I could not promise him any other reward than that of the gratitude of an outraged and unhappy woman. He pitied my evident misery and registered a solemn vow to find Herbert Dalton and bring him to justice, if it took a lifetime to do it. I never relaxed my efforts to find him and punish him with my own hand. But I was seriously hindered in this purpose for the lack of funds which I must earn before using.

"In this extremity my voice was my capital, and my street singing attracted many who were moved to pity by my evident distress of body and mine. For I was sick and sorrowful indeed. Only my strong will made it possible for me to keep up day after day, and night after night for many weeks—itinerating from city to city in the vain hope of coming upon Herbert Dalton and settling the heavy score between us. At last I grew utterly hopeless and realizing that illness and possibly death were near at hand, I quitted Los Angeles, where I had gone two months before, and returned to San Francisco.

"Having saved up a few dollars I took

lodgings where you found me and took to my bed sick, as I believe unto death. I am only able to recall dimly the events of the next day or two—the calling of a physician and the awful agony of body and mind which ended in delirium.

"There you found me and brought me back to consciousness and peace, sweet peace, which I have found in trusting in Jesus. He has lifted the burden from my soul and taken me into his love and compassion."

Thus Jessie ended her story. The reader will have noticed that there has been no attempt to cover up her sin or justify herself. She did not seem to desire that fact to be known that she had made her debut before the public under very flattering conditions and won immediate recognition as a talented woman—that the company reaped a golden harvest largely through her popularity and that but for the dissolute habits which she indulged she might have enjoyed uninterrupted popularity so long as she continued in the profession. These facts came out through questions asked from time to time by Mrs. Queerman.

We will follow Jessie, her brother, and Bessie Queerman to Glenview.

(Continued)

## FACTS FROM THE FIRING LINE.

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

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

## LINCOLN ON PROHIBITION.

Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts. . . .

If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then indeed will this be the grandest the world shall ever have seen.

—Lincoln in his Washington's Birthday Address, 1842.

## THE SIN OF MEDDLING.

E. E. SHELHAMER.

"Forbear thee from meddling with God who is with me that he destroy thee not."—2 Chron. 35:21.



THESE were the words of a heathen king, Necho of Egypt, to Josiah, king of Judah. It seems that Necho was about to continue the Egyptian conquests in Asia, especially along the river Euphrates. In so doing his nearest route was along the sea coast of Palestine to a point about fifty miles north of Jerusalem where his army disembarked and started to march across the country via the plain of Esdraelon. King Josiah objected to this, though Necho was ready to pay for the privilege of taking the land route, which was nearer. But Josiah stoutly refused and went out to intercept him and there lost his life. Yes, "He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears"—he is likely to be bitten.

Now Josiah was a remarkable youth. Few like him today. At the age of eight he be-

gan to reign and at sixteen made a covenant to put down all idolatry and revive the true worship of Jehovah. At the age of eighteen he kept the passover of which it is said, "There was no passover like to that kept in Israel from the days of Samuel the prophet." Josiah, himself gave "thirty thousand lambs and kids, and three thousand bullocks." In this he surpassed all other kings.

But was it not sad that after all the good he did he should suddenly come to an untimely end, while in the prime of life, *simply because he stepped aside and "meddled"?* Let us notice then the cause and cure of this baneful habit—meddling.

1. *Idleness.* This is a curse to any people. It has caused the downfall of kings and the overthrow of empires. David was invincible until he "tarried still at Jerusalem," and ceased to fight the battles of the Lord. Then when ease, luxury and popularity came, he went down with a crash.

We are told that, "This was the iniquity of Sodom—*Pride, Fullness of bread, and Abundance of Idleness* was in her and in her daughters." These three things will ruin any family, city, or nation. It would put an end to a lot of divorce scandals if a host of idle men and women could be kept busy caring for a home with several children. They have too much time to gad about and meddle with the affairs and affections of others. As long as Josiah was kept busy cleaning up around home he had no time to meddle with the quarrels of other kings.

2. *Curiosity.* One old writer said, "Idleness and curiosity married together beget envy." This is certainly true! Let any one be idle and curious and he will be likely to pry into the affairs of others where he has no business. The result will be he will stir up a lot of trouble between close friends. "It is an honor for a man to cease from strife; but every fool will be meddling."

Had Josiah remained at home and been content to enjoy the smile of his own God and his own people, he would have lived to a good old age and died in peace. But his curiosity was aroused when he found that Necho was making haste to forestall his Babylonish rival. This curiosity drew Josiah away from his place of security and he was slain. I may be preaching now to some one who, back yonder, brought upon yourself suffering and sorrow because you were curious and did not remain at home. Jacob and his household were disgraced and an awful slaughter followed because his daughter, Dianah, "went out to see the daughters of the land." She was not the only child to bring upon herself and her people ignominy as a result of going to parties and pleasure resorts.

I have made it a rule to stay away from auction sales and similar places where there were "Special Bargains," unless I knew beforehand what I positively needed. Several times have I disregarded this rule to my sorrow and have gone just to see the sale or the crowd. I either bought something I did not need because it was cheap, or was asked by a "special" friend to go on his note. I need not tell the rest. Nehemiah was invited to attend a great gathering of nobles but replied, "I am doing a great work so that I cannot come down; why should the work cease whilst I leave it?" Of course this caused offence, but he pleased his God and saved his head. Good Lord keep us from allowing curiosity and sociability to turn us aside from the chief course of our lives.

3. *Self-Sufficiency.* No one has time nor disposition to meddle with others until he first becomes unduly elated over his own real or fancied success. Amaziah, king of Judah, sent a challenge to Jehoash king of Israel saying, "Come, let us look one another in the face." But Jehoash replied, "Thou hast indeed smitten Edom and thine heart hath lifted thee up; glory in this and tarry at home;

(Continued on page 7, col. 3)



# GLEANINGS FROM THE EVANGELISTIC FIELD

## NANKWANTAO, SHANTUNG, CHINA.

Dear Friends of The Herald Family:

As we begin this letter we are sitting on a small brick platform, located in the angle of a large L-shaped church, in a little mud-walled village of western Shantung Province. Between the two sections of the L is a five-foot-high brick wall separating the men from the women. Each side is packed to the platform; at least two eager listeners occupy every window, and still more are trying to crowd in at the doors. Men, women and children are apparently dressed alike, except that the men's outer garments extend below the knees, while the women's are little more than waist length. All wear thick blue or black, cotton padded blouses and trousers which are tied at the ankles. Most of the women hobble in on little bound feet, averaging from three to five inches in length, many of them with naked babies tucked in the front of their blouses next to the skin.

As the preacher delivers his message almost all listen with rapt attention. Just now the chauffeur started the motor in the car which brought us in over the rough cart roads or through cultivated fields. There was a clamorous rush for the door. Non-Christians, with little respect for the "Jesus Christ Meeting," wanted to see the foreigners' "horseless cart" in action. It is often necessary to put a canvas cover over it to keep inquisitive boys from digging holes in the enamel to see what is underneath. After the car had moved away most of them came back, unaware that they had committed any breach of etiquette, some crowding to the front again to find their seats which had been quickly occupied by those more interested in the service. Things had quieted down again when a man in the back cried, "Sa'er" (third son). Number three, a boy of ten sitting on the front seat, answered, "Aih" and rushed out after his father.

A few weeks ago this entire section was in the hands of bandits, who carried off or consumed almost everything of value. Live stock, including chickens and beasts of burden, has disappeared from many communities as a result of the ravages of these murderous vandals. Most of the temples are in ruins and bullet holes through church walls or windows tell of the seriousness of the conflict. As we traveled the hundred miles from the nearest railroad to our present location we were forced to go far out of our way to avoid certain bandit-infested areas. However we were told that these were "good" bandits. They only wanted our valuables and would carry off a missionary only occasionally to protect them from soldiers. A certain robber chief recently said to a friend of ours who was in his possession, "Rest your heart; you can count on us to protect you missionaries. We are engaged in the same great work as you. You are here to save the people and so are we."

How we praise God for the consciousness of the Spirit's abiding presence during these days. As they have been rich in new experiences, even more so have they been rich in spiritual abundance. Great blessing has come to us through mingling our efforts and prayers with the consecrated, Spirit-filled group of men and women who have so nobly advanced the work of the National Holiness Association in the face of unspeakable dangers and difficulties. Their sacrifices have been many but giving much has brought them an abundant harvest in gracious experiences. Notwithstanding manifold hindrances because of Red influences, war conditions, and outlaws, we find the work in a healthy condition; rapid in advance, powerful in influence, and successful in its endeavor to lead sinners to Christ and believers into the experience of holiness.

With respect to visible results the work is somewhat harder here than in Korea. Meeting houses have been packed, attention good, and conviction deep, but we have experienced more difficulty in getting souls to the altar. However in the last four services more than fifty have gone to the enquiry room or remained in the front of the church to pray. Many of these have glowingly testified to victory. Praise God! We are convinced that the seed is falling on good ground, and that these souls are hungry for Christ. Pray that it may bring forth an hundred fold.

Our present plans call for two more weeks in the interior with the N. H. A., after which we will be engaged in Peking, Tientsin and vicinity for at least a month with the Oriental Missionary Society, Methodists, and N. H. A. Headquarters address continues to be Box 1489, Shanghai, China.

Asbury Foreign Missionary Team.

Crouse, Erny, Kirkpatrick.

P. S.—Since beginning this letter a wonderful service was conducted in which more than fifty women and some men came to the altar. There followed a wonderful season of getting right with God.

## GREEN COVE SPRINGS, FLORIDA.

My summer campaign of some 4,500 miles of travel, with about 1,200 at the altar of prayer, has ended. The drouth-stricken country from Galveston to Fall River, Kan., was bad indeed. There had been no rain all along the line. I went into the interior sixty miles from the railroad and found hundreds of families out on the plains with nothing growing on the land. People had rushed into that part of the country because, a year before, they had a great crop of wheat; this year there was nothing. It is heart-sickening to think about it. People would stand around crying that no one cared for them or

their children. It is a true saying that 'man's extremity is God's opportunity.' These people want to know God. We preached the gospel to them, notwithstanding the fact that the heat was 112.

I came across at Huntsville, Texas, where the State Penitentiary is located with 2,000 prisoners; not two blocks away was a church costing \$85,000, which advocated sinning religion; but you had only to look from the pulpit of the church to the gray walls of the Pen to see and know what sin is doing. Yet there are some who preach that we have to sin every day in thought, word and deed. I cried out, "Is there no balm in Gilead?" Was the angel mistaken when he told us that "His name shall be called JESUS, for he shall save his people from their sins?" If our preaching for the past 75 years had been from Romans 5:1, 2, instead of from Romans 3:12, the churches would have blossomed like the rose and there would be an altar call for sinners at least, every Sunday night, and the hymn would ring out, "Oh, mourner in Zion, how blessed art thou."

In the seven months of our tour we had eighteen revivals and turned down fourteen calls. The people are tired of speculation; they want action. We are now home for a few weeks' rest. We took Jesus' advice in St. Mark 6:31. We expect to open a campaign in Jacksonville, Fla., soon. This is the gateway to the great sunny state of Florida and the people all over the nation pass through this city. There is no holiness center here. Pray that the Lord may open the way for a work here along full salvation lines. I am delighted in the service of my Lord. Let all the people of God look up, for the coming of the Lord draweth nigh.

Yours for the Kingdom,

A. D. Buck.

## REPORT OF VICTORY FROM NEW ORLEANS, LOUISIANA.

At the Annual Assembly of the Louisiana District of the Church of The Nazarene held at Shreveport, La., we were assigned to the New Orleans Church of the Nazarene recently organized through the efforts of Rev. Ed. N. LeJune, assisted by Rev. G. N. Akin and wife. We arrived here shortly after the Assembly and found the same number as did St. Paul at Ephesus, twelve members, but faithful souls willing and anxious to do their best for Jesus and his cause. They gave us a very warm welcome, and we went to work searching for a place to worship and live. After a month's diligent search we secured a place admirably adapted to our needs, a neat auditorium 42x19 feet, with nice quarters and Guest or Prophet's Chamber. Some forty souls have sought the Lord since we entered into our place of worship thirty days ago. Sinners and backsliders have been saved, believers sanctified, and sick folks have been healed. To our God we give all the glory.

We have had several of God's choicest saints stop over and bless us this month. Uncle Buddie Robinson gave us a week-end, and Brother Akin, our excellent District Superintendent, has visited us twice. Rev. A. J. Valery of Memphis, Tenn., and Rev. Mrs. L. J. Coca, both gave us a good message that helped us on the way. The need is so great and the pressure of sin so heavy we need the prayers of God's holy people everywhere that we may be able in God's name to plant a great scriptural holiness work in this beautiful southern city, a city that has lived under the flags of four great nations, but mostly under the power and dominion of the Devil. A priest-ridden city, where sin and crime hold high carnival, but where thousands need our Christ and full salvation. We are anxious to get in touch with holiness people elsewhere who have friends and loved ones here who might be interested in a place where they can worship God in the beauty of holiness. Write us and them, and visit us at 1712 Baronne Street, if passing through.

H. A. Forester.

## REPORT OF MEETING.

Just closed a good meeting at old Asbury Chapel, a Methodist Church near Beckwell, Ind. More than fifty were at the altar. Eighteen heads of families were converted and several sanctified, while others renewed their covenant with the Lord and were blest.

Rev. Burton, the pastor, is certainly an exceptional pastor and is greatly liked by his people. Eighteen joined the church Sunday morning and received the ordinance of baptism. Our next meeting is with an M. E. pastor at Danville, Ill.

E. G. Grimes.

## HYATTSTON, MARYLAND.

We just closed a union meeting at Hyattston, Md., with the M. E. and M. E. Church, South. The crowds were very good from the first and continued to grow until on the first Sunday night several were turned away. The second week of the meeting we changed to the M. E. Church for it was some larger than the other. But this church was well filled on Monday night and the crowd increased as the week went by. All available space was used by chairs or people standing, and on the closing Sunday night the church was filled almost two hours before the regular preaching time and enough were turned away to make a fair size crowd.

Rev. Barnes and Jordan were the pastors and they stood by us and cared for the singing in a splendid manner. Our first break came on the first

Sunday night with some twelve at the altar. The afternoon services were well attended, the church being one-third full or more. These services were gracious times with as many as twenty-five at the altar at one service. There was not a barren night service after the first break. In all there were a hundred who gave definite testimony of being either saved, reclaimed or sanctified. Some of the older people felt that it was the greatest spiritual awakening that the town had enjoyed for many years. We thank God for these victories. The outlook for this year is bright and we rejoice to keep busy in revivals.

J. R. Parker.

## TWO GOOD REVIVALS.

We have just closed a campaign of six Sundays and five weeks, three weeks in Calhoun, the county seat of McClean county, where we have a splendid people and church. The women of the church and community held five group prayer meetings in different sections of the town the first week, following this, five different groups held prayer meetings at the church twenty minutes before the worshipful services began. There were some bright, genuine conversions at the altar, the church was greatly revived and eleven have been received into church with more to follow, and one infant was baptized. The prayer meeting and Sunday school have greatly increased in attendance.

The Rumsey revival closed with more than twelve conversions at the altar and eighteen additions to the church, and two infants baptized. The last Sunday afternoon service can never be forgotten. There were seven saved at the altar. One young man was brightly saved at the altar the last night. One seeker did not get through. Some after-services are being held to get this seeker and others under conviction saved. There have been thirty-five received into the church in these two churches since conference at Bowling Green under my preaching. God has all the praise.

C. K. Dickey, P. C.

## THE SIN OF MEDDLING.

(Continued from page 6)

for why shouldst thou meddle to thy hurt. But Amaziah would not hear. Therefore Jehoash went up. And Judah was put to the worse and fled every man to their tents."

It was after Josiah had put down all idolatry in his kingdom, re-captured and rebuilt the waste cities and had rest on every side, that he vainly over-estimated his ability to go against, perhaps the most powerful kingdom in the world. The heathen king tried to dissuade him saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war. For God commanded me to make haste; forbear thee from meddling with God who is with me, that he destroy thee not." I gather from this incident that the sin of meddling is so great, so inexcusable in the sight of God, that he will permit, yea assist, a wicked nation in afflicting and punishing a more righteous nation for this offence. How terrible then, yea how unpardonable must be a spirit of self-sufficiency. No marvel that we read, "Pride goeth before destruction and a haughty spirit before a fall."

Many a man started out poor and unnoted. But by diligence and frugality became influential. How sad then to see him become overbearing and fling to the winds those qualities which built him up. Many an illiterate, but natural born preacher or leader began his career in a very humble way. But through much prayer and fasting, coupled with hard study he came to the front and was accorded a place with the mighty ones. How sad then if he becomes independent and self-important! Josiah's sad and beclouded end should teach all of us the danger of disregarding reproof, though it come from a heathen. And what is a sure preventative for meddling?

1. Mind your own business.
2. Listen to others, even sinners.
3. Seek and obtain the fiery baptism with the Holy Spirit.

## If You Want Something

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



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(Continued from page 1)

gration because immigration was pouring millions of Romanists into this country. Politicians are afraid of millionaires and Romanism, the result being that we have millions of native-born laborers without work because certain powers have manipulated Congress and overflowed this country with foreigners who can be manipulated by politicians, and thus keep down wages. This tremendous raw foreign population is largely responsible for a great percent of the crime committed, and the idle millions of American-born men who must eat their bread in the sweat of their brow, or stand in line for a hand-out.

Two years ago the President ought to have asked Congress for a bill stopping immigration of labor, and any Congressman opposing the bill ought to have been hung in effigy or otherwise. Since the vetoing of the bill to which I have referred, some immigration laws have been passed restricting the flood of foreigners flowing into this country. If Congress had slammed the door two years ago we would have a very different industrial situation, and no great labor problem.

"Well," says some reader, "what of your business is it?" Say, brother, this is preaching. The Devil is running things in this nation and we are coming to even more perilous times. Just one more short article on this subject and you may rest. But we are headed toward disaster. The universities are centers of unbelief; in many of them there is sex teaching that is destructive to purity, to virtue and modesty. The Bible is the subject of ridicule. Jesus is the target of sarcasm, and the lower lusts are rampant. Meanwhile, there is a tremendous revolt in Methodism against revivals of religion; an open attack on the Bible doctrine and experience of the new birth is on at this moment. In many church schools and pulpits the historic faith of the Church is being assailed. In many of our great city churches the regeneration of a sinner is almost unknown. Hell enlarges itself and we rush forward to the breaking up of the old political parties, and the spiritual dearth of the Church, Atheism in the schools, crime, mobs, revolution and bloodshed. There is only one remedy—a great revival of religion. I believe if we have that we shall have to begin it out of doors.

(Continued)

### ONE OF THE GREATEST NEEDS OF THIS COUNTRY.

Well, what is it? You may not agree with me; I hardly think you will, but if you do not I am right and you are wrong. What we need is

#### Evangelists—

Men filled with the Holy Ghost with no desire for wealth, promotion or anything this world has in the way of honor and office. Men who do not fear the face of men; sons of thunder who will walk from place to place, if need be, sleep in barns, if they can do no better, take a hand-out at the back door if necessary. We need men who can, and will, preach, and will be heard in spite of men and devils. Yes, we need an army of God-called, blood-cleansed, Spirit-filled, mighty Evangelists.

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

### WHAT WILL BE THEIR COLOR?

#### CHAPTER III.



N the white man's World War white men insisted on colored men engaging with them in killing white men. They organized regiments, hundreds of them, of black men, red men, yellow and brown men, trained and taught them how to kill white men.

"Very well, Mr. Editor, what is your objection?"

It is this: The Devil is set to break the power and leadership of the white race. The white race wrote the Bible, Old Testament and New; the white race furnishes the apostles and missionaries of the world. The white race has built up Bible societies, missionary societies, and had the leadership in world evangelization. The white race has been a favored race, and God has used it largely in carrying forward his work of salvation in the world.

The Devil, who is the greatest deceiver of men, has for some time been marshalling his forces against the white race. The liquor traffic, the movies, the modernistic preachers, the skeptical school-teachers, the godless newspapers, are all agencies of the Devil seeking to break down, bankrupt and destroy the leadership and world domination of the white race. The old deceiver well knows that if the liquor traffic is suppressed in these United States European nations will be compelled to follow; hence, he stirs up millionaires, politicians, fashionable women, his preachers and all of his hosts to fight prohibition. It is remarkable how completely the Devil owns most of the newspapers and magazines of this country.

If the Devil can keep white men drunk, reeking with tobacco, break up the home and bring on one great white man's war, he will have things in shape for the colored races to demand a settlement of accounts at the point of the bayonet. Japan is ready; the whole of China is one vast military school. The difference in the training in the military schools in this country and in China is that in this country the cadets use blank cartridges, and when they charge bayonets they stick their bayonets in sacks of sawdust. In China they use ball cartridges and stick their bayonets in China meat. They can use that method over there and have plenty of Chinamen left to put twenty-five, thirty, or even forty millions under arms when the time comes to settle accounts.

Well, so much for that much. I now want to bring you to think something of the color of these coming thirteen millions of babies. To begin with, remember that there are in round numbers some five hundred millions of white people on the globe, and something like twice that number of colored people. Think several minutes on that phase of the

subject when you consider reproductive power. Is it not quite possible from this fact alone, that we may expect that for the next half century the babies coming into the world will be two to one colored?

It must be remembered that it has become unfashionable for white women to have babies. Let it be known that a white baby is on its way to this world, in most any well civilized community it will raise a disturbance, and the party of the second part will be thoroughly abused. If you do not know this you are too ignorant of conditions to receive instruction. Right now there is being organized a tremendous opposition to the birth of white children on this globe. This antagonism to the birth of white children is meeting with great success, and is sweeping the country. It will demand legislation on the subject specifying who shall be allowed to have any children, and how many shall be permitted in families that have any.

I shall give you some interesting facts on this subject next week.

(Continued)

## Those Three Thousand Idle Preachers.

#### No. III.

I am more and more interested in the *three thousand idle preachers*. I believe I know they can shake this nation if they will. They can consecrate, they can pray, they can get a baptism and filling with the Holy Ghost that will empty half of the churches of this nation; if they preach out of doors the people will go to hear them.

Preaching in the power of the Holy Ghost out of doors is the most attractive thing in the world. Do not forget the *out of doors*. John the Baptist preached out of doors, John Wesley, so did William Booth. These out-of-door preachers started something. The greatest need of our times is for some one to start something; something real, you understand, that will have divine power in it to keep it going, once it is started.

Let three thousand idle preachers quit being idle, pray fire down upon themselves, and go to preaching out-of-doors and they will break the spiritual ice gorge of this nation, and let revival rivers flow. What a wonderful opportunity these three thousand preachers have! They could almost ruin the Radio preaching business. The people would run away from a talking machine with a modernistic metal voice and rush into the streets to see a man on fire with the Holy Ghost, blazing and not consumed, you understand.

I will put these three thousand idle preachers against all the committees and programs of all the churches, if these idlers will get in earnest, get a Jacob's spell of holding on until "thou fill me with the Holy Ghost."

Getting down to bare facts, they had better get busy. God did not call them to be idle, but to win lost men to Christ. Any man who is God-called can get a baptism with the Holy Ghost that will make him a spiritual magnet that will move things. All the combined powers of earth and hell cannot keep him from preaching, winning souls, and gaining heaven in the end.

Now who is going to say something? GO TO IT!

### A Word to The Herald Family.

I have now been in California thirteen weeks; seven of them have been spent in sanitariums; four weeks I put in in revival work. I got a good rest in the sanitarium at Loma Linda; went out and preached twelve days and came close to a relapse. Some good friends hurried me down to a sanitarium in Southern California where I have been for four weeks. My health is improving and I am hopeful. The Lord has



been very gracious to me and given me many songs in the night.

The night-time is hard on sick people. Disease seems to like darkness. My sufferings have been far more severe in the night, and the songs that come to me in the night are those no one ever sang, and have been a great help to me.

I must confess I have preferred to live a while longer, if it be in harmony with the Lord's will. One thing that now has a deep interest to me is the camp ground at Pentecostal Park, near Glasgow, Ky., located on the old farm where I was reared. We are rebuilding the tabernacle and planning many improvements there. I long to live to see it well established and a thousand sinners converted and many Christians sanctified there. The people in that surrounding country are very dear to me.

I have cancelled all of my engagements for the present. You may join me in prayer for my health and this camp ground, if you wish.

Your brother in Christ,

H. C. MORRISON.

## THEY CAME TO THEMSELVES

MRS. H. C. MORRISON.

As I was glancing through *The Wesleyan Methodist* the other night and read a wonderfully touching incident that holds some lessons which we all might learn. Most of us are too sparing of our bouquets to the living, but wait until the forms of our loved ones are cold in death before we realize what they were worth to us, then shower the roses upon their lifeless corpse when they cannot enjoy their fragrance nor appreciate the love that prompted them.

In this story, the mother lay dying, having given up to die. She thought the family could get along without her, as they had not indicated that she was of any special value to the home. But when they found out that she was slipping away, they began to realize their loss and what a vacuum there would be in the home when Mother was no longer its center and circumference.

With the hope that those who read this incident may be more thoughtful and considerate of their loved ones while living, I am giving this beautiful story to our readers, and as you read it, may you resolve that hereafter you will scatter seeds of kindness while the loving heart can appreciate them and know that you really love them.

### Beyond the Skill of Doctors.

The windows of the great house were darkened, the door bell muffled, and the pavement in front strewn with rushes, while the physician's car waited. In the hushed chamber Mrs. Allison lay still, with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression of the wan features never altered, and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat down facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg your pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken and she is absolutely without fever, yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything,

including her recovery. Unless this condition be speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician rose and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed, and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features, mind and spirit were still active.

"It isn't so hard to die after all," ran the slow current of the sick woman's thought. "It's easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go! I have accomplished so little of all I meant to do, but—the Lord understands! The children will miss me for a while—poor dears!—but sorrow isn't natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now—it is different! Helen has her lover—Roger is a good man, and they will be going into a home of their own before long; and Dorothy—so beautiful and such a favorite—her friends must comfort her; and the boys—somehow they seem to have grown away from me a bit. I ought not to mind it. It must be so, I suppose, as boys grow into men. It will be hard for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago, when we were first married. How happy we were—so long ago—in the little house on Carleton Street, where Helen was born. Henry has been a rising man. Any woman might be proud to be his wife. Some say I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy and the nurse set the door ajar. A sound of suppressed voices reached the ear, and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself, "she hears nothing."

Once more skill and training were at fault. That which in the nurse's ear was only an indistinct murmur, to the nerve-sense, sharpened by illness, slowly separated itself into words which made their way into consciousness, awake and alert in the weak frame, as if spoken along some invisible telephone line of the spirit.

"O Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None, unless her condition changes—those were his words father told me." The words of water in a cave.

"But she was better yesterday!" That was Bob, the handsome young collegian, who had been summoned home when his mother's illness caused apprehension.

"So it seemed; but she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing—mother!"

The tones of sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is drifting away," the doctor says. O Dorothy! O boys! O boys! she said in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserable selfish since—since I had Roger—I didn't mean it, but I see it all now."

"You haven't been one half so selfish as I," sobbed Dorothy. "Here I have been rushing here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mama's little finger!"

"And I've been so careless about writing her regularly." There was a break in Bob's voice. There was always something or other going on out of study hours, and I didn't realize. It was so easy to think mother wouldn't mind; and now—why, girls, I could never go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night for ever so long," said Rupert. "I'd got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I should want to run away—or drown myself!"

The door of the sick room opened a little wider and Mr. Allison entered noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long?"—the strong man, choking, left the question unfinished.

"It is hard to say," answered the nurse pitifully; "but she has lost ground within the last twenty-four hours."

The husband knelt at the foot of the bed behind a screen which had been placed to shade the sick woman's face from the light and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "The mother of my children, spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. The wasted hand moved feebly toward him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry—darling!"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going to get well!"

Long afterward the doctor and nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she possibly could be without actually ceasing to breathe, when she simply made up her mind to live. A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsy-turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin lid were spoken oftener into living ears, how many other weary feet might turn again from the "valley of the shadow"!

### Dr. Morrison Says:

Every one should read a "Life of Christ."

We have been very fortunate in picking up a few hundred copies of Farrar's *Life of Christ* which is said to be one of the greatest on the market. It is a large, attractive, cloth-bound volume of 744 large pages, good print, good paper. Regular net retail price of \$3.00.

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A successful life must be built from the bottom up. Don't despise or neglect your foundation for you cannot begin at the top of any undertaking.—Selected.

### Just to Remind You!

Have you ordered your Arnold's Sunday School Commentary for 1931? If not, do not delay, for time is passing and you should have it for the splendid lessons it gives and the comments that are so invaluable and helpful. I do not hesitate to recommend this Commentary on the Sunday School Lessons as I have used it so long that I am convinced that it has no equal in giving a concise, practical, illuminating and helpful understanding of the lessons. Its price is within reach of all, only \$1.00. To use this book once, you will always know what to get when the next year comes around.

Yours, wishing to help,

MRS. H. C. MORRISON.

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

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

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE WOMAN WHO WAS A JUDGE.

Mrs. Geneva Mendenhall.

In the days of the Judges in the land of Canaan, there lived in the plain between the cities of Ramah and Bethel, a very wise and brave woman, whose name was Deborah. Her home stood in the shade of a grove of palm trees and men came from far and near to tell her of their disputes and ask her advice.

Those were very sad days for the children of Israel for the Canaanites, whose slaves they were, took their crops of grain and their flocks away from them, so that the people fled from their homes and hid in the woods and hills.

But Deborah was not afraid of her enemies and she sent word to Barak, a brave young man of the tribe of Naphtali, that if he would gather the people together and lead them against the cruel king, Jabin, and his great general Sisera that the Lord would go with him and help him win the battle.

Now Barak was very young and he began to be afraid, and he said, "Do you not know that Sisera is the greatest soldier in all the world, and that he has never yet been beaten in battle? I will not lead the people to meet him at Mt. Tabor unless you will go with me." So Deborah left her home under the palm tree and went with Barak and his army to the great mountain in the north. But she scolded Barak because he had not trusted God to help him. The little army climbed to the top of the mountain and looked down on the great plain below, at the flooded river Kishon and at the many tents, chariots and horses of the great army of Sisera.

Barak called his men together and they rushed down the mountain side so suddenly that the Canaanites became frightened, running away and leaving their chariots, trampling one another and crowding each other into the swollen river.

Sisera leaped from his chariot and ran away across the plain. Toward evening he reached the tent of a woman named Heber. Heber's wife, Jael, welcomed Sisera to the tent as if he were a friend, and gave him a cool drink and covered him with a cloak when he lay down to rest. But no sooner was he asleep than she slipped back into the tent and drove a long tent pin through his head killing him as he slept.

So God delivered the children of Israel from the oppression of the Canaanites and the land had peace for many years.

1. How many women judges did the Israelites have?
2. Can you find Ramah and Bethel on a map of Canaan? Mt. Tabor?
3. Did Jael do right to deceive Sisera and then kill him?
4. What else was Deborah besides a judge and a soldier?

Dear Aunt Bettie: I have greatly enjoyed the letters which are an inspiration to me, especially those giving their Christian experiences. No doubt there are many boys and girls who get a broader vision of what it means to live for God by reading page ten. A worldly life gives pleasure only for the time being and afterwards our conscience condemns us and makes us most wretched. Aunt Bettie, please print this letter as it is my first and I have three children and each one tries to be first to read your page. I want them to see my letter in *The Herald*. Although not possessed with this world's goods my greatest desire is to have my children grow up to be God-fearing men and women. Have just read Bro. Morrison's account of his wonderful meeting in California and trust that he'll live to hold many more such meetings. An Interested Reader.

Toomsboro, Ga.

Dear Aunt Bettie: Will you please allow a 21-year-old space in your valuable paper? I enjoy reading *The Herald*, especially those letters writ-

ten by Christian boys and girls. They are an inspiration and help to me in my effort to live for Christ. I am a Missionary Baptist. We hold prayer service each Sunday evening at the school building, near my home. I am a farmer and enjoy country life. Mother, father and sister make our home. They are members of my church. I enjoy association with Christian people. John C. Bailey.

Rt. 2, Toomsboro, Ga.

Dear Aunt Bettie: Will you let a Wisconsin girl join your happy band of boys and girls? I am nine years old and in the third grade. My eyes are blue and hair is brown. My birthday is May 21. Have I a twin? I hope Mr. W. B. is asleep for I would like to see my letter in print. We get *The Herald* and enjoy it very much. I will write to all who guess my middle name. It starts with M, ends with E, and has eight letters.

Marcella Callaway.  
Warrens, Wis.

Dear Aunt Bettie. When I was a boy, some sixty years ago, I learned a little poetical prayer which I sometimes use now. If you think it suitable for page ten of *The Pentecostal Herald*, the children might memorize it and find it helpful in their devotions.

"Great God, wilt thou condescend,  
To be my Father and my Friend;  
I, a poor child and Thou so high,  
The Lord of earth and air and sky.

"Art thou, my Father, and canst thou bear,  
To hear my poor imperfect prayer;  
Or stoop to listen to the praise,  
That such a little child can raise?"

"Art thou my Father, let me be  
A meek, obedient child to Thee;  
And try in word and deed and thought  
To serve and please Thee as I ought.

"Thou art my Father, then at last,  
When all my days on earth are past;  
Send down and take me in thy love,  
To be a better child above. Amen."

T. L. Adams.  
Alhambra, Cal.

Dear Aunt Bettie: One evening I was reading *The Herald* and a thought came to me. Why not I write to my own cousins? I hear that so many of them are getting nice letters. I thought that maybe I could get some too. Can I, cousins? Don't disappoint me. You write, too, Aunt Bettie, will you? I will make a sure promise to answer any letters sent to me. This is my first letter to *The Herald* and I hope to see it in print. I have a fair complexion, blue eyes and dark hair, but I don't call myself handsome. I am ten years old. My birthday is June 23. I had better leave with my best regards to my cousins and Aunt Bettie. Take heed! Don't let W. B. get this.

Esther White.  
Argyle, Ia.

Dear Aunt Bettie: Here is a Kentucky girl to join your happy band. I sure enjoy reading the letters from the boys and girls. I go to school. I like my books and teacher. I live in the country. I have about two miles to go to school. I am nine years old, four feet tall. My birthday is August 13. Who can guess my name? It begins with L and ends with A, and has four letters in it.

Martha L. Lewis.  
Forest Cottage, Ky.

Dear Aunt Bettie: Here is a little girl from the grand old state of Alabama. Will you let me join your happy band of boys and girls? I am five feet, six inches tall, and weigh 110 pounds, have dark brown hair, light brown eyes and medium complexion. I go to school at grand old Phillips High. I have one sister married, four brothers, two married, and two at home. I live on a farm of 195 acres. I certainly do enjoy farm life. Have I a twin? I will be seventeen March 7th. If so, please write to

me. Come on, boys and girls, let your cards, letters and photos fly. I will be pleased to hear from anyone. Can any one guess my first name? It begins with M and ends with E, and has five letters in it. I will send my picture to the one who guesses it first. Do you cousins go to Sunday school? I go almost every Sunday. I sure do enjoy going. I hope Mr. W. B. is out hunting when my letter arrives, for I want to see it in print.

Pauline Cook.  
Rt. 1, Bear Creek, Ala.

Dear Aunt Bettie: I do not believe I have ever seen a letter from the state where I was born. I am a "Bug Eater." Come on, cousins, write me and I will assure you that I won't be hungry enough to eat your letters. As my father was in the Civil Service, we have moved about a great deal. We have been living in the great Lone Star State for about twelve years. I am a member of the Episcopal Church. I love to attend church and Sunday school. I will get my fourth bar, six year, for attendance in May. I am a Junior in High School. I want to train for a nurse after I finish High School. I would like very much to hear from all the cousins.

Irene Stedifar.  
P. O. Box 373, Brackettville, Tex.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band of girls and boys? My mother died when I was eight years old. I have two sisters and two brothers. I stayed with my aunt for a year and went to school; my aunt was sick so much that she couldn't keep me, and now I am staying with a minister by the name of Himes. They have no living children, so they took me and my little sister. My name is Lorene; my middle name starts with B and ends with E, and has eight letters in it. My sister's name is Betty. I am nine years old and in the fourth grade. Mr. Sims came to our church to hold a revival and I have been saved. I have no more to write, so good bye. With much love to all the girls and boys, and Aunt Bettie, I am

Lorene Rader.  
Driftwood, Okla.

Dear Aunt Bettie: Will you let a Bayou La Batre member join your happy band of boys and girls? I enjoy reading page ten. I read it through and enjoy it so much. I am a member of the church. I was saved last March. A Christian life is the sweetest life in the world. I was raised in a Christian home with a dear mother and five sisters. I don't remember my father. I am forty-four years old and the mother of ten children; two have gone to be with Jesus and eight are living. I am glad so many of the cousins are Christians. I will say good bye to Aunt Bettie and the cousins.

Eliza Barber.

Dear Aunt Bettie: Would you let me join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading it. I am eleven years old and in the fifth grade. I go to Sunday school and church every Sunday I can. Our minister is Rev. W. W. Morrow. I go to the M. E. Church. I have brown hair and weigh 78 pounds. My birthday is October 27. If I have a twin let me know. I will answer all letters received.

Mary Alice Willis.  
Dayton, N. J.

Dear Aunt Bettie: Have you and the cousins forgotten me? I go to High School at Oakland, Md. I am a sophomore and like it fine. I have chestnut brown hair, blue eyes, fair complexion, weigh 108 pounds and am five feet, four inches tall. Juanita Howell, I guess your middle name to be Fanny. Write to me and tell me if I am right. Mary Kennedy, I guess your middle name to be Bertha. Let me know if I guessed right. Katherine Taylor, I guess your first name to be Mary. If I am right don't forget to write me a long letter. My first name starts with M and has four letters in it. Anyone who guesses it I will write to them, also send a snapshot of myself. My father takes *The Herald* and I certainly enjoy reading it. It is a wonderful paper. Lois Pickrel, I guess your middle name to be Irene. If I am right don't forget

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to do what you promised to do. I will answer all letters I receive from any of the boys and girls. I will also send a snapshot of myself. I hope Mr. W. B. is visiting Niagara Falls when this letter arrives. With love to Aunt Bettie and the cousins.

Louise Savage.  
Sang Run, Md.

Dear Aunt Bettie: Here comes a Kentucky boy to join your happy band of boys and girls. This is my first letter to *The Herald*. I enjoy reading page ten. I am four feet, nine inches tall. I am twelve years of age. My birthday is Jan. 30. I have dark hair, blue eyes. I go to school. I love my books and teacher. I am in the fourth grade. My teacher is Miss Letha Keeten. My uncle takes *The Herald* and we get it from him. Who can guess my middle name? It begins with L and ends with N, and has five letters in it.

Delmer L. Lewis.  
Forest Cottage, Ky.

Dear Aunt Bettie: Will you let a little Austin girl join your happy band of boys and girls? This is my first letter to *The Herald*. I enjoy reading page ten. I am ten years old. My birthday is October 15. Have I a twin? If so, write to me. I go to the Baptist Church every Sunday. We have a new pastor. I like him.

Eveline Schneider.  
Rt. 6, Austin, Texas.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? I go to school at Cowee. I am in the sixth grade. I am eleven years old, fifty-nine inches tall and weigh about 85 pounds. My birthday is July 8. Have I a twin? I have light complexion, light brown hair and blue eyes. Mother takes *The Herald* and I enjoy reading page ten most of all. Tell all my cousins to write to me.

Katherine Ray.  
West Mills, N. C.



## FALLEN ASLEEP

### BYRUM.

Clarence Walter Byrum, oldest son of Mr. and Mrs. J. H. Byrum, died November 19, 1930. He was thirteen years of age and loved by all who knew him. His funeral was preached by Rev. J. W. Cooley, assisted by Rev. R. M. Bell.

Oh, dear Walter, thou hast left us  
And gone on across life's way,  
To wait for friends and loved ones  
Till the Resurrection Day.

Our hearts are sad and lonely,  
For all did love you so;  
God called you from us,  
Though not our will that you did go.

But we know that God has called you  
To that home in heaven above,  
Where no sorrow there can enter,  
For he made it all of love.

In that home we hope to meet you,  
Never then to part again,  
For in heaven there'll be no sorrow,  
Naught that gives us any pain.

Lucy A. Harris.  
Hickory Grove, S. C.

### GARRISON.

One by one our friends and loved ones are gathering home. Sunset after sunset fades in the glowing west. Star after star goes down. The pendulum of life pauses one stroke and all is over. It is God's great plan from the dawn of creation. How dare we in our littleness question the wisdom thereof.

Language fails and my pen falters when I undertake to commemorate the noble life of Grandma Garrison. She was born March 8th, 1838 in Henry county, Ga. She moved to Carroll county when eleven years of age. Her parents were Mr. and Mrs. Jesse Gray.

On the 5th of November, 1857, she was married to Mr. William H. Garrison. Five boys and two girls were born to them. The boys were James, Zachins, Jesse, Walker and one who died in infancy. James and Zachins died some years ago, Walker went to the tomb in 1928. The girls are Mrs. Mattie Kinney of New England, and Mrs. Mollie Allen of Temple.

In my early girlhood days our paths met and to me, Grandma Garrison's noble life has been a radiant star of the first magnitude in all the days that have followed. In my sorrow she was a sweet comforter. In my perplexities, she was an able counsellor. In my struggles she was an encouragement. She was my dear friend always. I never was permitted to spend an hour in her presence without feeling that my life was made richer and better because of it. God never made but one Grandma Garrison. She spent her days strewing pearls of truth and virtue. Her vision of God and of life and eternity were clear. Her ideals were pure and high. Being human she must have had some faults, but in all the years I never found them. I do know that the memory of her kind words and noble deeds permeates the heart of all who knew her as a sweet fragrance from the blooming flowers.

By nature she was plain, thoughtful, sincere and faithful. A woman of unusual common sense judgment. She possessed a depth of thought even in very old age, that was remarkable. The threads of honesty, truth and courage seemed to be woven into her very nature. At an early age she sought and found her God and then keyed her life to his purpose and plan. She made him first in her every word and act. A deep reverence and an unquestionable faith in him, seemed to envelop her whole life.

She lived to a ripe old age and on July 8, 1930, she fell asleep. Her dear old body was tenderly planted in the beautiful cemetery at Concord Church where she has been a faithful member for many years. Her grave to me marks the pillar of a living faith. Grandma Garrison, I loved you in life. I loved you in death and so long as my life lasts I shall sweetly cherish your dear memory.

A Friend.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:18.

## GREETINGS FOR THE NEW YEAR.

I enjoy reading The Pentecostal Herald. The editorials are surely gems of thought. You hew to the line and let the chips fall where they will. The situation demands it. This is a crucial time. There is a wall fast closing in around us and we must work while the day lasts, for the night soon cometh. Away with these modernistic preachers. They are wolves in sheep's clothing, blighting millions of souls with their false doctrine. Many that had faith in God are now groping their way in darkness and drifting with the tide of unbelievers. I can hear a voice saying, "How oft would I have gathered you as a hen gathereth her brood under her wing, but ye would not." The harvest is past, the summer ended and ye are not saved. The world seems to be in a turmoil. The unemployment situation is alarming. What about Prohibition? Since the November election, our great forces on the dry side seem full of anxiety and, well they may be. All these years the wets have been preparing for an attack. They say they will pay out ten million dollars to fight the dries. If all the ministers and members of our Christian churches, the Anti-Saloon League, the W. C. T. U., and all the forces of Temperance combine in an effort to save our land from the curse that threatens it, the great Commander and Judge of all the earth will lead the way. The papers are full of wet propaganda. They remind us of the small boy and his little sister who were proudly walking down the street, the boy tooting a horn and his sister walking behind him beating a drum for all she was worth. The boy said to a passer-by, "We're the 'vance guard of the army." "Where is the army?" the passerby asked. "There aint none," said the boy, "The band's the most 'portant part."

Let us inscribe upon our banners, "Eternal vigilance is the price of Prohibition."

See the host of rum advancing,  
Satan leads the way,  
Like a roaring lion tramping  
To devour his prey.

Children of the Heavenly King,  
Will you let this monster in?  
Will you sit at east in Zion,  
Hear the wives and children crying?

For God's sake, quickly strike the blow  
That shall lay this demon low,  
Are we ready? Come, Christians,  
Come,

As good soldiers fight till the battle's won.

Florilla Pinney.

## REQUESTS FOR PRAYER.

Mrs. V.: "I sincerely desire to be remembered in prayer."

Mrs. E. E. Q.: "Please to pray for my two sons, that they may be saved."

A mother asks that you remember her two sons in prayer, and for an unsaved neighbor.

A reader asks that we pray for the salvation of relatives in England and that she may get in touch with them.

M. F.: "Please to pray the Lord to heal my daughter and myself, and that we may live closer to him."

Pray for a sister who is dangerously ill, that she may be healed and

filled with the Holy Spirit; also for a revival to come to her town.

Pray for the salvation of a neighbor who is sick and not saved.

## EVANGELISTS' SLATES.

### AYCOCK, JARRETTE AND DELL

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

### ALEXANDER, FRED A.

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

### RUSSEY, M. M.

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

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

(10 N. 15th St., Colorado Springs, Colo.)  
Amity, Ore., Jan. 18-Feb. 1.  
Portland, Ore., Feb. 2-15.  
Colorado Springs, Colo., Feb. 21-27.  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

### COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Henrietta, Mo., Jan. 19-Feb. 1.  
Owensboro, Ky., Feb. 2-15.  
Manchester, Ga., April 19-May 12.

### DAVIDSON, OTTO AND WIFE.

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

### DEAN, LOVIC M.

(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
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### FLEMING, ROMA.

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

### FLEMING, JOHN

Dayton, O., Jan. 17-Feb. 8.  
Cincinnati, Ohio, Feb. 13-22.  
South Manchester, Conn., March 10-15.  
Akron, O., March 20-23.

### FLEXON, R. G.

(Shackelfords, Va.)  
Sheridan, Pa., Jan. 22-Feb. 1.  
Clinton, Pa., Feb. 2-15.  
Wilkesburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

### FRYE, H. A.

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

### FUGETT, C. B.

(4512 Williams Ave., Ashland, Ky.)  
Sapulpa, Okla., Jan. 19-Feb. 1.  
Felicity, Ohio, Feb. 9-22.  
Canton, Ohio, March 1-15.  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

### GADDIS-MOSER EVANGELISTIC PARTY

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

### GROGG, W. A.

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

### HAMES, J. M.

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

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

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

### HOOPER, L. S.

(Tionesta, Pa.)  
Open date, Jan. 4-25.  
New Kensington, Pa., Feb. 1-22.  
Lockport, N. Y., March 1-22.

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

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

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

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

### LINN, C. H. JACK

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

### LINCICOME, F.

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

### MACKEY SISTERS.

(New Cumberland, W. Va.)  
Oil City, Pa., Jan. 14-Feb. 2.

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### McKIE, MARK S.

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

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

### MURPHY, WM. J.

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

### OWEN, JOHN F.

(262 E. 13th Ave., Columbus, Ohio)  
Upland, Indiana, Feb. 3-6.  
Detroit, Michigan, March 22-April 3.  
Iuka, Ill., Jan. 19-Feb. 1.

### PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)  
Nylsnes, Pa., Jan. 11-25.

### QUINN, IMOGENE

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

### SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Columbus, Ohio, Feb. 1-15.  
Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 16-29.  
Kannapolis, N. C., April 3-12.  
High Point, N. C., April 17-26.  
Ramsey, N. C., May 1-17.

### THOMAS, SAMUEL.

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

### VANDALL, W. B.

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

### VAYHINGER, M.

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

### WILSON, D. E.

(General Evangelist, 557 State St., Binghamton, N. Y.)  
Greenfield, Ind., Jan. 25-Feb. 8.  
Milton, Del., Feb. 15-March 1.  
Brie, Pa., March 8-22.  
Harrington, Del., March 23-April 12.  
Pinehampton, N. Y., April 1-19.  
Salisbury, N. C., April 30-May 10.



# SUNDAY SCHOOL LESSON

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

Lesson VI.—February 8, 1931.

Subject.—Jesus the World's Teacher. Luke 6:27-42.

Golden Text.—As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Time.—Summer of A. D. 28.

Place.—Region west of the Jordan. Introduction.—“Never man spake like this man.” These were the words of certain officers sent by the Pharisees to arrest Jesus, but returned without him. They could not gainsay his teachings. We exhaust our little brains trying to reason out things, and then we often miss the truth; but Jesus did not have to waste time reasoning, but spoke the full truth intuitively. Our mistakes are many; but he made none at all. He came from the carpenter shop in despised Nazareth, and taught men the highest standard of morals they have ever known. It has been nearly two thousand years since he taught in Palestine, but during the three and a half years of his earthly ministry he spoke the last word in morals; nor has any teacher of ethics been sufficiently wise to improve upon what he said. To learn whether a teaching is right or wrong, men must compare it with his standard.

The teaching of Jesus is still far ahead of the standards set up by the most civilized nations. Take the subject of marriage. He permits divorce on no ground, save adultery; and beyond all question, he does not allow parties divorced for any other reason to be married to other parties. According to his teaching such persons are guilty of adultery; and by entering into such marriages they seal their everlasting damnation, for no adulterer can enter into the kingdom of God. Civil governments grant divorces for various reasons, and then permit the divorced parties to be remarried to whomsoever they wish; but in so doing they run counter to the moral teachings of the Master Teacher, and must in the end answer for their crime.

The religion of the Jews was largely to them a matter of obeying laws. There was in it little of love, joy and peace; but under the teachings of Jesus these blessed graces bloomed and fruited in abundance. He compressed the Decalogue into two commandments of love: (1) “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”; (2) “Thou shalt love thy neighbor as thyself.” It was a bold stroke when he said: “On these two commandments hang all the law and the prophets.” What a shock his words must have been to Jewish pride when he said: “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” When he said: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,” he was so far ahead of the best teachings of men that they have not yet come anywhere in the neighborhood of living up to it.

Men do not like his teachings concerning wealth. Take one example. The Jews thought there was nothing better than great riches, and most

men are yet thinking that way; but he said: “Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also.” But listen to his reason for this teaching: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: Ye cannot serve God and mammon.” Men will not believe the sayings of Jesus on this subject. They will risk damnation before they will do it. Here are some samples: “How hardly shall they that have riches enter into the kingdom of God.” “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” “Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple.” The only solution we can find to the problem lies in the fact that we are all God's stewards, and that not one of us can claim to own one cent. We must use all that is entrusted to us for the glory of our Master. St. Paul made a clear interpretation of the matter when he said: “Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.” If one can live on any other basis, and go to heaven at last, I am sure I cannot find it in the Bible. I believe this to be the teaching of Jesus Christ concerning salvation.

One more word about this matchless Teacher. Mere men struggle and strain to live up to his teachings, but fail utterly until he supplies sufficient grace and strength through the Eternal Spirit; but he lived all that he taught, and did it with perfect ease. His enemies were ever looking for an opportunity to condemn him; but when he asked: “Which of you convinceth me of sin,” not one of them could find a thing against him. His teaching, by both precept and example, was absolutely perfect. Our best teaching is shoddy when compared with his.

## Comments on the Lesson.

27. **Love your enemies.**—Salvation from sin is a prerequisite to obedience to that command. **Do good to them which hate you.**—An unsaved soul might do that in outward form, but not in his heart.

28. **Bless them that curse you.**—The world says curse him in return. Pray for them which despitefully use you.—I fear this is even beyond the living of many who profess to be Christians; for it calls for a clean heart. Can you do it with a good conscience? If not, find a mourner's bench.

29. **Offer also the other.**—The carnal mind has found much consolation in the fact that when Jesus was being tried for his life, and one of the officers struck him with the palm of his hand, the Master said: “If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?” We miss the truth of his teaching. He is telling us not to avenge ourselves, but to leave that in the hands of God. Christians have to suffer many things in silence. If one is persecuted for Christ's sake, let him bear it with joy.

30. **Give to every one that asketh of thee.**—I do not believe that this

means that one is to throw away on every piece of human trash that comes begging, the things that God has committed to his trust. “If one will not work, neither shall he eat.” We are to be faithful stewards of our Master's goods.

31. This is our Golden Text, and the Golden Rule of Christianity. Heathenism has its “golden rule”; but it is negative, and calls for no doing at all. The Christian Golden Rule is impossible for ungodly men. It is clear above the world. One had as well try to play a violin with all the strings broken, and keep in harmony with a well tuned piano, as for a wicked man to try to live by the Christian Golden Rule. His heart will not respond.

The next five verses are a commentary on what the Lord has just been saying. It is just at this point that all such cults as New Thought, Eddyism, and Modernism break down. They make Christ an example to be imitated, but do not make provision for the regeneration of the soul. But fastening fine apples onto a thorn bush will not convert it into an apple tree. Self-righteous men are loath to believe the Master's words to Nicodemus; “Marvel not that I said unto thee, Ye must be born again;” and those other words seem to be galling: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” There is no more impossible task than trying to live one's self into Christianity.

37. **Judge not.**—This passage has suffered much at the hands of would-be teachers. It was my misfortune some years ago to attend the funeral of a confirmed drunkard who had died in delirium tremens. Shortly after we had left the grave-side a gentleman remarked: “That poor fellow has gone to hell.” Immediately another man rebuked him sharply by quoting the two words at the beginning of this paragraph. Whereupon I told the second brother that he was misusing Scripture, and that no drunkard could inherit the kingdom of heaven. One is not judging men when he makes statements that are known to be true; but he is judging when he says unkind things concerning matters about which he knows nothing, especially when his motive is to injure his neighbor. A Christian must not be unkind in his remarks; but when it is necessary, he must tell the whole truth. It is sometimes sinful to keep quiet. Unkind speeches are like the saying: “Chickens will come home to roost.”

39. **Can the blind lead the blind?**—Can a spiritually blind teacher lead spiritually blind souls? Sometime ago this preacher met a man who was in great spiritual trouble. In reading his Bible he said that he saw clearly, as he then thought, that men must be wholly sanctified in order to go to heaven. He was under deep conviction about the matter, and went to his pastor for help. The pastor laughed at him, and told him that it was all foolishness, and that it was based on a fanatical misinterpretation of the Bible. The poor fellow went away grieved, but as hungry as ever. For some years he wandered in darkness until he landed in a holiness camp meeting, and discovered that his pastor was wrong and his Bible right. He got the blessing to his great satisfaction. No one can lead others in spiritual things any further than he himself has gone.

40. **The disciple is not above his**



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Master.—It is enough for us to be as our Lord. If he was hated, so must we be. If he was holy, so must we be.

41 and 42.—The mote and the beam.—That needs little comment. We are so prone to do that very thing, that one is almost afraid to say anything to another about his faults, lest he condemn himself for a bigger fault. This tree has produced many sprouts. How about these: “Sweep before your own door first;” “Physician, heal thyself?” One might cite a dozen of such; but these are sufficient.

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### NOTICES.

Rev. John Greenfield, of Warsaw, Ind., will mail a free copy of his book, "Power from on High" to every foreign missionary who will apply for same. He cannot afford to give a free copy to all missionaries, but is willing to give to those who may apply, as such will appreciate the gift.

Rev. and Prof. C. C. Crammond who have been evangelizing in the south expect to return north from Florida the first of March. Their services may be had by any one desiring them while on their trip north. Address them for the present, 113 W. Cayuga St., Tampa, Fla., as they will be there for some time yet. Their home address is 815 Allegan St., Lansing, Mich.

God manifested himself in a powerful way throughout special services which Guy Green, lay evangelist of Kansas City, Mo., led for the Hutchinson Memorial Presbyterian Church of New Albany, Ind., from Dec. 28 to Jan. 11. At one service 27 young people came forward in confession of Christ. Others came from time to time during the series. Mr. Green taught a union Bible class of 60 on his first Sunday and one of 200 on his last Sunday.

The Georgia District, Church of the Nazarene, is anxious to complete arrangements for tent meetings in the following cities: Albany, Ga., Athens, Ga., Augusta, Ga., LaGrange, Ga., Rome, Ga., Valdosta, Ga., Anderson, S. C., Charleston, S. C., Columbia, S. C., Florence, S. C., Greenville, S. C., Spartanburg, S. C., Sumpter, S. C., and Rock Hill, S. C. We would be glad to get in touch with any one in either of those places, who might be interested in revivals, such as the Church of the Nazarene usually puts on, accompanied with clear-cut preaching on Christian Perfection, as preached by Mr. Wesley, resulting in pungent conviction, definite seeking and victorious professions, unmingled with fanaticism.

Oscar Hudson, Dist. Supt.

125 Moreland Ave., S. E., Atlanta, Ga.

Our readers will be glad to hear of the success of Dr. Walt Holcomb, pastor Trinity Methodist Church, Miami, Fla., as he is well known over the Church for his successful work as one of the General Evangelists. The Florida Christian Advocate says:

"One of the most encouraging reports made to the Annual Conference came from Trinity Church where Walt Holcomb is pastor. We have been told privately that the largest asset of that Church cannot be put into statistical terms. A large part of the congregation is engaged in a covenant of prayer and the spiritual state is excellent and growing. Dr. Holcomb has long been one of Methodism's leading evangelists and it is not surprising that he is making a success of the evangelistic side of his work as well as impressing the people with his pulpit work."

PAULO, BRAZIL.

It was three months yesterday that I reached Campinas and up to date 60 persons have claimed to accept Christ and have offered themselves for church membership, here in the city. At one of the charges on the District, where I spent a Sunday while on my fourth

quarterly round, 14 other persons did likewise. Yes, the Lord has been with us. That is the only way to explain what is taking place. I was never more happy to be in his service than I am right now.

The tempter has been busy and in many ways has sought to hinder the work, but so far victories for the cause of righteousness have been the final outcome. For instance, two Sundays ago my Sunday school superintendent in the absence of a teacher, was teaching the men's class. He became offended at some remark made by a member of the class who is rather abrupt in his manner. One word brought on another and all of a sudden he rushed into the office, his eyes flashing fire and asked me to go and take charge of the class, that he was going home and would never put his foot in the church again, adding that he should have knocked the man down. As he started to leave I stepped between him and the door, pushed it to and stood against it, although he was big enough to have thrown me aside and walked out, saying to him firmly that we must pray over the matter before he left, that he was perhaps fighting the battle of his life and could not afford to go down in defeat, that by losing his temper he was destroying all the good he had endeavored to do during the two years that he has endeavored to be a Christian, that that quarrel between him and the other brother was another of Satan's efforts to destroy the revival that has been in progress ever since I reached here. For awhile he stubbornly refused to get down on his knees with me, but I finally got him down and with one arm about him I prayed for him. As we arose I put my arms around him and said: "I will go and take charge of the class for the remainder of the hour, if you wish, but you must come with me and tell the class you are ashamed of your weakness and sin which was the result of your trusting yourself instead of trusting God. Ask the class to pray for you that God may baptize you with the Holy Spirit and so strengthen you that you may never again fall into sin." He went with me and he made a glorious confession. At the close of the school he called on the very brother who had made him angry to lead in the closing prayer. Then, at the mid-week prayer meeting, he surprised me by coming up before about fifty persons relating the whole story, telling them he became very angry at me for shutting him in the office and making him get down on his knees and pray, but that while I prayed for him the Holy Spirit came upon him and wonderfully changed him. His eye now has a sparkle I never saw in it before and he is taking a new and lively interest in all the work of the church.

This is one of a number of victories. I haven't time to write you about the others this time. Some have come to my home to ask me to pray for them, others have asked me to go to their homes, while others have asked me at the close of a service to go with them into some room at the church and pray for them. Hungry-hearted people are finding that "prayer changes things."

Pray that God may continue to lead and bless us.

Your co-worker,

Walter G. Borchers.

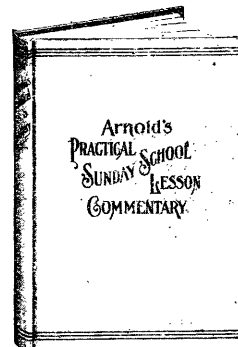
Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

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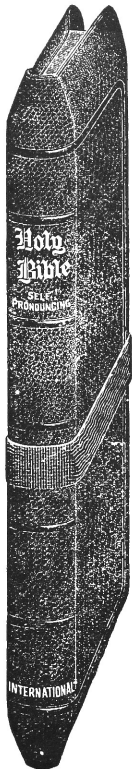
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# PENTECOSTAL HERALD

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## A CRIME AGAINST GOD AND HUMANITY.

By The Editor.



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

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

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

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

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

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

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

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

### WHAT ABOUT THIS!

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

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

H. C. Morrison.

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

### WHAT WILL BE THEIR COLOR?

#### CHAPTER IV.

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

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

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

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

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

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

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

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

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

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

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

(Continued)

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



# NOTES OF TRAVEL AND SALVATION.

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



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

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

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

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

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

It grew, a starlit flag unfurled!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## REVIVAL NOTES.

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

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



# A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

## CHAPTER XIV.

### THE PRODIGAL GIRL RETURNS



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

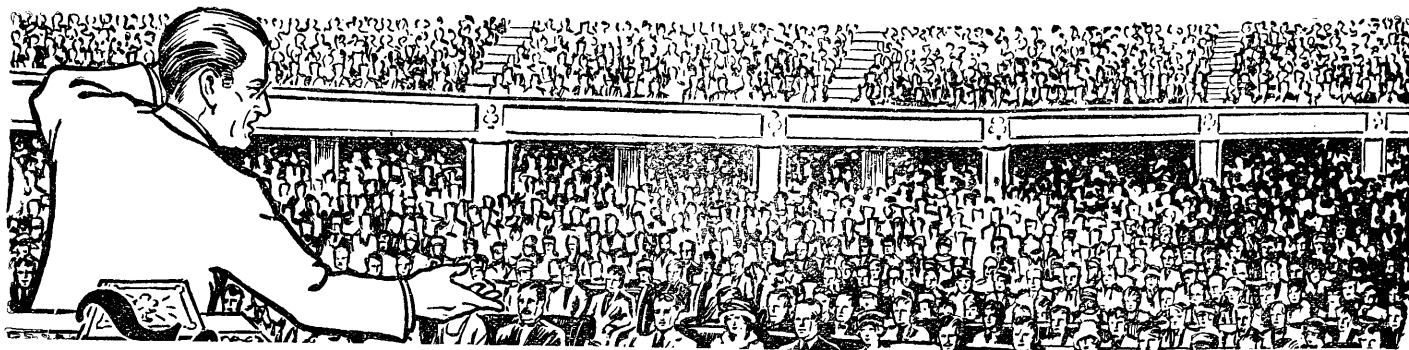
Neither Mr. Paxton or Deacon Upright took any action in the matter further than expressing a desire to have the matter thoroughly investigated. When the Council published its conclusions, those who were anxious to have the matter rightly disposed of for the honor of the church, who had attended the meetings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

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

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

(Continued on page 6)





## REDEMPITIVE CREATION.

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

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

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

### "THOU ART THE MAN"

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

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

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

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

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

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

#### HAUNTED

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

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

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

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

#### NO MORE ERUPTIONS

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

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

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

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

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

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



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

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

#### NO HOT-HOUSE HOLINESS

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

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

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

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

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

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

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

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

## A CONCRETE CASE.

W. W. CARY.



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

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

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

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

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

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

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

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

## Text of Dry Report by Hoover Board.

(By International News Service)

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

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

### FINDS IMPROVEMENT IN ENFORCEMENT EFFORTS

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

### COMMENT OF EDITOR.

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



## A PILLAR IN THE CHURCH.

(Continued from page 3)

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

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

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

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

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

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

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

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

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

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

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

## FACTS FROM THE FIRING LINE.

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

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

## BEER AND THE PRICE OF BARLEY.

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

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

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

Canada has breweries; the United States has not.

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

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

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

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

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

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

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

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

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

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

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

(Continued)

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## GOD'S MYSTERIOUS MOVING.

Dear Friends Scattered Abroad Everywhere:

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

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

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

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

(Continued)

## FROM THE INTERIOR OF CHINA.

To the Friends of The Herald Family:

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

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

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

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

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

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

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

Yours in His service,

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

## NELSON, PENNSYLVANIA.

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

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

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

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

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

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

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

## EVANGELIST JOHN FLEMING.

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

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

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

Yours for a lost world.

## BAKERSFIELD, CALIFORNIA.

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

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

A. O. Henricks, Evangelist.

## If You Want Something

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



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(Continued from page 1)

## What is the Matter with the World?

No. V.



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

## HOW WE SPEND OUR MONEY

MRS. H. C. MORRISON.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE BOY WHO RECOMMENDED HIMSELF.

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

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

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

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

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

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

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

—Selected.

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

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

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

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

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

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

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

1. Where was the home of the Arabs or Midianites?
2. Why did Gideon ask God for so many signs?
3. How many judges ruled in Israel before Gideon?
4. How many judges ruled in Israel altogether?

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

Dorothy Joyce.  
Rt. 3, Milton, Ky.

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

Nancy Cave.  
Novum, Va.

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

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

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

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

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

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

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

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

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

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

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

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

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

Love to Aunt Bettie and the cousins.  
Hazel Owen.

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

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

H. Laurence Stoughton.  
Hugoton, Kan.

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

Minnie Merle Windsor.  
Star Route, Drifton, Fla.

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

Mary Aline Windsor.  
Star Route, Drifton, Fla.

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

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

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

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



## FALLEN ASLEEP

### FRANCIS.

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

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

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

### LESLIE.

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

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

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

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

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

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

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

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

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

### RICE.

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

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

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

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

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

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

### REQUESTS FOR PRAYER.

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

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

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

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

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

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

## EVANGELISTS' SLATES.

### AYCOCK, JARRETTE AND DELL

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

### ALEXANDER, FRED A.

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

### BENNARD, GEORGE.

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

### BUSSEY, M. M.

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

### CANADAY, FRED.

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

### CAREY, A. B.

Lowell, Mass., Feb. 1-15.

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

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

### COLLIER, J. A.

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

### DAVIDSON, OTTO AND WIFE.

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

### DEAN, LOVIC M.

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

### DICKERSON, H. N.

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

### EDWARDS, J. R.

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

### FAGAN, HARRY

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

### FLEMING, BONA.

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

### FLEMING, JOHN

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

### FLEXON, R. G.

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

### FRYE, H. A.

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

### FUGETT, C. B.

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

### GADDIS-MOSER, EVANGELISTIC PARTY.

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

### GROGG, W. A.

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

### HAMES, J. M.

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

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

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

### HOOVER, L. S.

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

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

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

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

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

### LINN, C. H. JACK.

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

### LINCICOME, F.

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

### McKIE, MARK S.

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

### MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

### MILBY, E. C.

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

### MOSS, CHA. E.

(Burgettstown, Pa.)  
Open dates.

### MURPHY, WM. J.

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

### OWEN, JOHN F.

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

### QUINN, IMOGENE

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

### SURBROOK, W. L.

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

### THOMAS, SAMUEL.

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

### VANDALL, W. B.

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

### VAYHINGER, M.

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

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

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

### WILSON, D. E.

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

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# SUNDAY SCHOOL LESSON

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

Lesson VII.—February 15, 1931.

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

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

Time.—Summer of A. D. 28.

Place.—Galilee.

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

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

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

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

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

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

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

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

Comments on the Lesson.

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

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

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

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

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

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

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

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

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

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

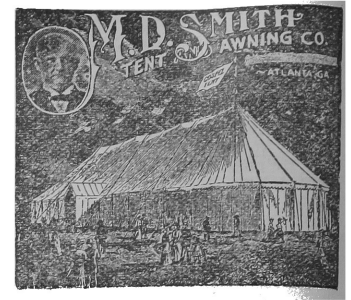
50. Thy faith hath saved thee.—Faith is the connecting link between a penitent sinner and a merciful God for pardon. Thank God, that is all he needs. At that last step no mortal man (not even an angel) can help him. But it is blessed to know that the Holy Ghost can, and does, assist him. Go in peace.—No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

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## THANKS, AND A STATEMENT.

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

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

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

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

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

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

Sincerely,

J. W. Crates.

## THE MILLS OF THE GODS.

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

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

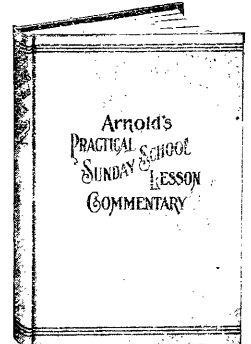
For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4:17.

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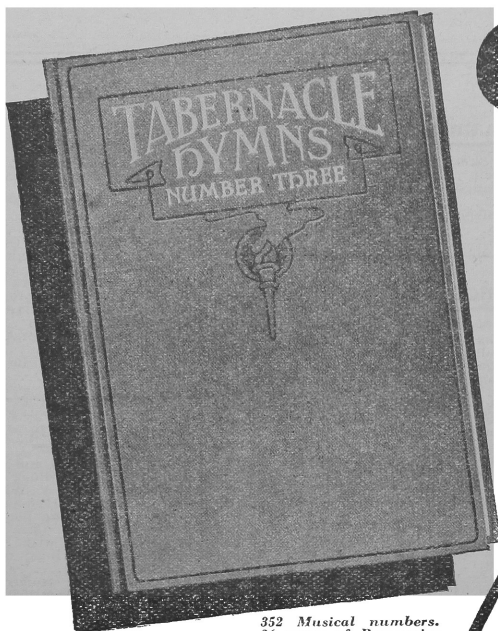
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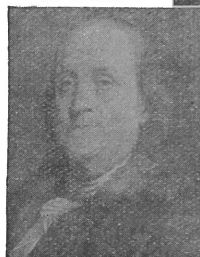
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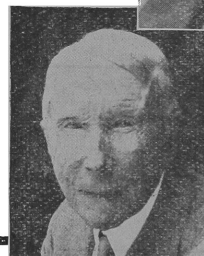
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# PENTECOSTAL HERALD

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

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## SINAI, CALVARY, AND PENTECOST.

By The Editor.

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

\* \* \* \*

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

\* \* \* \*

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

\* \* \* \*

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

\* \* \* \*

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

### TOO GREAT TO BE LOST!

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

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

H. C. Morrison.

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

\* \* \* \*

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

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

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

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

\* \* \* \*

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

\* \* \* \*

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

(Continued on page 8)



# REVIVAL AND REVOLUTION IN PANAMA.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SOME THOUGHTS ABOUT MORAL REVOLUTIONS.

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

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

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

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

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

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

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

"His power subdues our sins;

And his forgiving love,

Far as the East is from the West,

Doth all our guilt remove."

We need a moral revolution today that



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

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

upon which the true life of a nation depends."

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

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

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

\*\*\*\*\*

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XV.

#### GATHERING UP THE THREADS.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

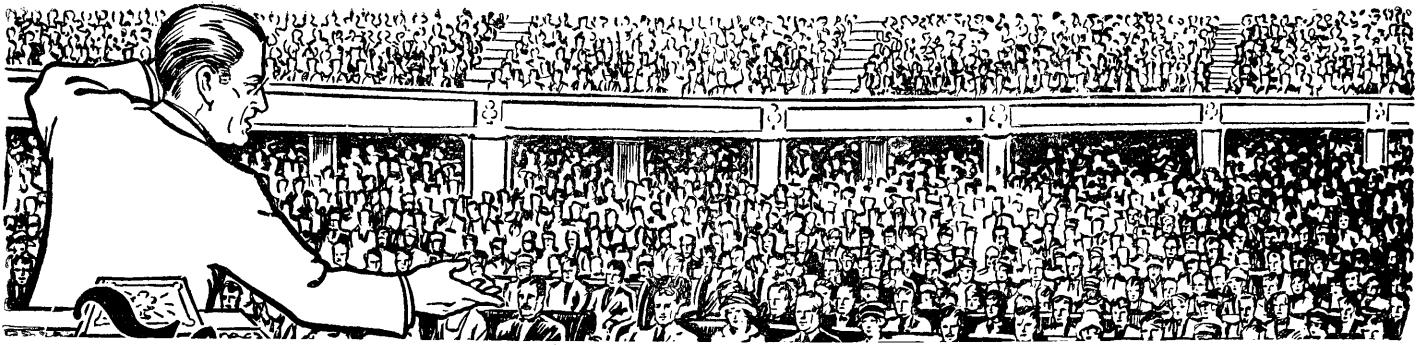
Deacon Upright's connection with the still hunt tactics of the city authorities was that of a citizen having information implicating numerous people as being engaged in unlawful business and knowing of the ready facility with which all traces of their business could be obliterated, suggested a course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

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

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

(Continued on page 6)





## THE CONSCIENCE.

Rev. J. F. Michael.

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

### CONSCIENCE DEFINED.

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

### CONSCIENCE ANALYZED.

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

### CONSCIENCE OF THE AVERAGE MAN.

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

### CONSCIENCE OF THE OVER-SENSITIVE.

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

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

### A BIBLE CONSCIENCE.

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

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

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

### PAUL'S CRITERION.

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

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## FACING THE ENEMY.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Fellowship.

REV. A. S. HUNTER.

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

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

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

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

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

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

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

### Sowing The Gospel Seed.

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

A. W. ORWIG.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued)

## Enroute to the Orient.

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

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

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

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

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

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

E. O. RICE.

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## FACTS FROM THE FIRING LINE.

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

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

### WASHINGTON ON LAW OBSERVANCE.

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

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

—Washington's Farewell Address.

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

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

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

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

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



# GLEANINGS FROM THE EVANGELISTIC FIELD

## GOD'S MYSTERIOUS MOVING.

### Dear Friends Scattered Abroad Everywhere:

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

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

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

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

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

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

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

Yours for the lost of China.

Evangelist E. A. Carter.

## INTERIOR CHINA.

### To the Friends of The Herald Family:

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

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

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

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

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

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

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

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

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

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

## TRAVEL LETTER—TILDEN H. GADDIS.

### Dear Herald Family:

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

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

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

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

Tilden H. Gaddis and Party.

## JACKSON, MISSISSIPPI.

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

R. A. Thornton.



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(Continued from page 1)

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

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

### WHAT WILL BE THEIR COLOR?

#### CHAPTER V.



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

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

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

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

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

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

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

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

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

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

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

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

FINIS

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

## What the Report Should Have Been

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

Yours truly,

H. C. MORRISON.

## A True Soldier of The Cross.

MRS. H. C. MORRISON.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NAME .....

ADDRESS .....

## Interesting Articles.

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

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

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

## Don't Forget

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

MRS. H. C. MORRISON.

## A Wonderful Opportunity.

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MRS. H. C. MORRISON.



## OUR BOYS AND GIRLS

### A LITTLE LAD OF LONG AGO.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### THE FIRST GREAT TEACHER.

Mrs. Geneva Mendenhall.

#### PART I.

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

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

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

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

And when the princess said that she would, the little girl ran quickly and brought the baby's very own mama. So this brave Hebrew mother not only was allowed to nurse and rear her own little boy, but the daughter of the king paid her well to do it.

When he was older, the princess took him to live in the beautiful palace, among the nobles of the land, as her own son.

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

(To be continued.)

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

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

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

Viva Breidenstein.  
Arlington, Kan.

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

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

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

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

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

Nanie Faye Cooper.  
Coleman, Ga.

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

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

Mr. and Mrs. Norton in India, I

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

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

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

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? This is my first letter to The Herald and hope to see it in print. I go to Whaleyville high school and am in the fifth grade. I like my teacher very well. Her name is Mrs. Savage. Frances McCoy, I guess your first name to be Mary. Am I right or not? Don't forget your promise. Will ring off as this is my first letter. Who can guess my middle name? It begins with B and ends with E, and has seven letters in it. The one who guesses it I will write them. Will answer all letters I receive. Minnie B. Taylor.  
Rt. 1, Whaleyville, Va.

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

F. Evelyn Gibson.  
Cave City, Ky.

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

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

Sarah A. Maloney.  
Campton, Ky.

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

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



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

Mildred Henderson.

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

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

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

## FALLEN ASLEEP

HARRIS.

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

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

Mrs. A. N. Hurt.

WILSON.

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

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

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

T. W. Eddins, Pastor.

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## TALKING FOR GOD.

Bethel Cook.

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

I.

Our lives are living witnesses

Of divine or wrong;

Of selfishness, and greed and sin,

Of lives both weak and strong.

II.

We do not need to cry aloud

And tell the world our heart;

For they can see our interest

In higher things above.

III.

By looking in our envelopes

Each blessed Sabbath day;

And see how much we spend for self,

And how much to God we pay.

## REQUESTS FOR PRAYER.

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

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

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

## EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL

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

BENNARD, GEORGE.

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

BUSSEY, M. M.

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

CANADAY, FRED.

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

CAREY, A. B.

Lowell, Mass., Feb. 1-15.

CAROTHERS, J. L. AND WIFE.

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

COCHRAN, H. L.

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

COLLIER, J. A.

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

DAVIDSON, OTTO AND WIFE.

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

DEAN, LOVIC M.

(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

DICKERSON, H. N.

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

EDWARDS, J. R.

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

FAGAN, HARRY

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

FLEMING, JOHN

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

FLEMING, BONA.

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

FLEXON, R. G.

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

FRYE, H.

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

FUGETT, C. B.

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

GADDIS-MOSER EVANGELISTIC PARTY.

(4505 Ravenna St., Cincinnati, Ohio)  
Palestine, February.  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.

GROGG, W. A.

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

HAMES, J. M.

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

HARGRAVE, B. F.

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

HENDERSON, REV. AND MRS. T. C.

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

HENDRICKS, A. O.

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

HOOVER, L. S.

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

LEWIS, RICHARD W.

(Siloam Springs, Ark.)  
Open dates.

LINN, MRS. C. H. JACK.

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

LINN, C. H. JACK.

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

LINCOLN, F.

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

McKIE, MARK S.

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

MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

MILBY, E. C.

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

MOSS, CHAS. E.

(Burgettstown, Pa.)  
Open dates.

MURPHY, WM. J.

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

OWEN, JOHN F.

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

QUINN, IMOGENE

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

SURBROOK, W. L.

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

THOMAS, SAMUEL.

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

VAYHINGER, M.

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

VANDALL, W. B.

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

WILLIAMS, L. E.

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

WILSON, D. E.

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

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# SUNDAY SCHOOL LESSON

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

Lesson VIII.—February 22, 1931.

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

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

Time.—Autumn of A. D. 28.

Place.—Around the Sea of Galilee.

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

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

Comments on the Lesson.

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

2. Certain women.—This little

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

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

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

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

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

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

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

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

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

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

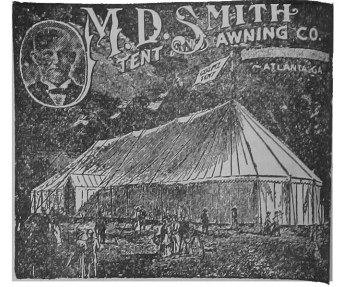
11. The seed is the word of God.—I suppose that Jesus was here referring to the Old Testament, or maybe to himself as embodied in that word. True preaching is preaching Jesus Christ and him crucified. That theme is big enough for all time and all places.

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

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

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

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



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### PERSONALS.

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

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

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

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

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

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

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

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

### THE MOUNTAIN TABERNACLE.

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

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

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

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

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

Andrew Johnson, Evangelist.

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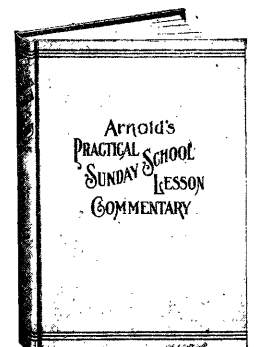
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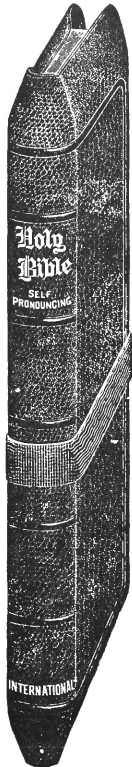
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# PENTECOSTAL HERALD

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

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Vol. 43, No. 7.

## WE SHALL NEVER CEASE TO BE.

By The Editor.

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

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

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

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

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

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

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

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

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

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

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

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

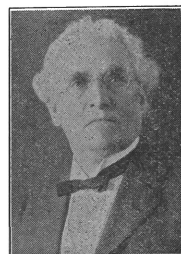
\*\*\*\*\*  
There is a Christ mighty to save to the uttermost. He is from everlasting to everlasting. He was with the Father before the world was. He was incarnated in the form of a man—a sinless Christ—who died for sinful men. He arose from the dead. He will come again in glory. In HIM alone is salvation.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

## Monthly Sermon.

### THE PERFECTING OF THE SAINTS.

(Substance of a sermon preached at Asbury College.)

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



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

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

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

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

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

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

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

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

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

(Continued on page 8)



# PANAMA AND THE GREAT CANAL.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Government operates stores which handle all sorts of foodstuffs and supplies for the ships and their personnel. These supply 35,000 people on the Isthmus regularly, and have ample reserve stocks. Cold storage plants and a modern abattoir and packing-house are operated. Approximately 8,500 head of cattle, maintained on 40,000 acres of cleared pastures, are consumed annually. Two large ice plants supply the local demand and the ship trade. Thoroughly modern hotels, restaurants, hospitals, and laundries accommodate the traveling public as well as Government employees, including the Army and Navy forces stationed on the Isthmus.

Dry-docks, repair shops, salvage equipment.—The repair facilities include a dry-dock, 1,000 feet long by 110 feet in width, with a depth over keel blocks at normal high tide of 43 feet, and a 300-foot dry-dock for smaller vessels. The large dry-dock is one of the largest in the world; it can receive any ship afloat. Extensive foundries and shops are operated in connection with the dry-docks and have performed repair and manufacturing and construction work on a wide scale. Floating cranes, tug boats, and a salvage steamer assist in repair and salvage.

The Government has followed a policy of making the Canal route attractive as well as feasible and of coupling with it many features of assistance to shipping.

In a previous article I wrote about the Revolution in Panama I witnessed; indeed, I was very close to it, as the Spanish-speaking church where I was holding the revival was near the Palace where early in the morning of Jan. 2, the Revolution broke out. Yesterday I was again in Panama City and witnessed the inauguration of the new President of Panama. The speeches were in Spanish, but I could apprehend sufficient to know from the speakers that they are in earnest to give Panama a decent, honest government. Of course, Panama as a Republic, owes its life to President Roosevelt, who was determined to build the Canal. The



only way it could be done was by way of a Revolution and breaking Panama away from Colombia. The United States had absolutely nothing to do in bringing on the Revolution. The Panamaians handled that matter themselves but it did not take Roosevelt long in recognizing the new-born Republic, and effecting a Treaty with it. Panama was born with a gold spoon in its mouth or, in other words, it started its life, not with a debt, but with an endowment of ten million dollars which the U. S. A. paid Panama for the

right of way for the great Canal. Ever since that Panama has prospered. It has been raised from an unclean hot-house of disease and death to one of the healthiest cities in this part of the world, and Uncle Sam takes care to keep it clean. Both of the cities of Panama and Colon are kept clean through American inspection. The water system is under the U. S. A., especially the sanitation. The Canal Zone where the American operatives of the Canal live, is kept spotlessly clean. The Canal Zone is well supplied with

churches. We have recently held a series of meetings in the Union Church at Balboa. It was our privilege to preach night after night the precious old gospel of full redemption, and the people responded, on the whole, I think, better than was expected. We have some more work ahead of us in the Canal Zone and then we go over again to Panama to preach among the West Indians, of whom there are many thousands in this section. Pray for us in this work.

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XVI.

#### PANDEMONIUM REIGNS.



ND now the city was a perfect pandemonium. The better element rejoiced—as was fitting—in the triumph of right, while the vicious were wild with rage, in view of their occupation being gone.

While church services for a Sunday or two, had in them a note of victory for righteousness, the midnight orgies held in saloons and dives gave premonition of desperate lawlessness soon to break out.

To hear these "toughs" talk, one might have inferred that the enforcement of law was the highest offence of which an officer could be guilty, while the men and women who had planned and prayed for the protection of their homes, and the purity of life of their sons and daughters, were anathematized beyond all comparison.

However, in the course of time the city seemed to settle down to its usual quiet, and the events which had so stirred the people seemed likely to be forgotten or only remembered dimly by the average citizen.

The saloons whose proprietors professed to do a legitimate business, such as the city council authorized them to do, selling soft drinks, cigars, etc., were careful to give no occasion for the law to deal with them as it had done with the others.

It goes without saying that the object lesson just given was enough to warn anyone of the consequences of acting in opposition to the awakened public conscience. But if we are understood as hinting that the city had been wholly purged of vice and lawlessness, and that there was none who was ready to take desperate chances to gratify their greed or get even with the leaders in the crusade against sin, we have simply to relate certain facts which came into prominence by the display of the fiendishness of some of the parties who had lost in the legal battle, some three months before, of which we have already spoken. Before we enter into this history, however, we will say that between the disclosures which Ralph Upright made on his release from prison and the termination of the trials spoken of in this chapter three years have passed.

Jessie had been found, and restored to her family; Mrs. Upright had come into possession of her father's estate; Deacon Upright and his family had planned and provided a place in which the fallen might be wooed and won to better lives; Rev. Silsbee had wooed and wedded "only a dressmaker," Miss Holly.

This delay in meting out justice to the evil-doer was due to several causes, among which may be mentioned the long illness of Mrs. Upright, demanding the attention of the deacon day and night, the slow process involved in secretly securing absolute proof of guilt and the technicalities with which the defendant's attorneys sought to obstruct or escape the trial of the cases against them.

Rev. Paxton and Deacon Upright were called one afternoon to the bedside of a man

who had been severely injured in a railroad accident, in which several had been killed and scores of others severely injured. They found him in a very critical condition, a fracture of the skull having been sustained, and an injury to the brain resulting.

It was past the hour of midnight when, having seen the injured man relieved by a surgical operation, which relieved the pressure on the brain and restored consciousness, the two gentlemen started to their homes in another part of the city. As they were passing near the railroad shops, through a part of the city but dimly lighted and not very densely populated, they were set upon by some half-score of ruffians with clubs and stones and beaten into insensibility. It is supposed that their assailants must have thought them dead, or had been frightened off before they had finished their fiendish work. At any rate, they were discovered by the patrol, within whose district the assault was made, and they were removed to police headquarters, where they were recognized and prompt measures employed to restore them to consciousness and to secure the capture and punishment of their assailants.

Almost simultaneously with this attack on the two unarmed citizens, men highly esteemed for their philanthropy and Christian character—the home for the friendless, of which Jessie Upright was the head, was set on fire and in spite of every effort on the part of the fire department and citizens, totally consumed. A terrific explosion, directly after the fire was discovered, gave ground for the belief that the building had been undermined and a bomb placed beneath it to insure its destruction should it become apparent that the fire department was about to subdue the flames.

Fortunately the inmates of the house had been removed before the explosion and no lives were lost, except that of one person who could not be identified. His body was found in the basement horribly mangled, and charred by the heat. It was supposed that it was the man who had placed the bomb and had not had time to escape before the explosion.

This affair, following the discovery of the bodies of Paxton and Upright, caused great excitement in the city, and it seemed for a time that a riot would be precipitated. But the counsels of the more conservative citizens prevailed and the riot was averted.

It required careful nursing for nearly a month before Mr. Paxton was able to resume even the lighter labors of his pastorate. As for Deacon Upright, a broken arm and the loss of an eye laid him off duty, so far as physical effort was concerned, for three months. But it is not to be supposed that a man of his resolute will and resourceful character would lose so much time in fruitless repining. The enforced idleness of the hands afforded an opportunity for the mind to mature plans, which should largely increase the efficiency of future activities in his chosen field. He planned and directed, while others enthusiastically gave themselves to the work he set for them to do. It

may be said also that there was no lack of funds to carry on the work so dear to the hearts of fathers and mothers, whose children had been turned into the paths of sin, or were in danger from that source.

Before Deacon Upright was able to personally visit the sight of the "home," a larger and more fully equipped building was completed and furnished, largely through the freewill offerings of those who had been moved by sympathy for the Upright family in their deep sorrow and affliction.

The gentleman, from whose bedside Mr. Paxton and Deacon Upright had gone on the night of the assault upon them, had been removed within a week by his friends, who neither told from whence they came nor where they were taking him. It was only known that they had bought tickets to Santa Fe, New Mexico. As the gentleman seemed to have been traveling alone, and none of his effects gave any clew to either his name, his business, or his residence, and his condition when regaining consciousness seemed to render it unwise to try to ascertain these, he left behind him nothing upon which to begin an inquiry as to his past or his future.

From the description Deacon Upright was able to give of his personal appearance, Jessie had a suspicion that he was her recreant husband, and wondered whether if so they might not meet some time and have the relation between them definitely settled.

In her deep humility she realized that she was not entirely guiltless, and hoped that he was not so wholly bad as his conduct had seemed to imply. But at present nothing could be done to clear up the matter, and she turned to her work for others with a softened, chastened spirit.

(Continued)

## ONE MINUTE SERMON.

BETHEL COOK.

### REPENTANCE.

Text: "Except ye repent ye shall all likewise perish." Luke 13:3.

Repentance is a divine requirement laid upon the sinner as an entrance into fellowship with God.

It is the sorrowful acknowledgment of man that he has estranged himself from his Creator, and bespeaks a willingness to adjust his life to the loving requirements of God.

It is a requirement for which there is no substitute.

However, it is very generally conceded that we have left it out of the requirements for church membership in these days.

Preachers do not preach it, therefore people do not practice it. If you have not repented of your sins do so at once if you do not want to miss heaven.

It takes a lot of grace to keep our loved one's wrinkles from hurting our dignity. Doesn't it?



# UNCONSCIOUS BACKSLIDING.

Rev. E. E. Shelhamer.

Text: "And he awoke out of his sleep and said, 'I will go out as at other times before and shake myself,' and he wist not that the Lord was departed from him."



WHEN we speak of Bible characters, especially if they are listed with the worthies mentioned in Hebrews 11, we must tread softly, for in this age of disrespect for the Word of God, the tendency is to be too free in criticising, especially the Old Testament saints. One reason I believe the Bible is God's book, not a man-made book, is that it records not only the good deeds but the frailties of men.

Here was Samson, a child of promise, well born, well trained, but, he became a trifter. It is a wonderful thing to be well born. His parents prayed for an heir. He was a welcomed child. It might be embarrassing if I asked how many of you could testify that all the children in your home were prayed for and gladly welcomed. Poor little things! Don't scold, slap, and jerk them around because they are given to irritability, thievery or sensuality! They cannot help it! They are the unhappy combination of two dispositions that perhaps ought never to have been united. God in mercy has forgiven you and perhaps sanctified you, but nevertheless some of your children are obstinate and rebellious because way back there during the prenatal period the parents were careless and prayerless.

I knew a lovely couple, well saved and sanctified. The man was a good preacher. They had four or five children, one of which was a thief, a liar, and very unclean. The father told me he had whipped this boy more than all the other children put together, but he continued bad. I asked for an explanation. In reply he said, that before this boy was born he and the mother spent the evenings reading that book, "Peck's Bad Boy" and roared and laughed while doing so. Later on it was not "Peck's Bad Boy," but "His—Bad Boy." This was not the case with Samson, he had a good start, but he did three things:

*First: Trifled with God.*

*Second: Trifled with a Woman.*

*Third: Trifled with Himself.*

First: He trifled with a covenant that he and his parents had made. It is a wonderful thing to make a covenant. Many times we receive great blessings, great manifestations of the Spirit. And yet they pass with the using. Not so with a covenant. A special covenantal relationship with God may not be very ecstatic in itself, and yet there is an abiding, far reaching outcome. You may receive a hundred blessings that, good as they are, may not be equal to one or two covenants. Samson's parents entered into a Nazaritish covenant that this boy should not drink wine, nor eat of those meats that were pronounced unclean, nor allow his head to be shaven. For some reason this peculiar covenant implied great blessing and especially physical power. I do not believe Samson was a giant, but just an ordinary man of stature. This is why the Philistines could not account for his supernatural strength.

Samson being perhaps the only child, he grew up doubtless to be more or less self-willed and spoiled. True, he delivered Israel, true he did many remarkable things, not because he was eccentric or amative, but in spite of his inconsistencies. God does the same today: Uses some men mightily, not because they are odd and queer, but in spite of it. Perhaps he might use some of us in a greater measure if we were more evenly balanced.

But, let us make the application! Do not be too severe on Samson. Brother, are you

quite sure you have never trifled? Look back in your life and see how you promised God, if he would only help you get out of debt you would do thus and so. He heard your cry and helped you in various ways. Did you keep your promise? Perhaps you became more careless and extravagant since you have had a little surplus than when you were poor. I heard Sam Jones say that when he was a poor circuit preacher and could scarcely buy food and clothes for his family, that he was a much better man then than later when his lectures brought him \$30,000 a year besides his evangelistic campaigns. He died of "tobacco heart," smoking 25c cigars—a big man, a wonderful man—but not big enough to quit tobacco.

Brother, do you remember back there when you, or your property were in great danger from disease, fire, or flood? Do you remember how you covenanted with yourself and God, that if you could only get well again, or if your child would be saved from death you would do thus and so? If God would only spare you or give you good crops you would tithe, you would support a missionary; you would let your darling child go as a missionary; yea, you would do a number of things. God in mercy heard your plea. Things turned and came your way, but you have forgotten all about those former convictions. Like Samson, you have trifled with your God.

Second, he trifled with a woman not his equal, and irreligious at that. I tell you it is a serious thing to take advantage of the stranger, the orphan, the widow, or any one who is more or less helpless. Have you ever noticed how often God in warning his chosen people, told them to be kind to the strangers, to the poor, to the fatherless, and then wound up by saying, "For ye were strangers in Egypt." If we are not careful after health, wealth and popularity have smiled upon us more or less, we will cease to be tender, loving, and considerate toward our inferiors.

This is an age of trifling with human affections. Young lovers, yea, sometimes older ones, think it a light thing to have two or three on the string at the same time. Engagements and marriages are hurriedly entered into. Then because of the slightest offense a separation and divorce can be had. This is one reason we have taught our children not to think of getting married under twenty-two or twenty-three. Yea, young people ought not even to keep company under eighteen or twenty. Why? Because they are going over fool's hill from about fifteen to eighteen, and they cannot properly judge at this age who will make a life-long companion. A girl ought to keep that wonderful first kiss and embrace for the man with whom she expects to live the rest of her days. Too bad if she allows Tom, Dick and Harry too much liberty in slobbering around over her and then later on, hand her husband a peach with all the tender, delicate fuzz rubbed off. The same thing ought to apply to a young man. He has no right to demand of his sweetheart what he cannot furnish himself. If he demands that she give a clean bill of health that she always has been pure and unsullied, he ought to give as good as he demands.

I have known young fellows, yea preachers, to be overly anxious for a wife, and in so doing, seemed to lose all self respect and honor. In nearly every town he honeyed around those of the fairer sex. He kept a number "on the string," so to speak, so that if one failed him, he was sure of another. Say, this is wicked and he who does it will surely be punished sooner or later, in one way or another. God help us to be consistent and behave in such a way that later on there will be no embarrassment if we should introduce

our companion to a former lover. It is a wonderful thing to be able to demand full respect from that former sweetheart.

I well remember a beautiful young man and his sweetheart who attended my meeting. At first I thought they were newly wedded. Later, I found they were not, but felt sure that they would soon be husband and wife. The courtship continued and finally after months, the young lady was preparing to go a long distance to her northern home. We remarked to her that perhaps the next time we saw them together her name would be changed. "Oh, no!" she replied. "Why! aren't you engaged? Do you not expect to marry this young man?" "Oh, no! we're just friends." Then we became serious and said, "What is this thing you are doing? Accepting presents, yea, costly presents from him and giving him reason to believe you love him and expect to live with him? This is dishonorable! You ought to tell him so." Accordingly, she mustered up enough courage the day before leaving to enter into a plain understanding that the courtship was ended. What was the result? He went raving mad, had to be locked up and was finally taken to the insane asylum, where in three month's time he died of a broken heart. She, as far as I know, continues to profess to be saved and sanctified. Great God! What a settlement awaits some people when they come to the judgment seat of Christ!

Third. Samson trifled not only with his covenant and a woman's affections, but he also trifled *with himself*—his own personal strength. It is a wonderful thing to be blessed with beauty, or a fine physique, but it is more wonderful to always feel that this is the temple of God and we should keep it clean and holy; for the Holy Spirit does not want to dwell in an unclean house. How sad it is to see beautiful maidens and stalwart young men abuse the temple of the Holy Ghost. Medical statistics show that about 85 per cent of the young men today are not fit to marry, and were it not for the pure blood in the veins of the young mothers, in the next generation half the children would be blind or idiotic. What an awful state of affairs! But how long can we hope for the young mothers to be fit to marry? Look at them! How bold, defiant and half nude they appear! I do not say that they are already fallen, but I do say that they have lost something very essential that belongs to pure womanhood.

Again I say, do not blame Samson too severely. In this age we put a premium on beastiality rather than on intelligence. If a young man can furnish bone and muscle so as to be a good athlete, his professors will give him better marks and pass him more readily than others. When a bunch of these "rough necks" board a street car or train, everything is turned over to them and modest women and ministers must take a back seat.

Men trifle not only with their strength, but with time and money. Oh, the wasted evenings! Oh, the wasted money! We are a nation of spendthrifts! That is one reason we have so many divorces; these young people have never been taught to economize time, strength, or money, then later on when they marry and expenses begin to pile up, the quarrel begins.

But, though I have given you a dark picture, I see a rift in the cloud through which the light begins to break forth. Samson said he would "go out as at other times before and shake himself"; he had done so many times before, he had defied nearly everything under the sun. We are told several times previous to this that the "Spirit of the Lord came upon him." But remember, there is a vast difference between the Spirit of



God coming upon a person from without, and the Spirit taking up his abode within. Lots of preachers can pray and preach with a great deal of apparent unction, and yet it may not be because they are in Divine favor. But because God is pleased to put his Spirit upon them, irrespective of their true heart condition.

We are also told that "he wist not that the Lord was departed from him." So, friends, according to this it seems possible that one can lose out *unconsciously* and hardly realize that he has broken step with God until a crucial test comes and down he goes. This is an age of *respectable backsliding*! One can continue to pray and testify so that his own companion, yea, he himself will hardly entertain the thought that he has severed connection with God.

They say that out on the level prairie, a railroad engine can run at high speed, at forty or fifty miles per hour, and then with the steam suddenly cut off, continue to run on its own momentum for fifteen miles. My Lord! I wonder if any of these upon this platform are praying or preaching or singing on past unction and past momentum! We can make a fair show in the flesh because back there when we were mightily anointed we learned how to do it, but since then I wonder if any of us have been running on the momentum we had while the fire of God was at white heat in the soul.

We continue to read the sad story that the "Philistines took him and put his eyes out" and brought him down to Gaza and bound him with fetters of brass, and he did grind in the prison house. See him! The mighty giant, once irresistible, but now in bondage, grinding and making "sport" for the unsaved. Poor Samson! Punished through the same channel through which he sinned. Two or three times are we told that he "went down to Timnath and saw a woman." "Went to Gaza and saw there a harlot." We hope that Adam Clarke is correct when he says that this woman was not a bad character, but just an innkeeper. Be that as it may, poor Samson *saw entirely too much*, and now these eyes have been gouged out and we see him grinding like a horse in the prison house.

Yes, I say, a sad picture, but let us get away from it! Listen to a hopeful note: "Howbeit the hair of his head began to grow again after that he was shaven." No doubt while he grinds, he has time to think and repent. I hear him say to himself and his God, "Oh, I'm so sorry that I trifled with Thee, my God! I'm so sorry I trifled with that wonderful covenant and considered it a light thing! I'm so sorry I was not real obedient to my parents, when I grieved them by taking a wife from the unsaved, rather than the people of God! I'm so sorry I allowed my eyes to wander! I'm so sorry I allowed my head to get into Delilah's lap! I'm so sorry that little by little I hinted the cause of my great strength!"

And you precious soul, you dear distressed and discouraged backslider, will you not here and now bemoan your wanderings? Will you not pledge yourself anew to walk in all the light and be his obedient child once more? If you, like the prodigal, will say, "I will arise and go to my father," I can see the Father of all mercies coming in your direction. An anxious God and an anxious penitent will soon meet each other, for he will take a dozen steps to your one. And methinks, he will hardly let you finish your confession before he places upon your cheek the kiss of reconciliation. God grant that your sad failures may be capitalized, so to speak, and enable you to profit, and cause others to profit in a way that would not have been possible had it not been for your bleak and bitter lesson.

Let us stand and sing that good old hymn composed by William Cowper, same author of "There is a Fountain Filled with Blood."

"O for a closer walk with God,  
A calm and heavenly frame,

A light to shine upon the road  
That leads me to the Lamb.

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul refreshing view  
Of Jesus and his Word?"

"What peaceful hours I once enjoyed  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.

"Return, O holy Dove, return  
Sweet messenger of rest:  
I hate the sins that made thee mourn  
And drove thee from my breast."

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## "The Victory of Jesus Over Sin."

A. L. DICKERSON.

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"So the Devil, having fully tried every form of temptation, left him for a time."—Luke 4:13. (Weymouth's translation).



I should never be thought that this temptation of Jesus, by Satan, was not real to him. The onslaught of Satan was so fierce that Luke enters it into the record "being tempted of the devil forty days. And in those days he did eat nothing." Moffat and Weymouth use very descriptive words in their translations of this text. Weymouth translates "Having fully tried every form of temptation," Moffat translates it "After exhausting every kind of temptation." We shudder to think of going through the same thing ourselves. But Satan is attentive unto us also, and attacks us in the same manner. So that if we can learn the secret of the victory of Jesus, we will be better prepared to withstand the onslaught.

First of all, Jesus was conscious of his relationship to the Father. He realized whose Son he was. The story is told that a certain young man was leaving for college. His father went to the station with him, and just as the train was fixing to leave, the father put his arm about the lad's shoulder and said, "My son, do not at any time forget whose son you are." The prince of a royal family is given specific training, so that no matter where he may chance to be he may always conduct himself as becoming a son of the king. The thought that he was the Son of God, that "The Father and I are one" seems never to have been out of the mind of Jesus. Sometimes young people look on parents with a certain amount of contempt and think of them as being backnumbers. But not so with Jesus. He had the profoundest respect for his heavenly Father seeking at all times to do things pleasing unto the Father. The disciples received a similar temptation, arguing among themselves as to who would be the greatest in the kingdom. Because they yielded to this temptation, neither would wash the feet of the other. But Jesus knowing that God had put all things into his hand and that he was come from God and went to God, he riseth from supper and laid aside his garment and took a towel and girded himself . . . and began to wash the disciples' feet." Jesus shared the Jewish conception of the holiness of God, and therefore as God's Son, it was a repulsive suggestion Satan made to him to yield to sin.

Then too, Jesus was conscious of his relationship to his fellowman. He was not only the begotten Son of the Father, but also the Elder Brother of all mankind. He felt that the most lowly and needy were but his closest kin. Paul expressed the attitude of Jesus in 1 Cor. 8:13: "If meat maketh my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." Jesus was acquainted with the fact that men are already sinful enough, and that any excuse given would be taken to go further into sin. The worshippers of other gods

thought of their gods as being guilty of the most vile of practices. Thus the worship of these gods was not a deterrent to sin. Jesus had too high a regard for his fellowman to allow himself to be the cause of their further degradation. One reason a preacher must be careful of his conduct—other than the welfare of his own soul—is the fact that others are watching him, ready to enter wherever a gap has been let down. If the public sees the preacher entering questionable places, or doing questionable things, they will reason that if the preacher does it, it must be alright. In like manner children are watching their parents. If, for instance, a father makes and drinks home brew, he must realize that he is weakening the moral stamina of his son. For the son will reason that if dad does it, it must be alright, and if this be not so bad other things cannot be much worse. With the possibility that the son will take the forbidden step. There is no doubt but that a great obligation rests upon each of us to live right for the sake of others. Jesus realized this and strongly resisted the attack of Satan.

He was also conscious of his mission in the world. He came to seek and to save the lost. To do this meant going to the cross. He could not save himself and others at the same time. Satan was tempting him to take the easy way and to suffer nothing. A person seeking notoriety and fame may take the easy road to its accomplishment, but one who sees a goal, will set his face toward it and count not the cost. Nehemiah, rebuilding the walls in the ancient city, was tempted by Sanballat to come down into the valley to talk things over. Nehemiah sent messengers unto them saying, "I am doing a great work, so that I cannot come down: Why should the work cease whilst I leave it and come down to you?" Somehow I have a greater appreciation of Jesus, when I realize that he did without things which he might have wanted in order to go to the cross for me. When we take the sacrament we must be conscious of the fact that we were in the mind of Jesus when he was fighting Satan for our salvation. John 15:13, we are told that "Greater love hath no man than this that a man lay down his life for his friends." This Jesus did, refusing to yield to temptation. He seems to have had always in mind "Other sheep have I which are not of this fold, them also I must bring." Jesus was afraid of sin because it would interfere with the plan of salvation. I wonder if we too, are not willing to forego the pleasures of sin for a season, choosing rather to suffer affliction with the people of God, for the sake of those we might be able to help along the highway of God. Jesus was afraid of the effect of sin on himself personally. This is no matter to be taken lightly. Did you ever see a fastidious person who was given to cleanliness in the extreme, and notice how they avoided contact with filth and dirt? That is all sin is, just so much filth and dirt and foulness. The clean soul of Jesus avoided sin as such. A foul leper he did not shun, but sin was a plague to be avoided. He willingly carried the sins of the whole world and made atonement for them, but the very thought of sin for himself in experience was to be put aside. I am wondering if having the mind of Christ, does not also include for us, having the attitude of Jesus toward sin. If so, sin is not something to be winked at nor taken lightly, but a curse to cause us to shudder and to be viewed with alarm.

Feeling as he did, Jesus, therefore used everything possible to overcome. First of all, he kept close to the Father in prayer. There is strength in prayer not to be found elsewhere. He also had recourse to the Scripture. There is strength in God's word, especially to us now in the promises of Jesus. As a child I wondered what pleading the promises of Jesus meant to older people, but I have a better appreciation and under-

(Continued on page 9)



## This and That—Here and There.

THOMAS CLARK HENDERSON.

**I** do not like that word tact. I know that it is a perfectly good word and has a very useful place to serve; but I dislike it anyway. The tactful person is able to discern what is the fit and proper thing to do in approaching a person or a situation or a problem. Most of us should have more of such ability. About that fact I raise no debate. But I do not like the word because it is very likely to keep company with detestable folk. It is like the color grey, it is neither black nor white, and more often than not tact is more intimate with black than with white. It has no definite and strong moral loyalties. It is nice, but not clean-cut and positive. It so often is simply a thin veil covering, though not hiding, moral compromise and slick cowardice. As a word it is something like the much stronger word courage. One can be courageous in a bad cause, or one may be courageous in a good cause. Tact may be shown in a noble purpose and task, or in an evil intention. The trouble with so many dangerous teachers, leaders and champions is that they are so proper, so nice, so skillful in their address and approach, while the glory and strength of so many heroic prophets of truth is that they do not have a nickel's worth of tact. The prophet of God is usually rough and irregular and outside the circle of polite respectability. Saintry Samuel Chadwick of England said recently that "the modern church is vainly trying to make God respectable, and God will not be respectable." Christ was not careless, nor was he daintily tactful. Truth is truth, and its demands are usually so radical and so blunt that it is rejected by those who care much for delicate proprieties. I am glad that the word tact is not in the New Testament!

A young lady, of possibly twenty years, was gloriously converted in one of our recent revivals, and, when given a chance to testify, she stood before the congregation and with an indescribable tenderness and awe in her voice she said, "I am so thankful that God has saved me IN TIME!" Her statement with its positive accents gripped me. I cannot know what was in her mind when she said that, and to guess would be foolish, but I know that she had occasion to be grateful to God that he saved her from sin before it got in its deadly work in her character, and before the lure of the deceitful teachings of the day had blinded her to the charm of the narrow way of eternal life. I could not escape thinking of many others who will come to the hour when they will be compelled to regret that, when it is too late, they see the worth of salvation and the deadly, soul-damning work of sin and popular worldliness. Hours of great opportunities do not often repeat themselves. Youth is the time to seek salvation. John Wesley must have been seeing something of this truth when he pointed to the poor convict on his way to the gallows and said: "But for the grace of God, there goes John Wesley."

As long as a man will use money to buy himself some cigarettes, he is still some little distance from where he needs help without having to work for it. Driving through the country one sees numbers of men, young and old, beckoning for a free ride, while they gaily suck a cigarette or a cigar. I for one refuse to knowingly give free help to those who will use the aid given them to indulge in more tobacco.

By the way, a lot of preachers should be ashamed of themselves for not definitely voicing their protest against cigarettes in general, and specifically against their own

churchmen using them. It certainly looks worse for a woman to smoke cigarettes than for a man to do it, but until we protest out loud and clearly against men doing it, we can never consistently condemn the shameless women and girls who do it. No man is following Christ while he smokes a cigarette. If we are going to save the boy from the use of cigarettes and cigars, we will have to first save his daddy.

It is interesting to note how a real revival attracts people. There is something about a soul-saving revival which is super-denominational and which excites the interest of people of any sect or creed. In one of the more recent revival crusades in which Mrs. Henderson and I labored, the pastor took a census of the audience one night and discovered that in that audience of not more than six hundred persons there were representatives of 22 different churches and 11 different denominations. I was told that in that same audience there was one man who was publicly recognized as an atheist. People were getting saved night after night. The plain and rugged Gospel of Christ was being fearlessly preached. Testimonies were being joyfully given. Not one "stunt" was "pulled off" and absolutely nothing was done to court popular favor. The attraction was the revival of soul-saving, sin-killing Christianity. There is nothing new about what I am here reporting, of course, but it needs to be said again and again for the sake of the churches which are giving up their Sunday night services because they cannot attract the people—and, talk as they please, they would have Sunday night services if they could get a crowd. If such churches would get life enough to try to get sinners converted instead of displaying a lot of cheap dignity and poise, they would certainly get a hearing for their preacher.

I cannot but conclude that altogether too many of the Bishops of the Methodist Episcopal Church do not have a clean-cut faith in the rugged and unpopular truths of the Gospel of the Lord and Saviour Jesus Christ, or else that they are so friendly with the enemies of Christ that they fear to offend them by saying anything definite and radical against the liberal theology of the present day. They seem much more apologetic for orthodoxy than for doubt and unbelief. However, here is a bit of right thinking that is refreshing from the pen of Bishop Thomas Nicholson, and it may earn him the disdain of some of his colleagues: "We may become so tolerant that we stand for nothing vital. We may so interpret the scientific temper and attitude that we have no convictions. We need the note of Pauline certainty in all our teaching. We may secure it by the same methods by which he attained it. Not until our religious education enthrones Jesus as THE Redeemer of the world, and not, as Mr. Gandhi is reported to have said, A Redeemer: not until it enthrones HIM as the one who has power to regenerate men and to give each and every human being power to become a son of God, has our religious education reached its goal."

The Christian workers of England frequently use a parade of Christian people to give publicity to their evangelistic crusades or other religious gatherings. A few hundred people are marshalled into a parade, with banners, musical instruments, singing and megaphone announcements, to march through the streets of city or village. Mrs. Henderson and I have been trying the same thing in connection with some of our evangelistic meetings and find that it is not at all hard to do, and it does a fine bit of wholesome advertising for the revival. We have the parade on the first Monday night of our crusade. We ask the Sunday school and the young people's society to share it with us, and wherever we can we ask the Salvation

Army to join with us, bringing their band. It is not difficult to get two hundred persons to join in such a parade. And it is a thrilling sight to see that many men, women, girls and boys gleefully singing and marching for Jesus Christ. So far we have used only one hymn in the singing of the marchers—Brother George Bennard's famous hymn, "The Old Rugged Cross." We often notice the people on their porches or standing on the street corners join in singing with us as we pass them. Some thrilling things happen in connection with these rather spectacular parades. We borrowed the idea from the old country, and we hope that others will find it as useful and possible as we have. I think I should add that in threatening weather we have used trucks to carry musicians and singers, and the people ride in automobiles.

The true Evangelist is a warrior for souls. He is never content except when he is in the battle for souls. As the regular pastorates of our churches are carried on now, they are like a prison to him. To settle down and be content to teach and make preaching and teaching an end in itself seems like putting out the fires of life to him. If he is not bringing men and women to God, he is restless and makes others restless. Finney tried to be a teacher of theology in Oberlin and to give his time to the leading of the great school there, but he could not stay there constantly, and so he spent nearly six months of each year in evangelistic work. Even his ministry in Oberlin was dominantly evangelistic. The evangelist could be content to take and stay with a regular pulpit and shepherd a flock of believers, if they would be active with him in trying to get sinners converted, but not otherwise. I am thinking of two men who have spent many years in fruitful evangelism who are now giving all their time to the directing of strong city Missions. The churches are shutting their doors to evangelists of the old type, and these men knew enough not to accept a berth where they would have to bank their fiery passion for men, so they started a revival-center where every day in the year they can do the work of an evangelist. God is blessing them, the people are supporting them and men and women are being saved and sanctified through their labors. That is exactly as it should be.

### Dr. Morrison Says:

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We have been very fortunate in picking up a few hundred copies of Farrar's Life of Christ which is said to be one of the greatest on the market. It is a large, attractive, cloth-bound volume of 744 large pages, good print, good paper. Regular net retail price of \$3.00.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## CAMP SYCHAR.

It is Bethel, and Jabbok, and Transfiguration;  
Conviction, Conversion, and Sanctification;  
Poor Jacob has pilloved his head on a stone,  
And he dreams of a ladder that reaches the throne

He knows he is guilty of cheating his brother;  
He is trying to unload his guilt upon mother;  
But when he is ready to die in despair,  
The promise of Abraham "gets on the air."

He clings to the promise and builds him an altar;  
One battle is fought, but he postpones Gibraltar;  
He clings to his Birth-right, and goes on his way,  
But puts off his Jabbok to some later day.

He never has reached the fullness of God;  
He is walking a little too close to the sod;  
But in all his domestic and business affairs,  
He hungers for victory over the tares.

At last he is making a full consecration;  
He is counting the cost, with no reservation;  
If Esau approaches, and cuts off his head,  
Don't say that a holiness seeker is dead.

Camp Sychar is worthy of victory fame;  
And many a Jacob is changing his name;  
And when the carnality comes to an end,  
Quite often an enemy turns to a friend.

Camp Sychar is teaching that Jabbok is yours,  
Without asking Jacob about the detours;  
And children are learning the way to the cross,  
Without all those years of sinning and loss.

Oh, see the young people in triumphal tramp;  
Just singing and shouting about Sychar Camp;  
The angels are singing and shouting above,  
To see the young people so filled with God's love.

Ten days at Camp Sychar, and five hundred souls  
Have bowed at the altar, and felt the "live coals";  
A Bethel, a JABBOK, and soul Tribulation,  
Then a glad PENTECOST, and a TRANSFIGURA-  
TION.

—E. L. Smith, Wooster, Ohio.

## TIENTSIN, CHINA.

Dear Friends of The Herald Family:

On Christmas morning we were invited to take part in a program to be given that night in the newly opened mission hall of the National Holiness Association at Tientsin. Fifteen minutes before time to open the service we found the little hall filled with a motley crowd of raw heathen who had gathered in off the streets, mostly men and older children. When the singing began more crowded in until every available space from the platform to the back of the hall was literally packed. Still more tried to get in and the pressure became so great that a window was broken. Some tried to force their way to the front and quarrels ensued. A group of newly converted boys and girls were to sing, "Joy to the World," but the crowd was so thick that the boys in the back couldn't get through so the girls sang by themselves. Confusion increased until it was impossible to continue the program. The speaker's efforts to quiet them did little good. Once he clapped his hands for attention but the congregation took it as a sign of applause and joined in loudly. Things had become somewhat quieter and the preacher started his message when the lights went out. Investigation proved that someone had pulled the switch. A few became frightened and went out. When the lights were turned on again we were able to close the door, however, those on the outside kept knocking for admittance.

The situation was plainly beyond the control of man. Some who knew how to pray silently looked to God to quiet the confusion so that those who were eager to hear might receive the gospel. Almost instantly a change took place and better attention was given the message. One little girl sitting on the edge of the platform pulled Byron's trouser leg until she gained his attention, then pointed both thumbs upward to indicate that what the speaker said pleased her. It was noticed that throughout the service a group of six or eight older boys were very orderly and listened with rapt attention. These, we learned, had given their hearts to Christ a few days before and had already developed a respect and reverence for the Christian service. They, with ten or fifteen others, also newly converted, were the only Christians in the entire mass.

The cities of China are unusually fertile fields for street and slum mission work. No matter where the hall is located along the busy streets, at almost any hour of the day or night it will be filled to overflowing. For the most part the congregations are made up of raw heathen who know little, if anything, of the gospel. We have found them ready listeners. Great numbers of them are from the poorer classes that must continually struggle against unbelievable poverty to keep soul and body together. Many have never felt the gladdening touch of the hand of love, so when they become convinced that God cares for them and that Christ died to save their souls they turn eagerly to the refuge of the Cross. They come from the lowest but the power of the gospel lifts them to the highest. In mission after mission we meet preachers and Bible women who have come in off the streets to find Christ in some slum mission.

Tonight we closed a series of meetings in Wesley Methodist Chapel. It is one of the older churches of Methodism in this section. Political disturbances and anti-christian propaganda, together with the chilly blasts of modernism, have so stifled spiritual life that for years the church has been cold and formal. We praise God that the Holy Spirit has been working, and the last two nights some fifty came to the altar. There was much earnest praying and some clear testimonies.

Next Sunday we will enter a two-weeks' campaign in Peking with Methodists, Presbyterians, and China Independent Church uniting. We feel that this is a wonderful opportunity to preach "Holiness unto the Lord." Friends have told us that other than the Salvation Army, no exponents of the Wesleyan doctrine of entire sanctification have worked in Peking for decades. Pray that God will enable us to go through these open doors in his name.

Asbury Foreign Missionary Team,  
Erny, Crouse, Kirkpatrick.

## CHRISTIAN WORKERS' CONVENTION.

Every evangelist in America should have attended the recent Convention in Chicago. Under the leadership of Evangelist Harry W. Vom Bruch, president of the Interdenominational Evangelistic Association, this convention was a great time of inspiration and blessing. From the start, the note of spirituality was sounded and all through the eight days the tide rose. Prayer for a great revival was offered and on several occasions these times of heart-searching prayer lasted until the early hours of the morning. The attendance grew steadily throughout the week until on the last day at the afternoon session 5,000 were in attendance and hundreds were turned away. Many people hearing part of the sessions broadcast over station WMBI drove many miles to Chicago to be present at some of the services. A number of listeners over the air were converted as they sat before the loud-speaker.

Many churches in the Chicago area were supplied by Evangelists on the Sundays of the convention. A record was kept of the conversions and a total of 768 was recorded for the week. It was voted to make this an annual meeting. Many cities sent in invitations for 1932 but to date none have been accepted. Announcement will be made later. In these times when America stands in such need of a great spiritual awakening it behooves us all to stand together and declare the Gospel—the power of God unto salvation. Not creed, but Christ; not sect, but Saviour; not denomination, but Deliverer."

Paul White, Song Evangelist.

## JACKSON, MICHIGAN.

Dear old Herald: How I revel in the good things you bring to my door every week. I have concluded to never be without you as long as dear Brother Morrison graces your pages. How his articles stir the soul and what an inspiration they are to us in these days of flabby morals. Dr. Ridout, too, is doing a wonderful work and his weekly page is eagerly read. In fact, all the contributors are doing an excellent work that only eternity can measure.

Last August I closed my pastorate and re-entered the evangelistic field. My District Assembly very kindly granted me an Evangelistic Commission not only for the Michigan District but to the "region beyond." My first engagement with the church and on the battlefield of action was with the Pilgrim Holiness Church in this city. Rev. E. F. Ewers is its good pastor. He stands by you in a royal manner no matter how hot the shots fly or how loud the shells boom when they burst. He does not "pussy-foot," if you please. The battle was hot and furious although the enemy was not "like grasshoppers" for multitude. A few sought the Lord. Some found and others did not. Just the usual, you know. There does not seem to be any brotherly co-operation in this town among the holiness churches. No matter who is the evangelist the motto seems to be "every man for himself and the devil take the hindmost." How this must pain the great heart of the Master who prayed, "Sanctify them wholly that they may be ONE that the world may know—that the world may believe" (John 17). Jackson is noted as a hard field and I do not wonder. I am sure it would be a great victory here if us holiness people could get the vision of brotherliness. Amen!

I am just home from Bay City. We conducted a prayer convocation in the Church of the Nazarene there. This was my third visit to this good folk and every time I hold a meeting there it gets better and better. The last night many said they hoped I would return again. How the Lord did bless us during the week, especially the last night. The church had been passing through a dry spell for some time and there had not been much visible fruit. They had recently closed a meeting with a splendid evangelist but with little visible fruit. But the truth had been preached and the people had been helped and it was our good fortune to see some of the results. Praise the Lord! We did not give any call until the last service and it resulted in eleven souls coming to God. There were ten young people and one aged mother who said she had never sought before. I cannot tell when I have seen real soul travail before, but I am certain I saw it that night. It came upon two of the most devout and spiritual young women of the church. They were women of prayer and deep piety. Their very souls seemed to be torn

with agony and despair. It was wonderful indeed! All we need, and oh, how badly we need it, is good old-fashioned praying. I may be wrong in my conclusion, but I do not believe I am, when I say that good old times will return anywhere when the people take unto themselves the ministry of prayer. "We have not because we ask not," says practical James. Old-fashioned revivals are not out of date, only as the people neglect to pray through.

I am now at home giving myself to prayer and the ministry of the word (Acts 4:6). I am whetting the old Damascus blade for greater victories than ever in all my existence. Satan does not love me any too well, and has tried to close my ministry on all sides for quite a while, "But God, who is rich in mercy" has defeated him, so far, and "I continue unto this day." He does not seem to love the way God leads me to give out the unpopular truths of the Word, minus compromise. I am not asking anything but the prayers of earnest men and women that God will continue to set before me open doors where I can utter the truth as it is in his Word. "I am debtor" (Rom. 1:14). "I am ready" (Rom. 1:15). "I am not ashamed" (Rom. 1:16).

Evangelist E. E. Wood, Jackson, Mich.

## CHICAGO CENTRAL DISTRICT HOME MISSIONS.

We are now getting ready for another great year of Home Missions in our denomination on our District. Among our 11,000,000 souls in Illinois, Chicago and Wisconsin, we are practically certain that more than three out of every five of the people of these 11,000,000 have no religious connection of any kind—neither Protestant, or Catholic or Jewish. Then when it comes to real vital salvation as set forth and held by the Church of the Nazarene and holiness people in general, the number is wonderfully reduced again and our hearts cry out, "Oh, for soul-saving institutions where there is a real Christ!" There are hundreds of cities, towns and hamlets, where there is no soul-saving mission or church in this great territory.

To that end we are praying and planning for God to help us to get this great work on the minds and hearts of God's true saints so that we will go out into God's great white harvest field and reach the perishing and the dying who are dropping into eternity with no loving God and saving Christ in the awful age in which we live.

Our District-Wide revival that we are now putting on in this territory will help to solve this Home Missionary problem as much as anything we know—for the Bible says, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8. Here is Home Missionary work.

First—We Nazarenes should have just one revival a year—that is all year! When that takes place—we are seized with that mighty initial passion that every truly and genuinely sanctified soul possesses, that causes them to go after lost and dying souls. It will also cause God's people to go out into the highways and hedges and bring people to the feet of Jesus Christ.

That mighty consuming, burning passion for a lost and dying world is the dynamic of Home Missions. Here is a demonstration of what I am talking about: Oliver Morgan, a student of Olivet College, went to the Northeast section of Danville, Ill., and in a good residential district found a good church building closed. This wide-awake young man burning with a holy passion for God and a lost world, opened up the church, secured some good singing, did some good preaching and in a short time had a crowd—more than enough to fill the church. Recently President Willingham of Olivet College, organized a church with thirty-eight members—they have a Sunday school of 150. That is home missions according to good Nazarenism and the old-fashioned Bible way. First—here's the situation in a nutshell! A holiness college producing a preacher with good education, burning, consuming passion, a young man not afraid to go out into the highways, clean up the old building, buy some coal, get a crowd, begin to sing, preach and shout, and call mourners and have a revival!

Men! Men! Men! That is our greatest need. It is reported that Wesley said: "Give me twenty men who fear nothing but God and I will make the gates of hell tremble." It is true in the twentieth century. The world was never so hungry for Jesus Christ as it is today. The world is not gospel-hardened. The question is—Men!—who love Jesus Christ so well that they would go out and die for him. It is reported that John Wesley, after preaching to multiplied thousands one day, retired to an old building with his co-worker, and slept on a board. In the night he asked his fellow-worker how he was resting. He replied, "I am not resting." Wesley said: "Take courage, for I have one whole side on which the skin remains." But following this, Wesley went out and preached to ten thousand at five o'clock in the morning, and he thanked God that there were plenty of blackberries in that country. Men with passion, sane vision, willing sacrifice, who are willing to die for Jesus Christ and his cause, are our great need in this twentieth century. Any one wishing to start a Church of the Nazarene in Illinois, Wisconsin or Chicago will please write me, E. O. Chalfant, General Delivery, Danville, Ill.



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(Continued from page 1)

only wholly sanctified and filled with the Holy Ghost? They grieve that your teachers and leaders have been so ignorant and want you to join with them in prayer that these poor, dull brethren may be illuminated and come up into the high regions where they dwell; and so on; and so on. Wind of doctrine! This sort of thing has wrought havoc in the Holiness Movement from the days of John Wesley to the present time and no doubt will continue to do so. It is because of this that we find the instruction and exhortation in the Scriptures under discussion.

Let us notice this sixteenth verse. Here we find that the whole body of perfected believers is to be united, joined together and compacted in order to the edification of every member in love. It is thus that the church, with all of its members, or the school with its officials, from president to sexton, faculty and student body, especially a holiness school, is united like a victorious army.

No army can approach perfection that does not have quite a number of separate organizations united into one harmonious whole. There must be the solid columns of infantry, but they would be practically helpless without the artillery. There must be the cavalry for scouting, spying out the movements of the enemy and reporting to headquarters. There must be the airplane corps, both for discovery and dropping of destructive bombs. There must be the engineering organization for the measuring of distances, the bridging of streams. How helpless an army would be without such an organization. And there must be the commissary department; the soldiers must have food. And each one of these organizations must work in perfect harmony in the support of every other organization. Many a battle has been lost because the artillery did not come up in time or the engineering corps did not get the river bridged in order to bring up the enforcements or, for some cause, the cavalry at the psychic moment failed to charge.

So it is with the church when it lacks proper spiritual union. The church should be baptized with the Holy Ghost into one body with one supreme purpose. As we have in our lesson, "The whole body fitly joined together and compacted by that which every joint supplieth."

All of this leads up to the higher perfection, a spiritual union, which increases the strength of all and gives the strength that each one possesses into a united strength that lifts the whole body into a power and sufficiency which otherwise is quite impossible.

These suggestions are especially true of the holiness people. Nothing quite so important as harmony. First, the harmony that comes from a like experience of cleansing, a holy fraternity that exists among those who, however different the paths over which they have travelled may be, have converged to one great center of perfect cleansing and perfect love. Let us be thus united and each one of us in a mystical and peculiar sense receives additional strength, perfecting and power from every other one, and we become a gracious influence, a center of power, a spiritual magnet that radiates light, life, and an attraction which draws to us from the ends of the earth sympathy and assistance.

Rising in this perfection we have a union with God which gives us a power beyond our conception that in a sense is irresistible. Selfishness can easily destroy this power, break our force, ruin us. God cannot bless selfishness or wastefulness or extravagance. No true soul that lives in communion with God can pray for or expect his blessing where selfishness is indulged or finds a place. The selfishness and theft of one man, Aiken, in the Hebrew camp, brought defeat and death to the hosts of Israel. How very careful we should be, and must be, or bring upon us the displeasure of God and the contempt of men. I have known some holiness schools that drifted away into self-seeking and became desolations, a reproach and a sneer among the enemies of God, and the whole teaching of full salvation. May the Holy Spirit guide and save us from all selfishness, and pride or boasting of any kind in this great crisis in world history.

We learn from the Apostle in this lesson, that God's great objective is "the perfecting of the saints, the edifying of the body of Christ," which is the church, and it is to this end that Christ, not only gave himself to die upon the cross, but he has given to the church a group of workers consisting of prophets, apostles, evangelists, pastors, and teachers, all of these agencies working to one great end—the perfecting of the saints.

How important is this perfecting of our consecration, faith, purity, and love. Jesus has gone to prepare a place for those who have been perfected in these essentials of Christian character. We may be imperfect in many things while in this body. No doubt there will be much to learn of growth, development and aggressiveness in that future life that extends in the aeons beyond the curtain of death, but in order to enter upon that life we must be brought into a perfect obedience, a perfect trust and a perfect purity from all sin in this life. This is the divine objective. For this purpose Jesus came into this world, died, arose from the dead, organized the church and anointed his servants to lead us on to perfection of purity and love.

### What Is Happening!

There has been, and still is, much discussion going on with reference to evangelists, the value of revival meetings, the best methods of bringing people into the church, and this one great matter of bringing souls to Christ.

Come to think of it, is much being done and said about saving the lost? We hear of decisions, of people being visited and induced to unite with the church, of people deciding to accept Christ! What about Christ accepting the people? Think of that for a minute, perhaps, several minutes.

In the salvation of souls there must be repentance; there must be broken-hearted sorrow and a contrite spirit. There must be the humble prayer of the sinner for Christ to ac-

cept me. The salvation of human souls is not a transaction between mere human beings. If the Holy Spirit is not present regenerating a penitent heart, it is all a sad and empty transaction, and of more hurt than help.

But what is actually happening is this: Thousands of people are being brought into the Methodist Church without hearing earnest gospel preaching; preaching without repentance, without regeneration, without any thought of pressing on to a pure heart and a holy life. Deny this statement, if you choose, but God knows it is true.

HEAR ME!

There is a place in this world, and tremendous need of a Methodist Church that believes intensely in revivals of religion, and holds them: that believes in evangelists and uses them; that believes in the regenerating power of the Holy Ghost for the individual, and insists on it; that believes in the sanctifying power of Jesus' blood and leads the people into this cleansing and establishing grace. The world is in need of a body of Methodist people who are saved from sin, and the love of sin; who are done with all desire for the amusements that the sinful, lost souls entertain and amuse themselves with as they hasten down to hell. Just such a Methodist Church as this is one of the greatest needs of the world.

WHO SAYS AMEN!

### Agnosticism versus Gnosticism; or Infidelity or Christianity.

MRS. H. C. MORRISON.

HERE was recently held in our city a Religious Forum in which the Jewish, Catholic, Christian and Agnostic faiths were presented. The Jewish faith was represented by a Rabbi of this city, whose name has escaped me, the Catholic faith was represented by Mr. O'Brien, of Chicago, the Christian faith by Rev. Welch, of this city, and the Agnostic platform was represented by Clarence Darrow, the famous criminal lawyer of Chicago.

Each speaker was allowed thirty minutes in which to represent his phase of the question, whose places in the program were according to the result of a drawing, which gave the Protestant speaker the last place.

It occurred to me to give our readers some of the arguments of the agnostic, Mr. Darrow, and try to answer them as best I may, in THE HERALD. I shall divide my discussion into two parts, the first part dealing with the miracles of the Old Testament, and the second article dealing with the miracles of the New Testament.

#### DEFINITIONS.

The word "agnostic" means *ag*, no, and *gnostic*, knowledge—NO KNOWLEDGE. In other words, one who knows nothing.

Webster says: "It is that doctrine, professing ignorance, neither asserts nor denies. The Theological doctrine that the existence of a personal Deity, an unseen world, etc., can neither be proved nor disproved—the opposite of dogmatic theism."

Gnostic means *sagacious*, wise—to know. One of the ancient sect who claimed a true interpretation of Christianity.

In order to be a witness whose evidence is taken at par value, we must know something about the facts in the case. To talk about a thing while you confess that you do not know what that thing is, is to admit that you do not know what you are talking about. Upon these premises the Agnostic disqualifies as a witness. It is difficult to argue with a person who knows nothing of the subject under discussion and does not care to know.

Huxley, English biologist, said, "Agnosticism came to him as suggestively antithetic



to the Gnostic of Church history who knew too much."

Let us begin where the Agnostic begins—"In the beginning!" They ask who is God? And how did he come to be? The Bible nowhere tries to prove that there is a God; it simply takes it as a fact evidenced by the works of creation, and the harmonious workings of creation since time began. It is not necessary to undertake to prove that the sun is shining on a cloudless day at twelve o'clock noon.

God is spoken of in the Bible as the one "who inhabiteth eternity"—the eternities before the world was formed and time began. God is the eternal, independent, self-existent One, known only to himself, fully. A being who cannot err or be deceived; infinite in goodness, and can do nothing but what is just and right. "In the beginning" is before, by creative act, he made the world and all that therein is.

The Agnostic makes light of the fact that the Bible says that in "six days God created the heavens and the earth." Time could not begin until the creative works of God began to function. It is the minority who believes that six days of 24 hours each is the length of day that God used in his creation. It was doubtless periods, or cycles of time, perhaps millions of years in duration. With God, a thousand years is as a day. Or, so far as I am concerned, he could have created them in any length of time he chose, be it long or short. With God all things are possible.

#### THE RIB STORY.

It is said, "The Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof." "It is immaterial," says Adam Clarke, "whether it was a rib or part of his side; some part of man was to be used, whether bone or flesh, it matters not. God could have formed woman out of the dust of the earth, but had he done so, she must have appeared in Adam's eyes as a distinct being, to whom he had no natural relation. But God formed her out of part of man, he saw she was of the same nature, the same flesh and blood, consequently having equal powers, faculties and rights. This insured his affection and excited his esteem."

There is a wonderful lesson to be derived from this making woman from a part of man. In making humanity in God's own image, and likeness, he must make the *second human* person proceed from the first, as the *second divine* person proceeds from the first, and the *third human* person from the first and second, as the *third divine* person proceeds from the first and second. Here we have the Trinity of Divinity and the trinity of humanity paralleled in this method of woman's creation.

The Bible states one of the most profound facts of all time, a fact which images forth that eternal relation which exists between the three Divine persons, when it says, "Let us make man—humanity—in our own image and likeness." Like many other things to which the unbeliever objects, this creation of woman transcends the intellectual, not to say, spiritual, acumen of our would-be scientists, philosophers and biologists. Of course, they stagger at this act of God, as told in his Word, because they have no roots of faith in which to grow spiritual discernment and spontaneous credibility.

#### THE JONAH STORY.

Agnosticism ridicules the miracles of the Old Testament and New, and by keen sarcasm, so characteristic of their unbelief, they sneer at what they cannot account for by natural processes. They do not try to account for the story of Jonah, because he never was, they say. He is a myth, unbelievable and absurd. We admit that it is a miracle from beginning to end, just such a miracle as our God can perform when he wants to teach one of his disobedient children the lesson they need to learn. God had to teach Jonah that disobedience to his commands brought disaster, loss and disappointment.

He "prepared a great fish"—just as easy to do as to create the smallest fish that swims the sea—just the dimensions that would suit Jonah's necessities; and he kept Jonah in this submarine until he shouted, "salvation is of the Lord!" And when the fish deposited him on the shore the first place he struck for was Nineveh, God's destination for him.

Christ distinctly refers to this incident in Noah's life when he said, "As Jonah was three days and nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Then he goes on to tell how the people of Nineveh received the preaching of Jonah; and yet our agnostics tell us that there was no such person. Well, I shall believe Christ's testimony, notwithstanding. No other evidence is needed to prove the trustworthiness of this Old Testament miracle than this attestation of Christ. Jonah is a striking example of the frailty of human nature, but it shows that a man can be whipped into line if the right methods are used.

#### JOSHUA AND THE SUN.

The Agnostics cite the incident of where Joshua prayed to the Lord and "the sun stood still." To them, this is ridiculous, silly and unreasonable! Of course, viewing it from their standpoint of *not believing anything*, it is incomprehensible, but to us who believe that God is able to command his creation to serve his purposes, it is a most interesting and encouraging lesson. It was a case of where God, rather than fail his servant who was fighting his battle, ordered the sun to cease his activities until the enemy was defeated. The Agnostic says the sun does not move; that the earth revolves around the sun. True! But what makes the earth revolve around the sun? What makes day and night? It is the solar influence of the sun, and it was that which took place when what is spoken of as the "sun standing still" occurred. The sun ceased his activities. The marginal reading is "be silent." In other words, be inactive, so the day shall be lengthened out that the enemy of the Lord might be defeated. When the sun ceased his activities that affected the earth, and the earth in turn affected the moon, so the whole natural order paused until the faith of God's servant should be duly rewarded by a signal victory over his foes. Another miracle! Yes, for God was back of the miracle, and Joshua's prayer and faith were back of God's marvelous intervention. Deep, profound and encouraging lesson for the believer, but to the Agnostic only ridicule, because he does not understand the *modus operandi*. We have but to remind you of the first sentence in Genesis to explain the whole thing—In the beginning—God! There is all the difference in the one who keeps his eyes upon things earthly and the one who looks beyond the stars to HIM who, in the beginning, spoke to chaos and order came forth, spoke to darkness and light appeared, spoke to the watery deep and land emerged—all of this when "God's Spirit brooded over the face of the waters."

We shall now leave you to reflect on these items until next week, when we shall take up the miracles of the New Testament which they meet with the same ridicule as they do the ones in the Old Testament.

(Continued)

Wanted—A razor for the soul.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

#### A Most Important Appeal.

In response to the spirit of the Bishops' Message to the church at the General Conference which met in Dallas, Tex., last May, the General Conference issued the following appeal to the ministry and laity of the M. E. Church, South, which is worthy of careful and prayerful consideration.—Editor.

"By every token we are called to a ministry of vigorous spiritual emphasis. The crass materialism of our times, the seductions and allurements of sin in modern forms, the rapid growth of strange and fantastic religions, the increasing advantages of new and adequate physical equipment throughout our Church, the growing range and significance of our educational program—all these challenge us to put first things first and preach Christ as Lord and pray for a baptism of the Holy Ghost that shall light a flame of radiant power upon every altar and in every heart in Methodism.

"Let this be a quadrennium in which there shall be one dominant note, a passion for souls. Let us regard every financial campaign and promotional adventure as secondary to the main purpose of preaching and living Christ. Let our whole educational process, from the smallest Sunday School to the largest university, feel the thrill of a genuine spiritual call until men and women shall confess their sins and seek the Lord and find him, and our young men shall see visions and our old men shall dream dreams and Pentecostal power shall break out upon us in gracious and overflowing measure. With nothing less can we be content. God waits to give us the outpouring of his spirit. Shall not his people be willing in the day of his power?"

Moreover, the Bishops were directed to appoint a special "Commission on Spiritual Life" to lead in a movement for a Pentecostal revival; and such a Commission was duly appointed.

With the Commission we now unite in calling all our ministers and members to lives of renewed consecrations to God and to a mighty return to the original mission of Methodism "to spread Scriptural holiness" over our own country and throughout all lands. We entreat you to make this matter of supreme importance the uppermost concern of all your lives and efforts and prayers.

"We beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Signed by order and on behalf of the College of Bishops.

William B. Beauchamp, Chairman.  
John M. Moore, Secretary.

#### "THE VICTORY OF JESUS OVER SIN."

(Continued from page 5)

standing now of these promises and what they can mean to a distracted soul. We can win great victories by making the promises of Jesus our own. Jesus had a determination not to yield; this in itself gave him strength. So must we determine by the grace of God that we too shall live clean lives, and the results will justify the experiment. Jesus was too full of something else to yield to sin. Being filled with the Spirit of God precludes the possibility of sin. Sin must have a proper soil in order to grow. A soul filled with God's presence is not such proper soil. Clemenceau told his doctor, "I am not a sick man. I am a dying man trying to finish a task." We are dying men, but let us finish the task of living for God.

"Yield not to temptation, for yielding is sin, Each victory will help you, some other to win.

Fight manfully onward, dark passions subdue,

Look ever to Jesus; he will carry you through."

Place a conservative estimate upon your own importance. Very! Very!



## OUR BOYS AND GIRLS

### THE FIRST GREAT TEACHER. Mrs. Geneva Mendenhall.

#### Part II.

Although young Prince "Drawn Out" grew up in the court of Egypt's king with every privilege and every prospect for which a young man might wish, still he was not happy. During those early years when his mother had cared for him she had taught him many strange and wonderful things. She had told him of the greatness and nobility of his kinsmen who had come to the land of Egypt four hundred years before. And of that famous ancestor, Israel, whom the Lord had promised that his descendants should inherit a rich land where they should live in peace and plenty. As the young Prince grew older he longed to lead his people away from their cruel slavery.

One day when he found one of the king's officers giving one of his fellows a dreadful beating, he fought the officer—and finally killed him.

Then for fear that the Egyptian's death should be discovered, and traced to him, he fled into a far wilderness country, where wandering bands of Arabs kept great flocks of sheep on the grassy plain. So young Prince "Drawn Out" was no longer a noble in the king's palace in Egypt, but was now a humble shepherd on the plains of Midian. After forty years spent in idleness, luxury and ease as the son of the king's daughter, he spent forty other years dressed in the coarse mantle of a hired shepherd, spending a great deal of time alone and often sleeping out-of-doors with his flock.

One day while he was with his flock on the side of a great mountain, he saw a bush which seemed to burn with a blinding blaze and yet the bush was not consumed. And a voice spoke from the bush, telling him to go down to the land of the Nile and lead out the children of Israel from their bitter bondage. At first he was afraid to undertake such a great task, for he knew the power of the Egyptian king, but the Lord, for it was he, promised to go with him and help him set his people free. So he took his flocks back to the home of Jethro, the good Arab with whom he had lived, and set out on his long journey back to the land of the Nile. On the way he met his brother, Aaron coming to meet him.

(To be continued)

Dear Aunt Bettie: My father is pastor of First Church of the Nazarene, Columbus, O. I have friends that live on Linden Avenue, and I went to see them yesterday. Their house is stucco and is very pretty. They have a dog and a cat. I had a great time. Ah me, I forgot to tell you my name. It is this, Ruth Bowling. I have a white rabbit. My father gave me for my birthday in September. It got so cold I had to bring him in the house. He is a very nice gentleman. I have a baby sister, her name is Molly Joanne. She is five months old. She can coo and even tries to sing. We often take her to the piano and play it and she tries to sing. Daddy got her a red rattle and she hates to let loose of it. She is very sweet. Don't forget to have my cousins write to me. My address is 146 King Ave., Columbus, Ohio. I am eight years old. I love God.

Ruth Bowling.

Dear Aunt Bettie: You probably do not remember that in the Thanksgiving issue of The Pentecostal Herald three years ago, was a letter from Eugenia Broadfoote. On Thanksgiving Day Rev. Paul John Pappas answered that letter. I think you know him personally, I know Dr. Morrison does. From Thanksgiving day in 1927, Paul and I corresponded until Feb. 14, 1928, when he came over to my house in Cairo, Ill., and we were married in my home on the 15th. I think I have met you at Asbury College, Aunt Bettie, the same year we were married, my husband graduated from Seminary in '28, too. We are now doing mission work here in Tarpon Springs among the Greeks.

We do not have a place to worship in yet. Paul preaches on the street four times every Tuesday night. We are hoping and praying that many of our friends will remember this Greek Gospel Mission by helping us to build a small, comfortable chapel where the Greeks can come and hear the old story of Jesus. They are becoming more interested at nearly every service. You know what a wonderful Christian Paul is, and these past three years have been the most pleasant and happy years of my life. We now have a youngster that will be two years old on March 19. His name is John Harris. I thought I was the only one that had gotten married by the influence of The Herald, but I see that there are others. May The Herald keep up the good work of uniting Christian men and women. With love to all the cousins, I remain.

Mrs. Paul John Pappas.  
534 Grand Blvd., Tarpon Springs, Fla.

Dear Aunt Bettie: I would be glad for you to move over and let a Kentucky boy join your happy band of boys and girls. I am four feet, nine inches tall, have black hair, black eyes and weigh 85 pounds. My teacher is Miss Temple Bell. I am in the seventh grade. I am eleven years old. Guess my first name. It starts with V and ends with Y; it has six letters in it. I do not take The Herald but one of my friends takes it. To any one who writes to me and guesses my name I will write to them.

V. Gordon Meredith.  
Higdon, Ky.

Dear Aunt Bettie: Will you let a Louisiana boy join your happy band of boys and girls? We take The Pentecostal Herald and I enjoy reading it, especially page ten. I go to Sunday school every Sunday that I can. I am sixteen years old. I am in the ninth grade at school. I like to go to school fine. I have light blue eyes, fair complexion and curly hair, and weigh 126 pounds. I will write to the one that guesses my middle name. It starts with E and ends with N, and has seven letters in it. I will close with a riddle. "The man that made it doesn't want it, the man that bought it doesn't use it, and the man that used it, doesn't know it." Answer—a coffin.

Martin Griffin.  
Box 336, Athens, La.

Dear Aunt Bettie: Would you let a Kentucky Girl join your happy band of boys and girls? I am eleven years of age, have gray eyes and blond hair. I am glad there are so many Christians. Would like to have a letter from some of the little Christians. Who can guess my middle name? It begins with L and ends in Y. I will write to the one that guesses it. I hope Mr. Waste-basket is gone bird hunting when my letter arrives. I will answer all letters received.

Geneva L. Curry.  
Pierce, Ky.

Dear Aunt Bettie: Would you let me in with your boys and girls? This is my first letter. Grandmother takes The Herald and I enjoy reading page ten. I am ten years old, have blue eyes and light brown hair. I go to school and am in the fifth grade. My teacher is Mr. Caulk. He is a fine teacher. We don't have Sunday school in the winter but we have prayer meeting once a week. I always say a Bible verse. I don't belong to any church yet but I intend to. My mother and daddy belong to the M. E. Church.

Ivana Ewing.  
Bradfordsville, Ky.

Dear Aunt Bettie: I feel like you are all good or you would not be reading this dear good paper. I have been reading the paper forty-three years. It is next to the Bible. I am superintendent of the Junior Missionary Society and like to make a missionary quilt. How many of you would like to send a square of some solid color eight inches square with your name written on it, and we will

embroider your names on the square, for a dime, to help carry on the society. Would it not be nice to make a missionary quilt with so many little cousins' names on it? I have such a sweet bunch of children and want the cousins to pray that I may help them to be Christians. I am also superintendent of our Sunday school of over one hundred members. I have heard Bro. H. C. M. preach, and he had lunch with us. He sure likes chicken and corn. God bless such a wonderful man. Mrs. S. H. Craig.  
Dyer, Tenn.

Dear Aunt Bettie: Will you let a little Georgia boy join your band of happy boys and girls? I am trying to live a Christian life. My father took brother and me to Indian Springs and we were converted. I enjoy reading The Herald, especially page ten. I want you all to pray for me that I might lead others to Jesus. Have I a twin? I have light brown hair, fair complexion, blue eyes. I am in the sixth grade. I weigh seventy pounds. I am glad Dr. Morrison's health is improving. Can you guess what my middle name is? It starts with M and ends with S. It has six letters in it. I will be twelve May 3.

Sidney M. Gay.  
Barnett, Ga.

Dear Aunt Bettie: I am glad to have the chance to write to you. Cousins, I certainly am encouraged to see so many of you living a Christian life. Do you remember what I wrote in my last letter to The Herald? I wrote, "I am not a Christian but hope to be." Thank God, he has forgiven me of my sins. Cousins, a Christian life is the only life worth living. I was converted December 8. If you aren't a Christian you are in a very dangerous condition. I am twelve years old and in the seventh grade at school. I will close now, as I am very sleepy. I would like for all you cousins to write to me. Aunt Bettie, I ask you and all the Christian cousins to pray for me and I will pray for you.

Ruby Hearn.  
Rt. 1, Box 64, Louann, Ark.

Dear Aunt Bettie: Will you let me visit you another time? I am the crippled girl that wrote once before, and I am writing to let all The Herald readers and cousins know what God has done for me. I had gotten back into the sinful world but I am glad I was wonderfully saved Dec. 9, and God healed my body Sunday evening the 14th. It seemed to start at the top of my head and go clear through to the end of my toes. Praise the Lord for his healing power. The Lord has blessed me wonderfully the last few weeks and days. God bless all who prayed for my healing. I am glad to say your prayers were answered.

Pauline Harner.  
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Would you move over and let a Texas girl join your happy band of boys and girls? I have never written before, but I thought I would try my luck. I read page ten and have always liked it. My father is a subscriber of The Pentecostal Herald. My father is a minister of the M. E. Church, South and is on the Dimmitt circuit. I am a Christian and have been for about seven or eight years. I have a sister and brother older than I, and they are Christians too. I am thirteen years of age and in the sixth grade. I have four teachers. My room teacher is Miss Ethel Womble. I have brown hair, grey eyes, and fair complexion. Have I a twin? My middle name begins with E and ends with E. Can anyone guess it? I hope Mr. and Mrs. W. B. have gone visiting when this letter arrives.

Sylvia E. Peters.  
Box 270, Dimmitt, Tex.

Dear Aunt Bettie: Please let a New Mexico girl join your happy band of girls and boys. This is my first letter to The Herald, although I take it and enjoy reading it very much, especially page ten. I am so glad that there are so many young folks that are Christians. I go to high school and am the only one in school that professes religion, so you can imagine how I often feel. I am twenty years old, have blue eyes, brown, long hair, weigh about 150 pounds, and about

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

five feet high. I gave my heart to Jesus over a year ago in one of Bro. H. A. Gregory's revivals. He is a wonderful preacher. I am a member of the Nazarene Church, and enjoy singing in revival meetings, and seeing people saved. I am looking forward to the time when I can sing for the glory of God. If any of the cousins would like to correspond I would gladly answer all letters received.

Rose Hutchison.  
Quay, N. Mex.

Dear Aunt Bettie: Here I come with a few words of advice to the cousins. "Children obey your parents in the Lord: for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee." I promised to tell you about the things that happened to me in my boyhood days. I will tell you of an experience I had one Sunday evening when I was about twelve years old. Father and mother went out for a short visit somewhere in the neighborhood leaving my two brothers and little sister and I at home. I was left in charge of the home and instructed to look after everything, especially my little brother and sister. Of course, I was not expected to look after my older brother for he was about ten years old and too much of a man to take my advice. After father and mother left that evening some boy friend came over to spend the evening and after we had played several games some one suggested that we go down to the landing and go in bathing. This landing was at the Albermarle Sound one mile from home. It was a very warm day in June in the year 1893. I told the boys that I didn't want to go, but I went anyway and we went in bathing and after we had played along the shore for a while, we larger boys decided to see how far out we could wade. Little brother was near me and I told him to go out and put his clothes on. He said, "I shan't do it." That was the last word that I ever heard him speak. We boys went out as far as we could wade and when I looked ashore for my little brother and sister brother was nowhere to be seen. I called him but he never answered. Oh what fear came into my young heart as we boys neared the place where we had left little brother, for it was there that we found his lifeless body in water only about ten inches deep. Oh the sorrow and fear that came into my heart. I was to blame for the death of my brother because I had disobeyed my parents. After we boys had taken his little body out of the water and laid it out on the sand, I had to go for my parents and tell them what had happened. Before I went after them I went in the woods with the intention of taking my life rather than to face my parents with such a crime. I met father and mother on their way home. I hope you will never have a feeling in your heart like I had when I met my father and mother. I will never in this life forget what my father said when he was told what had happened. The only word that he said was, "My God!" Bless his dear soul. He never did bring accusation against me like I expected.

Dear cousins, the Lord Jesus has left the commandment with you and me to repent, believe and to be baptized, and if you will do it the promise is that you shall be saved. If we are disobedient we will have to tell him all about it some time. May I ask you to pray for me that I may some day meet that dear little brother and father and mother and other loved ones in that beautiful city where there is no sorrow, nor crying, but all is joy and peace. This little story is true and I hope and pray that there may be some little word in it that will help some one that may read it, to give his or her heart to Jesus.

G. G. Johnson.  
Lee Hall, Va.



# FALLEN ASLEEP

## WHY GRIEVE.

Clyde Edwin Tuck.

Why should we for the sainted dead  
repine,  
Friends who no longer journey with  
us here?  
Though here no more their happy  
faces shine,  
We feel, at times, they may be very  
near.

They wait ahead, and are not lost, we  
know,  
Except to mortal sense—somehow,  
somewhere  
They live and love again, while here  
below  
We glimpses catch of their celestial  
sphere.

For love can never change in influ-  
ence,  
It reaches out from Heaven to our  
earth,  
All suffering and care to recompense,  
And to the darkened soul brings a  
new birth.

Love that rejoices in another's good,  
Like that our friends departed for  
us bore,  
And meekly all the darts of hate  
withstood,  
Can perish not, but lives for ever-  
more.

It still enfolds us, and would light our  
way,  
Would act as anchor to our faith  
and hope;  
It bids us doubt not, but to watch and  
pray  
Until truth's dawn breaks on life's  
higher slope.

## VAUGHT.

A saintly woman has gone to her  
reward. Mrs. Elisha P. Vaught, nee  
Martin, was born Oct. 1, 1851, and  
departed this life Jan. 15, 1931. She  
was married to Elisha P. Vaught in  
1872. To this union were born five  
children, four of whom, a son and  
three daughters, are living to care  
for and comfort the aged father.  
Sister Vaught was for many years a  
member of the Harrodsburg Method-  
ist Church and enjoyed a very rich  
religious experience. She long pro-  
fessed the blessing of entire sancti-  
fication, and truly her fellowship was  
with the Father and with His Son, Je-  
sus Christ. Many will remember her  
happy face and her shouts of praise  
at the camp meeting at Wilmore.  
She was pre-eminently a woman of  
prayer and had the ministry of inter-  
cession. According to his own testi-  
mony, E. Stanley Jones is in India  
largely as the result of her prayers.  
They were warm friends and when-  
ever he has come back to America, he  
has found time to visit and pray with  
Sister Vaught. During her last ill-  
ness, she triumphed over pain and  
weakness and was unspeakably hap-  
py in the prospect of seeing Jesus.  
Of course she was ready when he  
called her. In the heavenly home she  
awaits the coming of family and  
friends and the many who have been  
touched and blessed by her saintly  
life.

Her pastor,  
W. E. Arnold.

## REQUESTS FOR PRAYER.

Rev. J. K. B.: "My wife has been  
in the hospital for 25 weeks. I de-  
sire the prayers of The Herald read-  
ers for her. She is at home now."

A Herald reader: "Please to pray  
that my hearing may be restored, that  
I may enjoy the church services."

Will the readers of The Herald  
pray earnestly for Mrs. Billington  
and Mrs. Bush and their brothers.

A mother requests prayer for her  
boys to be saved, and she and her  
laughter may live holy lives.

Mrs. E. R. M.: "Please to pray that

my two children may be saved, and  
that I may receive a deeper work of  
grace, and that my body be healed."

B. W. W.: "Pray for a minister  
who wants to get closer to the Lord,  
and that he may be on fire for God's  
cause."

Sister W. E. Dunn asks prayer as  
she goes to the hospital for an opera-  
tion on her eyes. Please to remember  
her in your prayers.

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Binghamton, N. Y., Feb. 8-March 1.

### BUDMAN, ALMA L.

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Owensville, Ind., Feb. 16-March 1.

### BUSSEY, M. M.

New Mexico, February.  
Trinidad, Colo., March 15-29.  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

### CALLIS, O. H.

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Louisville, Ky., March 1-15.  
Mobile, Ala., March 22-April 5.  
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### CANADAY, FRED.

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Central Methodist Church, Portland,  
Ore., Feb. 22-March 15.  
South Portland Methodist Church, April  
5-19.

### CAROTHERS, J. L. AND WIFE.

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Murphy, N. C., April 15-May 3.  
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### COLLIER, J. A.

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### FLEMING, JOHN

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Garden City, Kan., March 31-April 12.

### FLEMING, BONA.

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### FRYE, H. A.

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ton, W. Va.)  
Shinnston, W. Va., Feb. 10-March 1.

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Bay City, Mich., March 3-22.

### HARGRAVE, B. F.

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Greensburg, Ind., Feb. 9-22.  
Roachdale, Ind., Feb. 23-March 8.

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Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
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Grandview, Wash., Feb. 15-March 1.  
Moscow, Idaho, March 16-29.

### HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)  
Trafalgar, Ind., Feb. 8-22.  
Indianapolis, Ind., March, April.  
Open dates after May 1.

### HOOVER, L. S.

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New Kensington, Pa., Feb. 1-22.  
Lockport, N. Y., March 1-22.

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Poneto, Tex., March 1-15.  
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Poteau, Okla., May 3-17.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IX.—March 1, 1931.

Subject.—Jesus sending forth missionaries. Luke 10:1-11; 10:17; 10:21, 22.

Golden Text.—The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke 10:2.

Time.—A. D. 29.

Place.—The northern part of Perea.

Introduction.—Our Lord conformed his church polity somewhat after the model of the old Jewish church. There were in the beginning of that organization twelve patriarchs who were the heads of the Church and of the nation; and Jesus chose twelve apostles to be the heads of the Christian Church. He also appointed seventy others to assist him in his work, as Moses appointed seventy elders to assist him in ruling the Jewish people. While he was beginning a new dispensation of grace in the Church, he was not beginning another church. The pattern of spiritual things had been given to Moses; and the Master, as far as was proper, conformed his work to the God-given pattern.

There was a difference between the office of the twelve apostles who were first ordained and sent out, and that of the seventy about whom we are studying in the lesson of today. The group of twelve were representative of ministers of the Gospel for all time; while the seventy were ordained and sent out for the express purpose of preparing the way before Jesus. Their office was somewhat akin to that of John the Baptist. They were to go into the cities, towns, and villages through which Jesus would pass on his last journey to Jerusalem; and by healing the sick, casting out demons, raising the dead to life, and cleansing lepers, they were to prepare the people for his coming. They were a committee of notification, a sort of advance guard.

It is a bit interesting to note that some brethren who are very bitterly opposed to entire sanctification as a second work of grace, are wont to proclaim from the pulpit that, "in their opinion," none of the one hundred and twenty disciples who received the baptism with the Holy Ghost on the day of Pentecost, was really converted until that hour. But if that were true, we would be forced to admit that Jesus ordained unconverted men to preach his Gospel, and that he authorized them to heal the sick, cleanse lepers, cast out unclean spirits and raise the dead back to life; for certainly eleven of the first group were in the upper room; and I suppose that it is fair to assume that most of the seventy were there also. One thing is certain: Mary, the Lord's mother, was there; and she received the same sort of blessing that the others received. If they were not converted before that time, she was not. That forces one to admit that Jesus was born of an unconverted woman. Absurd to the limit! Those eighty-two men were good men, God's men—about the best that Jesus Christ could find among all the Jews.

Comments on the Lesson.

1. Other seventy.—The wording is somewhat awkward. It would seem to indicate that he had before that time appointed seventy others who

were different from these seventy. But the reference is to the twelve of whom we read in Matt. 10. Sent them two and two.—For several reasons. They would need each other's sympathy and help in many ways. They would need to learn how to work in harmony one with another. They would supplement each other. Two men working together in harmony can do more and better work than they can accomplish if each works by himself. Whither he himself would come.—This seems to indicate their special mission. He would not have to enter towns and cities unheralded. They were to prepare the people for his message.

2. The harvest truly is great.—The harvest field is the world of perishing souls. The language indicates that the Master intended to impress upon them the fact that the crop was about to be lost for want of harvesters, for "the laborers are few." Pray ye therefore the Lord of the harvest.—The Church has few greater interests than this. We have vast numbers of preachers just now, but it is sad beyond expression to realize how few of them are real soul-winners. The Church needs harvest hands in large numbers. Send forth laborers.—The original Greek is strong: "Thrust forth laborers."

3. As lambs among wolves.—Their work would be among dangerous men. Some of them might be killed; but go and do my bidding. No one who is sent forth by Jesus Christ has any business to confer with flesh and blood. His only safety is in doing the will of God.

4. Purse, nor scrip, nor shoes.—The purse was a bag for money; in the scrip one carried clothing and food. The Greek word here translated shoes may mean either sandals or shoes that covered the feet. I think it has the latter meaning in the text. Salute no man by the way.—An Oriental salutation would consume too much time. When Elisha sent his servant to lay his staff upon the face of a dead boy, he told him to salute no man by the way. He was in a hurry, and had no time for foolishness.

5. Peace be to this house.—That was a Jewish form of salutation. It was beautiful when spoken in sincerity.

6. The son of peace.—One who would receive Christ's messengers and their message in peace. Their presence would be a blessing of peace to such a house; but if they did not receive a peaceful welcome, they were to leave the house. No sadder day ever comes to any home than when a faithful servant of God is driven from its door.

7. In the same house remain.—This verse has a world of sense in it. While the preacher must do pastoral visiting, and must be willing to accept coarse fare, if need be, he has no business to be forever gadding about. He must take plenty of time for the cultivation of his brain and his soul. He must use time judiciously. The laborer is worthy of his hire.—But he must earn it by faithful service. He has no more right to play on his job than a hired plowman has to go to sleep in the field during work hours. The preacher's time is not his own; but belongs, under God, to his flock. Go not from house to house.—This is

strictly Jewish. When a stranger entered one of their villages, every family in town was expected to invite him to take a meal with them. That would have consumed too much time for men sent out to do the work of the seventy.

9. Heal the sick.—That would make an open door for their message which follows: "The kingdom of God is come nigh unto you." The Savior of men was following in their footsteps.

10. Receive you not.—Some cities would not permit them to deliver their message. Woe betide such places. But they were to be told that the kingdom of God had come nigh them. They were to wipe the dust from their feet as a testimony against such cities, and to tell them that it would be more tolerable for Sodom and for Tyre and Sidon than for that city in the day of Judgment. It is always dangerous to reject a true messenger of God.

17. The seventy returned—from their missionary labors in the regions whither he had sent them. The devils are subject unto us through thy name.—They had done exactly what he had commissioned them to do; and they were naturally much elated over it. The Master's reply is worth while: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It is better to have one's name recorded in heaven than to be able to work miracles.

21 and 22. Men who are wise and prudent in their own conceit can receive no light from God. But he does graciously reveal his truth to such as have the humility of little children. Jesus was glad of this; and we should be also. My old colored friend, Aunt Creesy, of Waynesboro, Ga., who did not even know the alphabet, taught me more about God than almost any preacher that I have ever known. Her whole soul was surcharged with God. All the scholarship in the world cannot reveal a thing about God that will save a man's soul. How utterly blank it all is till the Divine Spirit turns upon us the light of salvation. No one can know God, except through a direct revelation from God. He must make himself known; or we shall never know him. And without this knowledge we can have no salvation. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

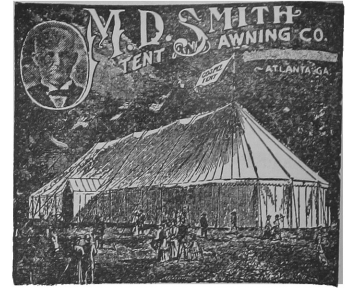
## A GOOD NAME vs. JOY RIDING.

Mrs. Claud Mingledorff.

Who is it that does not love a good name? Certainly it is not one who expects to be respected by decent people. Neither is it one who is ambitious to serve a noble purpose in the world. Solomon says, "A good name is rather to be chosen than great riches."

Now friends, if we love a good name let's think for a minute of one popular modern custom that is helping to cause a great host of young people as well as some older ones, to lose their good name. No one who is even half way keeping up with the times is ignorant of certain evils that result from automobile rides by unchaperoned courting couples, to say nothing of young men and women, and older ones as well, who are mere acquaintances.

There may have been a time when no one would have thought anything out of the way for a young man and woman to take a car ride alone, but not so now. When we see such par-



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ties, who are not closely related, taking a car ride alone, a question mark may easily be placed by the name of both parties. A young man who wants a good name must be just as careful in this respect as a young woman. God's standard is just as high for him as it is for her. His word says, "Thou shalt not commit adultery." So, ladies and gentlemen, if you do not wish to be classed with the adulterers and adulteresses you had better avoid the very appearance of such evils. This is plain talk, but no plainer than the scenes being enacted before the eyes of the public.

Fathers and mothers, it is time for us to begin teaching our sons and our daughters that unchaperoned car rides are no longer proper. Every young woman should consider it an insult for a young man to ask her to go riding with him alone. Let us do our utmost to produce a sentiment against this evil. It cannot be done all at once, but, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

The Late Dr. Marcus Dods says of Rev. David Smith's book, "The Days of His Flesh," advertised in this issue: "There is no life of Christ in which the whole Gospel narrative is reproduced in so readable and intelligent a form."

Lutheran Observer: "Dr. Smith writes from the standpoint of evangelical faith and reproduces the narrative of our Lord in intelligible and readable form."

Sunday School Times: "This is one of the later Lives of Jesus and has, therefore, the advantage of the most modern research and archaeology. The distinct advantage of this life, however, is the fine devotional flavor that it possesses."

Presbyterian: "Dr. Smith's reverent, thoughtful, and beautiful book will help Christians in very deed to 'see Jesus.'"

And he said unto me, My grace is sufficient for thee: for thy strength is made perfect in weakness. 2 Cor. 12:9.



# DIFFERENT.

Mrs. Jacob Hoffman.

"That ye henceforth walk not as other Gentiles walk." Eph. 4:17.

God's standard for His people,  
Has always been the same;  
A call to separation  
Down through the ages came.  
He wants us to be holy,  
This challenge still is hurled,  
That His peculiar people,  
Be different from the world.

Yes, different in our conduct  
From others round about;  
Our lives are speaking louder  
Than sermon, song, or shout.  
So let us then be careful  
That all men in us find,  
A life that speaks for Jesus,  
Forgiving, courteous, kind.

And, different in our clothing.  
We do not need to goss,  
For God has plainly told us  
How women ought to dress.  
The woman shall not wear  
A mannish garb, says He,  
For all that do so, shall  
Abomination be.

He furthermore declares  
That godly women dress  
In modest, plain apparel,  
And thus His Name confess.  
No gold or pearls for Christians,  
No bobbed hair, painted face,  
No knee-length skirts; we're different,  
Redeemed by saving grace.

In conversation also;  
By this may all men know,  
For from the heart's abundance,  
The mouth will overflow.  
The worldling's mouth is filthy,  
His talk is foolish, light.  
The Christian's talk is different,  
Because his heart is right.

Companionships are different;  
No fellowship have we  
With those who walk in darkness;  
What concord can there be?  
In business, marriage, social life  
(Oh, these are Satan's snares)  
Come out and be ye separate,  
The Word of God declares.

The reason we are different—  
To God we give the praise—  
He changed our hearts completely,  
And orders all our ways.  
Lord, keep us always different,  
In conduct, dress, and talk,  
Not walking, as the Scriptures warn,  
As other Gentiles walk.

# PERSONALS.

Beginning on Monday night, Feb. 16th, and running over two Sundays to March 1st, we will hold a revival campaign in the Austin Nazarene Church, 500 West Race Ave., Chicago, Ill. There will be services each night at 7:30 in addition to the regular Sunday services, and we will be glad to have our friends in the city whom we have met in person and through The Herald, attend these meetings. Information as to how to reach the church can be secured by phoning the pastor, Rev. G. B. Williamson, Austin 9120. Jarrette and Dell Aycock, Evangelists.

Pentecostal meetings, Bethany M. E. Church, Camden, North 10th street and Cooper street, began Sunday night, Feb. 1st, continuing nightly (except Saturday nights) until Sunday night, Feb. 15. Quaker evangelist, Chas. H. Stalker, of Columbus,

Ohio, is the special preacher and worker, assisted by other workers.—Rev. John Norberry, Pastor.

The Rev. George Bennard, composer of "The Old Rugged Cross," will begin evangelistic meetings at the Oak Street M. E. Church, Binghamton, N. Y., on Sunday, Feb. 8, through March 1st. Rev. R. H. Williams is the minister.

Rev. Eula B. Crouch: "It has been sometime since I reported to The Herald, but I have not been idle very long at a time. I have held three meetings since our annual conference. God greatly blessed in these revivals. I am now arranging my slate for the coming months and will be glad to hear from any one desiring my assistance in revival work. I have had experience in evangelistic work in preaching, gospel singing and children's meetings. My terms are, traveling expenses, entertainment, and a free-will offering. Address me, Laurenceville, Ill., Rt. 1."

Charles H. Bay: "For years I have greatly desired a revival in Albia, Ia., and it grows on me that if people will get down before God in real intercession that he will answer prayer and send revivals fire. I feel that a body of Christian believers should get together in prayer and hold on night after night, in some home perhaps, as long as it takes to pray down conviction on the people in this needy town and community. God still answers prayer and sends revivals to needy fields and churches, showers of blessings fall and souls are saved and believers sanctified wholly. To this end I will promise to feed and provide a place for those to lay their heads, (and that is more than our Lord had), who have a real burden for the lost of earth and who would be willing to come and work hard on their knees to help bring this about, and for revival fire to fall. Let me hear from you, or just come on to 104 S. 10th St., Albia, Iowa."

Evangelist C. C. Davis has last part of February and all of March open. If you want his services for an old-time full gospel revival, address him, 2317 W. Delaware St., Evansville, Ind.

Dr. T. M. Hofmeister, evangelist, closed a four-weeks' tabernacle campaign in Phoenix, Arizona.

Rev. and Mrs. Henry F. Pollock are bereaved in the recent death of their second little son, Francis Asbury. Bro. Pollock is the son of the late Rev. Grant S. Pollock. He is a member of the Pittsburgh M. E. Conference, but now a senior in Asbury Seminary at Wilmore, Ky.

C. K. Dickey: "It gives me pleasure to speak of the work of Mr. E. Clay Milby, Greensburg, Ky., evangelistic singer, who led the singing in the recent revival at Calhoun, Ky. He is a young man of unusual gifts and graces, very capable and tactful, willing to work and get under the burden of a revival. In my judgment he is as good as the best. He is in demand to lead the singing with our leading holiness evangelists. No pastor or evangelist will make a mistake to secure the services of Bro. Milby as singer in a soul-winning revival campaign. This is written without his knowledge or consent.

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Jesus Christ

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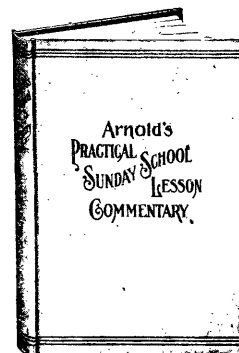
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## BY THE FOOLISHNESS OF PREACHING.

By The Editor.

**N**O preaching has saving power that leaves out Christ and him crucified. We would not intimate that there are not practical subjects to be discussed by the pastor in teaching and leading his people into all of the practical phases of Christian life and conduct; but, even the most practical sermon must lead up to Christ; He is the foundation, spirit and chief cornerstone of all gospel that saves, guides, illuminates and perfects in righteousness.

The Apostle Paul never meant to suggest that to preach Christ was to preach foolishness, but he simply suggested that the world in its wisdom would believe the preaching of Christ to be foolishness. What was true in his day is true today. What he said was applicable to all time. It seems that we have many men in our pulpits today who do not believe that the preaching of Christ will solve world problems, redeem and uplift the race.

Over against all unbelief, and the efforts being put forth to minimize the person of Christ, and the power of his gospel, we have Jesus saying, "And I, if I be lifted up, will draw all men unto me." Jesus had infinite wisdom. He knew the needs of men, he knew his own power, he knew that in the creation of man God had put something into his constitution to which the preaching of Christ would appeal. Jesus knew that there was something in our nature, however fallen and depraved, that would awaken hunger and thirst after the divine power he had within himself to save from sin, and to satisfy the longings of the human soul.

The Apostle Paul was a learned man. He was acquainted with the philosophy, the law and literature of his times. He could argue any question with the strongest of his opponents; but he determined in his ministry to know nothing but Christ and him crucified. This is the most urgent need of today. The preaching of Jesus—the great need of the atonement, which the sinless Christ made for sinful men. The preaching of Christ's power over devils, over men, over sin, over disease, depravity, guilt, death and everything that separates men from God and makes them wicked and miserable.

The people of this generation need to be brought back to Christ; they need to hear the gospel of redemption from sin through the person of Christ, his sorrows, suffering, his groans and tears, his agony upon the cross, his blood and death, his resurrection and declaration that he had all power in earth and heaven. This generation needs to listen to ministers of the gospel who will place Christ on the cross and hold him there before them until they see Jesus made a sacrifice for their sins, his body lean with sorrow, fasting and prayer; his frame white with the sufferings of the cross, stained with the blood of the wounds made by sinful men.

### BETTER HAVE A REVIVAL.

The enemies of revivals of religion are the enemies of God and humanity. There is not, and cannot be anything more sane and important in any community, than that at certain fixed and designated times all of the Christian forces of a church should be organized and devoted with love and zeal to the one greatest work in the world—bringing lost souls in said community to Christ.

The churches that do not have revivals dry up, become at ease in Zion, backslide, become worldly and, in the end, have neither power or concern for the salvation of the lost. In my long and varied experience in revival work I have found a fearful state of spiritual desolation in churches that had gone for years without revivals of religion. It means much to keep the soul aflame with divine love and eager for the salvation of the lost in this sinful, noisy world, so eager for the material things that perish.

Methodism must return to earnest revival efforts or her spiritual fires will go out and her house will become desolate. God will call into judgment those preachers and church officials who have opposed and shut their church doors against revival efforts, and let millions of human souls for whom Christ died, perish because of their unconcern and neglect.

Preachers, stewards, men and women of Methodism, you had better wake up! Judgment day is coming, when God will require the blood of lost souls at your hands. Your indifference and neglect are filling the pits of torment with lost souls whom you might have saved.

The people who living need to look at Jesus hanging upon the cross for their sins, that there by his death he paid their debt; that he made pardon and cleansing from all sins and sin a possibility. They need to pause, to wait, to become serious with their mind's eye to gaze upon the crucified Christ hanging there limp and dead, and to feel and know that he was nailed to that cross and died upon it, for their redemption.

How foolish and objectionable this sort of preaching may appear to many of your modern liberals who discount every fundamental teaching of the Scriptures with reference to the atonement. To them, this would be foolish preaching, indeed. But it is not. It is the power of God unto salvation. Let it not be supposed for a moment that we do not believe in scientific sewerage, playgrounds, healthful parks, soup, soap, comfortable housing, careful schooling, and all of the phases of social service which better the conditions of men, women and children in the world; but none of these things, nor all of them, can take the place of the preaching of a crucified Christ, of him who, in his death upon the cross, made an atonement for the sins of the people, provided the possibilities of a new birth, a change so deep, so powerful, that those who experience it are indeed in Christ new creatures. This preaching which looks like foolishness to philosophers who have no personal experience of divine grace is, nevertheless, the power of God unto salvation. Nothing else is, or can be. We must preach Christ as the only Saviour, and the all-sufficient Saviour, or darkness will cover the earth; the church will be-

come a mere human organization, and in the end, death, unutterable, deep, eternal death and doom of outer darkness.

### GLIDE MEMORIAL CHURCH.

I was invited to be present at the opening and dedication of the great Glide Memorial Church on the corner of Ellis and Taylor Streets, San Francisco, Calif. At the time I was confined with sickness in a Sanitarium near San Diego, but recuperated sufficiently to run up to San Francisco and spend my last Sabbath in California with the friends at this great, new evangelistic center.

It is indeed a remarkable building. One of the most beautiful auditoriums in its simplicity and comfort, and very easy to speak in. In addition to this handsome auditorium there is a very fine apartment for Bishop Arthur Moore, the bishop of that area; also a fine apartment for Rev. J. C. McPheeters, pastor of the church. In the rear, and connected with the church, is a beautiful dormitory for working girls, the rooms of which are rented to worthy young business women, and were all taken before the building was completed, with twenty applicants on the waiting list. There is an apartment for Dr. Sims and family, the presiding elder of the district, also offices for Dr. Nelson, editor of the Pacific Methodist. The church will have a large book store on the ground floor. There are six handsome stores beneath the auditorium, all of which have been leased. Back of these stores is a large and handsome mission room where evangelistic services are to be held every evening through the week. The building is of the best material, erected by the best mechanics, and is a beautiful structure; has a tall tower with as fine Deagan Chimes as you ever heard, sounding out the beautiful old hymns to the listening multitudes of the great roaring city.

I preached on Sunday morning to a large audience, which almost entirely filled the first floor, with a number in the gallery. I do not know when I ever spoke to a more responsive audience. They had the appearance of being a substantial and devout people. At the close of the service I was greeted by many friends of former years, whom I had not seen for a long while.

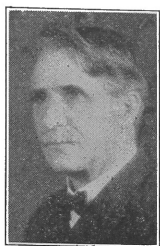
I felt a little bad to take the pulpit Sunday morning, with so great an audience, and so fine an opportunity for the pastor, who had only been in the new church a few Sabbaths, to deliver his message; as our readers know city people do not attend church much at the evening service. I was surprised and delighted to find a great audience present at the evening service, and Bro. McPheeters gave them an excellent sermon, which they seemed to appreciate very highly. He

(Continued on page 8)



# AT THE CROSSROADS OF THE WORLD.

Rev. G. W. Ridout D.D., Corresponding Editor.



In a previous article I described the Panama Canal and showed it to be one of the greatest engineering triumphs of the modern world. Before the Canal was built one of the poets wrote:

"Here the oceans twain have waited

All the ages to be mated—

Waited long and waited vainly

Though the script was written plainly:

This, the portal of the sea,

Ope's for him who holds the key;

Here the Empire of the Earth

Waits in patience for its birth."

but now, says a recent writer, "the Canal has wedded the two Oceans, and 'Panama,' the young child of this twain, is one of the strongest, most progressive republics on the Western Hemisphere." Anderson wrote, "Cacique and Conquistador, Buccaneer and Padre, Indian, Latin, Teuton, Negro and Asiatic have come and gone and, in a few years, the tropical jungle has closed over their remains and effaced their impress"—the first three have "passed out" and the jungle, true to its nature, has closed over their remains. However, the last six are still here, in the melting pot of the universe, all taking their parts, in shaping the destiny of this young republic, in its twenty-five years of life.

Occupying the center of the Western Hemisphere Panama is truly "The Cross Roads of the World" and is rapidly taking its place in the commercial world.

Owing to its configuration the Isthmus of Panama, running east and west, bends twice upon itself. Colon (on the Atlantic side), not only north, but also west of Panama City (on the Pacific side), creates what seems to be an impossibility—the sun rising in the Pacific Ocean and setting in the Atlantic Ocean.

We shall in this article meditate a little on Life's Cross Roads and their bearing upon this human life of ours and more particularly upon Christian Life and Experience.

First, we observe at the cross roads all kinds and conditions of people and circumstances and behold human nature the same as in ages long ago.

Cyprian, bishop of Carthage, in the Third Century, A. D., wrote to his friend as follows: "This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend to some high mountain, and look out over the wide lands you know very well what I should see: brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheaters, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians, and I am one of them."

Second. The Cross Roads of Life testify to the goodness of God. One of our hymns has these lines in it:

Thy goodness and thy truth to me

To every soul abound

A most unfathomable sea

Where all our thoughts are drowned

Its streams the whole creation reach

So plenteous is the store,

Enough for all, enough for each,

Enough for evermore.

Spurgeon in one of his wonderful gospel messages says: "O ambitious man, thou that runnest after something and thou canst not tell what it is that can gratify thine immortal spirit, turn to the Cross, for at the foot of it there springs a sacred fount of soul-satisfying, and if thou wilt but stoop and drink, thine ambition shall be over, and thou shalt want no more. There is satisfaction for the deepest longings of heart, and head, and conscience in the fount which springs from the wounds of Jesus. Faith is the silver cup. Dip it into the overflowing stream and drink."

I have noticed at both the Atlantic and Pacific entrances to the Canal they have immense coaling stations and the best of water, oil in abundance and supplies to meet every need. So at the Cross there is abundance to supply every need and lack of the soul.

Third. At the cross roads there are many problems to be settled which cannot be settled without divine wisdom. Some one has written a good message in the following lines:

Are you standing at "Wit's End Corner,"

Blinded with wearing pain,

Feeling you cannot endure it,

You cannot bear the strain,

Bruised through the constant suffering,

Dizzy, and dazed and numb?

Remember—to "Wit's End Corner"

Is where Jesus loves to come!

Are you standing at "Wit's End Corner,"

Your work before you spread,

All lying begun, unfinished,

And pressing on heart and head,

Longing for strength to do it,

Stretching out trembling hands?

Remember—at "Wit's End Corner"

The Burden Bearer stands.

Are you standing at "Wit's End Corner,"

Then you're just in the very spot

To learn the wondrous resources

Of Him who faileth not!

No doubt to a brighter pathway

Your footsteps will soon be removed

But only at "Wit's End Corner"

Is "the God who is able" proved.

Fourth. At the cross roads there are abundant opportunities for doing good and bearing witness for Jesus. The story is related of a young lady missionary in Japan who was traveling on one occasion by steamer from one seaport to another in the island kingdom. On the same boat was a Japanese merchant, so worried and depressed by business reverses that he was seriously contemplating suicide. He saw the foreign lady quietly watching the beautiful view with such an expression of peace and absolute satisfaction on her face that he could not refrain from looking at her again and again. She was a stranger to him, but he longed to ask her the secret of her happiness. His own restless, burdened heart cried out for the inner calm which could so stamp its impress upon the countenance.

In his distress and desperation he felt that he must know. He ventured to address her, and his profound respect was evident in both his words and his manner. He unburdened his heart and asked if she could give him the secret of the wonderful peace which told its own sweet story to those who looked upon her face.

It was her rare privilege to tell this suffering soul of Jesus and his redemption, and the forgiveness of sin which alone can bring with it the "peace which passeth all understanding."—Selected.

Fifth. At the cross roads we need the light and guidance that flows from the Cross. An exchange gives us the following:

"On an old church in Normandy is a cross with these words on its four corners:

"(1) 'Pax' (Isa. liii. 5; John xx. 19, 20; Acts x. 36; Rom. v. 1; Eph. ii. 14, 17; Col. i. 20).

"(2) 'Lex' (Ps. lxxxv. 10; Isa. xlii. 21; Rom. i. 17, iii. 21, 25, 26).

"(3) 'Rex' (John xii. 32; Acts ii. 36; Rom. xiv. 9; 2 Cor. v. 14, 15; Phil. ii. 6-11).

"(4) 'Lux' (Exod. xv. 23-5; 1 Thess. v. 9, 10).

"IV. The Christian's 'cross' is the consequence of that of the Savior (Matt. x. 38, xvi. 24; Mark x. 21; Luke xiv. 27). It signifies identification with him in reproach (Heb. xiii. 12, 13)."

Sixth. At the cross roads the soul makes important decisions, witnesses to its faith, and sees the lights of Home.

It was at the cross roads that Newman wrote:

"Lead kindly light amid the encircling gloom

Lead Thou me on.

The night is dark and I am far from home,

Lead Thou me on.

Keep Thou my feet, I do not ask to see

The distant scene; one step enough for me."

Tennyson nearing the crossing sang:

"Sunset and evening star,

And one clear call for me,

And may there be no moaning of the bar,

When I put out to sea.

"For tho' from out our bourne of time and place

The flood may bear me far,

I hope to see my Pilot face to face,

When I have crossed the bar.

When I began to read Moody's sermons years ago I remember a wonderfully touching story he told in one of his sermons. He said, "There was a little girl ready soon for the other world. The doctor came and looked upon her with pitying eyes and when he had finished he went out into the hall and was joined by the mother, and he told her the little girl could not live perhaps more than a few hours. The mother went back into the room and tried to break the news to the little girl. She said to her as she took her little hand in hers: "Bessie darling, you are going into a beautiful City where there will be crowds of people and the streets are very beautiful, and all the people are dressed in white. Do you want to go to that heavenly City?" And the little girl said: "Mama I would like to go but I am so sick and tired, I can't." The mother tried again as she choked down her sobs: "Bessie darling, you are to be where there is a great choir and they will be all clothed in white and they will sing wondrous songs, and Heaven will be full of music and of melody. Don't you want to go and hear the angels sing?" "I would like to mama, but I am too sick, I am too tired." And then the mother took the little child in her arms and held her close to her bosom. Then the wasted child said between her gasps for breath, "Oh mama, that is what I want; I just want Jesus to take me up in his arms and let me rest on his bosom." "Well," said Mr. Moody, "He is waiting for you all with outstretched arms."

Jesus my heart's dear refuge,

Jesus has died for me,

Firm on the Rock of Ages

Ever my trust shall be.

Free from the blight of sorrow,

Free from my doubts and fears,

Only a few more trials

Only a few more tears,



Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by his love o'ershadowed  
Sweetly my soul shall rest.

Just a Note.

At this writing we are still in Panama and the Canal Zone. This is a most important

section of National and International Geography. All the nations meet here and the ships that pass bear the flags of all nations. In a few weeks 40,000 of our Navy and Army boys will be here. What a field for the fight between angels and men, heaven and hell. We have been evangelizing among the Spanish, Americans, West Indians, white and

black, brown and yellow. When we finish three more meetings with the West Indians at Cristobal, Pedro Miguel, and Panama, we depart for Ecuador. In the meanwhile we may be addressed care P. O. Box 273, Balboa, Canal Zone. Mail reaches us here sometimes in seven days. Remember us in prayer.  
GEORGE W. RIDOUT.

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XVII.

#### IN QUEST OF HEALTH.



EVER since his conversion, Ralph Upright had applied himself to diligent study, and having completed the high school course within a year after his return home from prison, entered college with a view to entering the ministry ultimately. But when he had passed into his senior year, his health failed, and he was advised to quit the college for a year and seek a milder climate for the benefit of his health. Very reluctantly he left his classmates and his books and returned to Glenview, remaining there only long enough to make arrangements for traveling in quest of health.

Acting upon the advice of his physician he decided to go to New Mexico. In due time he reached Albuquerque, where he decided to rest for awhile before visiting other portions of the territory. In fact, it became necessary for him to rest, as his strength seemed to be spent and a feeling of languor crept over him. It was several days before he felt able to leave the hotel, where he was stopping and he spent several hours each day in bed. But gradually, as he accommodated himself to the atmospheric change, an improvement began to be felt, he began to take short walks daily. As health returned and his strength permitted, these walks were extended until he had visited all the places of interest in the city. He had met several people from the different states and was pleased to become acquainted with the pastor of the First Congregational Church, Rev. Ashman, who gave him a pressing invitation to make his headquarters while in the city at the parsonage. Though declining the invitation, he yet decided to change his hotel to one nearer the Congregational Church, and to spend a good deal of time at the parsonage.

Mrs. Ashman was a lady of great kindness and refinement. Highly accomplished in literary and social lines, as well as being deeply imbued with the Christian spirit, she was an ideal hostess, and Ralph spent many a happy hour in her home.

Mr. Ashman, besides being pastor of the First Church, was also superintendent of home Missions for the territory, and consequently very busy, and often absent from the city. When at home he made Ralph feel that his sympathy and helpfulness could be relied upon.

Under his direction Ralph conducted religious services occasionally at two different points in the city, and a genuine interest seemed to be awakened as the result. In the meantime Ralph had access to Mr. Ashman's library, and improved every opportunity for studying theology under the direction of Mr. Ashman. He had, also, the privilege of getting practical lessons in sermon preparation and delivery, while carrying on the work assigned to him by Mr. Ashman.

The trip to New Mexico proved to be of incalculable benefit to Ralph in several respects. First his health rapidly improved, his closer contact with a live minister of the gospel, by which means he saw the inside of the pastor's life, and being allowed to assist in some of the pastor's life work, his soul became a spirit filled for the work he felt himself called to undertake.

There coming a slack time in the duties of the superintendent, Mr. Ashman determined to undertake evangelistic work in the territory; and appreciating the help he could receive from Ralph, and the larger benefit it would be to Ralph himself, he laid hands on him and took him into fellowship with himself.

Besides being a ready speaker, Ralph had a degree of originality in thought and forcefulness in expression that secured for him a full house and an attentive audience. Added to this, he was also possessed of a voice of remarkable sweetness and at the same time of great volume. His utterances were always distinct and audible whether pitched in a high or low key.

Without being aware of the fact, apparently, he possessed a talent for oratory quite beyond the ordinary. He scarcely spoke in a hurried or excited manner—his gestures were entirely impulsive, yet always graceful and effective. Listening to him the audience saw the theme clothed with life and pathos and power that was irresistible and soul stirring. The wonder of it all was that of all the audience not one was able to see that the speaker himself was aware of the tremendous power he had to lead his hearers to undertake great things. He seemed to be in a manner unconscious of the presence of the audience, and only to be thinking out the message to them.

The point selected for holding the first series of meetings was at White Oaks. Owing to the small proportion of English-speaking persons residing in this community, the time limited to it was ten days. But during those days a goodly interest was manifested and a small church organized. A number of persons professed a saving faith in Christ, and were added to the church during the meeting.

At Los Ranchos De Atrisco a gracious revival rewarded the labors of the brethren and a goodly number were converted. At this meeting Ralph Upright was brought more prominently into the work by the temporary indisposition of Mr. Ashman, who would not hear of the temporary abandonment of the field while Ralph seemed abundantly able to take care of the work. Mr. Ashman was able to attend most of the services, although unable to participate in them to any considerable extent, owing to throat trouble. But his presence and good sense gave courage and steadiness to Ralph in the earnest effort he was making to bring them to Christ for salvation and healing.

At the beginning of the meeting a young man of twenty-eight or thirty attracted Ralph's attention by his evidently critical attention to the sermons, and his assumption of personal indifference to the subjects under discussion. He was a strongly built man of medium height, very dark complexion and black hair. The first indication of coming baldness might be noticed in the thin covering of hair on the top of his head. One spot just behind the right ear, showed that a deep wound had been inflicted, not so long ago as to have been forgotten. White hairs indicated the location of the wound and its extent.

As the meeting progressed and one after another of the auditors became subjects of saving grace, this man lost something of his

critical attitude, and seemed to become somewhat interested for himself.

Ralph had promised himself the pleasure of meeting the gentleman at the close of the service on several evenings, but had thus far failed to do so. The man had always gone out, having always been seated near the entrance, before Ralph could reach him.

As his interest deepened, he gradually worked himself nearer the pulpit without seeming to be conscious of doing so. That a struggle was going on in his soul, was apparent to Ralph, and indeed to everyone who noticed him at all. The Holy Spirit was giving him a glimpse of himself as God measured him, and he was appalled at the sight. But his was a stubborn will, and the battle waxed hotter as the struggle continued.

One night, while Ralph was dwelling on the love of God as it is manifested in the Christ, of the hardness of men's hearts under the exhibition of God's love; of the herculean efforts men make to get rid of God's spirit, the man got up and staggered out into the night as one might do under the influence of liquor—or as one losing control of his limbs.

Ralph made inquiry as to his name and residence, but could get no definite information in regard to him. Some thought him a rancher from somewhere in the interior. Others believed him to be a gambler, who had turned up periodically for two or three years past. By some he was known as Senor Dalstone, by others as Mr. Hobart. Neither of these names caught the ear of Ralph with the ring of a familiar sound. But he was soon to learn that these names changed in their formation were the true cognomen of the man whom Jessie Upright had once called husband—the father of her child, Herbert Dalton!

For two or three evenings the man had not been seen at church and no one knew his whereabouts. But one day as Ralph was walking down the street, on his way to the postoffice, in turning a corner, he almost collided with him. Intently pondering on the subject he had selected for the evening sermon, Ralph might have passed without recognizing him, but by that peculiar phenomena which has struck all of us at one time or another, each in trying to get out of the way of the other, placed himself more directly in the way. Becoming aware of things material, Ralph looked up and recognized the man he most desired to meet.

Extending his hand in friendly greeting, he apologized for his preoccupation and said, "I have greatly desired to meet you, and cannot let this opportunity pass without making your acquaintance."

The man bowed in acknowledgment, but said nothing.

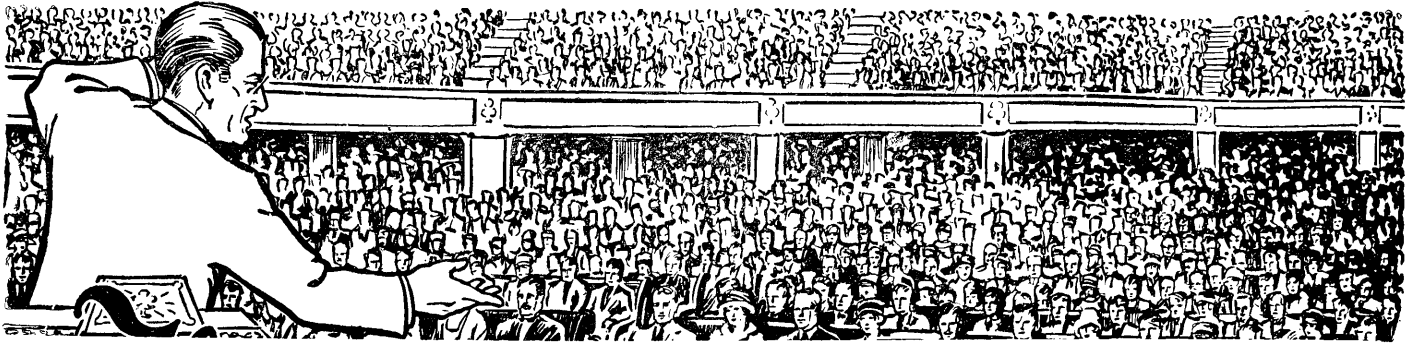
"May I ask your name?" said Ralph, "Mine is Upright, Ralph Upright of Glenview."

The man started violently on hearing the name, and a hot flush passed over him, succeeded by a pallor that was almost ghastly. His emotion seemed to almost choke him as he looked at Ralph, who still held his hand and was looking wonderingly at him.

At last he said, "Come with me to my lodgings, I have much to say to you which cannot be said here."

(Continued on page 6)





## BIRTH SIN.

Rev. Edward R. Kelley.

"And when the days of her purifying are fulfilled, . . . she shall bring a lamb a year old for a burnt offering, and a young pigeon, or a turtle dove for a sin-offering."—Lev. 12:6.



As far as I have been able to learn by reading the chapter from which I have taken the text, inbred sin is not directly mentioned, but it is implied. The very fact that a certain ceremony had to be gone through with for the purification of the mother after the birth of either a son or daughter, conveys the thought of inherent depravity.

If you have taken the time to read the preceding chapter, there you found certain laws governing one's eating what one should and should not eat. It is not my purpose to enter into an argument whether it is right or wrong to eat certain meats today, but it does look as if the law affecting such matters were essential today, then also the law affecting the purifying the woman after she has become a mother would also be effective. But if we will but remember at all times that *we are now living under grace and not the Levitical law*, we will not be troubled. God has created meats "with thanksgiving," and I am sure that what God thus creates is worthy of our consideration.

But I am not concerned about these matters so much. What I do want you to see is: The preceding chapter—to some extent at least—has for its discussion what this and the following chapter have for their discussion, and that is, *sin*.

Some one has stated that "in the division of the animals into the clean and the unclean, we have the nature of sin in its general character and outward manifestations"; *for sin is the brutalization of all mankind*.

In the chapter from which the text is taken, sin is brought to our mind in different phases of corruption than in either of the other chapters referred to. And from whence cometh this pollution? How can it be accounted for? Is it due to either environment or education or association. No. The trouble is more deeply seated than that. *That the human race has not escaped the fact of sin is very evident*. The apostle tells us: "We have all sinned and come short of the glory of God." And John reminds us that "if we say we have not sinned, we make him a liar and the truth is not in us." And again he affirms: "If we say we have no sin we deceive ourselves." Exactly! Yes, we are agreed that these passages deal with man in what we call his natural state; and there is no corner of the earth nor any race of peoples but what the pollution of hell—*SIN*—has touched and contaminated. But where lies the trouble? From whence cometh this pollution? Read into the very depths of this twelfth chapter and you will find there your answer.

But some one says: "I see no reference therein to inherent sin." That is true; but *the rites and symbols in themselves speak of it for sin is the manifestation of that which*

is in the heart of man. *The uncleanness mentioned is but a symbol of the deeper innate principle to be found in every human heart, whether man, or youth, or infant*.

The ceremonial law made mention of here is of such a character that we may not discuss it in full. And although the law was an arbitrary one for that period, I do not now so consider it; and its great spiritual truth is to be found in its typical nature.

The truth we have here presented is impressive. It tells us that we *all* have come from sinful parentage, and it reveals very clearly that in our birth there is actual uncleanness involved. It portrays defilement as the state in which we came into the world. You deny this? Listen! "Who can bring a clean thing out of an unclean? not one."—Job 14:4. "In sin did my mother conceive me." Psalms 51:5. Many other passages could be given, but we will not take the time to do so.

Yes, I am aware there are those who tell us in the most attractive rhetoric that infants come into the world free of the taint of sin. But let us remember that while infants are born under the covenant of grace, *they are not born regenerated*. The teaching that infants at birth are born into God's kingdom *has no Bible foundation whatever*. If they should die before reaching the years of accountability, they will be saved; *but it is because God's Spirit through the merits of the Atonement prepares them for glory without their volition*. And to declare on the other hand that such a state in which we find the infant is natural and is due to "natural depravity in the heart," is just as wide of the truth as the former statement. Listen! It is very necessary that you get this: When man was created by God he was created *without sin in the heart*; therefore sin is the most unnatural thing to be found in the human soul. God never made a devil nor did God ever make a sinner; therefore sin in any form whatever is *not natural, but devilish*.

Now let us face facts! God in creating man, made man *just*, and *righteous*, and *holy*, and *innocent*; but when man yielded to temptation he sinned and lost all of these attributes. Here we have man's contrast: man in his original estate and what he became owing to sin.

Again! *Man is no longer an original product of God's creative power*. Man is now the result or off-spring of one primal humanity which God created thousands of years ago. The fact is, as far as we have ever learned, God only directly created *but one man*, and all other men are but the offspring of the original creation. In fact, no one is now created, *but begotten and born*; and we are but reproductions of our Eden fore-parents, which is the result of certain physical laws.

And why have I said all this? Because I wished you to see that this universal taint of sin which is to be found in every human being, is not natural, but that it is the *result of the fall or sinning of our first parents in Eden*. "As by one man sin entered into the world. . . ." That one clause is sufficient.

That there is an innate tendency within the heart of man we *cannot deny*. "What is man, that he should be clean? And he that is born of woman that he should be righteous?"

There is another thing I would have you remember: *This taint of corruption within the heart of man is no mere passing defect of the soul, but a serious reality*. It unfits the soul for either God or heaven. "The carnal mind is not subject to the law of God." With sin the heart, no matter what its nature, *it is impossible to please God*, and just as impossible to pass through the pearly gates into the Celestial City. Therefore it becomes very vitally necessary to have this inherent-sin purged away by the purgation of blood—the *Blood*—as much so as our own personal transgressions.

If you will again read the law as we have it in this chapter, you will notice that ere the Jewish mother could become clean after the birth of either a son or daughter, she must present as an offering for cleansing either a lamb, or a pair of pigeons or turtle doves as a burnt offering—an *offering of blood*. And so, my friend, original or birth-sin cannot be "grown" out of the heart, neither can it be "groaned" out, nor "worked" out. There is only *one* way of getting rid of it, and that is *by the way of the Blood*. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." *And when all sin is cleansed away, there is none—absolutely none—left*.

### Agnosticism versus Gnosticism; or Infidelity or Christianity.

MRS. H. C. MORRISON.

IN our previous article we considered some of the criticisms of the miracles which are recorded in the Old Testament; this week we wish to notice some of the Agnostic's objections or criticism of some of the miracles of the New Testament.

#### THE VIRGIN BIRTH.

We hear much caviling about the virgin birth of Jesus. And why? Simply because they try to account for it upon a purely natural basis. Their very premises spell defeat. They remind us that in those days men in official position were qualified for their offices by being born of *virgins*; somewhat of an honor, it seems. But the matter is not settled by a good deal. They forget that Christ's birth was not of *human* conception. He was conceived by the Holy Ghost and born of the virgin Mary.

There are the most profound and mysterious facts connected with the virgin birth of our Lord to be found in sacred or profane history. Christ had to be *more than human*. He had to be divine and human. In view of this, he had to have a supernatural concep-



tion in order to his Divinity, and he had to be born of a virgin that he might be clothed with humanity. There is no other way for the duel nature of Christ to have been brought about.

Of late, we hear of much infidelity concerning the miracle of the Incarnation. When some get a dip into science, they become obsessed with it and demand that everything must be accounted for on scientific principles. They egotistically assert that "the virgin birth is a biological impossibility," therefore cannot be true. The doctrine of the virgin birth was a universal belief of the historic Christian Church. They believed in the virgin birth because it was a fact, and the Christian creed says that Jesus was conceived by the Holy Ghost and born of the virgin Mary because it *was a fact*. "If the virgin birth is not founded on fact, how did the idea originate?" This last thought is from Dr. Machen, Professor of New Testament History in Westminster Seminary.

At the close of the second century the virgin birth was regarded as an absolutely essential part of Christian belief in all parts of the then known world. This is admitted by every one who knows anything of Church history. As some one has declared, "How except by the virgin birth could our Saviour have lived a complete human life, and yet have been from the beginning no product of what had gone before, but a supernatural Person brought into the world from the outside to redeem the sinful race?" Natural man could not redeem man. It took a superman, and an above-man personality, to pay the price of sin.

"There was no other good enough  
To pay the price of sin;  
He only could undo the door of Heaven  
And let us in."

#### FEEDING THE FIVE THOUSAND.

The Agnostic ridicules the idea of feeding 5,000 people with five loaves and two fishes. He thinks we Christians are a set of ignoramuses for believing such incredulous absurdities. His mind cannot grasp the *modus operandi* and therefore there is nothing to it. He who said that he was able of the stones that lay at his feet to raise up children unto Abraham, could multiply the loaves and fishes as they left his creative hand. Why should history have recorded such an event if it never occurred? Faith is the firm assent of the mind to things upon the authority of Divine Revelation. This is where the Agnostic quits shop. Faith is a commodity he does not have in stock, consequently he ridicules instead of believes.

Faith is of four kinds: Historical, temporary, faith in miracles, and justifying, or saving faith. Not one of these does the Agnostic profess to have, nor can have, because the door of his heart is barred by the strong arm of know-nothing-ism that refuses to allow the truth to enter. They criticise the incident in Christ's ministry where he cast the devils out of the man and bade them enter the swine, but the devils admitted he was the Son of God and asked him why he had come to torment them before their time. They were that far ahead of the Agnostic, for they have never acknowledged Jesus as the Son of God.

Christ would teach us by this incident that the restraining grace of God, even while sinners, is a wonderful safeguard against going into deeper depths of sin. If men were left to the promptings of their sinful natures, they would find themselves as helpless to be decent as were the swine after the devils entered into them. Think of the change in the man before and after the devils were cast out of him! The Agnostic is surrounded by the preventient mercies of God which prevent him from doing many things he would do were he deprived of this restraining power of an unseen, but merciful God.

#### THE RESURRECTION.

The Agnostic does not give credibility to

the resurrection of Christ and therefore does not believe that any one shall rise after having been laid in the cold embrace of the tomb. Mr. Darrow, in his recent speech in this city, said, "The idea of a body being collected after years of decay; that it would be impossible to gather the particles of dust together and raise the body." Paul, in speaking of such incredulity, said, "Thou fool! That which thou sowest is not quickened except it die." Life has to come by death; the seed has to fall into the ground and die, or it abideth alone.

The Bible does not teach that man's physical body will be gathered together. Paul answers this mystery, when he says: "This corruption shall put on incorruption; this mortal shall put on immortality." In other words, this physical body that was committed to dust will be raised a spiritual body. There being no spiritual perception about the Agnostic, he cannot fathom the deep and inscrutable mystery which gives life and hope to countless millions of souls who, when they commit their loved ones to the dust, are comforted with the promise that they shall see them again; not in this frail tenement of clay, but a spiritual body like unto Christ's own glorified body.

#### THE ONE LIFE CELL.

The Agnostic admits that there is a life cell from which all other cells originate, but they do not tell us where the first cell had its origin. We, as Gnostics, answer, "In the beginning—God." God is the first Great Cause from whom emanates all animate and inanimate creation. The Bible does not undertake to tell us that there is a God. The fact of his existence is too self-evident to need argument or defense. He is the Alpha and Omega, the beginning and the end. He had to be before he could create. He is from everlasting to everlasting, and by him all things consist. God took care of the life cell when he breathed into Adam the breath of life.

#### THE BIBLE.

Mr. Darrow ridiculed the idea that what we call our Bible should be regarded as an infallible guide to those who would follow its precepts. He spoke of the fact that "it was a compilation of 66 books, written during a period of some 1500 years, by forty different authors, and yet we call it our Book of inspiration." To have forty men write a book during a period of 1500 years, and yet have the matter so coherent that the skeptics of the ages have not been able to destroy the faith of men in it, is one of the most unanswerable arguments that it is divinely inspired. The Old Testament is *unfolded* in the New, and the New Testament is *enfolded* in the Old, all pointing to the world's Redeemer of whom Moses and the prophets did write and whom the apostles taught and preached.

#### "USE YOUR REASON."

On being asked, What the Agnostic would give in the place of Christianity, Mr. Darrow said, "Throw away what you have and use your reason." That would indeed give a diversity of opinions, for great is the diversity of reasoning! Reason has to have some leverage for functioning, yet the Agnostic claims he knows nothing and therefore, has nothing tangible on which to base his reason. But Mr. Agnostic believes more than he claims, as much as he professes not to believe anything he cannot understand. He believes that food makes the cow give milk, that the same grass makes wool grow on the sheep's back, yet he does not know the *modus operandi*. The mysteries of life face him on every hand, and he admits they are, notwithstanding the doctrine not to believe anything he cannot reason out.

Paul described the Agnostic when he spoke of those people who could not understand spiritual things because they were spiritually discerned. The *natural* is as far as the Agnostic goes; the Christian leaves him on the shores of materialism and rises on the

wings of faith to explore the realm of faith and trust.

Agnosticism discards the Bible, rules God out of his universe, discounts the supernatural, all of which renders it impossible for him to come into any sort of faith realm, for doubt and faith cannot fellowship. How can the Agnostic believe that Jesus fed the 5,000 with five loaves and two fishes when he does not believe in Jesus at all. So with all the miracles recorded in the Old and New Testaments; they were not because there was no God to perform them. When God is ruled out of his universe there is no way left to account for the miracles which are recorded in the Bible.

With no God, no Christ, no miracles, no Bible, nothing above what man can perform, is there any wonder that the Agnostic is left afloat on the sea of doubt, with no anchorage to hold him when the storms of life beat against his frail barque? His flag is a question mark, while his little tempest-tossed vessel faces toward the dark and untried realities of the unknown world of Fate's destination.

Suppose, for the sake of argument, we as Christians are wrong in our belief in the Creator, the Saviour, and all that goes to fill up the life and teachings of Jesus. Have we anything to lose when it comes to the day of accounts? We shall be on the same platform as the Agnostic, if this life is all of it. But we had the assurance of our faith while in this world. We have had the hope of the resurrection and the anticipation of going to a world where there is no sin, sorrow or heartache. I say, we have had all the *good results* of faith in this life, and yet if we are mistaken, we have lost nothing when it comes to the beyond.

What has the Agnostic to gain by his know-nothing-ism? He had no hope, no love, no joy, no faith here, and if we are right and he is wrong, he will go out into eternal night, having gained nothing in this world or the next. Is it not better to be on the safe side with a double surety, than to be a doubter here and for all eternity?

#### MAN A MACHINE.

The Agnostic speaks of himself as a machine, but he never informs us who made the machine, and who keeps it in repair. Might as well talk about a sewing-machine making itself, or a threshing-machine putting itself together, or a house erecting itself upon a well laid foundation, as to think of man bringing himself into existence. There is no God to them, because he cannot be seen with the natural eye. To us, "God is a spirit, and they that worship him must worship him in spirit."

Life is motion, energy, enterprise, destination. It cannot stand still nor lie dormant. It cannot go in a circle even; it must have a goal or destiny. For this reason Agnosticism can never be the philosophy for the human race. Philosophy is practical wisdom, which rules out the know-nothing-ism of the Agnostic. Agnosticism is a ship without steam or sail; it will use neither oar nor rudder. It is content to lie upon the spacious ocean of Eternity, tossed by doubt, fascinated by Fate, indifferent as regards companionships or success. A cheerless, lonely drifting vessel on the sea of time that has no shores and no heaven. Isaiah, speaking of such unfortunate creatures says: "And they shall look unto the earth; and behold trouble and darkness, dimness or anguish: and they shall be driven to darkness."

The Agnostic may talk and ridicule all he may, but the granite rock of impregnable TRUTH stands in its path and it cannot submerge the eternal principles upon which the Christian faith is founded, nor consign to oblivion the immutable promises of God. These men who "resist the truth are of corrupt minds, reprobate concerning the faith, shall proceed no further; for their folly shall be

(Continued on page 9)



## A PILLAR IN THE CHURCH.

(Continued from page 3)

Ralph promptly accepted the invitation, and the two men turned and went to the hotel Los Vega, where the man had a suite of rooms.

An old Mexican woman had charge of the suite, and when the men entered, was busying herself in doing up the curls of a little girl of perhaps four or five years.

It was Ralph's turn to choke and tremble when he saw this child the very image of Jessie Upright! A great burst of love filled his heart as he caught the child in his arms and kissed her passionately.

Speaking to the nurse in her own language, Herbert Dalton—Jessie's husband—bade her retire while he talked with his friend. When she was gone, he said, "I do not think it necessary that I should tell you my name! I see you have recognized this little one as the child of your sister. Finding her with me, you have no difficulty in reaching the conclusion that I am her father and the husband of Jessie Upright, Herbert Dalton."

"You must be somewhat acquainted with my past, so far as your sister's life was connected with it. Knowing so much to my discredit, I dare not hope that you are prepared to greet me as a brother. Until within the last few days, I rejoiced in the fact that I had succeeded in hiding myself in this out-of-the-way place, so that no one, who had ever known me before would be able to find me. I will not attempt any justification of myself for my conduct toward your sister, and my wife. It is enough for me to say that I hated her because she abandoned the work she was so fitted to perform, and chose to retire to the home, to raise a family of noisy children. She, who had the world at her feet, and men raving over her wonderful voice, her power to move the most critical audience at will.

"I was mad with rage when I knew that this little one was to come—as unwelcome a guest as ever obtruded itself upon any household. I found the child, and took it out of its mother's arms, although she clung desperately to it in her mad delirium. I escaped with the child, and hoped that, as it looked so like its mother it might also inherit her talent and one day take the place before the public her mother had abandoned.

"You must not think that I never loved your sister! My ambition to see her at the head of her profession, and to have her applauded wherever she sang, seemed to me the highest testimonial of passionate regard one could give. When she renounced the stage and declared that maternal duties were more binding than the loftiest ambition, I was overcome by passion and falsely asserted that the child would be illegitimate; that the marriage was a mockery; the minister a reprobate.

"I have schooled myself to deny to my heart the craving for the love for the mother of my child. I have tried to keep alive the keen disappointment and fierce passion with which I went from her sight on that day, when she confided to me the secret of the, to her, coming joy. Over and over again have I told myself that I had been cheated out of that which was mine by right, reveling in the light of her growing popularity. I even tried to persuade myself that the child was not mine. But I never could believe that Jessie was untrue to me.

"Had I been content to live for her, as she had lived and labored for me, we had both been happier and the terrible wrong had never been done.

"I have been in Europe, South America, and in Mexico, but I have never seen a face that I cared to see again, or heard a voice that caused my heart to quicken its throbs.

"I was injured in a railroad accident near Glenview, and came very near to death. Had not some men, with whom I had business re-

lations, seen the account of the accident in the papers, and knowing that I was on the fated train, come and taken me away, I might have met Jessie while there. But I was removed by them and left nothing behind that might afford a clue to my identity.

"I have a dim recollection of two elderly gentlemen—probably ministers—being present when I regained consciousness after the surgical operation which was found to be necessary. If I heard their names I do not retain them in my memory.

"I aimlessly entered the building where you were holding services a few nights ago. I confess that something in your appearance attracted me from the first. I had no thought of ever becoming interested in the subject of religion. Having been successful in several business ventures I have accumulated a little property, and my desire to add a little more to it has seemed to fill my heart too full for more serious things. But I confess to you that I have lost my relish for the things that once took all my heart, and there has been begotten a strong desire to test the power of Christ to save from sin and to give complete rest and peace. Along with this is a growing conviction that my only hope of attaining the object of my desire, is to obtain Jessie's forgiveness and to restore to her the child I so cruelly tore from her embrace. God helping me, I am ready to do all in my power to undo the great wrong I have done her."

Ralph had listened in silence to the explanations.

(Continued)

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Before elected President Herbert Hoover said: "In these eight years population has increased 8% and national income increased 54%, production and consumption 25%; 9,000,000 homes have installed electricity; 6,000,000 phones have been installed; 14,000,000 more autos; attendance at high schools increased 65% and in colleges 75%." Moral,—Prohibition Pays.

## BOUND FOR THE ORIENT.

MR. AND MRS. E. O. RICE.

THIRTY years ago today, Rev. and Mrs. Charles E. Cowman sailed from San Francisco, California, for Japan. A year later Brother Cowman with Brother Juji Nakada, founded the Oriental Missionary Society in 1901. Today Mrs. Rice and I are sailing for the Orient exactly thirty years later to the day to see the results of thirty years of labor for Jesus. Our hearts are rejoicing exceedingly as we look forward to actually seeing and hearing with our own eyes and ears what we have so often heard of this wonderful missionary work.

Recently at the Missionary Tabernacle in Los Angeles, as Rev. Hodgins gave a full report of the Oriental Missionary Society's work in Japan, Korea and China, our hearts were filled with praise and thanksgiving to God for such a marvelous work of grace.

The Scripture verse for this trip is Isaiah

55:12: "Ye shall go out with joy and be led forth with peace."

Tuesday evening at 8:01 P. M., at the Glendale Station of the Southern Pacific Railroad, about fifteen or more of our friends gathered to say farewell as Mrs. Rice and I boarded the train which was to carry us farther and farther away from our much-loved Los Angeles folk, for we were booked to sail on the "Empress of Russia" leaving from Vancouver, B. C.

The day before we left Los Angeles will never be forgotten, as Rev. Joseph H. Smith came in from Redlands to say "goodbye." I remarked to Brother Smith that I had the assurance God was sending us to the Orient. As quick as a flash he said, "No, Brother Rice, God is taking you and Sister Rice." A few minutes later our dear Brother Smith prayed for, not only our safe voyage, but that we might be a blessing to our missionaries and native Christians. Oh! how God blessed him in his prayer as it reached the hearts of all present. A few hours later Dr. H. C. Morrison, editor PENTECOSTAL HERALD, came into the office to say goodbye. God wonderfully blessed Brother Morrison in his prayer for our trip. A little later Rev. Paul Thomas called and offered a prayer that registered not only in our own hearts but pulled blessings down from the Throne of God upon our souls, so we could not help but thank God that we ever stepped out of the banking business and left our position in Detroit, Mich., and hearkened unto the call of God that had been following us for so many years. In the evening, just before we left our home for the train, Dr. Emory W. Petticord called and offered a prayer that graciously blessed all present. How I thank God for these strong men of faith and works!

Some years ago in the city of Detroit the writer made the remark to a group of Christians that some day he was going to cross the ocean in the interest of the Gospel. So here we are, ready to sail; within two hours we will be on board the "Empress of Russia" sailing for Japan, Korea and China, the fields in which our Society is laboring. Praise God! Psalms 37:4—"He shall give thee the desires of thine heart."

We arrived in Vancouver last night after gradually leaving the land of palm trees and came into the regions of the pines. Mt. Shasta (along the Southern Pacific Railroad) snow-covered, towered in the distance. Farther on, when we reached Washington, Mt. Rainier rose high in all its snowy whiteness and seemed as a great sentinel watching as we passed. We left Seattle via the Great Northern Railroad and crossed the Canadian border about 10:30 when everyone in the train opened their baggage for inspection, which we gladly did. We secured our Chinese visa today, so we now have both Japanese and Chinese visas, as we secured the former in Los Angeles before starting North. We sail at 11 o'clock this morning to be on waters before untried by us, but going forth strong in the faith and the power of his might. Isaiah 43:16—"The Lord maketh a way in the sea and a path in the mighty waters." Psalms 107:30: "So he bringeth them to their desired haven."

May we all work and pray unitedly for still greater wonders of his grace to be accomplished in the spread of the Gospel and evangelization of the Orient.

Yours in His fellowship,

E. O. RICE,

Secretary & Treasurer, Oriental Missionary Society, Box 1489, Shanghai, China.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## PEKING, CHINA.

### To Our Friends of The Herald Family:

Peking has been the center of our labors for the last ten days. Peking means capital city, but since the present government came into power and moved the capital to Nanking the name has been changed to Peiping.

We have a very full schedule which calls for four or five services every day. Each morning we conduct meetings in the various schools and institutions, while every afternoon and evening we are engaged in a union revival campaign which is being held in the Chinese Independent Church. Mr. Troxel of the National Holiness Association was instrumental in getting these doors of opportunity open for us. He is assisting by interpreting some of the messages. The Lord is graciously blessing us as we labor and many have been saved while a large number have sought the experience of sanctification.

As we have mingled with the various missionary groups and Christian workers we have had opportunity to observe the missionary work in this great center at close range. Our hearts have been stirred as we have beheld the spiritual deadness and stagnation that exists. Missionaries without a real spiritual experience; modernistic in their theology and nothing but a gospel of social service and education to present. Money is being spent in great amounts to erect large institutions while the evangelistic program gets a few mites. We have wanted to hasten back to America and go up and down the land telling the people who are giving their hard earned money in good faith to these modernistic boards, to stop handing over God's money to men who have no spiritual vision. It is a tragedy that so many of the laymembers of these large churches are not aware of the awful conditions that exist in this section of China.

Education has been the cry of these modernistic missionaries and the boards at home largely modern themselves have hearkened unto their cry. Since the close of the World War this group has been at the helm and they have had their fling in directing the policies. They have made every effort to stifle a true spiritual and evangelistic program. It is very evident that their program has failed to produce results.

The Chinese government has issued an order that the Bible cannot be taught in any of the schools for secular education. Chapel services are prohibited as part of the regular curriculum and can only be held at hours which do in no way conflict with the regular schedule. Students cannot be compelled to attend and in one chapel service we held where there is a student body of eight hundred students only about forty attended. These schools are now forced to register under the government. Instead of taking the stand as the spiritual missionaries have done and saying "We will close our schools and refuse to run them if we can't teach the Bible" these modernistic groups have complied with the demands of the government. As a result there is no more Christianity being taught in their regular curriculum than in the pagan government schools.

Nine-tenths of their students are non-Christians and a good percent of their faculty are heathen. Very little is being done in any of these schools to win the students to Christ and the majority graduate educated pagans, without receiving any true conception of what Christianity is or can do for the individual.

We are further astonished to find some of these schools carrying on their competitive athletic contests on Sunday with apparently no protest being offered by those in authority. We saw or heard of nothing like this in either Japan or Korea among the Christian schools.

Many of the missionaries are awakening to the folly of this procedure and are beginning to realize that a radical change must be made with a new emphasis on direct evangelism. A cry of protest is being made from many quarters. This accounts for the door being open for us here in Peking, and it appears as if much more will be done this coming year in the way of real evangelism.

It is gratifying to find that God is blessing the work of those groups which preach the full gospel. The National Holiness Association and also the Oriental Missionary Society have fruitful work in this part of China.

We thank you again for remembering us in your prayers and ask you to remember China this great needy field.

Asbury College Missionary Team.

## HOUSTON, TEXAS.

We are rejoicing over one of the greatest revivals our church has ever had. The meeting started Jan. 4, and came to a most successful close January 18, with eighty-two uniting with the church on the closing Sunday, and more who applied for membership, to be received next Sunday. It was the most old-time revival of true religion our church has ever known. Rev. Harry S. Allen, of Dallas, Texas, one of our General Evangelists, did the preaching, assisting our beloved pastor, Rev. A. J. McCary. We attribute the success of the revival largely to the united efforts of these noble men of God. Our pastor already had us warmed up, spiritually, and ready for the meeting, and had not a single person joined the church the good that was done the membership alone, would more than have paid for everything the revival cost. It was the most satisfactory and

harmonious revival in every way that we have ever had, and we attribute it largely to the fact that Bro. Allen devotes his time entirely to looking after the spiritual interests of the meeting and leaves the finances with the pastor and official board. No pastor or church need fear calling this man to help in a meeting on account of the finances. Our Board because of the hard times, entered the meetings a little fearful, but after it was over we know our church is helped in every department, finances for a meeting were never easier raised, and it will help us in raising the regular assessments for our church. We all rejoice now we had the revival. Bro. Allen not only preaches, but goes out between services and visits with the pastor from home to home and talks and prays with people; many of our converts were won this way.

Of the large class joining the church, many men and women, the representative people of this part of the city, were among them. One of the greatest results of the revival was the movement to take up our church building work again. I believe in the next two weeks we will be at work, never to stop, until we are worshipping in the new building. A collection was taken on the closing Sunday of the revival for the new building, and the people responded in a wonderful way. One of our choir said he would give a hundred dollars if he were permitted to sing the first solo in the new church. We think this revival completed the final step for us, we already have the loan necessary secured and expect to get busy at once. As the superintendent of the Sunday school and a member of the Official Board, I see in the results to our Sunday school the blessing of the revival. Many of our young people were converted and joined the church and we only need to get into our new building to have four or five hundred present every Sunday.

I want to recommend Bro. Allen to any pastor or church. If you want a revival that will bring your people together, that will build up all parts of your church and secure a large ingathering get this consecrated evangelist who has had twenty years' experience in holding successful revivals.

S. C. Haygood.

## REVIVAL AT SALYERSVILLE.

Miss Grace Wilson, of Manchester, Ky., held us the best meeting this town has had in over twenty-four years. Her preaching was filled with power and unction. No apologies have to be made for Miss Wilson for she knows just how to handle the church problem. Her preaching is of the highest order. About fifty prayed to definite victory.

On Sunday, January 25, we baptized two adults; five more are to be baptized. Twenty-five adults are uniting with our church. Social clubs are now becoming prayer meeting clubs. Over 200 per cent increase made in the prayer services. All the departments of the church work have been greatly helped.

Our church has never been so full. The attendance was beyond the capacity of the church. Many stood in the aisles to listen to her message. Our great court-room was crowded also to its capacity as she addressed the people on the first day of court. Great services were held also for the high school young people and many were led into a definite experience.

Best of all, was the fact that the revival didn't leave with the evangelist. Three of the hardest and most resistant cases were at the altar for prayer after the meeting was over, and the young converts were holding their first session. Our church is much encouraged over winning the young people and they have become the leaders of our mid-week services.

C. H. Rayl, Pastor.

## ULYSSES, PENNSYLVANIA.

With Brother J. R. Parker, of Wilmore, Ky., doing the preaching, we have just closed one of the most wonderful and helpful revival meetings that this town has ever known, so some of the older members of our church inform us. The farther the meeting draws away from us the more we are convinced that the statement is true. One member of the church, well past her seventieth year, a Christian for nearly or more than fifty years, gave one of the most stirring and enlightening testimonies of the blessed experience of sanctification which she received during the meetings that we have ever heard. Girls in their teens and early twenties prayed through at the altar; some who had been converted in our revival meeting of a year ago were wonderfully sanctified. One woman, who some time ago had informed us that only within the last year had she ever taken any vital interest in the church, merely attending for the sake of her children, testified to receiving the sanctifying grace of the Holy Spirit in her heart. An avowed infidel, whom we are informed had not been inside of a church house for over twenty years until last year, came night after night and was seemingly much interested and we feel sure under conviction for sin. One of the most encouraging facts of the meeting was that the Devil was mad and put up an awful fight.

Brother Parker is a man of God, doing God's work in God's way, and it is evident that he should be kept busy in the fight. Pastors or boards of any church that want a revival would do well to employ this straightforward preacher. His work with the children while with us will be remembered by them

for their eternal good, the longest day they live, and until Christ shall come again. I know of nothing that could have been a more beneficial follow-up for our year of pentecostal activities than the two weeks which Brother Parker labored for us.

The evangelist spoke a few helpful words for Asbury College and took several subscriptions for The Pentecostal Herald; but best of all, he preached full salvation in an unmistakable way. We believe that, all in all, such seed was sown during our meeting that will not only bless this community but the world we touch as well.

I promised a letter reporting our work since we left Asbury College, but it seems the work has been more urgent than the report and time has not yet been taken off to do so—but the promise still holds. However, will say that God has richly blessed us and the people seem to be getting farther up the road, spiritually. Pray for us.

V. O. Priddy, Pastor.

## MISSIONARY TOUR.

No. 1.

Dear Friends in America! God smile upon you as you need, Amen. Perhaps you will enjoy a little report from us in the "Land of the Morning Calm." First, before speaking of the Korean Convention let us mention briefly our trip across the Pacific. We found that we could save about a hundred dollars, by taking third-class on the largest and fastest boat—"The Empress of Canada," from Vancouver. This we did and thus had fine meals, comfortable berths and little sea-sickness. I wish all of the missionaries knew these facts.

Well, we have just closed a two-weeks' campaign in Korea. For seven days we labored in the capital city, Seoul. Here the Oriental Missionary Society has a thriving Bible School under the wise supervision of Brothers Woods and Haines, with their good wives and co-workers. They certainly treated us royally. They have some fine buildings and compound valued at about \$100,000.

We had four preaching services daily. At 5:00 A. M., the students and faithful ones met for prayer, and at 5:30 the large auditorium was more than half filled with earnest believers. There were no seats, but clean matting upon which they sat tailor-style. Everyone left his shoes and sandals outside, or in the aisle, so that the matting remained clean. We were permitted to keep our shoes on, but had to wear "shoe-covers." About twice as many can be thus crowded into a building than if there were seats. The natives can sit on their feet for hours without discomfort. At 10:00 A. M., another service with some outsiders attending. At 2:00 P. M., another interesting service; and at 7:00, the climax of the day, with not only believers seeking holiness, but "unbelievers" (raw heathen) prostrating themselves upon the floor.

Several things impressed us greatly. One was their simplicity and true devotion. None sat up and looked around, but all prayed so earnestly that no one could be heard. This lasted for an hour or more.

Another thing was their plainness and modesty of dress. No bare arms or collar bones or rolled stockings. Not a bold, bob-haired girl or woman to be seen. We sat and wept while a chorus of beautiful girls in their teens sang our tunes to their words. These girls (until betrothed) wear their hair in long braids tied with a ribbon. No part of the body to be seen except the hands and face, and of course, no paint or frills. Even the little children do not look around, but are in reverence during prayer. What a rebuke to our so-called civilization.

After leaving Seoul, we accompanied Bro. Woods to three new churches, where we preached the dedicatory sermons. Just think of it! New churches filled to overflowing with those who a few months or years ago were in total darkness. Out of their poverty, some of them put aside one spoonful of rice for every meal, and this was sold to get a few pennies (sen) toward the erection of the new chapel. Rice is their main food, and they thus denied themselves to help what little they could. Say, it pays to send live missionaries out, and then stand by them. We have caught a new vision, and can no longer be caged up in a small place like the United States. Son, Everette, feels like returning as a missionary.

At this writing, we are in a great convention in Tokyo, Japan. The hall seats about 1500, and the earnest seekers almost rush over each other to get to the altar. One night Everette preached on the "Baptism of Fire," and fully 500 throughout the building and gallery, prostrated themselves in prayer. Young preachers, students, and others, some on their knees, and others standing and swaying back and forth, were all in oblivion to everything but God. Will write more about this later.

From here we go to Kobe, where we hold another union convention with five churches, principally, the Free Methodist. Then on to China, Egypt, and Palestine. Direct us at Rome, Italy, up to April 15th, care of Thomas Cook and Son.

E. E. Shelhamer.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



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(Continued from page 1)

preached in the old church after the conference the latter part of October until the new church was opened, and has already received some forty-odd new members. I noticed on Sunday evening after he preached, people gathered about him and he was taking new names for membership.

This new Glide Memorial Church has a great working staff. Brother McPheeters has associated with him two fine young preachers, a most excellent choir and some very consecrated women to assist in pressing the work. Dr. Sims, presiding elder, is a man of remarkable business gifts and has been a great counsellor of Mrs. Glide who has furnished the means for the erection of this splendid Memorial, and has been an important factor in the whole enterprise.

Mrs. Lizzie H. Glide is one of the most remarkable women in all of my wide acquaintance. Back in the year 1895 I made my first evangelistic tour to California. Mrs. Glide wrote me to come out and preach full salvation, and paid my expenses. I was entertained in the Glide mansion in Sacramento for many weeks and formed the acquaintance of Mr. and Mrs. Glide. Her husband, James Glide, was one of the most interesting men one would meet in a lifetime. He was born in England, a man of indomitable industry. He amassed a fortune; he owned thousands of acres of land and raised sheep by the ten thousand. Men came from many places to buy from him the finest sheep to be found in the United States, and shipped them for breeding purpose to various countries. Besides these sheep ranches, Mr. Glide carried on a large business. He was one of the most frank, positive gentlemen I have ever known. He looked governors, senators, bankers, bishops, preachers and all the rest, squarely in the face and spoke his mind without hesitation. He was a friend to the church; he wanted a consecrated ministry and preaching of a pure, saving gospel, although for many years from the time of which I speak, he was not a member of the church. He professed conversion and united with the church late in life.

Sam Jones held one of his great meetings in Sacramento a few years before I went out on this evangelistic tour. At one of his services he said, "I want Christian people who will pledge themselves from this time

forward to be loyal to Jesus Christ, to come and give me their hands." Among others Mrs. Glide went forward. With her, it was not a formal act, but a real pledge. She went home, sought a secret place of prayer, met the Lord Jesus in an entire consecration, and the Holy Spirit came upon her in sanctifying power. She was filled with a great peace and joy, resulting in a most radical change in her life. It was quite a while before she heard anything on the subject of entire sanctification; didn't know there was such doctrine in Methodism. The first time she heard a sermon preached on sanctification, her heart leaped for joy, and she knew exactly what she had received, and became a modest, but faithful and fearless witness to the cleansing power of Jesus' blood. For nearly forty years she has been a faithful witness, not in word only, but in deed and in truth.

The trials through which she passed in those earlier years, when the war was raging against the Holiness Movement, would make an interesting booklet. She passed through them with dauntless courage and cheerful spirit. Her mansion which covered almost a half block of the city, became a house of prayer, and an open door for the devout poor who flocked about her for help, both spiritual and physical. She had holiness prayer meetings in her home where many souls were blessed. Mr. Glide rented a large store down town which she fixed up for a mission, with rooms, and employed and paid the expenses of an earnest full salvation preacher. These meetings went on for years, Mrs. Glide laboring at the altar with the various classes of broken-hearted humanity who came there with their burdens of sin and went rejoicing away. I remember to have attended the services there one evening; the altar was filled and Mrs. Glide was busy among them. Mr. Glide had not then been converted, but he was present, sitting on an elevated platform in the rear of the mission room. I went back and sat down by him. The tears were rolling down his cheeks. He said to me, "Morrison, my wife is bringing more people to Christ than all the preachers of this city put together."

It would take a large volume to tell of the quiet, patient, persistent work of this saintly woman to win the lost to Christ, and to lead the children of God into the blessing of entire sanctification. She has given thousands of dollars to the cause of foreign missions, not only through the church direct, but to the various holiness groups who are carrying on most successful salvation work in Oriental lands. I have no idea that Mrs. Glide, herself, could tell the number of students she has assisted in school and the thousands of dollars she has devoted to their education. She has paid out a large sum of money for evangelistic work in California and other places.

Some years ago, she put up a handsome building in San Francisco for the accommodation of working girls, and employed a saintly woman as matron to look after their interests and give them protection they could not have otherwise had. She was the main benefactor in building a beautiful church in Berkeley, erected a handsome structure for Methodist girls who attended the State University.

The generosity of Mrs. Glide made two of our largest and best buildings at Asbury College a possibility. She has hardly failed as the years have gone by, to have several students in Asbury who, without her assistance, could not have attended the college. This great church and building which she has erected in memory of Mr. Glide, is one of her largest gifts, amounting to many hundreds of thousands of dollars. God has wonderfully blessed her in the management of her business. Mr. Glide died something like twenty years ago leaving a large estate to be divided among his wife and children. With prayerful discretion and remarkable

business acumen, she has managed her business affairs so that she has been able to pour out a constant stream of generosity, much of which no one knows except herself and the Lord. She is now advanced in years, but I do not know when I have seen her in better health, and I have never known her more deeply interested in the spread of the gospel, the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

I am not going to close this article without asking that THE HERALD readers to pray the blessing of God upon this very remarkable woman, her family, and Brother McPheeters, Dr. Sims, the presiding elder, and the staff of workers, to make this Glide Memorial a great evangelistic center in one of the most remarkable cities in the world. Perhaps there is not a city in greater need of just such an institution as Mrs. Glide has sought to build up in San Francisco.

Bishop Moore is making a profound and excellent impression on the Coast. Everywhere he goes to preach, he has vast congregations of people, and his ministry is in demonstration and power of the Spirit. The people are eager to hear him, and go from his services profoundly impressed and more eager to hear him when an opportunity shall be offered.

I went through some great sufferings while on the Coast, was seven weeks in the Sanitarium, but had some gracious opportunities to preach, and the Lord's holiness people were wonderfully faithful to me. May God bless them. This was my second last visit to California; when I was out there some three years ago, I told them it was my last visit, that I never expected to go back. If the Lord extends my life, it is not improbable that I shall see those dear friends once more. The Lord's will be done. Amen and Amen!

### A Delightful Meeting With Old Asburians.

Just before leaving California for Florida, I spent two delightful days and nights with Rev. R. A. Young, M.A., and his wife and their two wonderful boys, in Torrance, Calif. Bob and Florence will be remembered by hundreds of old Asburians. They spent some great years in Asbury College.

Torrance, Calif., is one of the beautiful cities lying between Los Angeles and the Pacific Ocean. When Bob and his wife finished their course and took the Master's Degree at the University of Southern California, Bob was appointed to the First Methodist Church in Torrance. He is now in his fourth year of a very successful pastorate. Under his ministry the membership of the church has been doubled, a handsome new parsonage has been paid for, a beautiful addition has been built to the church, and the older building has been greatly beautified, involving many thousands of dollars.

I had the pleasure of speaking to a large congregation at the Wednesday evening prayer meeting, who impressed me as being a people of intelligence and true piety. I take it that the largest fruit of Rev. Young's labors has been spiritual. He broadcasts at Trinity Church once a week over Bob Shuler's radio. He remains steadfast to the truths he learned, and the experiences he enjoyed at Asbury, and is held in high esteem by prominent men in the Methodist Church and many of the most spiritual and devout people in his vicinity.

He sent out notices of my presence and, on Thursday evening, his wife with her Sunday school class of charming young women, prepared a delightful supper, and we had quite a gathering of the old Asbury boys and girls, and a number of their friends present. I was informed that this gathering was in honor of myself, and they certainly gave me a very cordial and delightful reception.

The Asburians have a large organization



in California and quite a number of our young preachers have important churches and are forging to the front as aggressive and fruitful gospel preachers. I heard an excellent report of Donald K. Householder, who graduated a few years ago, and is now stationed in the M. E. Church, South, in Sacramento, the capital of the state. Bishop Moore tells me he is doing an excellent work. It is quite encouraging to find the boys and girls who went out from Asbury successful workers in the vineyard of the Lord. I am under lasting obligation to Bob and his wife and their boys for their many courtesies and my delightful stay in their very happy home.

H. C. MORRISON.

### The Physician-Evangelist.

Dr. G. E. Macklem, long time physician in Canton, O., has for many years been deeply interested in the spiritual welfare of his patients, and has often preached with great fervor and effectiveness to the crowds who have welcomed his messages. He writes me that he has now given up the practice of medicine and will give his entire time to evangelistic work. Dr. Macklem comes of an old, distinguished and wealthy family, has enjoyed fine educational advantages and knows much of human nature, men, women and children. He has touched many phases of human life; as a preacher he speaks with knowledge and emphasis.

He has held successful meetings in many places, among them, Berea College, Asbury College, The Bible School in Cincinnati, John Fletcher College and a number of other places. It is his purpose to press the work with vigor. He will be ready for the camp meeting season; people will not go to sleep under his ministry. He has the endorsement of The International Association of Evangelists at Winona Lake, Ind., and the Federation of Christian Workers, Siloam Springs, Ark. We anticipate for him a very fruitful ministry.

Faithfully yours,

H. C. MORRISON.

### AGNOSTICISM.

(Continued from page 5)

manifest unto all men." This is what Paul, the Gnostic, wrote to Timothy, his son in the gospel, of such people. Agnosticism would knock every prop from beneath the trembling faith of the child of God. It would rob the dying saint of his hope of heaven. It would steal the comfort that God pours into the bereaved hearts when a loved one slips away, and would bar the door of heaven from every trusting child of God.

Agnosticism has nothing to offer but doubt, mystery, and uncertainty here and hereafter. This life is not worth living, and there is nothing beyond that is better. What a dark and gloomy prospect lies before such. Paul spoke truly when he said, "If in this life only, we have hope, we are of all men most miserable." And the Agnostic is miserable. He admits that life is not worth living, yet he has nothing better to hope for, and so he drolls out his miserable existence here.

If there is no resurrection faith is vain, hope is without foundation, and our future is one of black despair. Job asked that momentous question, "If a man die, shall he live again?" And he answered it to his own satisfaction when he declared, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job was far from being an Agnostic, for he *knew something*. As sure as God's word is true, this mortal shall put on immortality, this corruption shall put on incorruption and then shall the peon of victory be sounded throughout the vast universe, "Death is swallowed up in victory. Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Give me God, the Father of our Lord Jesus Christ. Give me the Christ of Bethlehem, of Calvary and Olivet. Give me the Holy Spirit who is in the world to abide forever. Give me heaven with all that it means of rest, peace, joy and life forevermore. Give me these things and I shall be safe for two worlds. The Agnostic drifts along in his doubts here, but when he shall have crossed the sullen stream of death—one thing he cannot doubt—he shall realize that his doubts are turned to tormenting realities, but it will be too late to remedy his awful mistake.

### FINAL END OF AGNOSTIC AND CHRISTIAN.

Let us compare the final end of the Agnostic and Christian. One of old cried out, "My kingdom for a moment of time!" All is regret, uncertainty and despair to the Agnostic. Listen to Stephen, as he was being stoned to death. "I see the Son of man standing at the right hand of God." Sir Walter Scott before dying, said, "Give me the Book." "What book?" was the answer. He said, "There is but one Book—the Bible." John Wesley, the founder of Methodism, said when dying, "The best of all is, God is with us." Paul, as he faced the headman's axe and executioner's block, said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

How does this compare with the blackness of eternal night that lies out beyond the deathbed of the Agnostic! They say, "We don't know what is beyond." Moses and Elijah came back, one after he had been in heaven 800 years, and the other 1500, and talked with Jesus on the Mount of Transfiguration. They had been somewhere, they came back, and went back to their eternal abode.

We thank God for the Rock of Ages which has withstood the blasting of skepticism, agnosticism and infidelity through the ages, and which will abide when time is no longer, and we have been brought face to face with him who hath redeemed us in his own precious blood and given us the joy of reigning with him forever. Truly, we can sing,

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for his child;  
I can no longer fear."

Yes, we can "*know* whom we have believed, and be persuaded that he is able to keep that which we have committed unto him against that day." Amen! "Unto him who has washed us from our sins in his own precious blood, be glory forever and ever."

### New Clothes for the Old Man.

My home burned recently, and I am asking if any of THE HERALD readers have a copy of the book—above. I am trying to keep a full collection of them, and in the fire—this one was lost, and should like to secure another one if it can be had. Would like it from the edition, in gray cover, or green, as that edition was complete, which the first edition was not—with yellow cover.

C. F. WIMBERLY, St. George, S. C.

If you are going to start a love fire, you'll have to have kindling. Match first though.

### Is It "All Over In a Second?"

H. H. SMITH.

A writer, discussing the subject of capital punishment, argued in favor of life-imprisonment as a substitute, saying: "When a man dies in the electric chair it is all over in a second, but if he is sentenced to hard labor for life in a state prison, he will suffer more, and this form of punishment will act as a greater deterrent to crime than the death penalty."

Just now we are not concerned with the subject of capital punishment, but there is an assertion in the statement quoted above that demands attention. Is it "all over in a second" when one dies? That may be the creed of some who live solely to gratify the bodily appetites and can think of death only as it applies to animal life. But even with the hardened criminal there is often "a fearful looking for of judgment." Death is a solemn thing to face. Even the holiest face it with awe. When we consider their lifelong attitude toward religion, the number of condemned men who call for the preacher or the priest in the death cell is surprisingly large. A few die as they have lived, but most men instinctively believe in a future existence, and though the wicked may hope that there is nothing beyond the grave to alarm, their fears are not wholly allayed. The story is told of an ungodly man who heard a sermon in which the preacher denied that there is such a thing as future punishment. It so pleased him that he thanked the preacher for such agreeable views of the future life, but added, "Can you guarantee it? If you will guarantee it, I'll bring you a load of hay."

Dr. Torrey, the evangelist, said that, during a revival, a woman came to him and asked to see him for a private interview. He told her to come to the pastor's study the next morning and he would see her. There in the preacher's study she made this confession: "I came to this country from England eight years ago. I am a miserable woman; I am a murderer. Eight years ago I killed a man, and though I have succeeded in evading the law, life is a torment. I have several times contemplated suicide, but as I have stood by the lake ready to plunge in and end it all, I have had awful fears that death might not end it all, that I might have to pay the penalty in another world." No doubt thousands have been kept from a suicide's grave by that same haunting belief that death does not end all. No, it is not "all over in a second." We cannot run away from ourselves; conscience is a part of us, and the poet voices sober truth when he makes the conscience-stricken man say, "Myself am hell." "I want to be hanged. The people I've killed come dancing into my cell at night. I can't get away from 'em," were the cries of a condemned felon who had confessed to the murder of fourteen men.

God tells us in his Word that it is not "all over in a second" when we die: "It is appointed unto men once to die, but after this, the judgment." Conscience tells us it is not "all over in a second" when the heart ceases to beat and the body grows cold. Reason tells us it is not "all over in a second" for the man dying for his crime, who, refusing to earn his bread by honest labor, robs and kills those who have faithfully toiled for their possessions. The Bible, Conscience, Reason,—a three-fold witness worthy of acceptance.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE STORY OF MOSES.

Mrs. Geneva Mendenhall.

#### Part III.

When the two brothers came to the land of the Nile, they asked the Pharaoh, or king, to allow the people to go over the sea into the wilderness to worship their own God. But they only made the Pharaoh angry so that he placed heavier burdens on the people. Then Moses and Aaron cried unto the Lord so that he sent, one after the other, ten terrible plagues upon the people of the Nile. But each time Moses removed the plague, the Pharaoh hardened his heart until at last God sent the angel of death into the very home of the Pharaoh, taking his own oldest son. Then the Pharaoh cried out begging them to take their wives and their children and leave at once.

Then Moses and Aaron gathered the people together, early in the morning and led them like a great army out of the land of the Nile. The Lord God marched before the people of Israel in the day time as a great pillar of cloud, and at night as a pillar of fire.

Before the Israelites had gone very far, word reached them that the Pharaoh was following with a great army to overcome them and take them back as slaves. At this time they journeyed between two high mountains until they came to the sea. So that they were shut completely in and there seemed to be no way of escape from the army of the Pharaoh. The people were very much afraid and cried out against Moses and Aaron for bringing them out of bondage only to destroy them. But God caused a strong wind to blow on the sea, so that it rolled back leaving a track across the clean sand. Then the column moved around so it stood as a guard between them and the chariots of the pharaoh. All night they marched across the bared bed of the sea, men, women, and children, with their flocks and herds so that by morning they were all safe on the other side. When they looked back the Pharaoh with his chariots, who had tried to follow them, was swallowed up as the sea rolled in and the waves rose higher and higher.

Just beyond this wilderness was the land flowing with milk and honey which God had promised them, but because they failed to trust God they wandered about the wilderness for forty long years.

While Moses was never allowed to enter the Promised Land, he went up into a high mountain where he could look down and see it. While up in the mountain alone, he died, and no one ever knew where his body was laid.

1. Do you know what the ten great plagues were?

2. What did the Israelites use for food in the desert?

3. Why was Moses not permitted to enter the Promised Land?

4. What age did Moses live to be?

Dear Aunt Bettie: Will you allow a little Kentucky girl to join your happy band of boys and girls? This is my first letter to *The Herald*. I am sixteen years old, a brunette and am a student of Campbellsville College, and am very much interested in school work. I belong to the Church of God. I am glad so many of the boys and girls are Christians. I think it is wonderful to be a child of God. I became a Christian when I was thirteen years of age. I would love to hear from all *The Herald* readers and will answers all letters. Pauline Keltner, Campbellsville, Ky.

Dear Aunt Bettie: May a little New Mexico girl join your happy band of boys and girls? I have not written before and hope to see this in print. Have I a twin? I have blue eyes, brown hair and am eleven years old. My birthday is November 21. My mother has been dead two years. I live with my sister. We live on the farm. I am in the sixth grade. Can you guess my middle name? It begins with M and ends with E, and has

six letters. I would like to receive some letters from boys and girls. Write to Fort Sumner, New Mexico, Box 155. Gertrude Cartright.

Dear Aunt Bettie: As I haven't seen any letters from Louisiana I would like to see this in print. I have not been reading *The Herald* very long, but I certainly do enjoy it, especially page ten. I am seventeen years old, have black hair, cut wind blown bob. I have dark complexion, gray eyes and am five feet, four inches tall and weigh 120 pounds. I love all outdoor sports, but my greatest hobby is reading. My birthday is May 24. Have I a twin? I would like to hear from some of the cousins near my age, and promise to answer all letters received. Nanilee Meredith, Chester Route, Columbia, La.

Dear Aunt Bettie: I enjoy the children's letters on page ten. A nice old gentleman gives me his paper to read. I am ten years old and my sister Doris is nine. We read the letters in *The Herald*. Sometimes we use some of the poems in our programs at church. We go to the Evangelical Sunday school here. I help my mother with the work every day and think this is the best way of showing our love to God. Folks can tell how much we love God by the way we love and help others. Donald D. Andrew, Kidder, So. Dak.

Dear Aunt Bettie: Will you allow a little Mississippi girl to join your happy band of boys and girls? I read page ten every week and enjoy it very much. I have blue eyes, brown hair and fair complexion. I am four feet high and weigh seventy-two pounds. I am twelve years of age and my birthday is March 11. I enjoy reading the stories and poems that are on page ten. My twin is Dorris Upchurch. Her address is Longview, Miss. I like to go to school. I am in the seventh grade. We do not have a Sunday school here, but I wish we did. I live in the country five or six miles away from town. I go on a school truck to school. I like all of my teachers. Well I will close because I do not want to knock anybody's letter out. Ava Erwin, Sturgis, Miss.

Dear Aunt Bettie: Here I come again. My first letter was printed and so I feel as if I'm one of the band. I am attending a holiness school which has recently been founded about three miles from my home. There are twenty-one students. Every one is saved and all but two are sanctified. We are given a chance to testify very often and we all want a chance to serve and praise God. I am a freshman at the school. My address while at school is Kingswood School, Leesburg, Va.

Josephine A. Embrey.

Dear Aunt Bettie: Will you admit me as one of your cousins? I am twelve years old, and have wavy blonde hair and fair complexion. My birthday is Sept. 1. Huldah L. Pudon, I guess your middle name to be Inez. Am I correct? I will gladly answer any letter received from the cousins. I enjoy reading page ten. Agnes M. Snook, Rt. 1, Gypsum, Kan.

Dear Aunt Bettie: May I join your happy band of boys and girls? I hardly ever see a letter in *The Herald* from dear Ohio, so I thought I would write. The last year this part of Ohio has had a wonderful holiness movement. I was saved about three years ago and was sanctified this September. My sister, a senior in high school, a freshman boy and I are the only holiness representatives in our high school, but by God's grace I am keeping the victory. On Monday evening we have cottage prayer meetings in this part of the country. I'm glad I have given up the world to go with my Savior. I am fourteen years old, my birthday being June 18,

I am a sophomore in Albany High School. I would like to receive letters from all parts of our country telling me of your experiences and of life in your part of the country, and from boys and girls both. Snapshots would be appreciated. I will try to answer all letters received. Fernie McVay, Rt. 1, Albany, Ohio.

Dear Aunt Bettie: I am a little Michigan boy. May I join your happy band of boys and girls? I am ten years old. My birthday is April 6. I have light hair and dark brown eyes. I weigh 71 pounds. My grandpa takes *The Herald*. I am a Christian. I go to Sunday school every Sunday. I haven't missed a Sunday in a year. My middle name starts with L and ends with E; it has four letters in it. Can anyone guess it? Max Titus, Jackson, Mich.

Dear Aunt Bettie: I haven't seen any letters in *The Herald* from Oklahoma so will write and let you know some of us read *The Herald* and enjoy it. I am eight years old and have blonde hair and blue eyes. Mother takes *The Herald* and we all enjoy it very much. My birthday is Dec. 16. Have I a twin? If so, please write. Who can guess my first name? It begins with D and ends with S, and has six letters in it. I am in the third grade at school. My teacher's name is Miss C. Moore. Mary Catherine Hallman, I do not know for sure, but I think Mr. W. B. is the waste paper basket. Anyway, I do not want him to get hold of this letter to *The Herald*, because it is my first. We go to the Nazarene Church. Bro. Gilmore is our pastor. I like to go to church. I hope to see more letters from Oklahoma. Cousins, please write to me. D. Naomi Covey, 914 W. College, Blackwell, Okla.

Dear Aunt Bettie: May I join the happy band of boys and girls? My grandmother takes *The Herald* and I enjoy reading page ten very much. I live in Logan county, W. Va. I am thirteen years of age and in the seventh grade. I go to Sunday school. I like my teacher fine; her name is Helen Nesbit. I have blue eyes, light complexion and am a brunette. Have I a twin? If so, please write and I will answer all letters I receive. My middle name starts with E and ends with E, and contains six letters. Who can guess it? I go to the Methodist Church. Audrey E. Bolt, Dehue, W. Va.

Dear Aunt Bettie: May a little West Virginia girl join your happy band of boys and girls? Grandma takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday and like my Sunday school teacher very much. Her name is Miss Helen Nesbit. I am eleven years of age and in the sixth grade. Can any one guess my middle name? It begins with M and ends with E, and it has five letters in it. I weigh 69 pounds. Gay M. Bolt, Dehue, W. Va.

Dear Aunt Bettie: I am twelve years, twelve days old. My birthday was Jan. 19. Have I a twin? I am in the sixth grade. My teacher is C. C. Geer. I have blue eyes, yellow hair, and light complexion. Larna Baldwin, I guess your name to be Minnie. Huldah Pudgen, I guess your name to be Inez. See who can guess my middle name? It starts with B and ends with S, and has seven letters in it. Will some one write to me, boy or girl? I will answer it. Laron B. Hudson, Rt. 5, Box 43, Sparta, Tenn.

Dear Aunt Bettie: Will you please admit a new member to your happy circle of cousins? I am a girl from the state of Kentucky. This is my first letter to *The Herald*. I am thirteen years old and weigh 110 pounds, am five feet tall, and in the eighth grade. I am a brunette. Have I a twin? Can anyone guess my middle name? It begins with E and ends with R. It contains seven letters. Will appreciate all letters received from the cousins. Will close hoping to see this in print. Edith Bolt, Rt. 1, Bush, Ky.

## Gospel Tents

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Louisville, Kentucky.

Dear Aunt Bettie: Will you let a little Jersey girl join your happy band of boys and girls? I am a little blonde with wavy hair and blue eyes. My birthday is Jan. 29. I go to Sunday school and am a teacher. Mother and I go to the Union M. E. Church. Our pastor is Rev. R. P. Stevens. Robert Fraser, blind gospel singer and preacher, was there for two weeks. He was just wonderful and I am expecting to go visiting him to his home in West Philadelphia. I have a desire to be a missionary. I want you all to pray for me. I hope when Mr. W. B. gets this letter he'll be eating oranges. For those Southern oranges look good to us eastern folks. I will answer all letters I receive. Mildred Eleanor Henderson, 140 W. Federal St., Burlington, N. J.

Dear Aunt Bettie: I have written once before and I thank you for printing my letter. Who can guess my middle name? It begins with M and ends with N, and has six letters. Whoever guesses it, please send me your picture. I have one sister and one brother. Here are a few Bible questions: Who was the father of Shem? Who was turned to a pillar of salt? Who was Naomi's daughter-in-law? With whom did Samuel live when he was little? What did God create upon the fourth day? Whoever answers these questions please write to me. Would like to receive letters from the girls. I enjoy good letters from everywhere. I enjoy reading the Boys and Girls' Page very much. Evangeline M. Schneider, Rt. 2, Box 77B, Austin, Tex.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of boys and girls? This is my first letter to *The Herald*. Have I a twin? I am fifteen years old. My birthday is Jan. 23. I take the fifth grade at school. I go to Sunday school every Sunday I can. My father takes *The Herald*. I enjoy reading the Boys and Girls' Page. I am a Christian. Can anyone guess my middle name? It begins with E and ends with E, and has seven letters in it. I hope Mr. W. B. is hunting when my letter arrives. Phoebe Sharp, Rt. 1, Dennis, Miss.

Dear Aunt Bettie: I am a little boy seven years old. I am in the second grade. My birthday is March 24. My middle name begins with V and ends with M. Guess what it is. We had a revival and I sang in the Junior choir. I was saved in our meeting. My mother takes *The Herald*. Please don't put me in the waste basket. Richard V. Dillon, Burr Oak, Kan.

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# REQUESTS FOR PRAYER.

A. J.: "Please pray that I may get more victory, and that God will save my sister's soul."

Mrs. E. C.: "Please pray that I and all my family, husband and children, may live right and trust in God as we should."

O. B. Hoffpauir: "Please pray for a man of God who is in need of healing so that he may be able to preach the good news of salvation."

## ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL.

The twenty-first annual meeting of the Woman's Missionary Council will be held in the First Methodist Church, Memphis, Tenn., March 11-17, 1931. Hotel headquarters will be at the Claridge. The schedule of meetings for March 10, 11 and 12 is as follows:

Tuesday evening, March 10—Executive Committee Meeting.

Wednesday, March 11—Executive Session of Council.

Wednesday evening, March 11—Commissions, Bureaus and Standing Committees.

Thursday morning, March 12—Executive Session of Council.

Thursday afternoon, March 12—Sessions Committees.

Thursday evening, March 12—First public session.

At this opening session, Thursday evening, Mr. Raymond Dobbins will deliver an address on Christian Citizenship and Law Observance.

An inspiring program presented through the succeeding days will reach its climax Tuesday evening, March 17, in the service for the consecration of candidates for Home and Foreign service.

Bishop A. Frank Smith will deliver the annual sermon; Bishop Hoyt M. Dobbins will consecrate the candidates; Dr. Henry T. Hodgkin, Director of the Quaker Center of Study and Research, Wallingford, Pa., has charge of the noon worship period, and Mrs. J. L. Cunningham of the morning worship period.

Attention is called to the fact that while in executive session Wednesday afternoon, the Council will decide on the place for its next meeting, and Thursday morning will take the pledge for 1931.

Reduced railway rates, according to the Certificate Plan, have been granted. This means that a full one way fare of not less than sixty-seven (67) cents must be paid for a ticket to Memphis, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred and fifty (150) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (150) properly signed by the Council Secretary, must be in hand before the Railway Agent can validate one. When conditions are met, he will validate a certificate any day from March 11 to 17, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 7-13 inclusive. From the more remote points the dates will be early enough for the purchaser to reach Memphis in time for the meeting. The final date of honoring certificates is March 20.

Publicity agents are requested to

take note of these dates, and to urge all who are to attend to purchase tickets to Memphis on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may, as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

Mrs. F. F. Stephens,

President.

Mrs. Fitzgerald S. Parker,

Recording Secretary.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5.

## EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL

Chicago, Ill., Feb. 16-March 1.  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.

BENNARD, GEORGE.

Binghamton, N. Y., Feb. 8-March 1.

BUDMAN, ALMA L.

(Song Evangelist, Muncy, Pa.)  
Owensville, Ind., Feb. 16-March 1.

BUSSEY, M. M.

New Mexico, February.  
Trinidad, Colo., March 15-29.  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

CALLIS, O. H.

Louisville, Ky., March 1-15.  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-26.

CANADAY, FRED.

(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

CAKEY, A. B.

Fitchburg, Mass., Feb. 18.  
Washington, D. C., March 2, 3.

CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

COCHRAN, H. L.

(Gospel Singer and Young People's Evangelist, Sherman, Texas.)  
Trout, Texas, Feb. 16-March 1.  
Grand Saline, Texas, March 2-15.  
Bourbonville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.

COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.  
Honaker, Va., Feb. 25-March 15.

DAVIDSON, OTTO AND WIFE.

(Bladensburg, Ohio)  
Dresden, Ohio, Feb. 16-March 1.  
Marion, Ohio, March 2-15.  
Lima, Ohio, March 15-April 5.

DEAN, LOVIC M.

(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

DICKERSON, H. N.

(2952 Hackworth, Ashland, Ky.)  
Laurel, Del., Feb. 16-March 1.  
McPherson, Kan., March 7-21.

EDWARDS, J. R.

(Sebring, Ohio, Gen. Del.)  
Fremont, Ind., Feb. 22-March 8.

FAGAN, HARRY

(Blind Song Evangelist and Pianist, 52½ Walnut St., Shelby, Ohio)  
Cambridge, Ohio, February.

FLEMING, JOHN

South Manchester, Conn., March 10-15.  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.  
Muskogee, Okla., April 14-26.

FLEMING, BONA.

(2952 Hackworth, Ashland, Ky.)  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

FLEXON, R. G.

(Shackelfords, Va.)  
Wilkinsburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 20-May 10.  
Mineral, Va., May 17-31.

FYFE, H. A.

(1326 Hurd Ave., Findlay, Ohio)  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)  
Canton, Ohio, March 1-15.

Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)  
Palestine, February.  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.

GOODMAN, M. L.

(Burnip, Mich.)  
Stroudsburg, Pa., March 8-22.  
Sunbury, Pa., March 29-April 12.

GROGG, W. A.

(418 Twenty-fourth St., West, Huntington, W. Va.)  
Shinnston, W. Va., Feb. 10-March 1.

HAMES, J. M.

(Greer, S. C.)  
Findlay, Ohio, Feb. 10-March 1.  
Bay City, Mich., March 3-22.

HARGRAVE, B. F.

(Ladoga, Ind.)  
Roachdale, Ind., Feb. 23-March 8.  
Linden, Ind., March 9-15.  
Monon, Ind., March 23-April 5.

HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

HENDRICKS, A. O.

(1436 E. Washington St., Pasadena, Cal.)  
Grandview, Wash., Feb. 15-March 1.  
Moscow, Idaho, March 16-29.

HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Open dates after May 1.

HOOVER, L. S.

(Tionesta, Pa.)  
Lockport, N. Y., March 1-22.

LEWIS, RICHARD W.

(Siloam Springs, Ark.)  
Open dates.

LINN, MRS. C. H. JACK.

(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.

(Oregon, Wis.)  
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

LINCICOME, F.

(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Decatur, Ill., Feb. 15-March 1.  
Green Acres, Fla., March 5-15.  
Lakeland, Fla., March 19-29.

LOWMAN, J. WARREN.

(1039 Clinton Ave., Carthage, Mo.)  
Louisville, Ky., Feb. 16-March 1.  
Malden, Mo., March 3-15.

McKIE, MARK S.

(Holt, Michigan.)  
Davison, Mich., Feb. 16-March 1.

McNEESE, H. J.

(634 13th Ave., New Brighton, Pa.)  
Conoquenessing, Pa., Feb. 8-March 1.  
Open date, March 10.

MINGLEDORFF, O. G.

(Blackshear, Ga.)  
Open time after Christmas.

MILBY, E. C.

South Manchester, Conn., Mar. 1-15.  
Dayton, Ohio, March 20-29.  
Garden City, Kan., March 31-April 12.

MOSS, CHAS. E.

(Burgettstown, Pa.)  
Open dates.

OWEN, JOHN F.

(262 E. 13th Ave., Columbus, Ohio)  
Detroit, Michigan, March 22-April 3.  
Roscoe, Pa., March 1-15.

QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)  
Open dates, Jan. 18-March 22.  
Flora, Ill., March 22-April 5.

REED, LAWRENCE.

(Rt. 1, Salem, Ohio)  
Greenville, Pa., Feb. 12-March 1.  
Massillon, Ohio, March 2-13.  
Greensburg, Ohio, April 5-19.  
March 15-29 open.

RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavenly, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 3-15.  
High Point, N. C., April 17-26.  
Ramseur, N. C., May 1-17.

THOMAS, SAMUEL.

(Converted Jew)  
(Box 14, North Vernon, Ind.)  
Seyfert, Pa., Feb. 16-March 1.  
Conshohocken, Pa., March 2-22.  
Open dates in April and May.

THOMAS, JOHN

Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 15-July 5.  
Mendon, Ohio, July 9-19.

THOMAS, W. E.

(Nashville, Tenn.)  
Louisville, Ky., March 15-April 5.

VAYHINGER, M.

(Upland, Ind.)  
Marion, Ind., Feb. 15-March 8.  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

WOODRUM, LON R.

(633 Chestnut St., Abilene, Texas.)  
Peniel, Tex., March 1-15.  
Hominy, Okla., March 22-April 5.  
Tulsa, Okla., April 12-26.  
Poteau, Okla., May 3-17.

WILSON, D. E.

(General Evangelist, 557 State St., Binghamton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson X.—March 8, 1931.

Subject.—The Good Samaritan.  
Luke 10:25-37.

Golden Text.—Thou shalt love thy neighbor as thyself. Lev. 19:18.

Time.—Winter of A. D. 29.

Place.—Perea.

Introduction.—In this lesson we are only guessing as to time and place. Luke seems to connect the lesson with the Perea ministry of our Lord; and for that reason Bible students have placed it in that region, and in the year A. D. 29.

In the light of today's lesson no one should ever be in doubt as to who his neighbor is. Jesus settled that matter for all time to come. One's neighbor is his fellowman, no matter where he may live, who he may be, or to what race he may belong. This teaching is so far ahead of men that it will take them a long time to catch up with it. Men move slowly in religion and morals.

## Comments on the Lesson.

25. A certain lawyer.—Jewish lawyers were different from lawyers of modern times. They were supposed to be thorough masters of all Jewish law; and it was their business to render opinions concerning questions of Jewish law, whether those questions concerned the Old Testament or traditional law. Stood up.—That was a respectful attitude for him to take in asking a question while Jesus was teaching the people. Tempted him.—There was more respect in his attitude than there was in his heart. Master.—He used the Greek word for teacher. What shall I do to inherit eternal life?—He could have asked no more momentous question than that. It stands to the front in every one's life.

26. What is written in the law? how readest thou?—Jesus meets him on his own ground. He claimed to be a master of the law; and that law told a Jew how to be saved until the coming of Jesus. If the lawyer had lived in harmony with Old Testament law, there would have been no trouble till the coming of better light; but there is no salvation in Judaism since the coming of Jesus Christ.

27. He answering said.—The lawyer's answer could hardly be surpassed for sound teaching. He gave the very heart of Old Testament law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." That is a quotation almost verbatim from Deut. 6:5. I have often heard persons in testifying say very glibly: "I love the Lord with all my heart"; but I fear that many of them little realized the meaning of their own words. Read the sentence carefully and prayerfully and see if you can measure up to it. The latter half of the lawyer's answer is quoted from Lev. 19:18. It is our Golden Text for the present lesson. These two great commandments contain the cream of the Decalogue; the first four commandments being compressed into the first part of the lawyer's answer, and the last six into the second half. He who loves God and his neighbor after this fashion will never wrong either of them. "Love is the fulfilling of the law."

28. This do, and thou shalt live.—The Master uttered those words knowing full well that no man can so do

until he has been regenerated. Some modern cults would have men live the law of love without being born from above; but their doctrine is utterly false and ruinous. Men had to be regenerated under the Old Testament regime no less than under that of the New Testament. "Ye must be born again" is true of every child of Adam.

29. Willing to justify himself.—It is hard to make men come perfectly clear concerning their sins. The lawyer's conscience smote him, and he evaded the true answer to the Lord's statement. That sort of thing is just as common now as it was in the long ago. I was questioning a man some time ago concerning his soul; and received this answer: "I ain't done nothin' very mean." But, as I learned a bit later, he was almost an infidel. Who is my neighbor.—His purpose was, by this ruse, to deceive the Master as to his spiritual status. But the trick did not work; for the Master saw what was in his heart, and gave to him and to all men a never-to-be-forgotten lesson on neighborliness.

30. A certain man.—No particular man. Went down from Jerusalem to Jericho.—Jerusalem was up among the hills; so that it was down from that city to nearly all the surrounding country. Fell among thieves.—The roads through mountain passes in Palestine were at that time, as they have been nearly ever since, infested with highway robbers. These thieves stripped off his clothing, beat him severely, and left him half dead. Highway robbers have no conscience. My conviction is, that our courts are far too lenient with such characters in America. They are land pirates who show no mercy, and deserve none from the courts.

31. A certain priest.—Of all men, we should expect that a priest would have helped the poor wounded man; but "he passed by on the other side" of the road.

32. A levite.—He was of the sacred tribe from which came all the Jewish priests. Surely he will render some assistance. But, no; he just looked at him, and "passed by on the other side." Does all this seem unbelievable? The same thing is taking place today all over the world. People are starving to death in many places, while the rich revel in their millions. It is almost a perfect parallel to the case in our lesson.

33. A Samaritan.—The Samaritans were a hybrid race utterly despised by the Jews. The fact that Jesus took this despised Samaritan to teach a proud Jewish lawyer a lesson in neighborliness, was practically equal to an insult. Here was one who "had compassion" on the wounded man, and was ready to do all for him that he could, regardless of race or expense.

34. Oil and wine.—That was a splendid dressing for a wound. We may have better now; but that would be good still. This Samaritan was a real neighbor. He put the wounded man upon his own beast, and walked beside him to an inn, and even "took care of him" for sometime after getting him there. There was brotherly kindness in that man's heart; and it takes that to make neighborliness.

35. On the morrow.—The next day after finding the wounded man. Two pence.—The English penny is worth

about two cents in American money; but the Palestinian penny was worth about fifteen cents; so that the Samaritan gave the innkeeper about thirty cents. That would not pay much on a hotel bill in America; but the daily wage for a working man in Palestine at that time was only about fifteen cents. Inn charges had to be low, or poor men could not have paid them at all. Note the generosity of the Samaritan: "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." No wonder he is so commonly spoken of as the "good Samaritan."

36. Which now of these, thinkest thou, was neighbor unto him that fell among the thieves?—The lawyer was completely trapped. Had he seen sufficiently far ahead, I am persuaded that he would never have propounded his question to Jesus. Now he is forced to express his own opinion; and there is but one answer that he can give. It never pays to quibble.

37. Here we have the lawyer's reply: "He that shewed mercy on him." That sounds good. Go, and do thou likewise.—We would like to know what the lawyer did; but the record does not say. One thing is certain: He had a good chance to become a Christian, if he had only made use of it. His number is legion. Almost persuaded; but not quite, and lost forever.

## PERSONALS.

Will J. Harney: "March is now open. No better month for a gracious soul-saving revival. I know it is mighty hard to slate March at this late date, but all I ask is a free will offering. Some brother take this fine date. Wire, phone, or write me, Wilmore, Ky. I have two open dates for camps."

W. E. Thomas reports good meeting in progress at Glasgow, Ky. Thirty-five conversions one day. Bro. E. C. Milby is leading the singing.

Prof. Blish R. Shaw, Los Angeles, Calif., General Delivery: "I have open dates now as Song Evangelist and Guitar player. Any one wishing my help may address me here."

Dr. and Mrs. Jere M. Glenn have just closed a gracious revival and evangelistic campaign at Jasper, Fla. The entire church life of the town was lifted to a higher plain of Christian life and service, and a large number converted and added to the church. Old citizens say it was the best meeting the town ever had.

## TIMELY ADVICE.

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

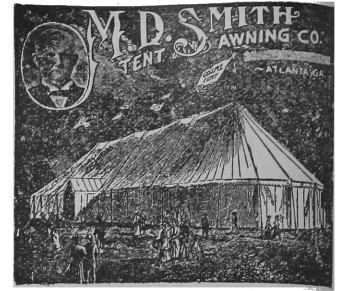
If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.



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CARES OF THIS LIFE.

Lowell B. Hicks.

Is there time to be a Christian  
In this world of toil and strife  
When it's hurry, hurry, hurry,  
From early morn till late at night?  
Is there time to seek God's blessing  
On the labor of the day?  
And when the night shadows deepen  
Is there time enough to pray?

Is there time to help a comrade  
Who has fallen by thy side?  
Shall we leave him there to suffer  
And we quickly by him glide?  
Or, be the good Samaritan  
Who would stop and care for him  
And pour on oil and bind the wounds  
Then carry him to the Inn?

Is there time to help the orphans  
Far too young to earn their bread?  
Why not be a father to them,  
See their hungry mouths are fed?  
Shall the widows toil and suffer,  
When you could their burdens  
share?

Will you kindly stop and help them  
'Ere they sink in deep despair?

For the sick and shut-in patients,  
Is there naught that can be done  
That will make their faith the strong-

er  
That their battles will be won?  
There's the poor, the aged, and out-  
cast,  
All, do heavy burdens, bear;  
It would make their lives the brighter  
If they knew that some one cared.

You've no time to read your Bible?  
Is that what I hear you say,  
That your life's so filled with labor  
That you have no time to pray?  
Ah, my brother, you are losing  
Losing in the things above;  
For your heart is on the earthly  
And the gold is what you love.

Better stop, awhile, and listen,  
Better take some time to pray,  
That your footsteps may be guided  
In the straight and narrow way.  
For the Master soon is coming;  
Don't you hear the clarion call  
For the rally of his forces,  
For His Children one and all?

BROTHER HARNEY REPORTS  
WONDERFUL MEETINGS.

It is a real pleasure to tell our readers that the day of old-fashioned revivals is not a thing of history. The same God who answered thirty years ago is still upon the throne and will answer by a pungent, soul-stirring conviction when the truth is preached in the power of the Holy Spirit. Such conviction will lead to confession of all sin and wrong-doing. It is injurious to the cause of God to have any other kind of revival. It will lead to doubt and unbelief. Getting folks to come to the front seat during a short prayer, and then say, "all who take Jesus as their Savior to stand" is deceiving seekers who know nothing of the reality of saving grace.

Unless we confess and make wrongs right, so far as is possible, we cannot get God's forgiveness. One must confess his wrongs to God and promise never to be guilty of such sins again. Then you are on believing ground and the love of God will be shed abroad in your heart by the Holy Ghost, and you will love what you once hated, and hate what you once loved.

The revival at Crisfield, Md., was an old-fashioned meeting in which the power of God was manifested to save to the uttermost. Sinners came to

the altar, tears of repentance were shed and souls were born again. Some quit work for a week that they might engage in the prayer services in the church. Many were saved and about eighty united with the church. We have never failed to use the old-fashioned mourner's bench in our revivals. We must go in for real salvation or not go in at all. Don't be deceived: there is only one kind of salvation—the old-time, know-so salvation. Paul knew it, and so did John, and you may have it if you will pay the price.

We have the month of March open, and will be glad to help any brother who desires a revival that will get sinners converted and believers into the experience of perfect love. Wire, or write me, Wilmore, Ky.

Will J. Harney.

DILLSBURG, PENNSYLVANIA.

The evangelistic services now being held in Dillsburg by the four churches under the direction of Dr. Goff, the evangelist, are meeting with untold success. The spirit of Christianity is now being felt in our community with more force than ever heretofore. The interest which is being manifested by the town and the surrounding community has no parallel. It has been a wonderful get-together meeting. The wonderful unity and the laying aside of all indifference on the part of the people has worked wonders for the uplift of mankind and the conversion of those who have not heretofore known the Christ.

Reports from the committees who have been visiting in the homes of the town and surrounding community show that a wonderful interest is being taken in the saving of those who have not heretofore confessed their Creator. It is hoped that the few remaining meetings which are to be held may bring forth greater evidence of the Christ than has ever been known.

Dr. Goff is a wonderful evangelist and under his direction much has been accomplished and we are still looking for even greater things in these last few hours of the campaign.—Dillsburg Weekly Bulletin.

DEL NORTE, COLORADO.

Before the largest crowd that has attended a religious service in Del Norte in forty years, the Methodist and Presbyterian churches received 87 persons into membership the morning of Sunday, Feb. 8, as the result of a union meeting of two weeks' duration conducted by Guy W. Green, layman of Kansas City, Mo. Most of those who came were prominent men and women of the community who confessed or reaffirmed their faith. Fifty other persons, mostly young people who made decision during the meeting, plan to enter the churches on Easter Sunday, 30 going into the Presbyterian Church and 20 into the Methodist Church. An interesting feature of the meetings was a 30-minute Bible recital by Mr. Green each evening preceding the regular service, when he gave from memory important parts of the Old Testament books. On the last Sunday morning of the meeting he taught a union Bible class numbering 200.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

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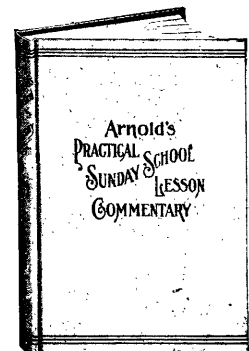
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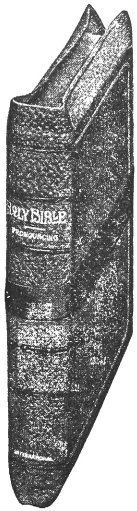
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Dr. H. C. Morrison, Editor  
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## REMEMBER THE HOLY SPIRIT.

By The Editor.

**T**HE preacher, the church, the religious worker, the individual Christian and, in fact, the sinner, would do well to remember that we are living in the dispensation of the Holy Spirit.

It is generally understood among religious teachers that there was a dispensation of the Father, when Jehovah, in a peculiar and personal way, revealed himself to men; in a very broad sense, this dispensation of the Father was a preparation for the dispensation of the Son, for the coming, teaching and sacrificial offering of Christ upon the cross.

This dispensation of the Son was in a gracious sense, a preparation for the dispensation of the Holy Spirit. It appears that, from the very first of God's manifestations to men, and leading on through the centuries, everything was a preparation for a glorious consummation; all things pointed to Pentecost. The coming of the Holy Spirit was a grand climax in the history of God's compassionate dealings with the human race.

That the Holy Spirit is now, in a peculiar sense, a person in the world to administer all things in the church of God, should be constantly kept in mind. We learn from the teachings of Christ and the apostles that the relationship between the Holy Spirit and the children of God is the most intimate and sacred. Our Lord Jesus, in promising him, said to his disciples, "He is with you, but shall be in you."

The apostle says, "Know ye not that your bodies are the temples of the Holy Ghost." This is a startling thought—that we are to be inhabited by the blessed Third Person of the Trinity. We are to keep in mind that the Holy Spirit is a person; that he can, and does, pray for us; that he can be resisted, grieved, sinned against; that he can depart from those he once inhabited and leave their house in empty desolation.

Those of us who preach the gospel should preach with the understanding that there is an invisible Person present who hears every word, knows our thoughts and understands our deepest, unuttered motives. Every conference that assembles, every association of Christian workers, every convention that would meet, to plan for the promotion of the church should remember that the Holy Spirit is an invisible Person, is present, and all such assemblies should be careful to seek and secure his leadership.

The meeting of the official boards of the various churches ought, first of all, to pray for his presence and direction, and then each individual member should be careful not to plan, to wish, or undertake to do anything that would conflict with the leadings and endorsement of the Holy Spirit. This should be true of all groups of women in their varied church work; in everything we should

### NO HEAVEN WITHOUT SALVATION FROM SIN.

We must be saved from sin, if we would be saved in Heaven.

We must hunger and thirst after righteousness, if we would be filled with righteousness.

We must forsake all sinning, if we would find forgiveness for the sins we have committed.

We must surrender to God, and forsake all rebellion against God, if we would be reconciled to God and find peace with Him.

We must face the fact that Jesus Christ did not die upon the cross so that men might enter into Heaven in their sins; but he died upon the cross that men might be saved from sin, cleansed from all unrighteousness, filled with the Holy Ghost, and kept from sin, and the love of, or desire for, it. "He is able to save to the uttermost, all who come unto God by him."

We must be born again, if we would enter into the Kingdom of God, here and now. The new birth wrought in us by the Holy Spirit, is the only door into the kingdom of God, into that peace and fellowship with him. Jesus Christ has spoken on this subject of the new birth, and his word is final. He is absolute authority on the whole subject of salvation.

We must be holy if we would enter into the holy abode of God, angels and saints. Sin has wrought such havoc in this world that God has built a sinless world, and determined that no sin shall enter therein. He has given his Son to die upon the cross that, in him, we might find pardoning mercy, sanctifying power and keeping grace. The blood of Jesus Christ cleanseth from all sin. Come to Christ. He is able to save to the uttermost.

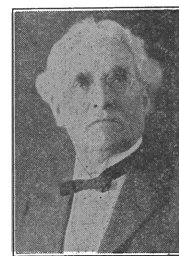
recognize that the Holy Spirit is God's appointed leader for all things concerning his kingdom in the world, and to get into conflict with him, and grieve him away, means failure, even when men flatter themselves that they are doing great things, and making successful progress.

The Holy Spirit empowers preachers and religious teachers to speak the truth with the peculiar emphasis which makes it the sword of the Spirit. He must convict for sin. He alone can regenerate. He can reveal to the inner eye of the soul its uncleanness, its deep, carnal tendencies. He, and he alone, can apply the precious blood of Christ which cleanses from all sin. He is the teacher who can bring to us wisdom from above. He, in the intricate and tangled paths of the world, can find for us, and lead us in the highway of holiness. He is the gracious Comforter who can bind our broken hearts, banish our fears and give us songs in the darkest night of our earthly pilgrimage. Let us never forget that we are living in the dispensation of the Holy Spirit, and in humility, consecration and faith, claim of him the fulfillment of all his blessed offices in us.

How is it that profession and possession are usually as far apart as the antipodes? But are we competent judges?

## Monthly Sermon.

*"Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."* Gal. 6:7, 8.



The correctness of the teaching of the apostle in the text will not be questioned. There is no farmer in all the land so ignorant as to suppose he could sow oats or rye and expect to reap wheat. In the agricultural world it is understood that "whatsoever a man soweth, that shall he also reap." The apostle is fortunate in his figure of speech. He is teaching us that in the moral and spiritual world we get results just as certainly as we do in the agricultural world.

A wicked, selfish, disobedient attitude toward God, and the teachings of his word, will inevitably bring a harvest of sorrow, disappointment and saddest of consequences. In his statement that "He that soweth to the flesh shall of the flesh reap corruption," the thought is that all actions that are of a carnal nature, bring defeat to the actors, a harvest of disease, failure and, in the end, spiritual ruin.

Observation and personal experience are a positive guarantee of the truthfulness of this inspired statement of the apostle. Who has not observed about them the results of wicked and godless conduct among their fellow-beings. How soon the harvest comes to the reckless sowers to the flesh, the gratification of mere animal appetites and passions. Multiplied millions of our fellow-beings who have started in life with vigorous health, and everything, apparently, favorable, to prosperity and happiness, but trampling the law and love of God beneath their feet, have not lived out half their days, but have been cut down in their youth suddenly, the harvest of their wicked deeds has ripened, and with broken hearts and blasted souls they have gathered in the agony of unutterable disappointment and ruin.

We may be sure that the statement in the text is absolutely true. The seeds of reckless and wicked sowing will spring up; they multiply rapidly; the harvest will ripen, and those who have sown to the wind, must reap the whirlwind. One of the startlingly dangerous things about sin is, its longevity. It keeps on living, moving, and sends its withering blasts on through the generations, destroying as it goes.

Man's influence does not cease with his

(Continued on page 8)



# GOSPEL NOTES FROM THE TROPICS.

Rev. G. W. Ridout D.D., Corresponding Editor.

## I.



The other day in one of the churches here on the Isthmus of Panama I was speaking on the subject: "Does God answer prayer?" I was struck with a definition of prayer which a lad gave in one of Mr. Moody's meetings in Edinburgh. I think possibly the lad got the definition from the Westminster catechism. "Prayer is an offering up of our desires unto God for all things agreeable to his will, in the name of Christ with confession of our sins and thankful acknowledgment of his mercies." My reasons for preaching that God answers prayer were as follows:

(1) Bible tells us so. (2) Jesus says so. (3) Old Testament proves it. (4) Missions prove it. (5) Great movements prove it. (6) Individual experiences prove it. (7) Prayer brings us into direct partnership with God. (8) Prayer leads us to expect great things from God and to attempt great things for God.

## II.

Last night's meeting at Pedro Miguel among the West Indians we witnessed again the old-time revival power, the church was full and a crowd was on the outside, and when the altar service began those on the outside pushed in at the entrance to see what was going on. The gospel has great attracting power—the songs of Zion, the prayers of the saints, the preaching of the old gospel—all have a power unequalled by anything human. We preached on Matt. 3:11 and used as the old-time Methodists used to say, a double-barrelled gun preaching to the sinners the baptism of repentance, and to the church members the Baptism with the Holy Ghost and with fire. Wife gave an exhortation after the sermon and the Spirit fell and soon the altar was filled with seeking souls, some getting right with God, others seeking the baptism of fire. Many, as they prayed, were under deep pressure of soul.

I think there is no sight more pleasing to God and the holy angels than that of souls struggling through to victory through prayer in Jesus' name. A certain writer says:

"How every crisis of the soul, seems to gather into itself the great history of the ages. As we reverently view, not without awe, that tremendous conflict, we seem to see the shades of undying saints gather around and they are mirrored in the crystal flood of tears. Augustine, Francis of Assisi, Bunyan, Daniel Rowlands, countries and centuries are melted in one tear of the inmost soul."

We need in these days more soul travail. It is sad to see preachers and evangelists preaching without any unction or fire, indicating that they have never labored in prayer or intercession. Dr. Kemp, in a recent article, says:

"Prior to the Welsh revival Evan Roberts had prayed all through thirteen years for the Spirit. For four years Seth Joshua had prayed that God would raise up some one from among the people. There were two men who believed their prayers were answered—the same day—September 29, 1904. At a little prayer meeting Evan Roberts felt he must pray, Elvet Lewis tells the story in 'With Christ among the Miners.' 'As one after another prayed he [Evan Roberts] kept asking the Spirit, 'Shall I pray now?' 'Wait a little,' he would reply. 'After several had prayed, I felt 'living force' entering my heart; it held my breath, my legs trembled violently, and after each prayer I kept asking, 'Shall I now?' While the 'living force' went on increasing, increasing—almost to bursting. At last, when some one had finished praying, with my heart quivering I would have burst had I not prayed.' . . . His repeated cry was, 'Bend me! bend me! bend us!' 'It was God commending his love' that bent me."

## III.

The Roman Catholic Church mid all her corruptions, have had some saintly souls come up through it. Think of Francis of

Assisi, Madame Guyon, Archbishop Fenelon and Father Faber, author of that hymn, "There's a Wideness in God's Mercy." Amid the deplorable heresies of the Protestant Church and pulpit on the great doctrines of the Inspiration of the Bible, Deity of Jesus, the Cross and the Atonement, Sin and Punishment, etc., etc., we behold with wonder how this ancient church has never departed a hair's breadth from its ancient faith on these great subjects.

The Roman Catholic Church is the only church that has taken a real radical stand on the atrocious dress question. Never in the history of the church perhaps has there been a more odious scandal than the way the women of the churches have yielded themselves to the obscene and disgraceful fashions of dress than in the past decade or more, and the Protestant pulpit has been almost silent about it (save in the smaller spiritual churches) and now the Pope of Rome and some of his Bishops have taken action. In a paper down here in Panama I read the following:

"World-wide crusades against paganism, immorality and immodest dress, under the dual patronage of St. Theresa of Lisieux and St. Paul of Tarsus, are to be undertaken in 1931."

"The Bishop of Bayeux and Lisieux, has organized the 'Confraternity of St. Theresa, Little Flower of Jesus.'"

"Immodest attire" will be particularly attacked, and it is defined as 'low, boyish, masculine allures.'

"Two reasons are given for including modern dress: First, because it is 'ugly and disgraceful' and second, because it provokes the decadence of modern woman, the loss of her immortal soul."

"Chapters of the fraternity will be established in every country, and members who are also priests must promise to use 'persuasion, reproaches, prayers and reprimands' to induce women to wear garments 'which respect modesty and are both the ornament and the defence of virtue.'"

"The priests must also refuse Communion to women improperly dressed."

"Catholic parents who adhere to the confraternity must see that their daughters are always properly clad."

From the *Sunday School Times* we clip the following on the dress question:

"No less a preacher than William Penn, the founder, adopted this style. Listen to him! He is talking about 'modern' dress of women, not in 1931 but along about 1682. 'But if I were asked whence came these follies of dress I would quickly answer from the Gentiles that know not God, an effeminate Sardanapalus, a comical Aristiphanes, a prodigal Charaxus, a luxurious Aristippus—from such women as the infamous Clytemnestra, the painted Jezebel, the lascivious Campaspe, the most immodest Posthumia, the costly Corinthian Lais, the impudent Flora, the wanton Egyptian Cleopatra, the most insatiable Messalina; persons whose memories have stunk through all ages and carry with them perpetual rot.'"

I have noticed in these Latin American countries that the Catholic girls attending the church schools are all modestly attired, nearly all of them having uniform dress neatly and becomingly attired, and then when one crosses over to where the American girls are the scenes are unspeakable, many high school girls not wearing apparel enough hardly for the bedroom. The indecency is frightful to behold. It is amusing to listen to the silly nonsense talked by some of the bishops and others in high places about the high ideals of the young people of this age. Such talk is rot and the age is rotten!

## IV.

Talking about the skepticism and unbelief of this age and the infidelity prevailing among young people reminds me of that story Bishop Foss tells. The story is as follows:

"When I was a young pastor in New York City I had a call from a young art student, the son of a Canadian Methodist minister. It was not long before he brought it around in conversation that he did not believe the Bible. His father, a minister of God, his mother a Christian woman and the son did not believe the Bible! I was so surprised I asked him over again. 'You say you do not believe the Bible? If you were trained by a Christian father and mother you surely must have believed the Bible when a child; how then is it that you do not believe

now? Certainly upon such an important subject you must have spent much time and study before rejecting the Bible? I suppose you have read it through two or three times at least?' 'No, I have never read it through.' 'Did you never read the New Testament through?' 'No.' 'How long since you read your last chapter?' 'O, about five or six weeks.' I confess I felt like saying to him what Dr. Lyman Beecher said to a man who was ranting about his skepticism: 'You are no skeptic; it takes brains to be a skeptic.' Here was a beardless youth of 19, who had never read the New Testament through in his life, pretending to deny the Bible of his father and mother! But I did not say anything sharp to him, but like the Master when a certain young man came to him and he looked on him and loved him, so as I looked upon this young man and loved him, and I determined to save him if I could. Looking at him I said gently, 'Pardon me, but may I ask if your Bible is not now in your trunk?' He answered that it was. 'And is it not away down in the bottom, under all your clothes?' He blushed and said 'Yes, it is at the bottom.' 'Pardon me one more question: When you left home to come to New York did not your mother put your Bible in your trunk with her own hands, right on top of everything so that it would be in full view the moment the lid was opened?' I saw his embarrassment and confusion, and as he did not reply at once I continued, 'now no one has told me anything about it; I never saw you or heard of you in my life until you introduced yourself a few minutes ago; and all I know of you is what I have gathered during our conversation.' He then acknowledged that my surmise had been correct. After chatting a few minutes he arose to go, and I said to him, 'Well, my young friend, you have taken an hour of a very busy man; I have given it to you cheerfully, however, and am willing to do for you what I can: may I make one request of you?' 'Why, certainly, I will do for you anything I can: What is it?' 'Before you retire tonight will you not take your Bible out of your trunk and read two or three chapters of the Gospel according to Luke, and do this every day until I see you?' At first he hesitated, but at last he promised, and went home.

"Three weeks from the next Sunday I baptized that young man into the church of God, the happiest of converts."

## V.

Reading David Livingstone's life lately—Marvelous Man and Missionary—one of God's advance agents in the Dark Continent. He wrote once, "I will open a way to the interior or perish." One African chief came to him one day for the elixir of regeneration, he said: "I wish you would change my heart. Give me medicine to change it, for it is proud, proud and angry, angry always." Livingstone told him of the gospel method of salvation and the chief replied: "Nay, I wish to have it changed by medicine, to drink and have it changed at once, for it is always very proud and very uneasy, and continually angry with someone."

Livingstone wanted the missionary not to settle down but to move on. When near his end he wrote: "I would say to missionaries, Come on brethren, to the real heathen." Livingstone and his family lived so far from civilization in the depths of Africa that when he brought his family to Cape Town he said: "We were a queer looking lot. When we came to Cape Town clothes eleven years out of fashion." An old African who saw Livingstone come to Africa said of him: "He made a path through and you his followers have come. God's light bringers; and more come today." Kirk, who was with him in some of his travels, wrote: "The river gets no better, snags and shoals and tortuous windings, still there is no change in Livingstone's plans; he is still going on regardless of the return. His determination amounts to infatuation. . . . I can come to no other conclusion than that Dr. Livingstone is out of his mind." Later Kirk wrote: "Dr. Livingstone never thinks of getting back, all he cares for is accomplishing his object at any risk whatever." It was a good thing and a great thing that Livingstone went on, he would not be turned aside. True he died in the last adventure, but his was a glorious death and all England was stirred and the world was stirred. Well it is that Livingstone's body lies in Westminster Abbey, London. I have stood by it several times and read that wonderful inscription.



# A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

## CHAPTER XVIII.

### A HAPPY MEETING.



N due time Ralph received a telegram announcing Jessie's acceptance of his invitation, and fixing an early date for her arrival.

Within a week thereafter she arrived, looking worn and pale. Ralph greeted her with a warm welcome, and hurried off to his hotel, as if anxious to have the work of rejuvenation begin at once.

Arriving on the early morning train she went at once to her room, and after a light breakfast, lay down to sleep and to rest during the forenoon.

Ralph at once communicated with Herbert Dalton, requesting that little Jessie—she had been named for her mother—might be brought to the hotel for a visit also. As the little one had become accustomed to being with "Unkie Raf," as she called him, she was content to let her father leave her with him.

Jessie slept until about two o'clock in the afternoon, and awoke greatly refreshed. Hearing the prattle of a childish voice in Ralph's sitting room, she supposed that some visitor to the hotel might have brought a little one, who had found her or his way into Ralph's room. She lay for some minutes enjoying the sense of restfulness which had come over her as she slept. But the chatter of the little one interested her strangely, and when she heard the childish voice say, "I see your Jessie Unkie Raf," she sprang up as one electrified.

In a moment she was in the room, staring at the child as one partially bereft of reason or speech.

"Who—who is this child, Ralph? Where did you find her? Oh, she must be my child! I have seen her in my dreams so often! Oh how much she looks like her father! But, I forgot, you have never seen him. Ralph, can't you speak? Is this my child?"

"It is your child, Jessie, and the child also of the man who deserted you before this child was born, and afterwards took it from your arms and hid it from you."

"But, oh Ralph, he was not alone to blame. I feel that if I had been more patient and less unreasonable he would not have done the cruel thing he did. I might have retained the love he gave me if I had been less selfish and exacting. I do not know where he is, or that he cares for me at all, but I freely forgive him all his wrong to myself and pray that in time I may be permitted to let him know how repentant I am, and how I have longed for his forgiveness and love."

"Well, Jessie, I am glad to be able to tell you that I have seen Herbert Dalton since you came this morning; that he brought little Jessie as a peace offering, and a pledge that the love he once bore you has resumed its sway; that he, like yourself, has turned from the evil past to a purer and better life and future. He has been attending meetings at a neighboring village and has announced his purpose, with God's help, to lead a good life. He is ready to confess his own sin and to forgive yours also."

"Oh Ralph! how good God has been to me. I have found a peace in his service that is so sweet, and now I feel that he will give me back my husband, clothed and in his right mind."

Then kneeling together, with the little one clasped to its mother's heart, the two gave thanks to God "for he is good, because his mercy endureth forever."

Leaving the child with Jessie, Ralph hastened to find Herbert Dalton—and he had not far to look for him—and sent him to his waiting wife. We will not lift the curtain so that a curious world may witness the reunion between husband and wife. God was

present. His blessing will rest upon hearts so willing to bear all the blame, and so earnest in the desire to profit by life's painful experience. We leave them together until the hour of the evening service at Los Ranchos De Atrisco.

Neither could resist the desire to meet at the public altar to renew their allegiance to each other and to God.

As Mr. Ashman was unable to attend, Ralph conducted the services. As usual a full house greeted the speaker, and a deep feeling seemed to pervade the assembly. At Ralph's earnest request, Jessie sang "The Latch of His Father's Door." She sang with such sweetness and power that the audience was captivated and warmly applauded the singer.

"I Was Poor as the Poorest," was sung by the congregation, Jessie's voice, clear, sweet, and penetrating, leading and swaying the hearts of the singers.

The service closed with an inquiry meeting, in which scores of anxious souls were pointed to the "Lamb of God, who taketh away the sin of the world." Herbert Dalton, for the first time in his life, gave testimony to the power of Christ to save from sin. Jessie also, in her winning, persuasive way, told the old, old story, so sweet to her and to all the heartsore and penitent ones, of God's great pity and his tender love.

Jessie wrote a long letter to her father, giving a full account of her journey and the recovery of her husband and child, and the happy experience into which her husband had just entered.

"Do you remember, dear father, the poor gentleman you were called to visit, in company with Mr. Paxton, on that night you were set upon by those ruffians? That gentleman was my husband, and sits by my side today as I write. He has found peace in Christ and rejoices today in the consciousness of sins forgiven and iniquities purged away."

"We are going to begin our married life from today, trusting in God that many happy years may yet remain to us."

"Another Jessie is given us to be a reminder of the past, and a pledge of a better life to come, here, as well as hereafter."

"We shall probably locate in this territory, ultimately, where my husband has valuable property. But first we will come to Glenview, and Herbert will meet you all, and try to let the world know that he has found his manhood and dedicated himself to the service of Christ."

"Already we are planning to undertake a work in Albuquerque similar to that I have undertaken in Glenview. I know you will meet my husband kindly, because he serves your Master and his."

"We shall remain here for perhaps ten days that Herbert may arrange his business so that he can be absent a couple of months. We shall go this afternoon to look at some residence property in Albuquerque which is for sale. If we decide that it is suitable, and the title perfect, Herbert will buy it at once, and give directions for furnishing it against our return from Glenview."

"With sincerest love, Your daughter,  
"JESSIE DALTON."

This letter was a complete surprise to Deacon Upright and the family, containing as it did the first information in regard to the discovery of Jessie's husband and child.

Human nature rebelled against receiving the man who had so cruelly wronged the child of his heart; yet Deacon Upright had long ago partaken of the Christ spirit and learned to be forgiving and tender. Yes, he would meet Herbert Dalton as one alive from the dead—one who had lost all semblance of his former self in his resurrection to the new life.

Had not Christ forgiven Deacon Upright? How then could he refuse forgiveness to one who was sincerely repentant and earnestly striving to atone for the past?

As for Mrs. Upright, it required no self-persuasion to bring her to the point of receiving Herbert Dalton as her own son. Her mind had been so sweetly blended with the mind of Christ, that the new tie would give greater joy, as the Master himself declares, "there is joy over one sinner that repenteth."

Before they returned together to Glenview, Ralph had confided to Jessie his hope that he should one day be able to persuade Bessie Queerman to become his life partner and fellow laborer in the Master's vineyard. Jessie rejoiced to hear this, for now she saw her way clear to leave the Home for the Friendless in competent hands, Bessie having assured her while on a visit to Glenview mentioned in a previous chapter of her desire to do service for the Master in that line of work. She hoped that Ralph, on his graduation from the seminary, which he proposed to enter at once on the completion of his college course, might find the way open to the pastorate of the Mission, which had grown out of her humble effort for the redemption for her fallen sisters in Glenview.

However, that time was not yet, as at least five years must intervene before Ralph's graduation, and he sometimes thought of a two-years study at the University of Berlin, after completing his theologic studies in American schools.

At present interest to Jessie centers in Albuquerque, where she is to make her permanent home, and where she hopes to do a work for the lost ones that God will approve.

The home which has been bought, and is in course of renovation and furnishing for the Daltons, is a gem of its class. Not so large as to seem like one of the feudal castles of Scotland, it yet has an air of staunchness and stability that inspires a feeling of security against foes from without, yet gives a sense of homeness and comfort.

Under the impulse given to the meetings by Jessie's singing the work increased in interest and power from day to day. Mr. Ashman having returned in splendid condition, physically, entered heartily into the work, and by his wise leadership, contributed largely to its success.

The net result, so far as Congregationalism was concerned, was the addition of about half a score of persons on confession of faith and strengthening of the hands of the brethren. But there were other churches that reaped larger harvests of members from the sowing of the Word. Neither Ralph Upright nor Mr. Ashman regretted the labor expended, even though the larger part of the converts found church homes elsewhere. They realized that the work is one, and "the Lord of Harvest" is Christ himself, who will reward the faithful laborers in a way he sees is best.

From Los Ranchos De Atrisco, the evangelistic services were transferred to Albuquerque proper, and were continued for several weeks. So great was the interest here, and so helpful Jessie's singing, it was thought best that both she and Ralph should postpone their departure for an indefinite period.

A missionary of the M. E. Church, who had been a co-laborer with Mr. Ashman, joined heartily in the meetings and being eloquent and very devout was a great help.

The influence of the meeting was felt throughout the city, and was very largely attended, especially by the business men and the better element in the city.

Sometimes a spirit of irreverence and disorder would be manifested to the annoyance

(Continued on page 6)



# SANCTIFICATION AND SUFFERING.

Rev. Joseph H. Smith.



HE Apostle's pen had just guided us through God's Hall of Fame, and pointed out to us some that "subdued kingdoms;" "stopped the mouths of lions;" "quenched the violence of fire," and "turned to flight the armies of the aliens."

Some too, that: "out of weakness were made strong;" and "others that were tortured not accepting deliverance" . . . "had trial of cruel mockery and scourgings. . . . yea of bonds and imprisonments, they were stoned, they were sawn asunder, slain with the sword . . . destitute, afflicted, tormented." With these as examples before us; and with a great cloud of witnesses looking for the outcome of a similar warfare and a like faith in ourselves, we are exhorted to run with patience the race that is set before us. Both the heroic examples of the past and the interested onlookers of the present are engaged to incite us to success. The fact is all history and the interest of two worlds converges in the faith outcome of the present dispensation. And as those of old "obtained good report" so that they are thus memorialized in heaven and earth, it is possible for us to achieve such a distinction by faith as will record us on the honorary roll of them who shall have heard him say: "Well done!"

The injunction to "*run with patience*" has a sound of paradox, that is meant to arrest our attention to the hindrances, hold-backs, discouragements and even defiances that are sure to beset us on the way. And to enjoin a perseverance, a persistence, a push and at the same time, a patience that will withstand and resist and surmount all of these; as they before us had mastered fire and lions and dungeon and sword and all the powers of an inimical world.

To aid and further this Paul submits three considerations with respect to our tests and trials:—

1. The sufferings of Christ.
2. The Limitations of ourselves.
3. Their spiritual significance and benefit.

"Looking unto Jesus" here has particular reference to his *sufferings*. These were physical, mental and moral.

"He endured the Cross" even to that deepest of all death pains as he cried: "I thirst" and soon, then gave up the ghost.

"He despised the shame" of having had their ignominy attached to his birth and of disgrace of a felon's death.

"He endured the contradiction of sinners against himself," with their controversies in synagogue and temple, their mockery in Pilate's hall and their buffoonery and clamour for his death in the mob.

Added to all this was the deep agony of his soul when he cried: "My God, my God, why hast thou forsaken me?" And we are bidden to "Look unto him," and to consider all this and the glory that was to follow lest we be weary and faint in our minds." Thus would the Apostle Paul as a sort of Brigadier General, stimulate the morale of us "soldiers of the cross."

2. Next, "The Limitations of our own Sufferings." "Ye have not yet resisted unto blood striving against sin." Others have suffered literal martyrdom, ye are yet alive. Some property may have gone; look at what you have left. You may have missed some promotion and lost some prestige; see what peace you still have. Some friends have forsaken; but a good wife, or a dear mother or a devoted child is still by your side. Maybe a foot is gone, but a pair of hands yet remain. Health has been lost, but you are still alive and with the Holy Ghost to help your infirmities. Can you not think of some others, quite as good and true as you yourself

that are much worse off than you yet are? Looking at our own trials too much or too long blinds us to others' woes. Talking much of what we suffer, dries up our sympathies for the sorrows of our brethren. Broadcasting our tribulations advertises our enemy, and causes paralysis of the knees and weakening of the backbone—our own and some of the rest. Remember, "Ye have not yet resisted unto. . . ."

And, thirdly we are to be assured of the spiritual significance and benefit of these our trials, tests and temptations. Nothing comes to us but by the permissive will of God. Satan had to get a fresh license for his each succeeding assault on Job. "*God is still on the throne.*" Soon as Jesus was baptized and the Holy Ghost as a dove came upon him, he was "led of the Spirit into the wilderness to be tempted of the devil." His own holiness was proven in that siege; and we were taught how to wield the sword of the Spirit against the assaults of the foe. To us these are tribulations. From our foe, they are temptations. And from our Father they are *chastenings*. And chastenings, mark you, not punishings that are *Education by Discipline*. One of the most difficult sayings in the Scripture, perhaps, for some of us to understand, is where speaking of Christ, it says: "Though he were a Son yet learned he obedience by the things which he suffered." (Heb. 5:8). Many holy men of God have said, like the Psalmist of old, "It is good for me that I have been afflicted that I might learn thy statutes." Paul himself comes away from a protracted season of importunate prayer, exulting more than over healing from his thorn in the flesh, as he exclaims, "I shall glory in my infirmities that the power of Christ may rest upon me."

We see here, first, that the *chastening rod is evidence of our sonship and proof of our Father's love*. "If ye be without chastisement . . . then are ye not sons." (v. 8). Again, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (v. 7).

Second, that *these chastenings enrich us spiritually*. It is not that "we do not feel them," or that "there is no such thing as pain or loss, or sorrow." No! "Now no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness." And this we desire and prize above all it may cost, of pain, or grief or loss. Our own sanctification has been completed, as we have "laid aside every weight, and the sin, which doth so easily beset us." (v. 1). But God's holiness is infinite and exhaustless. There are no boundaries to its expanse of light, no bottom to its fathomless ocean of love, no limit to its possible goodness and blessing for the sons of men; and we are ceaseless partakers of increasing measures of this light and love and beneficence of the Holiness of God, as our own sufferings acquaint us more fully with the nature and meaning of the sufferings of Christ, and give us more strength and skill in withstanding Satan and a wicked world; and at the same time deepens our knowledge of, and sympathy with, the needs of our fellowmen.

To be freed of our own sinful selfishness by the Spirit's sanctification of us, and then to be made endless partakers of the holy nature of God, is well worth all these matriculation fees of suffering in the School of Christ.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

## E. STANLEY JONES' LETTER

AT HOME.



IT feels good to be able to write the words at the top, "At home," for I have just arrived home after long, long trips. I have had only about ten days at home this year so it seems good to be here with Eunice and Mrs. Jones for Christmas. But after Christmas day I am off again. And thus it goes. Here we have no continuing city but we seek one to come.

The urge to meet the demands of the soul of India are ever upon one. And how great are those demands! When I wrote you last I said that I had not really tackled places where the civil disobedience movement had a strong grip. Up to that time I had been on the edges. Since then however I have been in the thick of it. And the going has been good.

The first place I visited for a series was Cawnpore and here hundreds had gone to jail. The national flag was flying in the garden of the public hall where I had my meetings. But the meetings were well-attended and the interest splendid. The head British official was the chairman the last night and he said that it was a real pleasure for him to be able to co-operate with students in this way for the most of his time was taken up with clashes with them. He stayed for the aftermeeting in which Europeans and Indians forgot their antagonisms and thought only of their spiritual needs and sought God together. At the Round Table Conference we heard new notes—new to India, for some spoke of the utter rejection of religion. I have found more scepticism this year than in the previous twenty years. It is a good thing for it will make people slough off a lot of old dead superstitions. One member of the Round Table in answering our invitation, said: "I should like to come but I am about to become a guest of His Majesty's jail and if you are interested in reforming criminals you might count me a subject." He was arrested that day for his nationalistic activities. And this was his fourth sentence! There is real stuff in men who can joke about undergoing suffering for cause. Another of the men whom we invited went to jail that day.

At the students camp near Delhi there was an undertone of unrest among the students for the nationalist movement had struck the Christian students too. They put up the national flag on their school building and when some of the loyalists wanted to tear it down some of them slept up on the roof for fourteen nights to protect it! We wondered how these students would respond to the message for personal decision when they were so taken up with politics. But the last day when the decisions were asked for the first one to step out was the leading nationalist and one by one these several hundred students came and stood behind me as a sign of their decision. When the giving of the invitation was over the whole of the students body was behind me and I had to turn around to address them. They had made it unanimous! It was one of the greatest meetings I had ever been in. It showed us that students could be nationalists and be responsive to Christ too.

Moradabad has always been a difficult place in which to get Non-Christian audiences, but nevertheless there was a better response than in other years in spite of the fact that the Congress movement had been suppressed. The Mohammedan element is strong here and they are usually less responsive than the Hindus. The Moslem Chair-



man of the Legislative Assembly, the supreme law-making body in India, was chairman of our meeting and felt that he must uphold Islam and did so in his chairman's remarks at the close. But strange to say the Moslem students were the most responsive here.

When we went to Meerut we were at the very nerve center of the Non-co-operation movement. One of the leaders of the preparation Committee for our meetings took a special trip to explain to me the difficulties and said that many had said that the meetings should not be attempted. Meerut is the place where the famous Communist trial has been going on for over a year and where the nationalists have held meetings every night since April with an attendance of from five thousand to fifty thousand. They have been indoctrinating them at night and have made them work during the day. The Headmaster of the Government High School gave one of the boys who persisted in yelling, "Mahatma Gandhi ki jai"—Hail to Mahatma Gandhi, a caning and then the fun began. They picketted the school and took the coffin of the Headmaster out in procession to bury it! And this Headmaster was the central man for arranging our meetings! It seemed an impossible situation and yet God does work. Every night the hall was crowded and people standing about the doors. One night we had a Hindu lady who was one of the leading nationalists as chairman of the meeting and at the close in the most beautiful way she said: "I cannot command it, but I suggest that we do not have questions tonight but that we go quietly home to think and to pray over what the speaker has said to us." They applauded this and thus they went home. One night at this place we had a wonderful evening when we had dinner together, Christians and Hindus and Mohammedans, Europeans and Indians. It was the first time some of the Europeans had sat on the floor and had eaten with their fingers off plantain leaves. But it did them good. The next night one of the leading Hindus asked us to have dinner at his house and when we sat down on our mats he paused and said to me, "Won't you say grace as you did last night." It was all so beautiful and so gracious. Then we sat for hours talking about the Master. And our hearts burned within us.

Muffaffarnagar is nearby and a smaller place, but the meetings here were most interesting. The Sanatan Dharmists are the orthodox section of the Hindus and yet they had the meetings in their High School hall and the Headmaster of the school made all the arrangements. This was most interesting for them to be willing to do this. The last night the head Government official, an Englishman, came in from camp to preside and the meeting was a surprise to him. He did not believe such a meeting possible. His wife, who had been at one time in the Suffragette movement in England, and a different type of officials' wife, was my most enthusiastic hearer.

Here I left my colleague, Mr. Sury, a Christian lawyer who had been with me for several months doing personal work, and I started for Assam. I had never been in Assam before so it was virgin soil. My first meetings were in Sylhet with the Welsh Calvinistic Methodists in charge of the arrangements. Here the meetings were tense with excitement. We could start before the scheduled time for the crowd was eager and waiting, standing around doors and windows. At this place two High School buildings had been burned down when an order came from the Government that parents should sign a statement pledging their sons to take no part in the national movement. At the question time they forced me to face the issue of the attitude of Christianity toward the national movement. I did it before British officials and the leading nationalists and the heaving students. When I put our position before them and brought everything into the open

they applauded the frankness with which I faced things with them. But it was a tense hour. Seldom have I felt the presence of Christ more than in that meeting. He was there! About a hundred signed up for Bible classes. A leading Hindu invited in the Hindus, and a Mohammedan did the same for the Mohammedans, on successive days at a tea party to have me talk with them. Here we faced living issues with them.

It is a pity to have to pass by Silchar and Jorhat, with a word but my space is exhausted. In each place there was real interest and response. In the last place the theater was crowded and the crowd most eager. But I must stop. I send my Christian love to you all. How grateful I am for the help some of you have been giving. I have assumed a great deal this coming year believing that you will respond to the inner voice that may prompt you to help us. All I ask is that you listen if that Inner Voice gives you the urge to send us help.

Thanking you again and with my prayers,

Yours in glad bonds,

E. STANLEY JONES.

## AN INTERESTING ARTICLE.

MRS. H. C. MORRISON.



WE are always glad to share the good things that come under our observation with our HERALD readers. A few days ago we came across a most excellent article on the Bible, which was taken from *The Commercial Appeal*, Memphis, Tenn. Governor Patterson, as our readers know, was a man who knew from personal experience, the love of God shed abroad in his heart by the Holy Ghost. His influence for high standards of living and moral uprightness was felt far and near, and he did not hesitate to speak out on the moral questions of the day. The following wonderful article on the Bible will indicate the true character of the man, and will therefore, be appreciated by our readers.

### THE BIBLE.

"The other night in Memphis, a thief broke in a house, stole what clothing he could find, and wound up by taking a Bible, placing it in the middle of the floor and then setting it on fire where the flames consumed it.

"The owner of the sacred Book lamented its destruction a great deal more than the loss of his other property, while the comment of the police department, which investigated the case, was that the wilful burning of the Bible constituted the most sacrilegious act ever brought to its attention.

"When I read of this occurrence, the first thought suggesting itself was that the thief might have been reading some letters published in this paper (*The Commercial Appeal*) criticising the Bible and denying its worth, and under their influence he thought he might be doing the owner a kindness to destroy it. The next thought was that while all people who deny the Bible are not thieves or even bad men, there never was a thief or an evil-minded man who ever had any genuine respect for it, and the large majority of them have never given it a thought. Then the fact that the owner deeply lamented his loss, and the police department denounced the act as a sacrilege, proved that the advancing waves of skepticism and infidelity have not yet covered the land; that at least some are left who prize and reverence the Bible. If we should examine carefully we would discover that this number is a great deal larger than is sometimes supposed. The thought, however, which overshadowed all others was what would be the result if instead of burning one Bible, all the Bibles in the world were gathered in one great pile and a torch applied destroying them all, and from that time on this Book should never again be published, and pass completely out of the lives of the people? Would the world then be richer or poorer? Would we have a fuller, freer and higher civilization, or would it become disorganized, unequal to its task, and finally perish?

"These are not idle questions. They are profoundly serious, and touch all the shoals and depths of human thought and action. In my opinion, the true answers to the questions propounded are that the annihilation of the Bible and what it teaches, would mean anarchy in our social system, and that it would not be possible with the aid of science and philosophy to construct any other code of morality or rules of conduct to take the place of the teachings of the Old and New Testaments. That whatever we did construct, if it had any value, would at

least derive its usefulness and vigor from the remembered truths of the Bible. That to preserve even the semblance of order and civilization we would be compelled to receive our inspiration from the very Book we had destroyed.

"The Bible is its own best witness, and bears within itself the testimony of its intrinsic worth and power. Those who assail it offer nothing in its stead. Their feeble attempts to discredit it by selecting passages here and there which are difficult to reconcile seem to delight their intellectual vanity, but after all, there is no point to their little and sometimes clever flings of ridicule.

"Doubtless even these fault-finders in their better moments would agree that in the great body of the Book are rules, laws, admonitions and prohibitions laid down for human guidance and instruction which are so sound and safe and reasonable that no sort of criticism can detract from them. They stand in such sheer and adamant strength as to be impervious to every weapon that quibblers may employ.

"After the critics have exercised their wits over the occupants of Noah's ark, wondering how they survived the flood, and in thinking out ways how they could improve the work of Deity, had they the making and ordering of the universe, they might tell us what objection they have to the Ten Commandments, and what they would propose in case they were obliterated.

"What have they in mind that can equal the beauty, the moral power, the justice, the consummate perfection of these mandates given for the help of man in his earthly struggles? Who is it that can consciously violate any one of them, and not be weaker? Who is it that lives true to them who is not stronger and better? The Bible inculcates every human virtue. There is nothing we most admire that it does not approve and recommend. It teaches the value of wisdom and upholds justice. It speaks of mercy and charity and blesses those who practice them.

"The Bible values life, liberty and property as things to be protected and enjoyed. It opposes avarice and greed and oppression in all their forms. It teaches honor and fidelity in every relation of life. There is not one precept or a line in it that countenances vice and crime, but everywhere, and at all times, it sustains the laws and calls for honorable conduct. It commands children to honor and obey their parents; it sanctions marriage and protects the home. It cares for the poor and distressed. It honors womanhood and glorifies the good wife and mother. Within the lids of the Bible are found light and instruction for men in their single capacities, and light and instruction for governments in their collective undertakings. The only ideal commonwealth could be founded upon the authority of Biblical rules and injunctions.

"These would constitute a compact with justice and virtue, which, if carried out, would usher in a state of personal and social happiness and strength, such as the world has never enjoyed. Murder, arson, rape, robbery, perjury, and every other mortal sin would vanish from the earth if the teachings of the Bible were followed.

"With all this purity, this exaltation and sublime wisdom, how trivial and inconsequential does it seem when some critic plying his favorite trade asks an explanation of how the whale could have swallowed Jonah. I am sure that I don't know, and I am not particularly concerned, whether the whale swallowed Jonah, or Jonah the whale, but I would prefer to believe what so good a book as the Bible says about it, than to accept the contrary view of people who have no more personal knowledge of the subject than I have.

"There are many things we do not understand, and for which we can make no explanation. The commonest things of life are full of mysteries, and life itself is a mystery. We have no explanation of the mystery of reproduction, we have none for the sun, the moon and the stars, the earth and the seas. We cannot explain the grass and the flowers by any human formulas of reason. If we were guided only by our limited knowledge and experiences, one living in a tropical country would deny that mountains of ice existed, and an inhabitant of the Arctic region would not believe there was a land that was always warm and where vegetation grew in luxuriant profusion.

"A few years ago even the most intelligent would have doubted the possibility of men flying through the air, or that the sounds of the human voice could have been transported over the oceans. The Bible gives God the Creator as the only explanation of the mysteries of life and death, of things terrestrial and celestial. To this monument of truth and wisdom, this ancient temple of virtue and knowledge and majesty, we must turn for illumination within, find a solvent for our doubts and fears, and the promise of immortal life. Better to burn our cities than our Bibles. We can rebuild cities, and restore them for human habitation, but with the Bible derided and given over to consuming flames, there is nothing that can supply the void."

If you are "full of goodness," how can you be so mean to your children?

Lord I cannot let thee go  
Till a blessing thou bestow;  
Do not turn away thy face,  
Mine's an urgent, pressing case.



## A PILLAR IN THE CHURCH.

(Continued from page 3)

of the serious minded, and the discomfort of the clergymen. At such times, Jessie's solos would still the tempest and produce quiet. At such times, also, it seemed that Jessie was lifted out of herself, and sang as one under Divine guidance.

It must not be supposed that Herbert Dalton was an uninterested spectator while these stirring scenes were being enacted. Far from it! In his youth he had been conspicuous for his oratory, and had even carried off the laurels in a state oratorical contest. Now with a heart fired with a zeal for Christ, and lips which had been touched as with a live coal from the altar, he stood up daily and persuaded men to "flee the wrath to come."

The reader need not be told with what rapture Jessie listened to that voice, which had once been raised in foulest abuse of herself, pleading with men to come to Jesus.

During the time this meeting was in progress, the regular session of the New Mexico Congregational association convened. The meeting was therefore laid over for two evenings, after which they were resumed with increased interest, some of the pastors of the territory remaining for a short time to assist in the work, and to secure for themselves a fuller baptism of the Spirit for their labor in their own parishes.

At this Association Ralph Upright was formally licensed to preach the gospel, and commended to the churches as an accredited minister of the Congregational faith and polity.

At this session also a hearty endorsement of the plans of Mr. and Mrs. Herbert Dalton, to found a home for the friendless was unanimously voted. This action was entirely unsolicited by the Daltons, in fact, rather against their wishes in the matter, as they thought it too much like "sounding a trumpet before them." But, inasmuch as the action of the Association was taken at a time when the attendance of outsiders was very small, and the minutes of the Association would not be accessible to the public at large, the matter was allowed to stand as left by the Association.

But now the time having come for Ralph to return to his studies, restored to perfect health, we leave the interests of the meeting to the joint leadership of Mr. Ashman and Dr. Leonard of the M. E. Church, and accompany our friends, Ralph, Dalton, Jessie and her daughter on their journey to Glenview.

(Continued)

## My Refuge.

I have a precious Savior  
Who sought and saved my soul;  
He has lifted all sin's burdens,  
And has cleansed and made me whole.  
And so there's shouts of victory,  
Rising from my heart today;  
For his blessed Holy Spirit  
Guides and helps me all the way.

I was far away from Jesus  
And sin ruled my heart and soul;  
Till I came to him repenting,  
And he washed and made me whole.  
Now in pleasant paths he leads me  
And my way is always bright,  
For he guides my footsteps upward  
And protects me by his might.

With his loving arms around me,  
I am kept by power divine;  
And no evil thing can harm me,  
While his wondrous grace is mine.  
So, I'm marching on in victory  
And each battle fought and won,  
Helps me win a place in Heaven  
At the feet of God's dear Son.

BETHEL COOK,  
Conway Springs, Kan.

## CAN WE EXPECT A REVIVAL?



HERE was once a man who believed a revival was needed. He stood high in the court of the greatest empire of his day, Persia. He was a Hebrew, and had learned that the walls of

God's city Jerusalem were broken down, the gates burned with fire, and the Jews who had returned from Babylonian captivity were in great affliction and reproach. He believed in God, and he loved his people. The story of what followed is told in the book of Nehemiah. Nehemiah, cupbearer to King Artaxerxes, was the man who dared to hope for a revival. Nothing could have seemed less likely just then. But it came, in the face of deadness, discouragement, and attacks of the most determined and desperate sort.

If there was to be a spiritual revival of God's people Israel, there must be a revival of wall-building also, that Jerusalem might be honorable instead of a public dishonor in the land. Nehemiah was both spiritual and practical—neither of these can really exist without the other. After he had secured the royal authority for his work in Jerusalem, and systematic plans for rebuilding the wall of the Holy City had begun, an enemy made an attack upon the movement. Sanballat, an influential Samaritan, prompted perhaps by

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

The wets urge the repeal of National Prohibition because enforcement costs \$12,000,000 per year. New York City, with one-twentieth the population spends over \$47,000,000 annually for police, or more than 80 times as much per capita. Should all law in New York City be repealed too?

political motives, ridiculed Nehemiah and his fellow-workers. "What do these feeble Jews?" he exclaimed. "Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?" Another enemy allied with Sanballat predicted with sarcasm: "Even that which they build, if a fox go up, he shall even break down their stone wall."

But Nehemiah's work went straight forward; the walls of Jerusalem were rebuilt; and one of the great revivals of history followed as God's people turned to the reading of his Word and the doing of his will.

Here is a lesson in revival that God's people need to take to heart today, when revival is sorely needed again. Revivals usually come to pass in the face of intense opposition, and in times of great darkness and declension. No intelligent observer can doubt that we are in such times today. Determined attacks are being made on the Word of God and the Gospel of Jesus Christ and the true Christian faith. Immorality is on every hand. Open atheism flourishes. Materialism grips the hearts of men. All these conditions make a call to revival.

Nehemiah's first move toward revival was significant. When he learned of the dire distress of the people of Jerusalem, he said: "I

sat down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven."

His very prayer was the sure pathway to revival. It began with worship of God "that keepeth covenant and mercy for them that love him and observe his commandments;" and at once it went on to confession of sin. Then Nehemiah boldly reminded God of the divine promise to forgive and to restore if confession was made. God heard and honored that prayer.

Revival has never come in any other way; but it has come, over and over again in times of darkness and need, in just that way. There is a passage of Scripture that may well be used in prayer for revival today: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The enemy is coming in like a flood today, not only in Soviet Russia, not only in war-torn China, but also in every favored land where Christianity is a glorious reality—and where also the working of the powers of evil is a dread reality.

Not only are there plenty of dark signs that a revival is needed; there are also many bright signs of its coming. For almost a score of years many individuals and groups of Christian people have been praying persistently for revival. The Great Commission Prayer League of Chicago has been used of God to stir up people to prevailing prayer. At its world-wide call many Watch-Night meetings of prayer for revival were held as the old year died and the new year was born. Those who are in touch with the prayer life of the Church are continually receiving news of intense, persistent prayer in Europe, in Asia, in Canada and the United States, in South America, in Africa, that God's people are pleading for a Heaven-born, Heaven-sent revival.

In parts of the world where, humanly speaking, there is reason for greatest discouragement, there are also brightest signs of coming revival. Russia is one of these parts. In spite of—or shall we say because of?—the devilish and official activity against all true religious life, and indeed against God himself and his only Son, heart-hungry people are turning to God in their tragic need and are finding salvation through Christ as Saviour. Revivals have broken out in various parts of China since—and because of—the political turmoil and tragedy of that land. The Jews everywhere are showing a readiness to consider the Messianic claims of Christ such as they have never manifested since they cried out to Pilate, "Crucify Him."

The distribution of the life-giving Word of God is going on in a way known to no other literature. China was sown with a million Testaments not long ago, and now the Million Testaments Campaign for Latin-American Lands is under way. The various Bible societies in a recent twelve months circulated 36,500,000 copies of the Scriptures, which means an average of about 70 per minute night and day. The Canadian Sunday School Mission, of Winnipeg, is doing a revival work by its campaign for the children, as is the Canadian Christian Crusade in meeting the attacks of atheism.

Yes, we can expect a revival. But our expectation must be from God; only he can send it.—*The Globe*, Toronto, Canada.

The New Year ought to see a new gear in the church machine.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## IN CINCINNATI'S SLUMS.

While husband is touring the globe, I am caring for our daughter Esther. She is in God's Bible School of Cincinnati, Ohio. To employ my odd moments, I am teaching in this school, doing mission work, holding revival services, taking a university course, preaching once a week outside the city, broadcasting, and writing a book.

Our mission work is intensely interesting. Each Saturday night the school furnishes me with a truck load of Spirit-filled boys and girls, who sing all the way to the slum district, where we conduct street meetings when the weather is good, and services in Pool Halls or Missions when it is cold. We generally give an altar call wherever we go, and ordinarily in each street meeting there will be four or five men and women seeking the Lord, kneeling at chairs or an altar bench which we carry in the truck. When in Billiard Halls, we use pool tables for altars.

One Saturday night our truck load went singing down the road toward home. It was late and we were weary. Presently the driver stopped for a minute to make sure he was on the right street, when a beautiful young lady ran up and begged us to pray for her, saying she had come from a good family, but had gone into sin. "My mother does not know where I am," she continued, "and would feel terrible if she did know."

I did not know what to do. I felt that we should pray for her at once, while she was in the notion, for we would likely never see her again. But where could we go for prayer? If we knelt in the street, her captor would be after her. I looked to God for guidance and instantly it came. I told the boys to get out and hold a street meeting, and the girls, to pray with the young lady in the truck. This plan worked well. Our penitent was so happy to find those who loved her; and after promising God that she would leave her life of sin, she put her arms around my neck and sobbed aloud, "O mother! My mother!"

One night we found an old colored man leaning against a lamp post, drunk. I asked him into a nearby restaurant. With the permission of the proprietor, our crowd sang and prayed with the drunk fellow, and he claimed to find peace. He said, "My wife is sick—very sick—at home all alone!"

"Well then, why did you get drunk and leave her when she needs you so much?" I inquired.

"Well missus, it are dis way: you see I felt so very bad to have her sick, I jes went off an' got drunk sos I'd forgit it. I see a Christian, yas'm I is, but I jis slipped a little." He evidently believed "once in grace, always in grace."

Perhaps to cheer me in my loneliness, since Evangeline has died and husband and son have gone abroad, God has given me a special favor this year. I have been invited to England for revival work. So Esther and her mother think of leaving the United States in the near future. Please pray for us.

Julia A. Shelhamer.

## REVIVAL REPORTS.

Rev. E. DeWitt Johnston, Conf. Evangelist of the West Wisconsin Conf. M. E. Church, has just closed a most refreshing revival at the Edgar M. E. Church, Mattson Dist., Illinois Conference. The oldest members say that no such meeting has been held there for forty years. Forty-seven have been received into membership in the church and others are yet to come. Conviction was deep and each seeker, whether for pardon or purity, was faithfully dealt with.

During the day, Dr. Johnston assisted the pastor, Rev. John Osborne, in calling upon and praying with lost sinners, and also preached every evening. Many seasons of mighty, prevailing prayer were held. One man was saved whose wife had prayed for him for thirty-five years. He was seventy-two. Another man over seventy of the intellectual type, who had trouble with the Virgin Birth of our Lord, got "straightened out." The Holy Ghost illuminated his soul, and he could see plainly. One young man repented, prayed and was saved while the workers talked with him as they stood under an apple tree in the front yard. It proved to be a Nathaniel fig tree to his soul.

Before the revival many said, "The old days are past forever." But God is the same today as on Pentecost. 2 Chron. 7:14. "If my people which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked way, then will I hear from heaven and forgive their sin and heal their land."

## REPORT OF R. P. MARSHALL AND WIFE.

Since our last report we have terminated our connection with WDOA at Chattanooga, and have returned to our work in the evangelistic field. Our first engagement was at Benson Springs, Fla., with Rev. R. T. Caldwell. This is our fourth meeting together in the last four years and each has been a source of blessing to the evangelists, at least. The little town of Benson Springs is composed chiefly of the children from Florida Methodist Orphanage, of which there are 136. The church here, a new stucco building, ministers to the children and to the small community. The orphanage is under the direction of Mr. and Mrs. Roland Shannon, and a group of consecrated workers. It is not only a means of caring for homeless children, but enters heartily into the job of trying to turn out men and women for the Master's work. I do not know of a more genuinely

Christian institution. We have been entertained as a guest of the Home and have come in close contact with the children and workers.

The meeting has been full of interest from the start. Of course there was no lack of attendance, but instead of sullen obedience to discipline in coming to church, one could see real interest manifested in the faces of the children. At one time, twenty-five of the older children were at the altar and professed faith in Jesus. We have not kept account of the total number that have accepted Christ during the services.

It is a great privilege to be again in the evangelistic field, preaching and singing the gospel. We have been especially impressed to preach the fact that Jesus can really save from sin, and make new creatures out of those who accept him. The New Birth is in need of great emphasis now, when so many are simply trying to change their lives without divine power.

From this meeting we go to Lake Monroe, a small town near here, where we have a small struggling church. We hope to be able to reach the young people and through them the older ones, and if possible help to plant a real progressive church in the neighborhood which is really unserved by any church except for a few scattered services. We ask the prayers for this meeting.

We have open dates in March, and throughout the spring, as we have so recently come back to the work. Address us at Lewisburg, Ky

## FROM EVANGELIST W. L. SHELL.

It has been quite awhile since I appeared on your page, but during the time I am trying to be faithful and ready to serve where God may lead. I appreciate the weekly visit of *The Herald* and scan its pages for reports from the brethren and especially from those with whom I have labored in previous years. I heartily endorse what is said by the brethren about revivals. May the Lord bless you all and especially Dr. Morrison since he has stood for so long and so unwaveringly by the truth and doctrine of the church. I have served the church as pastor and evangelist, and say without fear of contradiction that the best work the churches did was when we had the best revivals, and we do not mean to say our best revivals were when we had the largest number of additions, for we never conducted our work on that basis. Our best revivals were determined by the greatest number of sinners regenerated and the greatest number of Christians sanctified. Mr. Wesley said in speaking of holiness or preaching the doctrine of entire sanctification, that he observed where this doctrine was preached the whole work of God prospered and this has been my observation. It seemed to fall to my lot in the appointments to get run-down churches that were doing practically nothing, and where former pastors were not able to produce much, but we went on the job and preached sanctification as a doctrine of the church and an experience to be obtained and enjoyed by the believing child of God, and while it caused some stir and criticism yet it produced results and we had revivals and put the church to working and souls were born into the Kingdom and many of the members consecrated to God and were filled with the Holy Ghost and they paid money they had not paid before.

The ministry and the church need revivals, and God has men who live in the Spirit and are so wholly given to him that they are willing to die for the truth and salvation of men, and it is this type of ministry that must be employed to produce the revival that is so badly needed. It seems that most of the Spirit-filled and fire-baptized evangelists and pastors are being crowded out of the pulpits and there is no place for them any more. Many of the Methodist evangelists have had to leave their beloved church and seek place in some of the lesser churches in the hope that a door might be opened to them, to find these churches already running over with preachers, and they too, looking for an open door.

Brethren, throw your doors open to the evangelists and let them help you bring about a revival. They are God's men the same as you and they have no more eccentricities than probably you have, and they won't hurt the church. I have not had a call for a meeting in over a year and my soul is on fire for the work, and it seems to please God to give me souls wherever I work. Yes, brother pastor, I would love to have a chance once again to help you preach and pray down a revival in your church. The church is the proper place to have the revival, in fact, it is very hard to have a revival now aside from the church, as the people have become so churchy they don't give much credence to anything only through the church, and if the movement is not backed by some church organization the people won't even come unless it's a party to attract attention.

Brethren, I have written at some length but these are vital points for our consideration. Let's have revivals and more of them, and snatch this country from the hands of the devil and save the gamblers and mongers and bootleggers and turn their lives into channels of usefulness and righteousness. I have been informed that in the town where we had one of the greatest revivals under my pastorate that I ever witnessed and the church and community were on fire for God under the anointing of the Holy Ghost the bootleggers have become so brazen that they have even shot into the parsonage because

the pastor had condemned them. Wicked men will wax worse and worse if we don't have a universal revival of Godliness among the people. The church must get on fire and before it can burn the preacher must burn with holy fire. Will we do it? Won't the church throw open its doors to the men who want in, and whose hearts are bleeding for a lost world, and let them have a chance and a hand in rescuing the lost and bring order out of chaos. God bless the faithful pastors, they need sympathy and help, but we must have a revival or else we are doomed.

I wish to say brethren, I have not backslid a bit and I love God with all my heart, and still preach a gospel that saves men from sin and will do you good if you will give me a chance. May the Lord bless you all and make us all to be fishers and catchers of men.

W. L. Shell.

600 S. W. 7th Court, Miami, Fla.

## MISSIONARY REPORT FROM TWO ASBURY COLLEGE GRADUATES.

I want to express again my feeling of appreciation for the benefits I derive from the weekly visits of *The Pentecostal Herald*. How often my soul has been blessed and my faith encouraged as I have read the articles from the pen of fearless contenders for the faith who write for *The Herald*. Feeling too, that the readers of *The Herald* are among God's saints in his militant church, I should like to take this privilege of soliciting your prayers and reporting the victories God has given to us in past days.

Before entering in upon the third quarter's labors I made a resolution to attempt to visit all our out-village work during the quarter. To keep this resolution I have had to travel through some of the most dense forests, over some of the roughest roads, and on some of the narrowest paths I have ever seen. I have had to cross dangerous tsetse fly infested swamps on narrow corduroy pathways or at times when the water was too deep, on the back of a native. I have had to cross deep, swift streams on narrow logs or in a little native canoe. I have had to travel on paths torn up by the huge foot of the elephant or traversed by the lion or crossed by the leopard or chattering monkey. In one case at least I had to spend the week end in a native hut with palm branches for side walls, a white sheet for the door, and grass for the roof. I repeat, to visit all the 33 out-villages in which we have an evangelist stationed, I have had to travel nearly 400 kilometers on my bicycle, 183 on a motorcycle, 535 in an auto, as well as an additional number by foot over paths impassable by vehicle of any kind.

In summarizing the statistics for the quarter I found that I have had the privilege of preaching personally in every village in which we have a native evangelist, as well as in several in which we have none. I have preached 62 times, and exhorted many other additional times at the close of a message by native assistant. We have placed 118 on probationary roll, baptized 41 and refused to baptize many others who showed no evidence of a change of heart. We served communion to 379, and refused to serve communion to many other baptized church members who paid no tithe during the quarter, (a requirement for membership in the native church). I have had the happy privilege of seeing over 1094 natives come forward in old-time Methodist fashion to the mourner's bench or remain after the service at the place of prayer. I am quite conscious that some of this number remained out of curiosity, like Zaccheus of old. Others remained because it was a bit popular to do so. But, thank God, I believe there was a large additional crowd who came forward out of a real longing to know God in true personal experience. As a witness to the sincerity of some I have in my possession a huge pile of witch doctor charms, and trinkets, with a native evaluation of hundreds of francs. Many of these charms were forsaken in these altar scenes. Among the many seekers after God were head village Kapitas or Head men, Native chiefs, and one witch doctor. All of the chiefs who came forward stumbled at the same stone, namely polygamy. These wives constitute the wealth of these men and to forsake that means everything. However, after hours of prayer with some of them I can but believe that there is hope of them forsaking their idolatrous practices. Many of these services lasted upwards of three and four hours. Some of them were hours of real pentecostal blessing, and reminded me of some hours of praying around the altars of Asbury College.

As I have traveled the rounds of this big circuit, I have heard more calls and pleas for an evangelist than can be numbered on the fingers of both hands. Besides this, I have an additional list on file in my study. Some of these pleas come from large villages, others from smaller, but they are representative of the needs and longings of these people. Some of these pleas for an evangelist have been made time after time and year after year. Will the readers of *The Herald* pray with us for an old-fashioned, Holy Ghost revival to strike this land until we shall see countless thousands of these immortal souls born into the kingdom of God by a supernatural birth and then filled with the Holy Ghost? We do believe in the power of prevailing prayer, and we are counting on you to be partakers with us through prayer in the salvation of the heathen.

Alex J. and Hazel D. Reid.

M. E. C. M., Membo Nyama, Lusambo, Belge Congo, Africa.



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(Continued from page 1)

death, but it abides to bless or curse, as the case may be. Some of the great infidels whose lives were destructive and a blight to all those with whom they came in contact, left behind them writings and influences which have been like a contagious disease destroying faith, corrupting morals, blighting souls and, like a river, ever growing by the creeks and smaller streams which pour their contents into its increasing volume, sweep on to the sea. So the sowing of these unbelievers pours a flood of blasting corruption and torment into the black ocean of eternity, they must reap the horrible harvest of their sowing.

The apostle calls our attention to the gracious fact that "they that sow to the Spirit, shall of the Spirit reap life everlasting." There is no way by which we can calculate or estimate the influence of a life consecrated to God. We might mention the influence of Moses, of Saint Paul, Martin Luther, John Wesley, Charles Finney, or Dwight L. Moody. These were master men in the wide field of devoted service. Their spiritual hands were large; their religious arms were long; they grasped mighty handfuls of saving truth and sowed broadcast spiritual seed which have sprung up beyond all seas and over the wide oceans, and beyond the mountains and the deserts and brought forth most gracious spiritual results. What a harvest awaits these servants of God whose lives, messages, and written testimony have gone down through the centuries and blessed the succeeding generations of the human family. But there are comparatively few of such men as I have mentioned.

For your encouragement and mine, let us think for a moment of the lesser lights; of the humble, devout, every day Christian. We should not forget the poor slave mother of Moses who had faith in God. Little could she dream of the influence that her son would wield, but she could trust in God and preserve her babe from the destruction of a pagan monarch. She did her part well. When she built the little ark and placed an older child to watch, she was sowing to the Spirit. What a harvest!

The roots out of which John Wesley developed so wonderful and fruitful a life were planted deep in the prayers, instructions,

and careful teaching of a devoted mother. Little did Mrs. Wesley dream that in her humble manse, pinched with poverty, she had about her knee the greatest preacher and the greatest hymn writer ever produced in the British Empire; perhaps, two of the largest spiritual forces in modern times; some would say, in the entire Christian era.

We must not confine our thinking to these larger results. In the economy of the kingdom of God on earth there are many devoted souls whose names will never appear in the public prints, either while they live, or after they shall have passed to their reward, but their names are written in the Lamb's book of life, which is far better. Consecrated men and women, obscure, perhaps, one-talented people, and yet, they are wielding a gracious influence; they are sowing the seeds of a consecrated life and a good testimony. They are salt and light in their homes and neighborhood, and they are making a far larger contribution to the moral life and spiritual atmosphere of the times in which they live than they, or any one else, suppose. But like the countless springs bursting from granite lips on hillsides and at the base of many mountains, they meander onward into the great Mississippi of the moral and spiritual life of the nation. Without these springs the rivers could not exist; without these countless multitudes of humble souls the streams of moral and spiritual life of the nation would dry up, and the earth would become one vast desert of blighted ruin. So the most obscure of us should take courage and cheerfully make our small contribution to those gracious influences that furnish the spiritual water courses that keep the mills of God grinding the grist of salvation.

I am burdened with the thought that I wish to express, as best I may, to this effect, that this sowing may not only be by the individual, but the community, the county, city, state and nation; in fact, the whole world may become, to a certain extent, united in producing certain influences, a moral and spiritual atmosphere, or an atmosphere contrary to good morals, and to spiritual life, which may be like the sowing of the seeds of corruption that will produce a harvest so vast that the united nations of earth may be compelled to march into fields of blood and fire to gather in the harvest of ruin and death.

It occurs to me that present conditions in our own nation are suggestive of serious-mindedness and a bit of thoughtful investigation into the matter of the kind of moral and spiritual seed being sown broadcast in the minds and hearts of our people. In the present distress we must guard against undue pessimism, or rash and unbalanced thinking and statements; and yet, guard ourselves as we may, to be truthful, we must admit that the moral wheatfield of this nation is well sown with a variety of the most dangerous tares that an enemy could possibly select.

Take, for instance, our literature. We are living in a period of history when the minds of the people are hungry and active. There is not a day in the year in which, week days and Sabbath, there is not an average of approximately three hundred new books placed on the market. I am not now thinking of the books shipped in from other countries, and I am not taking into consideration the school books that amount to tens of millions.

I need not fear successful contradiction when I say that the text-books used in our schools, from the primary department to the highest selected courses in our universities, are not making any large contribution to our moral and spiritual life. A very large per cent of them are of a character to undermine religious faith, and to produce in those who study them, a state of mind unfriendly to the best moral standards, and antagonistic to the spirit and teachings of the Lord Jesus Christ.

Many of the schools for higher education

are not only great centers of skepticism, but of atheism, and of course, as one of the fruits of unbelief in God and in his word, moral and spiritual paralysis. This fact ought to put men and women thinking. Is it safe to rear a generation of those who are soon to become citizens and guide the destinies of the nation, that from their very childhood, to graduation, in the universities, they should have courses of study that make practically no contribution to a good moral conscience and the development of a spiritual sensitiveness and proper attitude toward right and wrong. It is safe to say that many of the text-books in the schools of higher learning are of a character to destroy all saving faith in the gospel of Christ, not only so, but to destroy any lingering reverence for God and salutary fear with reference to responsibility for conduct here and in after life.

It is quite probable that our system of education, with its text-books and skeptical professors will, in time, produce a class of citizens who will have so little reverence for God, so little of what used to be regarded as conscience, so little of respect for law, or regard for virtue, that our civilization may collapse under its own weight of corruption. Those who will may protest against a statement of this character, but there is serious truth in it that should awaken deep concern and lead to careful investigation. It is a sad fact, however, that the mental attitude of our time is not friendly to investigations of subjects so serious and vital.

Turning now to the tremendous output of popular literature: Who can name a novel of the last decade which has had hundreds of thousands of readers, that has offered to the people food for thought, which is at all likely to make a contribution to lifting up of higher moral standards, or purifying the sex atmosphere, of producing reverence for womanhood, confidence in men, and in fact, making a real contribution to the moral and spiritual life of the nation. On the contrary, a very large percent, may we not say, nine-tenths, of the modern books of fiction, have had a tendency to lower moral standards and weaken the foundations upon which spiritual life is built.

I must call attention to the fact that much of the religious literature for several decades past, has been of a character to raise questions in the mind of the reader with reverence to the very foundation upon which the Christian structure has been erected, which has brought life and immortality, hope and happiness, to the human race, and struggling up through the centuries, has produced the best civilization in the history of the world. The simple fact is, we have many modern writers and preachers in Protestantism who, for the past three or four decades, have been constantly "blasting at the Rock of Ages." Strange to say, a host of highly educated, and well paid preachers seem determined to destroy the faith of the people in the Bible as an inspired book of truth, and in Jesus Christ as God manifested in the flesh, with power to save men from sin.

No one will question the fact that those nations of people who have no Bible, and no gospel offering them Christ as a Saviour, have no civilization worth the name. Whatever progress has come to them, has been a transfusion of new life from outside nations who have the Bible and the blessings which the gospel of Christ has brought to them.

Let us keep the text in mind, remembering that we have said that a nation may sow as well as an individual, and that it is just as true of the nation as the individual, that the sowing of sin, that the seeds of unbelief will produce diseases that are certain to break out in moral and spiritual contagion that will bring lawlessness, the destruction of virtue, dishonesty, untrustworthiness among men, the vast riches of the few, the pinching poverty of the many, and robbery and defaulting in high places that, in time, will



wreck the commercial world, stagnate business, and stimulate a dangerous spirit among men that will mean mobs and riot.

We have had in this nation in the past two decades quite a number of bank robberies. Men have masked themselves, gone into banks with drawn revolvers and made the men behind the counters hand over, all told, several hundred thousand dollars; frequently, most heartless murders have been committed in these daylight robberies, but they have amounted to mere pocket change when compared with the robberies that have been carried on by the men behind the counters. Think, for a moment, of the millions and billions of money that a trusting people have committed to sporting robbers who have had charge of the time locks, and have turned them to their own advantage with just as dishonest and filthy fingers as ever took the money out of the rugged cap of a blind beggar; and the startling fact of the matter is, these larger thieves have been able to so corrupt the machinery of justice that they have gone unwhipped, to live in the luxury of their robberies. Of course, it is well known that a number of dishonest bankers are in federal prisons, but a small number compared with the losses of the countless millions that has been committed to them by a trusting public.

It is quite impossible to estimate the value of confidence; of faith in men among men; of belief in the integrity of one's fellows, of the comfort and inspiration one gets by believing in the honesty and brotherliness of his fellowmen in the business, social, and moral world. My friends, there has been such a high tide of extravagance, of waste, of adventure in dishonest speculation that men are losing confidence in each other. You can't have a safe and progressive civilization without the salt, the permeating, cleansing, influence of confidence. The business of the world has to be run, largely, on faith in men, on the trustworthiness that men can have in each other in the transaction of business. Destroy this confidence and the whole fabric of commerce falls into wreck and ruin like ancient Babylon, and leaves the people in confusion and business stagnation, unemployment, bread lines, the exhaustion of charity, and the torch of the mob.

We cannot stop our thinking on these serious phases of our national sowing of the seeds to the mere flesh, animalism, without a word on the subject of widespread extravagance, an apparent insatiate desire, not so much for the simple comforts of life, but the luxuries of life; widespread idleness, the expenditure of money without the securing of something substantial that you can look at and possess as a result of your labor and expenditure. A large percent of our population are living on wheels. They have almost no home life. Instead of the quiet fireside for meditation, prayer, and the cultivation of the family spirit, it is from forty to fifty miles an hour, going from place to place without any objective of permanent advantage, building of character, or deepening of spiritual life. In the business world, the demon of greed is on a rampage. Men and women are in mad pursuit of wealth and, having obtained it, they rush into a vulgar display of the same.

One of the strangest things in the modern life of this country is immodesty in dress. It is a reckless sowing of a vulgar display of the female body which is already producing a startling harvest of impurity that smells to heaven with defilement and corruption of the basest and most ruinous results.

This subject of immodest dress, with all it involves, in suggestions that lead to a line of most dangerous thought, that kindles a flame of passion that leads to grossest sin, is one of the most stubborn problems that presents itself to the serious Christian mind. It is like the Mississippi River in a tremendous rise after heavy rains and melting snow that break the dykes, sweep away every obstacle

that is built up to resist its encroachments and overwhelms the land with a gulf of destruction. One is appalled at the resentment and insolence that meets, the preacher who would lift a warning voice, even among people from whom he has a right to expect sympathy and support. There seems to be a strange obsession, a kind of mental paralysis, a sort of diseased psychology that anything that is fashionable is proper; that it is better to be in harmony and keeping with a wicked fashion than it is to be devoutly godly, uncommon and unfashionable, as it is to be godly. The people of this nation, generally, are disposed to "go with the multitude to do evil," rather than to break away to holy loneliness.

I cannot turn away from the thought of the widespread evil sown without calling your attention to the magazine literature of our times. It is impossible for me to enumerate the number of monthly magazines published in this country, and constantly pouring through the minds of the people streams of literature that certainly cannot produce refinement of thinking, the uplifting of high moral standards, or the injection of any sort of genuine piety. I would not be understood to say that there are not some very talented magazine writers, and many excellent articles on various subjects published in some of the magazines, but our magazine literature, as a whole, is sowing to the flesh; much of it has a very dangerous sex atmosphere that has a tendency to break down the barriers, and open the floodgates of the most hurtful and degrading lusts of which human beings are capable.

Take the daily press. What a large percent of the daily papers read by millions that, instead of nurturing and building stalwart moral character, and a spirit of reverence for law, for womanhood, manhood, and God, is a salacious food that results in a widespread mental ptomaine poison; that gradually undermines the best things of the individual life, and in the aggregate, the social, moral and spiritual life of the nation.

I might extend these remarks to the widespread "revolt of youth" about which we have heard so much from bombastic, shallow thinkers and loud speakers. What is it that youth has revolted against? There are a great many excellent young people in the world, but there is such a thing as the "revolt of youth." A vast army of young people have revolted against constructive study, parental government, school discipline, the word of God, living within their means, decency, and the general proprieties of life.

I could say much more on a subject that spreads abroad and covers the land like a dark cloud of unbelief and wickedness that threatens, by and by, a harvest of the thunder of cannon and a reign of blood. One thing certain, this nation is sowing to the wind; there will come a whirlwind harvest. If the ministry, very generally, were standing against the evils of the times, with fearless and earnest protest, if they were moving among the people with the drawn sword of the Spirit, fearlessly smiting these evils, there might be hope; but are they doing it! Let those who hear, and those who read, answer this question and be sure you answer it truthfully.

The real "vision splendid" cannot be framed and hung upon the wall.

## Annual Report of the General Evangelists.

In the annual reports of the General Evangelists of the M. E. Church, South, we see that they held 306 revivals, in which there were 21,551 conversions, 8,508 additions to the M. E. Church, South, 8,016 additions to churches of other denominations.

If all of the evangelists had been kept busy all of the time we might easily have had 50,000 conversions and 30,000 additions to the M. E. Church, South. Many excellent men have been idle much of the time, while numbers of our evangelists have held meetings in other churches.

The modernistic element in our church is opposed to evangelists. They are, and will be, responsible, not only for the loss of tens of thousands of members to the church, and hundreds of thousands of dollars, but they will meet a responsibility for the loss of souls at the judgment bar of God.

Take those 8,508 new members; divide them up into seventeen churches of five hundred members each, pastor and instruct them properly for twenty-five years, and who can figure what they will produce in souls, members, money, moral, intellectual and spiritual influence. I have known one little revival to produce results beyond human calculation—a bishop, great missionaries, Christian homes, and a stream of money for the church through the years.

A revival was held where a turnpike crossed a railroad track, where there were three families living near each other, in a place called Wilmore, Ky., forty-five years ago, sixty people converted and united with the Southern Methodist Church, attracts attention, Asbury College planted, grows. It attracts, it reaches out, the town grows, thousands of souls are converted, hundreds, yes, thousands of souls are sanctified, missionaries go out to the ends of the earth, more than a thousand preachers go out with the gospel, evangelists sweep over the nation and millions on millions of people hear the gospel preached by men who went out from Wilmore.

Suppose the pastor at Wilmore had been a modernist who did not believe in revivals! I would not have been invited there to hold a revival, nor would have been an Asbury College at that place. Think it over. These unbelieving, dictatorial preachers ought not to be in the Methodist Church.

*Well, there will come a time!* H. C. M.

## Not Easter Eggs, But the Bible.

Many children look upon Easter as a time to get Easter eggs, but we want to suggest that along with the eggs you place in their hands a beautiful little child's Bible. You will be surprised how much they will cherish it, read it, and pride themselves on being the owner of a Bible.

We have a beautiful little edition, just the right size, bound in leather with the overlapping edges, stamped in gold on the back and backbone, red under the gold edges, and with about 20 most excellent Bible helps suitable for children. The size, 3½x5½x1 in. thick, and weighs 11 ozs.

Instead of having a dozen different kinds of child's Bibles, we make a specialty of this one, and by having them made up in very large quantities we are enabled to sell a \$2.50 value for \$1.50, postpaid.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THREE BRAVE YOUNG MEN.

Mrs. Geneva Mendenhall.

Nebuchadnezzar, the great king of Babylon, had built a huge image, which he covered with gold and set up on the plain, outside the city, so it could be seen from many miles away. Then the king called all the people; the princes and nobles, and the wise men together on the great plain to worship the image of gold.

When the final moment came, the trumpets blew, the drums beat, and all the people fell on their faces before the great golden image. All, that is, except Shadrach, Meshach and Abednego, three young Jews who had been brought to Babylon as captives, and who had risen to high places in the king's service.

Some of the nobles who were jealous of these brave young Jews went to the king saying, "There are three proud young Hebrews who do not serve your gods, nor worship the golden image." The king was very angry to think there was anyone who dared to disobey his command. He had the three young men brought before him and gruffly told them that he would give them one more chance to bow down before the image and that unless they did they should be thrown into the mighty furnace of fire to die. But the three young men were not afraid, and answered the king that they would serve the Lord God, and him only, and that they were not afraid of the fiery furnace. Then the king was furious, indeed, and called the soldiers to seize the three young Hebrews at once and cast them into the great furnace. And the heat of the flames were so fierce that the very soldiers fell down at the mouth of the furnace, burned to death.

When King Nebuchadnezzar stood back and looked into the great mouth of the furnace, Lo, he saw the three Hebrew children walking about in the flames, and with them a fourth, who looked as though he were a son of the gods. As soon as the fire died down enough, the king called into the furnace for the young men to come out to him.

The Hebrews came before the king and all his court still very much alive and without even the smell of smoke upon their clothing. And when the king saw that they were safe, he burst into loud praise of their God who had delivered them from the fiery furnace. And the king made new laws for their protection and raised them to still higher offices in the land of Babylon.

#### Questions.

1. Why were the Hebrews in the land of Babylon?
2. Who walked with them in the fire of the furnace?
3. By what name were the people of Judah called?

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? I am twelve years old and five feet, two inches in height. I have auburn hair and blue eyes. I am in the seventh grade. My teacher is Miss Hart. I belong to the M. E. Church, South. Our pastor is Rev. T. F. King. My middle name starts with M and ends with T. Can you guess it?

Mary M. Mack.  
Lake Arthur, La.

Dear Aunt Bettie: Will you let two girls join your happy band of boys and girls? We were converted on the same night, October 25, 1930. Then we received the Holy Ghost as in Acts 2:4. Since we have accepted Christ as our personal Savior it has been blessed to walk and talk with Jesus. Oh, if you have not accepted him as your Savior won't you come to him today? He loves you. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life! (John 3:16). "In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." Jesus is coming soon and I want to be ready. It behooves us to be ready for in such an hour as we think not the Son of man cometh. Oh, look

around you, for the fields are white and the laborers are few. Dear dear cousins, I hope we have said some words that will help you to decide to turn over a new leaf and become a new creature in Christ. We want all of you Christians to pray for us that we may ever hold out true to the end.

Ruth Elms and Ruby Holbrook.  
Rt. 2, Comanche, Tex.

Dear Aunt Bettie: May I join your band of boys and girls? I am eleven years old. I have brown hair and brown eyes. This is my first letter to The Herald. I enjoy reading The Herald, especially page ten. I am a Christian. I go to Sunday school every Sunday. My Sunday School teacher is Miss Kate Robinson. I am in the seventh grade at school. I have one little sister. Lorna M. Baldwin, I guess your middle name to be Myrtle. Write to me if I am correct.

Zelma Mae Demaree.  
Vanarsdell, Ky.

Dear Aunt Bettie: I am very much interested in the Boys and Girls' Page of The Pentecostal Herald, also the salvation of souls. I have a little poem which I composed as it fell upon my heart, and I wish you would print it for me on the Boys and Girls' Page.

What shall we say then?  
Shall we continue in sin,  
That grace may abound?  
Just look to him,

Who is ever ready and waiting,  
To give you life anew.  
Come up close to his side  
And listen to his blessed promises  
Of the place he has gone.

To prepare for the faithful,  
Where the streets are pure gold,  
And nothing shall harm or destroy.  
In that pearly white city,

Oh! why not open your hearts' door today?  
Oh! why do you turn him away?  
He is waiting to give you  
The love, peace and happiness  
That Jesus alone can give.

Will you reject him,  
Or will you accept him today?  
Mrs. C. E. Maynard.  
Dendron, Va.

Dear Aunt Bettie: Would you let a girl of Greenville, Ky., join your happy band of cousins? I am eleven years old. I have just been reading the cousins' letters on page ten and enjoy them very much. I live on a farm two miles from Greenville. I stay with my sister and go to school. We go to the Methodist Church and Sunday school. I go to school every day and have not missed a day this term. I am in the sixth grade and have four teachers. I like them very much. I take music and like it very well. I wish every reader of The Herald a very happy and prosperous New Year.

Barbara C. Waters.  
Rt. 2, Greenville, Ky.

Dear Aunt Bettie: Would you let a Tennessee girl join your happy band of boys and girls? I was twelve Jan. 9. I have two sisters and two brothers. I am the oldest child. Daddy takes The Herald. I enjoy reading page ten. I go to the Methodist Church. My Daddy is a local preacher. I go to Sunday school most every Sunday. I want to be a good girl and do something for Jesus.

Pauline Mahoney.  
Rt. 4, Limestone, Tenn.

Dear Aunt Bettie: I hope I may gain admittance into your happy circle? I notice you sometimes publish letters from matrons on page ten. I want to compliment the boys and girls who write to the page. It is very inspiring to the older people to note how many of them are Christians, and brave ones too, not ashamed to publish it to the world. Sylvia Enlow, of Rineyville, Ky., please write me and give your parents' full address. My mother's maiden name was Enlow, and my grandfather was from Hardin county, Ky. I wish to get in touch with them. Very likely we are related. Husband and I are all alone, but we live among good books and papers, and spend the long winter

evenings reading The Pentecostal Herald, The Full Gospel Advocate, and the Bible. "Faith cometh by hearing, and hearing by the word of God." So you see we should be very diligent in searching the Scriptures. I love the Lord with all my heart because he is my Saviour, healer and keeper; not a dead Christ, but the risen Lord and coming King. Praise his Name.

Mrs. Ada Mathis.  
Rt. 1, Box 76, Gloster, Miss.

Dear Aunt Bettie: Will you let me join in with you and your boys and girls? I am a little girl nine years old. My birthday is Aug. 29. Who can guess my middle name? It begins with S and ends with E. It has three letters in it. I will write to them. As this is my first letter I would be proud to see it in print. I hope Mr. W. B. is out camping when this arrives. Love to Aunt Bettie and all the boys and girls.

Margie S. Hall.  
Box 361, Galax, Va.

Dear Aunt Bettie: Will you please make room for my letter in your columns? I am twenty-one years old and a member of the Church of God. I think the papers, such as The Herald are of an unknown value and help for the Christians and also sinners. I wish that all would read them more instead of so many trashy, unfit story books. I would like to receive letters from anyone who reads this and would care to write.

Otalene Haislip.  
1311 Debow St., Old Hickory, Tenn.

Dear Aunt Bettie: It seems ages since I have had a chat with all you dear folk. So I truly hope to be admitted to page ten again. I have been reading some of the letters of the Cousins' Page, and some of them I really do enjoy. It's wonderful to know that we are a child of God. I wonder how many of the cousins on the morning of Jan. 1st, 1931 asked the Lord to lead them through the New Year and to help them to live better each day. We should begin each day with a prayer. Here is a short poem.

"Prayer makes the darkest clouds withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.  
Restraining prayer we cease to fight,  
Prayer makes the Christian's armor bright.

And Satan trembles when he sees  
The weakest saint upon his knees."

Just a few Bible questions then I will be going. For what purpose did Christ come into the world? Did Christ know beforehand the treatment he was to receive? Unto what are we exalted to watch? Aunt Bettie, I hope to see this in print. This is my second letter to The Herald.

A Kentucky Reader.

Dear Aunt Bettie: May I join your happy band of little folks? I live on the farm with my grandparents. They are good to me. Daddy brings me fruit and candy every day to eat. Mother and father are dead. I was only three years old when they died. I go to Sunday school most every Sunday. I would like to hear from some of the orphan children. My aunt is writing this letter for me. I will be six years old March 19.

Sarah Lee Mouldin.  
Rt. 10, Lewisburg, Tenn.

Dear Aunt Bettie: Will you slip over and let a Missouri girl join your happy band? This is my first letter to page ten. Can you guess my middle name? It begins with A and ends with Y? Have I a twin? E. Ione Butz, I guess your first name to be Ella. Am I right? I like to go to Sunday school. I was eleven years old, Oct. 10, 1930. I would like to see this letter in print.

Ruth A. Bulkley.  
200 W. 4th, Kansas City, Mo.

Dear Aunt Bettie: It does not seem long since I wrote to you, although I believe it is two years or more. I am married and this is going on our fifth year of happy married bliss. We have one little boy almost two and one-half years. His name is James David. He is a smart little boy; he can count up to fifteen, draw pictures, (very good for his age), and pick out of printed words A's and B's. Sun-

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Louisville, Kentucky.

day when he went to church he listened to the sermon and when he got home he said the preacher said "Praise the Lord," as only a baby could say it. Hubby and I are very happy. We go to church and enjoy God's wonderful plan of salvation. It is the only way to live after all, isn't it, Aunt Bettie? I used to write to a girl name Mattie Ryan. If she chances to read this will she kindly do me a very big favor and write to me?

Mrs. Goldie Witmer.  
20458 Yacama Ave., Detroit, Mich.

Dear Aunt Bettie: May I have space in your Boys and Girls' Page for a few lines? I have written once before and I thank Aunt Bettie for printing my letter. I received a few letters from the cousins but I hope to receive more this time. Who can guess my middle name? It begins with L and ends with E. It has three letters in it. I am fourteen years old. I have brown hair, blue eyes and dark complexion. I am a freshman at the Lake Arthur High School. I would like to hear from boys and girls all over the states.

Espie L. Raney.  
Lake Arthur, La.

Dear Aunt Bettie: Here I come again from Alabama. Thank you for printing my other letter. I have been receiving a lot of letters. If Kathleen Ward sees this letter please write to me, as I haven't heard from you in a long time. I am not saved but hope to be. I go to prayer meeting and sometimes go to the Methodist Sunday School. I have two brothers and one little sister. My mother and father are living. I have a lot to be thankful for. I have food and clothing. Many people haven't that. I will close. Let the letters and snapshots fly to

Mary M. Bosarge.  
P. O. Box 111, Bayou La Batre, Ala.

"WHY I BELIEVE" by Rev. T. Lewis D. Gouvens, D.D., Pastor, Second Presbyterian Church, Louisville, Ky. Published by the Cokesbury Press, Nashville, Tenn. \$1.00.

This volume of 147 pages is made up of six sermons. . . . Why I Believe in God, Why I Believe in Jesus, Why I Believe in the Bible, Why I Believe in the Church, Why I Believe in Prayer, and Why I Believe in Immortality.

The treatment is unique. His positions theologically will most likely be unsatisfactory to the extremists of both the Modernists and the Fundamentalists. The book evidences real scholarship, though neither the man nor his learning is on parade, the rather modesty marks his work.

The author is evidently much more concerned for the well being of his readers than for himself. Helping those beset by doubts is his high and worthy purpose. The personal equation is strong. Back of the book is a great soul. He is religious and knows why, and would help others into the faith that means so much to him. Herein are to be found "Six golden paeans of faith."

Once into the book you will find it hard to lay aside. The book is calculated in many ways to be helpful. May its readers be numbered by the thousand is my prayer.

M. P. Hunt.



## FALLEN ASLEEP

### LEHMAN.

A. F. Lehman was born at Redfield, Kansas, Feb. 17, 1873. He departed this life at his home in Luray, Kan., January 23, 1931. His death was due to the result of an accident with which he met a few weeks ago causing a cerebrum thrombosis or degeneration of the brain. He was still in the prime of life being only 57 years, 11 months and 6 days. As a child with his parents he moved from his home at Redfield to Bronson, Kan., in the year 1880 and where at the early age of nineteen was converted to the Christian faith in the Methodist Episcopal Church of which church he immediately became a member and retained his membership there for many years.

On Sept. 14, 1898, he took as his bride the Miss Anna McKinley of Erie, Kan., who remains in this life to mourn the loss of a true husband and Christian companion.

To this union were born nine children, five girls and four boys, six living, three sons having preceded the father in death.

The living children are: Mrs. W. C. Peacock, Long Beach, Calif.; Mrs. Thomas Norton, Utica, Kan.; Mrs. Otis Brown, Bronson, Kan.; Miss Margaret Lehman, Miss Pauline Lehman and one son Max Lehman of Luray, Kan. Also one sister, the Miss Mary Lehman of Bronson, Kan., and four grandchildren.

Mr. Lehman has in his dealings with his fellowmen proved himself at all times to be a true Christian and citizen. He will be missed by all who knew him and by his church, the United Brethren Church of Luray, where he has been a member since Nov. 23, 1926.

Funeral services were held in the United Brethren Church of Luray, Kan., Sunday, Jan. 25, 1931, at 9:00 A. M., the pastor, Rev. K. E. Shotts, in charge, with special music from the male quartette.

Immediately after the close of the service, the pianist, quartette, pall bearers and pastor with the immediate family accompanied the body to Quinter, Kan., where he with his family lived for a number of years. And there in the Methodist Church, services were again held, the Rev. Tanner, pastor, assisting. Interment was made in the Quinter cemetery.

### REQUESTS FOR PRAYER.

W. W. C.: "Please pray for J. M., who is very sick and does not know the fullness of God's redeeming power. Pray that God will manifest his power by healing this man so that those around will know that God did the work."

Pray for J. C., out of work, and for his salvation.

Pray for Pauline F. and family, unsaved.

Pray for Tom, unsaved and in spiritualism.

Pray for Mabel, so very lonely. May she be deeply comforted.

Pray for Maud R., for her salvation.

Pray for Beatrice W., she has had her eye removed, and doctors say there is a spot in her head that doesn't want to heal.

Mrs. N. M.: "Please pray for a mother whose mind has become deranged. Pray for me that I may be a blessing to others. Also pray for the unsaved members of our home."

A. J.: "Please pray very earnestly for my unsaved brothers and sisters and relatives. Pray that God will send

deep, pungent conviction on them and save them at any cost."

Reader: "Please pray for our home, for I need all Christian prayers."

L. J. L.: "Will you please remember us in prayer. This is a Godless city. We are asking God for an old-fashioned revival that will bring mighty conviction and a breaking down of hearts."

For I, the Lord thy God, will hold thy right hand, saying unto thee, "Fear not, I will help thee." Isa. 41:13.

## EVANGELISTS' SLATES.

**AYCOCK, JARRETTE AND DELL**  
(2923 Troost Ave., Kansas City, Mo.)  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.  
Lansdale, Pa., April 21-May 3.  
New Bedford, Mass., May 6-17.

**BUSSEY, M. M.**  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

**CALLIS, O. H.**  
Louisville, Ky., March 1-15.  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-26.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

**CHOATE, CALVIN R.**  
Hughesville, Pa., Feb. 22-March 8.  
Newport, R. I., March 15-24.  
Central Falls, R. I., April 1-12.  
Woonsocket, R. I., April 15-26.

**COCHRAN, H. L.**  
Gospel Singer and Young People's Evangelist, Sherman, Texas.  
Barboursville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Louisia, Ky., May 8-22.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.  
Honaker, Va., Feb. 25-March 15.

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio)  
Marion, Ohio, March 2-15.  
Lima, Ohio, March 15-April 5.

**DEAN, LOVIE M.**  
(1116 N. Highland Ave., N.E., Atlanta, Ga.)  
Open for calls anywhere.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
McPherson, Kan., March 7-21.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Fremont, Ind., Feb. 22-March 8.

**FAGAN, HARRY**  
(Blind Song Evangelist and Pianist. 52½ Walnut St., Shelby, Ohio)  
Cambridge, Ohio, February.

**FLEMING, JOHN**  
South Manchester, Conn., March 10-15.  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.  
Muskogee, Okla., April 14-26.

**FLEMING, BONA**  
(2932 Hackworth, Ashland, Ky.)  
South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Wilkinsburg, Pa., Feb. 22-March 8.  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Canton, Ohio, March 1-15.  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
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India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.

**GOODMAN, M. L.**  
(Burnip, Mich.)  
Stroudsburg, Pa., March 8-22.  
Sunbury, Pa., March 29-April 12.

**HAMES, J. M.**  
(Greer, S. C.)  
Bay City, Mich., March 3-22.

**HARGRAVE, B. F.**  
(Ladoga, Ind.)  
Roachdale, Ind., Feb. 23-March 8.  
Linden, Ind., March 9-15.  
Monon, Ind., March 23-April 5.

**HENDERSON, REV. AND MRS. T. C.**  
(321 N. Professor St., Oberlin, Ohio.)  
Spiceland, Ind., Feb. 18-March 8.  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

**HENDRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Cal.)  
Moscow, Idaho, March 16-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Open dates after May 1.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Lockport, N. Y., March 1-22.

**KENDALL, J. B.**  
(Lexington, Ky.)  
Stroud, Okla., March 8-20.  
Independence, Kan., March 22-April

**KLINE, FLOYD W.**  
(Columbus, Ga., Song Evangelist)  
San Antonio, Tex., until March 10.

**LEWIS, RICHARD W.**  
(Siloam Springs, Ark.)  
Open dates.

**LINN, MRS. C. H. JACK.**  
(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

**LINN, C. H. JACK.**  
(Oregon, Wis.)  
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**LINCICOME, F.**  
(Gary, Ind.)  
Green Acres, Fla., March 5-15.  
Lakeland, Fla., March 19-29.  
Owosso, Mich., April 6-26.  
Chicago, Ill., April 28-May 11.

**LOWMAN, J. WARREN.**  
(1039 Clinton Ave., Carthage, Mo.)  
Malden, Mo., March 3-15.

**MCNEESE, H. J.**  
(634 13th Ave., New Brighton, Pa.)  
Open date, March 10.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Open time after Christmas.

**MILBY, E. C.**  
South Manchester, Conn., Mar. 1-15.  
Dayton, Ohio, March 20-29.  
Garden City, Kan., March 31-April 12.  
Wichita, Kan., April 14-26.

**MOSS, CHAS. E.**  
(Burgettstown, Pa.)  
Open dates.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, Ohio)  
Detroit, Michigan, March 22-April 3.  
Roscoe, Pa., March 1-15.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Nicholasville, Ky., Feb. 22-March 8.

**QUINN, IMOGENE**  
(909 N. Tuxedo, Indianapolis, Ind.)  
Flora, Ill., March 22-April 5.

**REED, LAWRENCE.**  
(Rt. 1, Salem, Ohio)  
Massillon, Ohio, March 2-13.  
Greensburg, Ohio, April 5-19.  
March 15-29 open.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Cincinnati, Ohio, Feb. 22-March 8.  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 3-12.  
High Point, N. C., April 17-26.  
Ramses, N. C., May 1-17.

**THOMAS, SAMUEL.**  
(Converted Jew)  
Birdsboro, Pa., March 23-April 12.  
Barnesville, Pa., April 15-18.  
Pittsburgh, Pa., April 19-May 3.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**THOMAS, W. E.**  
(Nashville, Tenn.)  
Louisville, Ky., March 15-April 5.  
Owensboro, Ky., April 18.

**VANDALL, N. B.**  
(Song Evangelist)  
Chicago, Ill., March 2-15.  
Cleveland, Ohio, March 22-April 5.

**VAYBINGER, M.**  
(Upland, Ind.)  
Marion, Ind., Feb. 15-March 8.  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

**WOODRUM, LON R.**  
(633 Chestnut St., Abilene, Texas.)  
Penix, Tex., March 1-15.  
Hominy, Okla., March 22-April 5.  
Tulsa, Okla., April 12-26.  
Poteau, Okla., May 3-17.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Bing-Erie, Pa., March 8-22.  
Harrington, Del., March 29-April 12.  
Binghamton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XI.—March 15, 1931.

Subject.—Jesus among Friends and Foes. Luke 10:38-42; Luke 11:42-46; Luke 11:52-54.

Golden Text.—Ye are my friends, if ye do whatsoever I command you. John 15:14.

Time.—December, A. D. 29; January, A. D. 30.

Places.—Bethany and Perea.

Introduction.—Our lesson reaches two limits in human life in its contrast. Friends are more precious than diamonds; but no one wishes to have an enemy. Our friends bless us: our enemies curse us. True friends will live for us and die for us; but our enemies may murder us. One can always trust a friend; but an enemy is a vain thing for safety. Friendship is so costly that one can have but few of them; but enemies are so much more costly that one can hardly afford to have even one of them at a time—better have none, if such a thing is possible. God is our best friend: Satan is our worst enemy.

True friendship is the most sacred tie in any world. God called Abraham his friend. That beats a throne and a crown in the mightiest empire the world has ever known. Jesus was hungry for human friendship, and invited his apostles to be his friends on the one condition of perfect obedience to all his commands. We may enter into that holy alliance on a like basis. But remember that such a blessed relationship is reserved for entirely sanctified hearts. Such souls receive from the Master the white stone with his "new best name of love" written in it.

One's dearest friend may sometimes be hurtful. A good man told one of his friends that he sometimes had to pray earnestly to be delivered from the influence of his own wife. She loved him devotedly, but she was worldly; and her influence had a pull against his spiritual life. If one's friends come between him and God, he will need to do some careful living, and some earnest praying. One must not leave his wife; nor must the wife depart from her husband; but many injurious friendships must be severed for Christ's sake.

Before beginning our comments, we note the setting of the lesson. "The two scenes pictured in the present lesson were separated in both time and place. It is clear from John's gospel (10:22-39) that Jesus attended the feast of Dedication in Jerusalem, which would mean December 20-27, A. D. 29. This fixes the date when he was entertained in the Bethany home. But John shows that the Jews tried to kill Jesus (10:31), and that he went back to Perea (John 10:40) in temporary retirement until it was time for him to be presented as the paschal Lamb at the Passover in April. This period of retirement was broken long enough to permit him to visit Bethany at the death and resurrection of Lazarus, after which he returned to Perea by way of northern Judea and Samaria. The second scene of this lesson probably occurred early in January, A. D. 30, immediately following his return to Perea from the feast of Dedication." (Arnold's Notes).

Comments on the Lesson.

38. A certain village.—Bethany. A certain woman named Martha.—

The sister of Lazarus and Mary. The form of expression is somewhat peculiar. Received him into her house.—It is supposed that she either owned the home, or that she was at the head of it.

39. A sister called Mary.—In the Greek Testament the name is sometimes Maria, sometimes Mariam. It is derived from the Hebrew Miriam. Sat at the feet of Jesus.—This was the ordinary position of teacher and pupil among the Jews. Saul of Tarsus sat at the feet of Gamaliel. Her position was not so important as the fact that she "heard his word." She gave attention to what he was saying to her.

40. Martha was cumbered about much serving.—Poor Martha! Her kinsfolk keep living on and multiplying. Some ladies do not feel prepared to entertain a little company until the fatted calf, a turkey gobbler and some chickens have been slain, and a few pints of luscious oysters have been provided. Cumbered about too much serving. Let the pastor drop in at dinner or supper when husband and the children are all at home (hard to do in this rushing, frolicsome age), and partake of the same sort of food the family is accustomed to. It will be good for all, and will save a lot of work and worry. Lord, dost thou not care that my sister hath left me to serve alone.—We must not be too hard on Martha. Her motive was good. She was very anxious to give her Lord the best possible meal—so anxious that she forgot that some things were more important than eating finely prepared food. She rebukes the Master for his want of concern in her behalf. Bid her therefore that she help me.—In Martha's estimation it was more important that Mary help about the dinner than that she should sit at the Master's feet and drink in his gracious words. Our little busy-ness sometimes gets between us and God's blessings.

41. Martha, Martha.—Twice he addresses her to make it emphatic. Thou art careful and troubled about many things.—Do you note the difference in the tone of the Master's rebuke as compared with that of Martha? Hers is fretful, and just a bit rasping: his is gentle and soothing. It drew her nearer to him, and taught her relative values.

42. But one thing is needful.—"But" here does not have the sense of only, as some have been wont to interpret it. It is simply a conjunction. Jesus put the emphasis on the thing part. The contrast lies between food part.—The original says, the good part. The contrast lies between food for one's body and eternal truth, the soul's food. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Which shall not be taken away from her.—Thank God for eternal truth and everlasting life that no evil power can take away from us. In this world of change and disappointment it is consoling to know that there is something as durable as Jehovah's eternal throne.

"Rock of Ages, cleft for me,  
Let me hide myself in thee."

11:42. But we unto you, Pharisees.—The scene changes, and the Master is now among his enemies. In the early part of this chapter the

Master gives some blessed lessons on prayer, after which He enters into some severe controversy with Jewish leaders, and finally delivers the terrific rebuke with which we are now dealing. Those Pharisees in their observance of the letter of the law had lost its entire spirit; and, like their religion, they were spiritually dead while they claimed to live. Tithing is alright; but it will not save the soul—it cannot atone for sins.

43. Woe unto you, Pharisees.—Again the Master rebukes those men; but this time it is for pride. They were constantly looking for best things for themselves; and such conduct will ruin any one.

44. Woe unto you.—But this time he enlarges the scope of rebuke; and, taking in the scribes, he terms both them and the Pharisees hypocrites. Note the comparison. They are as hidden graves, overgrown, perchance, with grass and flowers; hidden away in their depths are rotting bodies of dead men. Jesus was a severe preacher.

45. One of the lawyers.—They did not practice civil law, but Old Testament law and the many traditional religious laws of Jewry. Thus saying thou reproachest us.—He was doing good preaching, and hit the game at which he was shooting. Strange how easy it is to insult men who are vulnerable. If men were more careful about leading clean lives they would not be so easily offended.

46. Woe unto you also, ye lawyers.—I note that the Master offers no apology for his severe words, but specifies their sins. Those men were public sinners, and needed public rebuke. By their wicked interpretation of law they made life burdensome to their fellows, and did nothing to relieve the load. They themselves would render no help, not so much as might be done with one finger. They were a proud, merciless set.

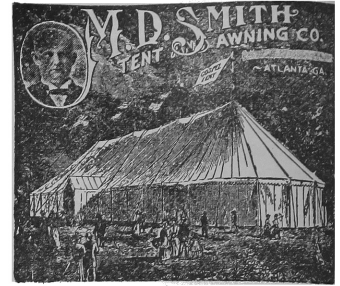
52. Woe unto you, lawyers.—This time the curse falls heavier still. Ye have taken away the key of knowledge.—I know of nothing that so resembles this as a class of pretended ministers of the gospel, who take the Word of God away from their people and forbid them to read and interpret its meaning. Woe unto them! They will not enter in themselves; nor will they permit others to enter. To rob God's people of the Word of eternal life means hell for the man who does it.

53. Began to urge him . . . to speak of many things.—They were not particular as to what he talked about, if he would only say something to which they could take exception. As our next verse says: They were "laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." I know of nothing in all literature that is more disgusting in its devilry than the attitude of the Pharisees, Sadducees, scribes and lawyers toward Jesus Christ. It is almost impossible to discover a single good motive in all their conduct.

We are dealing today with a terrible contrast; but it has not changed in nearly two thousand years. It cannot change; for it is the difference between sin and righteousness, between sinners and saints, between Satan and God. In the end, the former makes hell; the latter, heaven.

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Will J. Harney.

## A LAYMAN'S VIEWPOINT.

Since childhood I have been a firm believer in the doctrines of the Methodist Church. I not only believe them, but have endeavored to preach them and to practice the same. I was converted when thirteen years of age and lived this experience for two years, when I backslid, as the result of not praying and reading my Bible.

At this time there was a great awakening came to our community through the preaching of Morrison and Carradine in other sections of the country. Some of my people received the blessing of holiness, but I went against light, although I felt my deep need of it. Some good women sent for H. B. Cockrill to hold a meeting in our church and I felt they were making a mistake, as he would not

know anything about poor people. In fact I was backslidden and H. B. Cockrill was a holiness preacher. I loved my pastor and church and felt grieved that the holiness sisters should engage a holiness preacher. I thought if I could get back to God I would live the justified life and prove to the people that there was no need of going to extremes and getting another blessing.

Brother Cockrill came in due time and made our house his home, as we lived near the church. I made the fires, lighted the lamps and cleaned the church. Brother Cockrill preached with the power of God upon him. I had an awful struggle to get back to God. I was carrying fodder to the cattle, put one armful on the south side of the barn, fell on my knees and promised God if he would take me back I would live up to all the light I had. God took me back and I ran to the house and told mother I had been reclaimed. Brother Cockrill preached from Romans 12:1, and I went to the altar and Jesus cleansed me from all sin.

I have stood by my church for 38 years since my conversion and 36 since my sanctification. God has given me many souls for my hire, and I am going on.

R. S. Beck.

## SPECIAL NOTICE.

Miss Esther S. Ford, who is a daughter of the stalwart and splendid missionaries, Jefferson and Helen Ford, who have given many years to the missionary work in Africa under the Friends Board, is graduating from Marion College, Marion, Indiana, this coming June.

In addition to her A. B. work in the school, Miss Ford has been serving as supply pastor and has equipped herself in other ways as a very special worker among children and young people. I want to recommend her highly to any one needing help in either of these fields of work. I am sure you will make no mistake in employing Miss Ford and you will be encouraging a most worthy young woman and her whole family.

C. W. Butler,  
President National Association.

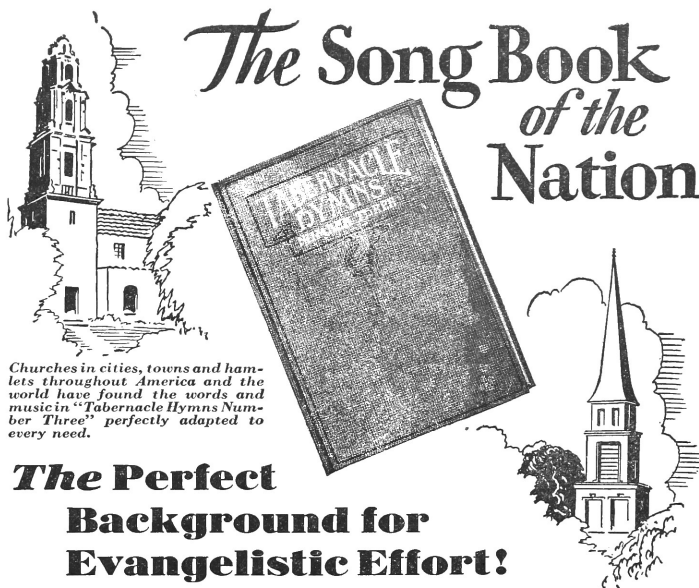
## NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.

## REASNOR, IOWA.

I wish to thank God for the great revival meeting which he gave us here at the Methodist Episcopal Church, of which the writer is the pastor. The meetings were held from Jan. 4 to 18, inclusive. The pastor was assisted by Mr. and Mrs. W. C. Kinsey, of Richmond, Ind., who proved to be very capable musicians, singers and children's and young people's workers. Some sixty souls were either saved or sanctified, or both. The church has been wonderfully helped. Three results of the meeting are as follows: A children's class of forty who meet once a week for religious instruction from the pastor; a very spiritual and newly organized Epworth League; and a marked improvement in the mid-week prayer meeting, both as to numbers and spirit. About twenty have been baptized and taken into the church to date as a result of the meeting. Well, thank God, the day of revivals is not past.

Herman U. Smith.



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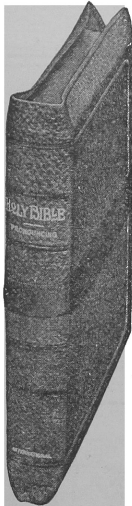
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Entered at Louisville, Ky., Postoffice as Second Class Matter

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Vol. 43, No. 10.

## GOD HAS APPOINTED PREACHING.

By The Editor.

**G**OD has appointed preaching and witnessing as tremendous agencies in the salvation of souls. The preacher called of God and sent forth with his message is a man, we may say, of supreme importance. He has been highly honored. God has chosen him as his mouthpiece. Let it be remembered that he carries a great responsibility.

\*\*\*  
Much depends upon the manner in which the preacher delivers his message. First of all, he must constantly remember that he is not his own man; he has been separated from his brethren and, we may say, from himself. He is God's honored, responsible mouthpiece to his fellows. Much depends upon his loyalty to his divine Master. He has the pledge that God's word shall not return void, but shall accomplish the divine purpose. This word must be proclaimed with faith and, of course, with a deep and holy solicitude for those to whom the word is proclaimed.

\*\*\*  
We cannot believe that any preacher of the gospel should be content without seeing some concrete results. Sinners must be saved by the preaching of the good news of salvation. It is possible to so present divine truth that it will result in salvation. No fisherman would be content to drop his hook into a rain-barrel where there is no possibility of a catch, and he would become weary on the river bank if he went there every week for years and caught no fish. It would seem that the life of a preacher would become mere drudgery if he did not occasionally see the salvation of souls.

\*\*\*  
We fear there is quite a bit of preaching that is not intended to produce conviction for sin; to bring men to repentance and saving faith in Christ. If the preacher desires the salvation of souls and expects to see sinners brought to Christ under his ministry, he should select his texts, prepare and deliver his sermons with a strong faith for results, and we can hardly believe that such a man will fail. The Holy Spirit will give power. The hearts of sinners will be stirred and broken, and prodigals will come home to God.

\*\*\*  
Let the preacher preach on sin, the blight of it, the insanity of it, the burden it lays upon the soul, its final results; the hell that awaits the sinner. Let him be neither ashamed nor afraid to repeat the words of the Lord Jesus, to proclaim these truths with the earnestness that should characterize a man sent of God to call his fellowbeings to repentance. If the man in the pulpit does not believe in the wickedness and danger of sin, he does not believe what Jesus Christ has said about the future torment of the finally impenitent. Let him cease to be a miserable grafter, a false prophet deceiving the people, and come down out of the pulpit where he has no right to stand, and fail to declare the whole counsel of God.

### THE CLEANSING BLOOD.

Oh what safety there is in, and under, the cleansing blood of Jesus Christ. In it we may find cleansing from all sin. Under the cleansing blood we may find protection from all harm. What wonderful safety there is if the atoning blood of Jesus Christ is on the doorposts and lintels of the soul. Satan and sin cannot enter the holy sanctuary of our souls if we are well marked with the protecting blood of Jesus. Satan and his adversaries may bang, knock, and waste their fury outside, but they cannot break in if the door is plainly stained with the precious blood of Christ's redemptive death. If death enters it is only as a friend to release us from all of our suffering and bring us home to the blessed feet of HIM who has redeemed us with his precious blood.

Eternal praise to God for the bleeding Lamb of God who taketh away the sin of the world. Keep under the blood that cleanseth from all sin. Amen!

H. C. Morrison.

To bring men to repentance, they must be made to think. To be made to think, the preacher must be so earnest, so honest, so fearless and yet, so kind and deeply interested, that he cannot be misunderstood or resisted. Let him preach sermon after sermon on sin and its consequences, judgment day and outer darkness. Some of his hearers may get mad, but their madness may give way to conviction for sin. That has occurred in thousands of instances. It will occur today, if the preacher presses upon the mind and conscience of the impenitent, their danger and waiting doom. Let the God-called preacher pour out, with holy zeal and compassionate love, the truths of the Bible, into the ears of his hearers and trust the Holy Ghost to apply his message to their hearts and consciences. He will see results. They are bound to come.

### Shall We Have The Revival?

**I** am glad to see there is a very general feeling in the churches that a great spiritual revival is our most important need. This feeling is expressed in the Church Press. Dr. Alexander, of Oklahoma, a very prominent minister in the Baptist Church, wrote a pungent and powerful article in *The Western Recorder*, a Baptist paper published in Louisville, and by the way, one of the greatest denominational papers published in this country, on "The Kind of Revival Needed." He insists upon genuine repentance and personal salvation through faith in Christ.

In a former issue of *The Michigan Christian Advocate*, Bishop Berry makes a forceful appeal to Methodists, everywhere, for a great revival of true spiritual religion. We have not seen anything in print in a long while that describes conditions more accurately, and makes a more earnest plea that we turn our attention to the salvation of souls.

There is no doubt that we need a spiritual tornado to sweep this nation and bring our

Protestantism back to true apostolic New Testament spirituality and zeal; but while waiting for the tornado to break upon us, it would be wise for some ten or twenty thousand pastors to arouse their congregations, and secure help and have good old-time revivals in their churches. It would be like the big drops that fall before the heavy rain, after a long dry spell; and it would be the preparation of some spiritual forces for the great awakening that the nation so sorely needs—a revival that would impress the whole population with the fact that our Christ has power on earth to forgive sins, that would give new emphasis to divine inspiration, and put a holy reverence for God into the hearts of the people everywhere.

Forty-one years ago I saw the drift that was bound to bring about the conditions that exist today, and knew these conditions would exist just as well then as I do now, and started *THE PENTECOSTAL HERALD*, a sort of voice in the wilderness, and got myself thoroughly ridiculed and shut out of hundreds of churches as a fanatic and disturber of the peace.

There are no new Christian doctrines. The truth is as old as God. We shall ever have to turn back to the teachings of the prophets, of Christ and the apostles if we wish to find a message that will awaken the hearts of men, prick their consciences and make them to cry out, "What must we do to be saved?" The Christian world has come to regard John Wesley as one of the greatest preachers in all past history. It was not so much the great man; it was his message, and its power over men, that changed the most brutal sinners into beautiful saints, that made Wesley to be counted as great. The same message, if preached in the language of today by men who are wholly consecrated, blood-cleansed and spirit-filled, will produce the same results.

We would not insist that the outward manifestations will be the same. It is not probable that mobs would arise, furniture be destroyed, preachers stoned, jailed and conscripted into the army. We have not the ignorant, brutal masses of people in this country, outside of Chicago and New York City, that Mr. Wesley had to deal with; but we have millions of educated, cultured people, many of them in the church, that are in just as dire need of repentance and regeneration as the mob that used to try to interfere with Wesley's meetings, many of whom were stricken down by the Holy Spirit, and afterward became glad witnesses of the saving power of the Lord Jesus.

If the church becomes somewhat awakened to the need of revivals it is to be hoped that they will not go about it by sending away for some expert to lecture on the subject of how to have revivals, at an eight o'clock banquet at \$2.00 a plate. Just as well let the people go on to the Devil and not waste the time and money.

One of the essentials to a gracious revival is to quit the unsriptural way of filling up

(Continued on page 8)



# KINGDOM NOTES FROM THE TROPICS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Last week we held a meeting among the West Indians at Pedro Miquel (Isthmas of Panama). Trouble was, the church was too small for the congregation, many were on the outside as well as full house within. Everybody sang, no need of modern song leader with sensational antics there—the people could not help singing. The gospel we preached was old-fashioned—a free and a full salvation, and when the altar service came on the place soon filled up with seekers for pardon and holiness. Again we have proven that this gospel is for all flesh irrespective of race and nation and tongue. Some Spanish speaking people attended the meeting also, and occasionally we would inject a little Spanish into the meeting through Miss Hilborn, the Free Methodist Missionary, who has had quite some experience in Mexico and now has taken over the Panama work. It was quite a sight to see West Indians, Spanish people and Americans all bowing at the same altar seeking the common salvation through the precious blood.

In the mission fields one has to be dead to the color line and to the question of race. We have preached to, and had revivals among, the whites and blacks, brown and yellows, but have found that when the love of God possesses us we are all one in a great Saviour. When we traveled in China Mrs. Ridout delighted to have with her Grace, a splendid sanctified Chinese woman worker. She was Grace by name and grace by nature and divine power. We forgot the racial line—Grace seemed like a member of our family. No one was a more delightful and precious traveling companion to wife than was Grace of China. We always think of her with thanksgiving and a prayer.

We praise God for so often seeing fulfilled Acts 2:17: "And it shall come to pass in the last days saith God I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams."

## II.

Mr. Cory of China speaking at a Convention in Kansas City, 1914, tells of a man who gave a million dollars to Missions; this man said to him: "Cory, one life given to God in the nations beyond is worth more than every dollar of mine." A real missionary of the "Praying Hyde" or Bishop Cassels type or Hudson Taylor type is worth more than a million dollars to the kingdom of God in China or India! Cory says, "I shall never forget when I prayed with Dr. Li, the man that shook China before God took him two or three years ago. I was praying one night in the province of Nganwei for workers and a rainstorm had overtaken us. I prayed for hosts. When I got up from my knees Dr. Li beckoned to me and putting his hand on my shoulder said, 'Mr. Cory, that is right; we need a great host of workers in China. But have you ever thought that God could shake Nganwei Province with only one man if he were really God's?'"

## III.

I was reading recently a small book on South America by Rev. Emilio Olsson. He was a pioneer especially among the Indians of South America. He says: "My travels have covered over 50,000 miles, 3,000 of which I made mule back and horse back, and much of it on foot. To forty-two different nationalities and tribes I have presented the Word of God and I have reached with the gospel over one million souls. Six times have I crossed the great Andes; have visited many

places where hardly a white man had ever been before, and encountered numerous tribes unknown to the civilized world." Let me note a few of Olsson's utterances here. They will illustrate what the early missionaries had to endure:

"After my conversion God called me to spread the Gospel I was so overjoyed I could not keep still."

"At night they laid their revolvers under them (the Patagonians) I had no revolver I had plenty of Bibles and instead of putting a revolver under my head I put my Bibles and slept as prince in a palace. One man said 'I saw you sleep last night.' 'Well, how did I sleep?' 'You slept like an angel,' he said."

"One night I had a very narrow escape sleeping on two scorpions, but God kept them still all night and I slept like a child."

A man to whom he gave a Bible returned it and said: "Take this Book back, I cannot read it without crying. I never knew I had such a hard heart."

"One night we lost our way in the forest surrounded with wild beasts. It became so dark that I could not see my Indian guide—we had no food, no water, and it seemed as if God had forsaken us, but we went on until my Indian's mule broke down and we could go no farther. At last my Indian threw himself on the ground; after a few minutes he jumped up and screamed fearfully. In South America there are terrible ants about one inch long whose attacks are often deadly. The Indian was covered with them. I had my boots and clothing on but they got inside both and bit me until I was nearly delirious. About daylight we found a stream of water. I pulled off my boots, my legs were a great mass of sores. I was in a pitiful state. My agony seemed intolerable and I cried to God for deliverance. Before that day was over we reached a place of refuge."

"One night the savages came around our camp to kill us off. All I could do was to pray to God and ask him to watch over us, and I slept beautifully that night and in the morning they were all gone."

"Their grief for the dead lasts for many months. Crying and lamentations commence at sunset and at certain periods day and night constantly wailing—the lamentations are almost unbearable and the impression made is most distressing. It is like hearing the groans of a vast number of souls in torment—a sound that one who has heard it is never likely to forget."

A missionary tells of a meeting in Chair-yung, Korea. He had arrived tired, hot and thirsty—being too weary to speak, he asked the people what Christ had brought to them. One by one they eagerly jumped to their feet and said in a word what Christ brought to them—"Forgiveness," "joy," "strength to meet temptation," "peace," "guidance," "eternal life," "comfort in sorrow." True it is where Jesus comes he changes things and the light of immortality silences the lamentations of heathen darkness.

## IV.

At this writing we are holding another meeting among the West Indians at Cristobal. Again the difficulty is seating the people—the building if twice the size no doubt would be filled every night. The people in this church have had holiness teaching. I noticed that on Sunday they sang out of that old song book, "Songs of Joy and Gladness," a book that was very popular forty years ago in the Holiness Movement. I remember this was the book used in the first holiness camp meeting wife and I ever attended. I can still hear Aaron Hart leading that song:

"Abiding, Oh, so wondrous sweet,  
I'm resting at the Saviour's feet;

I trust in him—I'm satisfied,  
I'm resting on the Crucified!"

It is a good sign when all the people sing the songs of Zion. At night we used the Sankey and Moody song book (another old book) full of the most wonderful hymns and so helpful in revival meetings. In our previous meeting with the Free Methodists they allowed no musical instruments; this made it hard on the voices but in this present meeting they have plenty of music. Last night they had the organ, the tambourine and the violin and all who played had religion. God is present in the meetings in great power and blessing.

## V.

A story is told that away back in 1269 the Chinese Emperor, Kublai Khan, sent a deputation to the Pope of Rome asking him to send one hundred missionaries to China to teach them the Christian religion, and if they proved the religion of Christ was the best religion then he would have it become the religion of China. The Chinese envoys reached Rome at a time when they were quarreling about who would be the next Pope. It took two years to settle the dispute. At length Gregory X sent two missionaries off to China but when they reached Armenia they became discouraged and turned back. Thus a golden opportunity was lost because the church (such as it was) was in a quarrel and into disputations. That is our trouble today. Modernism has set everything awry. A Catholic Cardinal said sometime ago: "The Protestants do not know what they believe," and I fear it has almost come to that. Nearly every preacher today thinks he has got to knock "Creed" every time he preaches, and he cries out for "Character." "It is character that counts," he exclaims. Very good, but you cannot produce strong character in an age of unbelief and skepticism. Since so many Methodist preachers have thrown good old Methodist doctrine on the dump heap they have had to discard the mourner's bench also and they know nothing of the joy of getting men and women converted to God. They preach no more: "Ye must be born again." To build up Christian character we must bring back to the pulpit and prayer meeting the doctrines of regeneration and sanctification.

## VI.

Prayer changes things and brings a revival. Rev. G. T. B. Davis, in "How Prayer Brings a Revival," says:

"As Dr. Torrey went through India on his way from Australia to Great Britain in 1902, he delivered a powerful address on prayer. Missionaries and Christians in the Khassia Hills began to pray more earnestly for revival. The news of the work of grace in Great Britain and the revival in Wales doubtless quickened their faith. It is said that by 1905 the Khassians 'were praying everywhere.' A wonderful revival followed that thrilled the Christian world, and led thousands into the kingdom."

"And it was the Khassia Hills revival that led—through intercessory prayer—to the wonderful spiritual awakening in Korea. Dr. Jonathan Goforth, in his new book, 'By My Spirit,' tells how he visited Korea in the midst of the revival. One of the missionaries, Mr. Swallen of Pingyang, told him how the movement began. Mr. Swallen said the missionaries heard of the revival in the Khassia Hills, and decided to pray every day at noon hour until a similar blessing was poured out upon them."

"Mr. Swallen said: 'After we had prayed for about a month a brother proposed that we stop the prayer-meetings, saying, 'We have been praying now for a month, and nothing unusual has come of it. We are spending a lot of time. I don't think we are justified. Let us go on with our work as usual, and each pray at home as he finds it convenient.' The proposal seemed plausible. The majority of us, however, decided that, instead of discontinuing the prayer-meeting, we would give more time to prayer, not less. With that in view, we changed the hour from noon to four o'clock; we were then free to pray until supper time, if we wished. We kept to it, until at last, after months of waiting, the answer came.'

"In describing the fruits of the Korean revival, Dr. Goforth says: 'There were, of course, the usual outward manifestations which inevitably accompany



such phenomenal outpourings of spiritual power. But beyond all that was the simple fact that here were tens of thousands of Korean men and women whose lives had been completely transformed by the touch of the divine fire."

# VII.

A certain European said once: "When you Americans get an idea at once you make an organization. By the time you have the office organized and the secretaries working you begin to wonder what the original idea was."

I think this observer has struck the core

of things in religious matters and in missionary affairs too. If the Kingdom of God could come about by organization and machinery it could have been here long since. John Wesley brought on the biggest religious upheaval in modern history and he didn't even have a secretary. Typewriting was unknown yet Wesley wrote over 70 books. We are in an age of organization. When was Methodism so highly organized as it is today, and yet the original idea of Methodism has

been buried out of sight. Who today aside from a few holiness people cares that the original idea of Methodism was holiness? "God thrust them out to raise up a holy people," said Wesley. We have our big organizations, commissions and the finest machinery but we have lost sight of Methodism's original idea. Then again this organization business is a costly thing. We have tremendous overhead expense. What we need is to return to simplicity and sincerity.

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XIX.

#### AN INTERESTING TRIP.

**I**F the reader will look at the large wall map of the United States, he will see that Albuquerque, New Mexico, is situated about one hundred twenty-five miles east of the line between Arizona and New Mexico, and perhaps one hundred thirty miles south of the line between New Mexico and Colorado.

As our friends had hitherto traveled over the Southern route through Texas, Oklahoma, and Kansas, it was agreed that the present trip should be by way of Thornton, Gatisteo, and Lanny, to Sante Fe, thence by way of Alamosa, Wauatoya, Walsenberg (on the D. & R. G. R.R.) Cuchara, Pueblo, to Denver, Colorado.

So pleased were our friends with the city of Denver, that they decided to spend two or three days visiting the various points of interest, and enjoying the view of the snow-clad mountains to the south and west of the city. It will be remembered that this was not the first time that Herbert Dalton and his wife had been in the city. In fact, it will be remembered that here they had first met.

But Ralph had taken the southern route, both going and coming on the occasion of his trip to California to watch beside his sister during her illness, and to take her to her home. He was enthusiastic in praise of the elegance of the residences, the magnitude and splendor of some of the business blocks, and especially the general air of cleanliness and care taken which was everywhere manifest.

While whirling along on the electric cars out to Elitch's Gardens in North Denver, he felt that the ideal place. But when he transferred to the line running west to Manhattan Beach, he was not so sure but this was nicer. When he took a car to University Park, and saw the green alfalfa fields south of the city, toward Littleton, he decided that he would hold an opinion until he had seen it all. Then he couldn't decide at all! He spent three days, hardly allowing himself time for his meals, viewing the city from every viewpoint, not forgetting a trip over the famous loop, to and beyond Georgetown. One day additional was spent in a run down to Colorado Springs, Manitou, and the Garden of the Gods, took a look through the peep hole at Pike's Peak, with its glittering covering of snow.

At night the party attended services at Parson Uzzel's Tabernacle, the South Broadway Congregational Church, and the Second Church, Rev. Addison Blanchard, pastor, in the order named.

As their stay in Denver included a Sunday, the party visited the Central Presbyterian Church in the morning, and the Trinity M. E. Church in the evening. Here they had the pleasure of listening to a stirring sermon by a converted brick layer, Rev. Robt. McIntyre, just then beginning a term of service as the pastor of Trinity Church, but recently in charge of the foremost M. E. Church in Chicago. His sermon made a lasting impression upon his hearers. His text

was Isaiah 6:1-5, 6, 7, 8. His thought was that man never realized his uncleanness until he gets a glimpse of God's greatness and purity. That a special preparation is necessary before man can be intrusted with a message from God.

Of Dr. Blanchard, they carried away the impression that while blessed with neither gracefulness in style nor comeliness of feature, he was nevertheless doing yeoman service in his chosen field, and had the entire confidence of his people.

Parson Uzzel, with his broad rimmed light colored hat, and business suit, seemed neither dignified nor clerical until he stood before his audience with a message from the heart of God. Then they understood how this "unpreacher like" looking man had remained with the Tabernacle people for more than a half a score of years, while in the other churches, pastors came and went with lamentable frequency.

If Parson Uzzel was a machine-made preacher, the fact did not obtrude itself upon his hearers. His manner was not of the impetuous kind that make stiff collars wrinkle and become limp. He rather talked to his people as one should do were sinners interviewing him in his study, and he trying to induce them to take the cup of salvation and call on the name of the Lord.

Such was his style, too, when the writer of this history listened to him, before the enlargement and improvement of the Tabernacle.

We must hasten to overtake our friends, who are whirling along on the Union Pacific, intending to make another stop off at Topeka, Kansas, that they may meet the author of "In His Steps," Rev. Chas. M. Sheldon, of the Central Congregational Church of Topeka.

Reaching the city something after midnight, they reached their hotel at 1:30 Wednesday morning. They busied themselves during the day seeing the sights, and in the evening attended the midweek service of the Central Church.

Mr. Sheldon had prepared a written address which he read hurriedly, and in something of a monotone. Our friends were conscious of a feeling of disappointment at this juncture, and wondered how Mr. Sheldon had won his way to such prominence by his pen work. But when Mr. Sheldon cast aside his manuscript and looked at his audience, they forgot their disappointment in their eager interest in the subject being burned into their hearts by the intensely earnest man before them.

They went away, glad to have met the author of "In His Steps," and filled with a desire to see that "everyday righteousness" upon which Mr. Sheldon insisted so earnestly exemplified in the lives of all Christian people.

(Continued)

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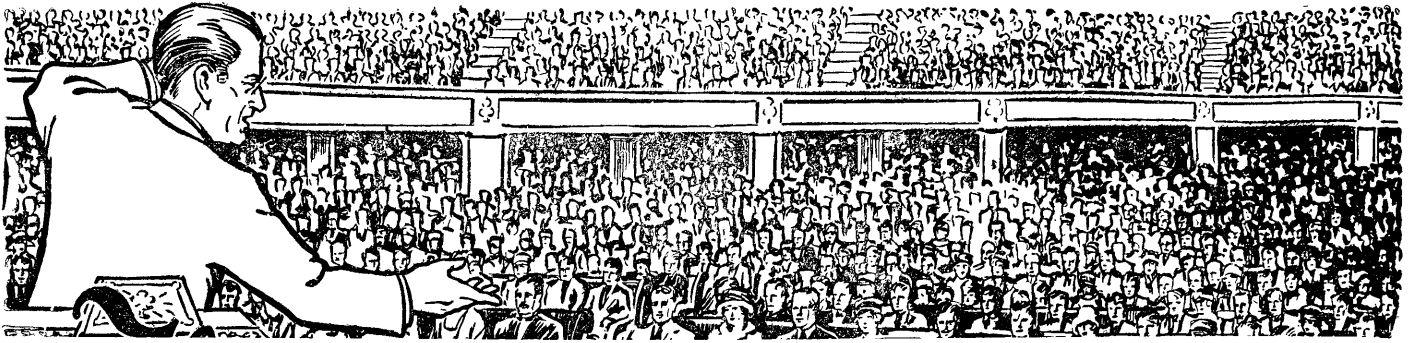
Dear Mr. Editor:

**A**FTER the long years of uninterrupted reading of THE HERALD and a very few times venturing a few lines and asking space among the great writers of so valuable a paper, (which was never refused), we are at the point to once more ask your indulgence for space to say a few things relative to the present day ways of so many professed Christians turning in on the keyboard of discordant sounds of what seems to be a get-easy and go-easy testimony of salvation from sin, with a professed Christlikeness very foreign to that being recommended by so many soul-stirring articles being contributed by those writing for your good paper. In our ignorance we may be getting on dangerous ground in asking you to give us space to try to air our little ideas and seeking light, not to find a middle ground of safety between what it seems to us as two extremes, but if possible, get our bearings on the one which looks more akin to that given by inspiration and being inherited to in or by the teachings of those who are standing by the word as they declare the way "so plain that a wayfaring man, though a fool, need not err therein."

If this is true, does that man, though a fool, know what denying yourself, taking up your cross and following Jesus means? Does he also know he must shun the very appearance of evil and where to draw the line of this appearance to keep himself unspotted from the world? That he must let his communications be "Yea, yea, and nay, nay," in expressing himself in conversation with others? Does, or should he realize that only the pure in heart shall see God, or is there some other Scripture making a way of escape for neglecting this purity? Is there any way made plain to this fool to express his thoughts in words without a multiplicity of by-words to give force to what he is saying? The real profane man who makes no profession of Christianity takes God's name in vain, apparently, to give force to his miserably dark, vile sayings and we find many, and we mean many, church members bordering as close on to taking God's name in vain with a multiplicity of by-words as they can use to keep as near in touch with the non-professing, God-dishonoring man of the world as possible. Is this fool expected to know that the modern dance is considered by all Protestant churches as an unsafe place to go and retain their experience of the presence and power of him who said, "Son, thy sins are forgiven thee; go and sin no more." If there is no way for this fool to know these things and draw the line between good and bad, how can we account for the happiest and most useful men and women, young and old, walking the shining way, and pointed to by all classes as real living examples of what they profess?

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## THE INCOMPARABLE CHRIST.

Sermon by Paul S. Rees, delivered over Station WJR, Detroit.

"Christ is all, and in all."—Col. 3:11.



Christ-exalting text found in the heart of a Christ-exalting epistle! It speaks the faith and passion of its author.

There is a story to the effect that Leonardo da Vinci took a friend to criticize his great painting, "The Last Supper." Said the friend: "The most striking thing in the picture is the cup." Whereupon Leonardo took his brush and, wiping out the cup, declared: "Nothing in my painting shall attract more attention than the face of my Master." In that fine remark lies the essence of the thought and theology of St. Paul.

The Christians to whom he was writing were being imperilled by false teachers. The teaching, which we shall not undertake to examine in any detail, represented a peculiar mixture of the old Mosaic ritualism and a then new philosophy, Oriental in source, known as Gnosticism. It is with the attempted revival of the old ceremonialism in mind that Paul writes in chapter 2: "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath: which are a shadow of things to come." (Chap. 2:16, 17.) And it is with the rationalistic, humanistic errors of Gnosticism before him that he warns, earlier in the same chapter: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Chap. 2:8).

### SUPREMACY IN CREATION.

Paul would have all men know that if they are to be saved, it must be through Christ and Christ alone. However, in connection with his splendid setting forth of the redemptive sovereignty and sufficiency of Jesus, and contributing thereto, he convincingly argues his supremacy elsewhere. Indeed the apostle invades realm after realm and shows that in each Christ is the first and final word. In a lofty passage in Chapter 1 he reveals his creative supremacy, declaring: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist." (Chap. 1:16, 17.) The furnaces of the sun are his—he kindled them. The glittering galaxies of the night are his—He hung them. The azure arch of the ample sky is his—He traced its graceful curve. The skyward-leaping mountains are his—He lifted them. The surging, sighing seas are his—He scooped their mammoth basins. The forests are his, ermine in winter, emerald in summer, flaming in autumn—He reared them, their every tree a poem, their every leaf a sermon. The flowers are his, whether growing solitary in a "crannied wall" or running riot in a tropic bower—He mixed their colors and compounded their perfumes. The earth is his, and the fulness thereof—

He is its Lord. Not rhetorically but really, the universe is his—He owns its vastness more truly than ever a king his palace. Its existence is an articulation of his creative sovereignty; its marvelous design is a symbol of his infinite intelligence; its maintenance is an expression of his upholding and directing purpose.

In another noble passage in this Colossian letter Paul assigns to Christ supreme headship of the Church. He puts it thus: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Chap. 1:18.) The Church—not any particular denomination but the total congregation of believing and redeemed souls—is the body and bride of the Lord Jesus Christ. It is his concrete embodiment and witness in the world, he being its vital heart and directing Head. Apart from him it is merely an organization; in him and through him it is a moral and spiritual organism instinct with the very life of the eternal God. Verily Christ is the all and in all of the church. His death and resurrection are its foundation; his Cross is its badge; his living intercession at the right hand of the Father is its sustaining breath; his Spirit's presence is its glory and power; his word is its authority and his will its law; his personal return to reign over the kingdoms of men is its enrapturing prospect.

### THE "ALL" OF ATONEMENT.

Exalting the Christ still further, Paul makes him the first and final word in the realm of atonement. Listen to the word spoken: "It pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." (Chap. 1:19, 20.) If sin is a reality, atonement is a necessity and Christ as Saviour becomes an indispensability.

Said a young student to an old preacher: "I need nothing but the ethical example and moral idealism of Jesus."

To which the old preacher replied: "Very well. 'Who did no sin.' Will you follow him in that?"

"I can't," said the young man, "I have already sinned."

"Then," said the preacher, "to begin with, you need a Saviour."

Did you not hear it read a moment ago that if we have peace with God, it must be through "the blood of the cross?" Mark it well, my dear friend, Christ offers more than his example by which you may live; he offers his expiation, his sacrifice for sin, by which you may be made fit to live. He is not simply a way to be saved; he is salvation. He is not a way to live; he is life. The only becoming posture for a sinner to take is the kneeling posture at his pierced feet, where the language of heart and lip becomes:

"Could my tears forever flow,  
Could my zeal no languor know,  
These for sin could not atone;  
Thou must save, and Thou alone;

In my hand no price I bring;  
Simply to Thy Cross I cling."

"Christ is all, and in all!" So far our study of the text has been from the larger viewpoint of Paul's conception of Christ as revealed in that part of the epistle which leads up to the text itself. We are now ready to examine this gem in its proper and more immediate setting. Read back a few verses and you will find rather a lengthy list of things which have no place either in the spirit or the conduct of one who has been genuinely converted and truly sanctified—such grosser things as immorality, blasphemy, filthy communication and lying, such subtler things as covetousness, anger and malice. Then our attention is called to the ground-work of religious experience which underlies one's deliverance from these evil works and attitudes. This is true, says the apostle, "seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free: but (where) Christ is all and in all." The adverb "where" is highly significant. It reveals the realm in which, strictly speaking, the text finds its true application. "Where!" It is an adverb of place, not geographically but spiritually. *Where* is it true that Christ is all and in all? In that realm of personal Christian experience in which the "old man"—not only the old life but the old nature, the sum total of those unChristlike attitudes, tendencies and desires that survive our conversion—has been put off, and the "new man"—the man born from above—has been "renewed in knowledge"—not intellectual understanding merely but knowledge that is rooted in experience—after or according to, the "image," or likeness, "of him that created him," that is, God. To be like God is to be holy and full of love, a condition of heart which, impossible and incredible as it may appear from the point of view of the natural man, is made gloriously possible by Christ's possession of us through his Spirit.

Now let us move still closer to the text. We shall find, on breaking it up into its two distinct affirmations, that it throws a flood of light upon the Christ of experience. Christ is all! That is the first statement. Christ is in all! That is the second. Now see how they are related.

Christ is all—dwelling within us! Christ is in all—manifesting himself through us!

Christ is all—a designation of character! Christ is in all—a description of conduct!

Christ is all—an abiding experience of the soul! Christ is in all—a constant revelation in the life!

If he is all to me, he will be in all that concerns me.

### FULL POSSESSION.

Take the first thought for a moment and face it in deepest earnestness. Is he all to you? That is, are you utterly and unreservedly yielded to him! And does he abide within you and possess your entire being? Is he both Saviour and Sanctifier to you—this wonderful Christ of experience?



Preaching in London the late Dr. A. B. Simpson, said: "Some twenty-seven years ago I floundered for ten months in the waters of despondency, and I got out of them just by believing in Jesus as my Saviour. About twelve years ago I got into another deep experience of conviction, and I got out of that by believing in Jesus as my Sanctifier." Elsewhere he speaks of that second experience in these words: "I look back with unutterable gratitude to the lonely and sorrowful night when, mistaken in many things and imperfect in all, and not knowing but that it would be death in the most literal sense before the morning light, my heart's full consecration was made, and with unserved surrender I first could say,

'Jesus, I my cross have taken,  
All to leave and follow Thee;  
Destitute, despised, forsaken,  
Thou from hence my All shall be.'

O Christian, living somewhere this side of the blessed place where "Christ is all," let this simple message, caught out of the voiceful air, drive you to your knees. Make Jesus Christ your high and holy Altar and let that Altar sanctify the gift of your yielded self upon it. Then shall you know the joy that sings:

"I am so glad I received Him,  
Jesus my heart's dear King;  
I who so often have grieved Him,  
All to His feet would bring.

"How can I ever be lonely,  
How can I ever fall;  
What can I want, if only  
Christ is my all in all?"

And now I can do more than suggest the development of that second thought—Christ is all. I leave with you three suggestions growing out of the context.

First, Christ will be in all our *attitudes*, controlling them. Reflect on those virtues which Paul mentions immediately following the text: mercies, kindness, humbleness of mind, meekness, long-suffering, forbearance, forgiveness. They fall under two heads; attitudes toward self and attitudes toward others. Toward self: meekness, humility, modesty. Toward others: kindness, forbearance, forgiveness. And, crowning all, the spirit and attitude of love! "Put on love, which is the bond of perfectness."

Second, Christ will be in all our *actions*, directing them. Verse 17 speaks that thought. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." What a splendid doer, what a tireless worker Jesus was! Man of prayer, Man of meditation, Man of dreams and visions, he was also Man of action. And the author of our text was like his Lord. His piety was practical. His holiness was dynamic and beneficent. So it will be with all whom the love of Christ constrains.

You loyal women of the W. C. T. U. may remember that this verse, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," was the motto of Frances Willard. It was inscribed by her own hand on the fly-leaf of her Bible. And how she made history, mastered as she was by the master passion of the Master of men! As Whittier puts it:

"She knew the power of banded ill,  
But felt that love was stronger still,  
And organized for doing good  
The world's united womanhood."

Third, Christ will be in all our *hopes*, fusing them. It is not true that a Christian lives for today. He lives in today, and lives well, but he lives for tomorrow. For a Christian is decidedly and buoyantly a man of hope. What else does Paul mean when he says in the fourth verse: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Attitudes, actions, hopes! He controls, di-

rects and sustains them, this Incomparable Christ.

Will you not make him the "all and in all" of your life this morning? Answer Yes, and you shall sing:

"Christ is my meat, Christ is my drink,  
My medicine and my health;  
My peace, my strength, my joy, my crown,  
My glory and my wealth.

"Christ is my Father and my Friend,  
My Brother and my Love;  
My Bread, my Hope, my Counsellor,  
My Advocate above.

"My Christ, He is the Heaven of heavens,  
My Christ, what shall I call?  
My Christ is first, my Christ is last,  
My Christ is All-in-All!"

\*\*\*\*\*

## BUT LEAVES ONLY.

MRS. H. C. MORRISON.

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**J**ESUS had been to Bethany to spend the night with his friends, Mary, Martha and Lazarus, and in the morning as he returned to the city, he hungered, and when he saw a fig tree he sought for fruit to satiate his hunger, but alas, he found on it "but leaves only."

We do not know but what this barren fig tree, or rather this *fruitless* fig tree, represents a class of people who appear well at a distance, but on close inspection, will be found sadly lacking in the true and substantial elements of real character. Doubtless this tree had fooled many passers-by, with its beautiful foliage, but when the real value was sought, it was deficient. There are many people who live to make themselves attractive to the passers-by; they think if they can gain the attention of the world, their cup of joy will be full, but how empty and unsatisfying are such returns.

Then, too, we have persons who have identified themselves with the church, who are mere wall-flowers; they never contribute anything to the real growth and life of the church, but occasionally fill a small space in one of the pews, decorated with the most gaudy apparel and costly plumage they can afford, and sometimes cannot afford, hoping to attract the attention of those who *should* be assembled for the worship of God. Yes, such persons are full of the beautiful leaves of the world's adornment, but where is the fruit that should grow on the Christian tree? Where is that for which this hungry old world is longing and looking to the church of Jesus Christ to give? Just as the rank growth of the leaves saps the strength of the tree and makes it unable to bear fruit, so the deep-seated growth of worldliness saps the strength from that which develops the spiritual life and the one who should be a tower of strength in the cause of Christ, is rendered powerless to produce any fruit for the Master with which to feed this famishing world.

### SHOWY CHRISTIANS.

Do any of our readers remember to have come across any of these "showy" Christians? Those who, when they start to church on Sunday morning, seem to be more on dress parade, than going to the house of God? Well, these are human (fig-ures) fig trees which appear beautiful from a distance but in their branches are jewels of gold and costly apparel, instead of the fruits of righteousness which the Master is seeking for in the lives of his followers. We are told, as children of the King, to be adorned with good works, which becometh women professing godliness. It was Lord Bacon who said, "Woman least adorned, was most adorned," but it seems in these days of craze after fashion, that we could more consistently say, "Woman in fashion's hideous garb" is most admired (by the world), but when a true wo-

man is sought, the one in gaudy attire and shameless face is not considered for one moment. When we see how unsightly some of our sex appear on the street, and how they seem to be a walking temptation to the passers-by, we are almost ashamed that we are sisters by creation, and want to hie away that we might blush for them.

We talk about the need of revivals, but it seems to us we are in sore need of a revival of common sense, womanly modesty, and ideals above those of the fashion plate, among the female portion of our civilization. It is no wonder that we have so few *homes* in this our day, when the shallow-brained, street-gadding, midnight-roving, half-dressed misses of today are to be the mothers of tomorrow. It was said of France once, that she needed *mothers*, and so it may as truly be said of America, only with more emphasis. We hear it often said that the country needs *men*, but there have to be *mothers* lest we lack true men. A generation of mothers of the Susanna Wesley type, who feel their highest duty on earth is to train their children in the paths of rectitude and right, would mean a revolution in this or any other country. There is no higher calling, than that of shaping the destiny of immortal souls committed to our care, and we would whisper into the ears of the honest-souled, true-hearted mothers who may chance to read these lines, be true to your trust in training your children for God and a life of usefulness, and after while when the final balances are made, you will be surprised at the many sheaves which will be laid at the Master's feet, to your account, because you acted a true mother's part.

## Easter Time is an Opportune Time.

It is not like Christmas when one is expecting and receiving lots of gifts, but it is a celebration of the resurrection of our Lord when a gift may be effectively made in his name.

It may be there is some faithful young person whom you want to reward, at the same time place something in that one's hands that he or she will appreciate, keep, and that may eventually prove the means of their salvation.

A beautiful edition of the Bible is accepted with a peculiar degree of reverence and appreciation; and the attractiveness and charm of the edition make one appreciate it more, study it better and hold onto it longer.

We have been selling Bibles for over 30 years, but the one we offer you now is the prettiest, most readable, most convenient to handle and carry, most exquisitely bound volume for the price that we have ever been able to obtain. The Bible is small enough for a child, and the type large enough for an old person. It is the King James Version, has the references, concordance, is self-pronouncing and has a few of the best helps obtainable.

One of our out-of-town customers paid our office a visit, saw one of these Bibles, examined it, inquired as to the price, thought it a wonderful bargain and bought it; she later returned and said she had never had so much pleasure in owning a Bible. A minister saw one, and was so delighted that he purchased a copy for each member of his family. We displayed a number of them at a camp meeting, and they were every one soon sold, although we had 20 other kinds there.

This Bible is sold regularly on the market today at \$8.50, but by having a very large edition made up, also by sharing our profit with our customers, we are enabled to offer it for \$5.00. Don't fail to give at least one copy this Easter, and we believe you will find it will tell for good now and for eternity. Pentecostal Publishing Company, Louisville, Kentucky.

Man! It is hidden manna the people want; not hidden meaning.



FROM CORPUS CHRISTI, TEXAS.  
(Continued from page 3)

Not long since the writer was in company with a worker and officer in the church and we were talking along this line of real Christ-like living, as we believed it. We asked him if he was really in trouble about his standing with his Lord and wanted some one to pray for him. How many men in his church (of which there are many) could he think of, whom he would call on for that prayer? His answer was "only two." Our surprise led us to ask why, only two? His answer was, "Because, from outside appearance as to a Christlike Christian life the rest of them (like myself) needs to be prayed for." This man was serious and sincere and did not express himself this way on account of anything personal between him and his brethren, but as he honestly weighed the question, not only pertaining to others, but himself also.

What your scribe is trying to get before those who may read his rambling letter is, can we with our profession of faith in Christ and his abiding presence with us invite him to go with us to the dance hall, just merely to watch others dance? Or to a great majority of the picture shows, (many times Sundays not excepted?) or to the bathing reviews on Sunday? Or to our places of business on Sunday to put in a part, if not all day, at work? Or to stay away from church and listen at the radio? And then, when our rounds are completed, turn to the Master and say, "Blessed Lord, did not our hearts burn within us as we saw and talked by the way?" Now honestly, could we in the light of revelation expect our Lord to be there to answer our question?

INQUIRER.

WHAT IS A CHRISTIAN?

REV. HENRY T. SCHOLL, D. D.

ON Jan. 18, 1931, I was present at the North Congregational Church, Middletown, N. Y. I am reckoned among the worshippers there quite often. On the morning aforesaid the sermon was in answer to the question of my caption, What is a Christian. The answer was triple. If you are a Christian, Christ is the chief Executive of your life; your life-movement is perceptibly upward; and you have consecrated your all to Jesus as Lord.

In a recent letter to a young school girl, I had this to say: "I note that you are a Christian. My idea of a Christian is one who lovingly and loyally lives habitually for Christ, and in whose heart Christ make his home." To this may be added a profession, and a petition.

"Lord, I am Thine, entirely Thine,  
Purchased and saved by blood divine.  
With full consent Thine will I be,  
And own Thy sovereign right to me."

"Have Thine own way, Lord,  
Have Thine own way!  
Hold o'er my being  
Absolute sway.  
Fill with Thy Spirit  
Till all may see  
Christ only, always  
Dwelling in me."

We need to remember that a Christian, like a poet, is born, not self-made. Much may be correctly credited to a man who is not a Christian. By the way of illustration, take the story of Nicodemus as recorded in John 3:1-13. He was a member of the Sanhedrin; conspicuous as a teacher, and a prominent Pharisee. Like other Pharisees he was laudably patriotic. He was schooled in Scripture from youth, and was strict in conform-

ing to the teaching thereof. He was a man of prayer; private and public. He was commendably regular in attending synagogue services, of which in Jerusalem alone there were 460. He tithed his income scrupulously, observed the Sabbath strictly, and was painstakingly evangelistic. Withal, at the time of his night talk with Jesus, he was unsaved, for he had not been graced with the birth from above, birth by water and the Spirit.

This birth certifies the individual's justification, and his start in the life pursuit of that "holiness, without which no man shall see the Lord." (Heb. 12:14). The new birth has its inception when we individually center loving trust on Jesus as Lord, and loyally receive him as King of our lives. (Gal. 5:6; John 1:12). This has become possible and actual "because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." (2 Thess. 2:13). Compare with this the phrasing of 1 Peter 1:2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

And now may "the God of peace make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen (Heb. 13:20-21).

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Thomas Edison, in a statement in the Union Signal said: "Prohibition Enforcement is at least 60% and is gaining, notwithstanding the contrary impression through false propaganda."

PRODUCT AND BY-PRODUCT.

REV. A. S. HUNTER.



SOME years ago, we heard not a little about "the by-product of missions," meaning the temporal betterment of the people of China, India, etc., as an indirect result of Christian missions in those lands. That is very real, and not to be disparaged. To eliminate foot-binding, child-marriage, killing girl babies, burning widows, etc., is an inestimable blessing to those peoples. Then, our western methods of agriculture, sewerage, sanitation, surgery, etc., have been of incalculable good to them. The soil and climate of those lands render them capable of indefinite development in producing food and other necessities of life; and when the people know how to work and manage, they need not live in filth, and always on the ragged edge of famine.

When the Europeans came to America, two or three million Indians had a precarious existence here. Now, on the same territory, and with the same natural resources, 120 millions live in plenty, comfort and even luxury; and we help to supply the world with our surplus. The difference lies in the stimulating effect of the gospel of Christ upon us, through generations before us, and now. Give

the peoples of China, India, Africa a century of the real gospel, and what would not follow with them?

And all that is merely the incidental by-product of the gospel, not its primary and chief work. Yet, how many, right here in our own land, are content to enjoy the by-products, and will not avail themselves of salvation from sin by the power of God, through the gospel of Christ! Not only so, but, both at home and in the foreign mission fields, the churches are mostly majoring on the by-product of "religious education," instead of salvation evangelism. The present activities of the churches are mostly directed to "the life that now is," rather than to "that which is to come"; ignoring the fact that the latter is the real gospel goal, while the former is thrown in for good measure. But, so-called religious leaders boldly say, "Make the most of this life while you have it, we don't know about the future"! Alas! alas! "What shall it profit a man, if he gain the whole world, and lose his own soul?"

A sermon on "the background of life," dealt with only what the speaker called "the foreground of life," the things that now are. The background would have been the prospect of eternal life, but that was merely named. The substance of a half hour of intense talk was about this: You are not just a thing; you are a personality! Rise up in your might, meet the problems of life, and be victor! Nothing about sin, or repentance for sin, or pardon of sin, or the new birth by the Holy Spirit! Nothing of salvation from sin through Christ now and here, the fitness for heaven forever!

Each of the 120 million people in the United States shares in the comforts of our high Christian civilization. There are more than 20 million automobiles, three fourths of all in the world. Most of them are necessary and useful, many of them are only luxuries, often beyond the ability of the owners. How many million radios? All luxuries, rather than necessities. How many million people avail themselves of the moving pictures, a wonderful invention, once to five or six times a week; looking and listening at scenes of vulgarity and lewdness, or hate and crime? How many millions engage in the lustful, voluptuous dance? But for the quickening effect of the gospel upon our forebears and ourselves, during generations, none of these and other scientific inventions would be at our command. They are the by-products of the gospel, and are made the major thing by a vast majority of the people. With all their great possibilities for good, they are perverted to evil use.

Is this what Jesus died for? Is this the best that Christian America has to give to the pagan nations? Not so surprising that some want to salvage the good that is in the pagan creeds!

Serenity is good—excellent—when something else is not best.

Don't Forget

To order a copy of that wonderful book, Arnold's Practical Commentary, which is one of the most concise, instructive helps in studying the Sunday school lessons you will find. It has instruction for every department of the Sunday school, from Primary to Adult classes, and each is equally helpful and instructive. I think I am safe in saying that we sell more of these Commentaries than any other we handle. Order at once, so that you may get the full benefit of its helps for your Sunday school preparation. The price is another interesting feature—only \$1.00 postpaid. Pentecostal Publishing Co., can furnish you with it.

Mrs. H. C. MORRISON.

Preachers had better keep off the thin ice. There is plenty of "safe" in Sermon Book Park.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## ASBURY FOREIGN MISSIONARY TEAM.

Dear Friends of The Herald Family:

In our last letter we told of the beginning of a two-weeks' union campaign in Peking. Before entering upon the work of revival we had opportunity to visit many of the outstanding monuments of old Chinese art, in the form of temples, palaces, amusement grounds, and tombs, which adorn this classic city, as well as the adjacent country side, for a radius of twenty-five miles. We were greatly impressed with the state of decay into which many of these renowned structures had fallen, but we later discovered that the spiritual decay of some of the Christian organizations was even greater. During the first four days of the meetings there seemed to be a rising interest with greatly increasing crowds. On the fifth day frigid winds from the Gobi Desert swept down on us, covering the city with great clouds of yellow dust, and reducing the temperature to ten below zero. This sudden change not only diminished the congregation, but served as a blast from hell to chill the revival fervor from the hearts of many who had manifested concern in the beginning.

The next five days proved to be the hardest test of our experience in the Orient. After two days the weather cleared, but the church remained only two-thirds full at the main services. Though most of the leading churches had pledged their support, almost all continued with a full program of their own activities. The people were unaccustomed to altar services, and didn't know what to make of them. Many thought that we were tongues preachers and watched us nervously, expecting that at any minute we would lead the seekers into some form of fanaticism. The Christian schools were in the process of examinations and the young people must study—even on Sundays. Some who had been most hopeful in the beginning threw up the white flag and said that we had done all that we could do. But, thank God, a few became desperate and prayed.

On Thursday night of the last week the break came. Under the powerful conviction of the Holy Spirit, little effort was needed to fill the front of the church with earnest penitent souls. Night after night the congregation swelled until the church was filled to capacity. Every altar service was a time of glorious victory. The presence of the Holy Ghost was unusually manifested from the beginning of each meeting to the close. A spirit of prayer and concern for the lost seemed ever present. The afternoon holiness meetings were well attended. When the closing day came, they wanted to continue on. Praise God for a real old-time revival.

Throughout this intensive program of sixty services in fifteen days, many were the blessings which lightened our burdens. Foremost among these was the sterling work and happy fellowship of Brother Cecil Troxel, representative of the National Holiness Association, upon whose capable shoulders fell the trying task of manipulating the intricate details, as well as sharing the taxing work of interpretation. His zeal for souls, combined with his mastery of the Chinese language, has characterized him as the outstanding evangelist of North China, in the minds of many. We also owe a debt of gratitude to Mr. Kok of the Dutch legation, whose burden for the lost in Peking was largely responsible for our being there. It is most out of the ordinary to find a diplomat who is more concerned for the business of the Kingdom of God than for the affairs of the temporal kingdom he represents.

Our immediate program takes us to Hong Kong, Macao, and Manila, for a few days' meetings in each place, after which we will take ship for India. Our address there will be care Mrs. Ada Lee, 13 Wellington Square, Calcutta. Pray for us.

Asbury Foreign Missionary Team.  
Crouse, Erny, Kirkpatrick.

### REPORT.

This has been one of the hardest years of my ministry as to strenuous labor, but one of great victories and am now looking forward to help redeem men from their lost estate in this present new year.

Since our last report we have assisted in five very successful revivals. In Greenville, S. C., we labored hard for two weeks with A. E. Smith, pastor, and C. O. Dorn, evangelist. Crowds and interest grew at a rapid rate. Over one hundred bowed at an altar of prayer in the evening services. The junior work was an interesting and profitable part of the campaign. Under the direction of Mrs. Lewis and myself, we often had 300 children in attendance at the afternoon services. Altar services were held and many accepted Christ. We feel that the younger generation will never get away from the influences of these services. Mrs. C. O. Dorn rendered valuable assistance in this work.

Brothers Dorn and Smith are men of God, untiring in their efforts to point lost men and women to Christ.

Our next meeting was in Lyman, S. C., with R. H. Chambers, pastor of the Methodist Church. In all of our revivals don't believe I have ever seen a church built up and helped in such a short time. God honored the faithful messages of Bro. Chambers, and night after night the altar was filled with his church. Crowds were often forced to stand outside because of lack of seating space for the great numbers who attended. The children's work grew with the revival and whole families gave their hearts to God. The conversion and reclamation of nearly one

hundred greatly stimulated the activity of the church.

The M. E. Church, High Bridge, N. J., with B. W. Gilbert, pastor and preacher, was our next field of service. The pastor had not only carefully planned his work but had made great preparations for the meeting so that by the first Sunday the services were having a telling effect. The altars were filled and a number saved. The junior and young people's work was a pleasure and a finer group can be found nowhere. Results were most gratifying.

As this report is becoming lengthy will only mention one more meeting which was in Seventh Avenue M. E. Church, Huntington, W. Va., with Dr. E. J. Westfall, pastor and B. C. Gamble evangelist. This was a hard but very successful meeting. Never has it been my pleasure to work with men more devoted to the word of God. The work grew. Great numbers were saved and filled with the Spirit. Many homes were touched through the children's services in which services the attendance reached on to two hundred.

May God bless The Herald family and keep you to the end. Please pray for us who are on the field working for souls. M. V. Lewis and Wife.

### FAIRFIELD, ILLINOIS.

Fairfield is a most beautiful little city with some four thousand population. There are seven or eight denominations with church buildings in this town. The Methodists have two congregations with nearly a thousand members. First Church has a membership of nearly six hundred. Their church building is easily one of the best for its size in all of Methodism. It was built seven years ago and meets the every need of the present day. The main auditorium seats approximately six hundred with readily accessible annex adding fully four hundred more.

The Rev. Roy N. Kean is pastor of this church. His definite call to the ministry and genuine Christian experience together with a personality beaming with radiance of love for Christ and lost souls makes him easily one of the finest men it has ever been our privilege to help in revival work.

Dr. L. R. Akers was scheduled to hold this meeting but owing to the heavy burdens at Asbury College and his impaired physical condition the writer was asked to go in his stead. This change was made on Saturday noon. We left Wilmore at six o'clock that evening arriving in Fairfield next morning uninvited and unexpected. A telegram announcing the change arrived after we had first met Dr. Kean. The reception he and his church gave this evangelist could not have been more genuine and the co-operation more beautiful had we been looked and planned for for months in advance. From the first service the revival was on. No time was lost in getting acquainted. Thus a pastor and his good people cheerfully accepted whatever fate there might have been in the shift of workers gracefully. The meeting ran for two weeks. Great crowds came. The pastors of every church in town were there. The altar was filled many times with seekers. The church organization there is ninety-nine years old. On the closing Sunday morning a young man who had carried county and district honors in High School came to the altar, was converted, united with the church and publicly professed a call to enter the ministry. Around him gathered his father, mother, two sisters and all the official family of the church. It was a most wonderful scene. Thus the first to enter the ministry directly from this church came as climax at the close of the revival. There will be three or four young people in due time enter Asbury College. Probably some of these will become missionaries.

On the afternoon of the closing Sunday after we had preached there was organized a "Fairfield Civic Association" with nearly three hundred people present. Among them lawyers, prosecuting attorney, ex-judges, business men and good women not a few. Dancing, card playing, and cigarette smoking had made great inroads upon the lives of the young people there. Alarmed ministers, officials and citizens hailed the opportunity to thus start a movement for a general clean-up program.

We never had greater liberty in preaching full salvation in our life. Satan was stirred on many lines and entered formal and severe protest. The noble pastor stood like adamant with us in presenting the truth and combating all sin. The meeting closed mid triumph and great assurance. The days of real revivals is not over. People are still hungry for and God honors the preaching of his full gospel. O. H. Callis.

### A MISSIONARY TOUR.

No. 2.

Perhaps you would appreciate another report of our travels in the Orient. Our last report was written in the midst of the Tokio convention. It was held in the Bible Training Institute, the auditorium seating about 1500. It was certainly inspiring to see them by the hundreds—some prostrate on their faces, others kneeling erect, and still others standing and swaying back and forth, all in earnest supplication, either for themselves direct, or the salvation of their people.

On Sunday afternoon Bishop Nakada asked for a collection of 500 yen to send a native preacher back to Formosa to work among his people, the notorious head-hunters. This young man's former ambition was that he might present to his father-in-law

twenty heads, in order to get his daughter; but now he declares he wants to present to Jesus, his Savior, at least that many souls. Now, to see him pray and weep affected me so that I pledged his support for one year. Instead of raising 500 yen the offering amounted to more than 1200 yen. This is the way the Japanese people do things.

From here we went for a short convention to Brother Abel's new church, known as the Missionary Bands. He and his noble daughter are doing a wonderful work, while his wife and smaller children are in America. Talk about consecration! They have it, for they do not expect to see each other for two or three years. He is going a great work, though not as large as the Oriental Missionary Society. When we left, many of these devout and courteous people followed us to the depot where they sang and wept with us as we separated. O how we long to return, and they likewise look forward to our coming. And we are planning now on doing so in 1932, taking wife and Esther along.

Our next stop was at Kobe in a union meeting with five churches, the Nazarenes, Japan Evangelistic Band, the Oriental Missionary Society Holiness Church, and two Free Methodist churches. This likewise was an intense convention. O how those dear people did sing, clap their hands and pray. Their eagerness compelled us to do our best in preaching. They come for miles through the cold and then sit for two hours on their feet on the floor and do not weary. Upon leaving they did as the early Christians when Paul left Miletus. They followed us to the boat and in a long line sang and shouted us off. Of course the last request was that we should return and stay longer. Son Everett, is so taken with their sincerity and simplicity that he feels like returning.

After more than two days sailing we arrived in dark, bleeding, superstitious China. At present we are in the Bible School of the Oriental Missionary Society at Shanghai for a five day convention. We will write more about this great and needy field in our next letter.

Yours for a clean and aggressive work.  
E. E. Shelhamer.

### OWENSBORO, KENTUCKY.

We are now in one of the greatest revivals in the history of Breckenridge Street Methodist Church, Owensboro, Ky. We have capacity crowds each night. To date we have twenty conversions or reclamations. The church has been lifted to a higher plane of spirituality.

The writer is song leader and we have a large choir and the congregation has responded in a beautiful way to our leadership. Rev. J. A. Collier is doing the preaching. Bro. Collier is one of the outstanding evangelists of our Church with fifteen years of experience. God has wonderfully blessed his labors in the salvation of thousands of souls. Bro. Collier is a safe, sane, sound gospel soul winner. He has an open date March 22 to April 19. Any one desiring evangelistic help would make no mistake in securing him for evangelistic work. His permanent address is 1415 Forrest Ave., Nashville, Tenn. We are expecting far greater results before the closing service Sunday night.

A. C. Bowles.

### WEST LIBERTY, OHIO.

We have just closed a good meeting in the M. E. Church, West Liberty, Ohio, Rev. A. E. Grant, Pastor. We could have had a much better meeting if we could have stayed longer. We were there only fourteen days, still many said it was the greatest meeting they had seen in that town in many years. Bro. Grant is the greatest pastor, in many ways, I ever labored with. He is on the go from early morn until deep in the night. He has brought the work up from 1000 to 1800 in three years.

We are now in what promises to be a great revival at Barlow Church on my work. We want the prayers of all who read this that God will give us wonderful victory in all of our revival efforts. I have one open date I would be glad to close up with some one who wants an old-fashioned meeting in the old-fashioned way. The date I can give is from March 9 to 29. Do not call me for this date unless you want an old-time revival, for time is too precious and you see I can stay with you over three Sundays, and in that time we ought to have a great ingathering of souls. Let us have one more great awakening before Jesus comes. He is coming soon; let's stay on the job and get as many ready as possible for his coming. T. P. Roberts.

### A SPECIAL OFFER.

We have been very fortunate in picking up a few hundred copies of Farrar's Life of Christ which is said to be one of the greatest on the market. It is a large, attractive, cloth-bound volume of 744 large pages, good print, good paper. Regular net retail price of \$3.00.

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| Rev. Paul S. Rees.        | Rev. L. R. Akers, D.D., LL.D.       |
| Rev. Percy F. Asher.      | Rev. O. G. Minglehoff, D.D.         |
| Rev. W. S. Bowden.        | Rev. Geo. Whitefield Simonson, D.D. |
| Rev. T. C. Henderson.     | Rev. Richard W. Lewis, D.D.         |
| Rev. A. H. M. Zahniser.   | Rev. G. W. Ridout, D.D.             |
| Rev. I. M. Hargett, D.D.  | Rev. C. W. Ruth.                    |
| Rev. Henry Ostrom, D.D.   | Rev. Joseph H. Smith.               |
| Rev. C. F. Wimberly, D.D. | Rev. B. E. Shelhamer.               |
| Rev. Andrew Johnson, D.D. | Commissioner S. L. Brengle, D. D.   |

(Continued from page 1)

the church with children, who ought to be regenerated, on Decision Day. If we want the blessing of God upon us we must go back to that fundamental teaching of Jesus in which he declares that it is impossible to enter the kingdom of God without being born again.

Many pastors have found out that they can keep their church membership by the ingathering of Decision Day and Easter. They have quit the protracted meeting method; not only so, but they have comforted themselves with the foolish and false assertion that the days of revivals have passed. We will not bring on a revival by getting brilliant young experts, just graduated from Yale University, and putting them in charge of the young people of the church to ridicule the altar of prayer, and sneer at true repentance as "sob stuff." If I were a pastor I would no more turn my people over to one of these bright youngsters, than I would detail them to retail moonshine liquor. If my church board forced one on me I'd quit the church, stand on the street corner and preach the coming wrath of God on backslidden churches and false teachers in the pulpit.

We will not bring on a revival by electing to the office of bishop, men who pride themselves in questioning the inspiration of the Holy Scriptures, and telling us that we must cultivate Christian fellowship for our brethren who do not believe in the virgin birth and resurrection of our Lord. Such men roaming the country, on big salaries and scattering skepticism make a great revival in the church impossible. They are a curse and a blight to saving faith and spiritual life.

You may be sure that we will not have a gracious, God-sent revival brought down from heaven by the preaching and prayers of the modernists. Down in their hearts, they look back with a bit of contempt on the great revival of the Wesleys. Many of them do not believe in the necessity of regeneration. They know nothing of the joy of the salvation through the atoning blood of Christ, and they can't, and will not, preach true repentance and saving faith.

We have a much larger following of H. E. Fosdick in this country, in Methodism north and south, than is generally known. While he has denied the pre-existence, virgin birth, and resurrection of our Lord Jesus, which is

### THE HERALD FOR THE PREACHERS.

We have a proposition to make to the Lord's zealous people for the spread of scriptural holiness. We propose to bear one-third of the expense of sending *The Herald* for one year to ministers of the gospel. We especially like to send *The Herald* to young preachers.

If some friend of the Lord and *The Herald* and the preachers will send us one dollar with the name and address of the preacher to whom you wish *The Herald* sent, we shall assume the responsibility for the extra 50 cents, and the paper will go to the preacher free of any charge to him.

I met a fine preacher in California the past winter who came up and gave me a very warm, brotherly hand-grasp at the close of the sermon, and said, "Some one sent me *The Pentecostal Herald*. I do not know who sent it but it made me mad every time it came, but I read it. I saw and felt the truth it contained, and as I read it from week to week, my prejudices were conquered and my heart got very hungry. I sought entire sanctification and received the blessing. I am very grateful to you and to whoever sent me *The Herald*."

There are many ministers who might give a testimony like this. Send in the dollar and the name of the minister to whom you wish the paper sent. If you should like to send the paper to more than one enclose the money and addresses. In these perilous times let us do all we can to spread the gospel of a full salvation.

Faithfully, your brother,  
H. C. Morrison.

bald infidelity, numbers of preachers have shouted his praise, and pointed him out as a great religious teacher, and while they will tell you that they do not exactly agree with him, that we have come to an intellectual and liberal age, we must forsake dogmatism and be liberal in our religious teachings and views. These men, if they were ever converted, are backsliders. It may be the younger generations of them were taken into the church on Decision Day and have never known anything of repentance and regenerating power.

One of the most imperative revivals needed in this nation is the mighty power of God that will bring our ministry back to the Bible and to the foot of the cross, to a mighty baptism with the Holy Ghost, and the regeneration of countless thousands of unregenerated people who have been brought into the church. Then we would be prepared, armed and equipped with power from on high, to shake the sinful world and make the godless multitudes to cry out, "Men and brethren, what must we do to be saved?"

Revivals often break out in unthought-of places and are produced by means we had not thought of. May I tell a story to illustrate this thought: I was once called by a pastor to assist him in a revival. In the congregation was the most prominent woman in the city, the wife of a great judge, the sister of a United States Senator, the mother of a Governor. The pastor said to me, that, while she was a member of another church, which had about dried up, in the town, she was manifesting earnest desires for a real spiritual life. As I walked with my wife, to the place of entertainment, I said, "If we can get that woman to come to the altar and give her heart to God, get blessed and stand up and give her testimony, it will stir this city, and we'll have a mighty victory." And I earnestly prayed that this might come to pass.

The meetings went on and one afternoon after I had preached, a plain looking girl got up and said, "I am a member of the church, but my heart isn't right. I am not living right with my Christ. I need to be blessed, and want to be prayed for." She came weeping to the altar. Her words were so simple and earnest that they moved the audience. We knelt around her and had some as good "sob stuff" as you could wish to see. We poured out our hearts to God and after a short struggle, she arose, without excitement, but with shining face, and gave a testimony that no one could question. It turned out that she was a poor girl from a cabin in a briar patch in the country, cooking and washing for a family in town to help support

her parents. She had worked for several families, and was so honest, industrious and kind that she was well known about the town and community and highly respected. When the benediction was pronounced, the people crowded about her, shook hands with her, and asked her to pray for them. Two of the leading stewards of the church took me by the hand and said, "If that good girl needs to go to the altar, all the rest of us need to go." I hardly ever saw an audience so moved by one person receiving the gracious anointing from the Lord. Her testimony, her coming to the altar and receiving of the blessing, was the table-talk all about the little city.

The house was packed with serious people that night; there was as fine shooting as I ever had, from the pulpit. The truth hit the target and people bowed their heads under conviction. The revival broke out; we had to move out of the church to the courthouse for room, and after many souls had been saved, the distinguished woman of whom I have spoken, slipped quietly to the altar one night, and was graciously blessed. The people congratulated her, but she did not attract any special attention, only persons remarked that they were glad "Mrs. So and So got saved." I believe they said she had been converted before, and that now she professed sanctification. I heard from her afterward, and she was living the beautiful life in the Canaan of perfect love.

You say, the writer is wandering about. Exactly so; that's the object of this editorial from this, to wander about, that and the other thing. A half century ago a great revival stood on the front doorstep of Methodism in this nation. It was one of the old Wesleyan brand; and offered regenerating grace to sinners, and sanctifying power to Christians. The doors were closed against it; it had to go to brush arbors, tents, bad-smelling old upstairs halls. Many local preachers who dared attend meetings held in the woods were refused the renewal of their license. Pastors who participated were punished by being sent to the hardest places that could be found for them. Any one who denies these statements is either ignorant of conditions that prevailed, or is unafraid to speak falsehood. This writer was in the midst of these things and knows, personally, of much that occurred, and could disclose some startling stories about the prominent leaders in the spirit of opposition, and sometimes, persecution. Under such circumstances, it was quite natural that unworthy leaders should appear, fanaticism should manifest itself, and real hurt should come to communities where, otherwise, there would have been harvests of souls.

In the beginnings of the great movement, God offered to Methodism such a revival as this nation and the world have never known. If the leaders of the church had have given themselves wholly to the Lord and guided this movement, the results in the homeland and mission fields would have been beyond the possibility of computation.

If we are to have a revival, it must be wrought by the Holy Spirit. Somebody, or group of persons, must receive the gracious baptism, their souls must flame with power from on high; they must have a desire for the salvation of sinners, which can only be inwrought by the Holy Ghost. They must not be shut out of the churches, even if they are not graduates of Chicago University. Even if they have not been taught how to preach at summer schools by Shailer Matthews and Dr Fosdick. Even if they become so earnest that that group of women in our churches who have their card parties, regard them as ranters. No group of ecclesiastics can take charge of the Holy Spirit and direct and control his operations. He is very likely to do things in a way that we had not planned. He is likely to bring down the high ones and lift up the low ones. How remarkable that Jesus Christ should have chosen twelve disciples who could not pass the writ-



ten examinations of any Methodist Conference. This is not belittling the disciples, and it is not saying that we should not have good standards of examination, but you needn't prate about revivals and put skeptical books in your Course of Study for young preachers, and create an atmosphere that advances to positions of influence and reward those tainted with modernism, and relegate the devout, earnest men of God to second and third rate appointments.

If Methodism wants a revival let her come back to the doctrines and experiences proclaimed and written in the Holy Scriptures, and so faithfully preached by those mighty men of God who brought Methodism into existence.

### The Best Investment.

The very best way to evangelize any of those countries in the Orient, which we have become accustomed to call "heathen," is to bring some of the finest specimens of their young men to this country, educate them, get them soundly regenerated, graciously sanctified and Spirit-filled, and send them back to their homelands to win their relatives and fellowbeings to Christ.

Asbury College has had wonderful success in this good work. The young men from China, Korea, Philippine Islands and Japan, who have been educated in Asbury College and sent back to their homelands, have been wonderfully successful in winning their people to Christ. In some instances their success has been marvelous.

We have at this time some of these foreign students in Asbury College who cannot get the benefits of the institution without assistance. If the friends who are interested in the spread of the gospel in these needy oriental fields will give some assistance to these worthy students it will be highly appreciated, and it will be casting bread upon the waters which will be gathered up with gratitude on foreign shores. Send your donations to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky., and it will be carefully administered.

Faithfully your brother,  
H. C. MORRISON.

### The Greatest Moral War.

We are now in the throes of the greatest moral war ever fought in these United States. The demon of liquor is making a tremendous assault upon the manhood, womanhood, childhood, home, church, schools, health, peace, prosperity and sobriety of this nation. Strong drink is the bitterest foe of God and humanity. This year this paper will fight the liquor demon to the last ditch. No compromise, no armistice and no quarters. We do not believe the friends of the liquor traffic are fit for church membership, or fit to make laws or enforce them.

Two of the greatest organized forces against liquor are the Anti-Saloon League and the Woman's Christian Temperance Union. These organizations ought to have the support of all good citizens, everywhere. The women of this country ought to join the W. C. T. U. by the million. Enough of this white ribbon army could and would smash the bloody hosts of the liquor traffic to atoms and trample them into the mud of their own low ideals. We are in hearty sympathy with a resolution adopted by the National Convention of the W. C. T. U. in their recent convention in Houston, Tex. It reads as follows:

"We reaffirm our position taken in the last presidential campaign in favor of a dry plank in party platforms. We will oppose any and all political parties adopting a modification or a repeal plank. We declare our determination to support candidates who, by personal example, public acts and public utterances show themselves the friends of prohibition."

There you are! That is speaking to the point. This resolution went through with-

out a dissenting vote. Women, join the W. C. T. U. by the million. Christian men, take a position equal to the resolution above quoted and we are sure of victory over the lowest, bloodiest, dirtiest, most selfish enemy of Christ and humanity.

H. C. MORRISON.

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## THE SUPREME COMMAND.

REV. C. W. BUTLER.

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"Be ye holy, for I am holy." 1 Pet. 1:16.



N the days when Rome was mistress of the world because of the great national highways leading to the city it became a proverb that "all roads lead to Rome."

The text which heads this article reminds me of this proverb. It is the Rome of Scripture. The command of this text is so comprehensive in the realm of moral values that all other commands converge into the vortex of its holy content. All high purposes, all worthy ambitions, all holy impulses are held within the limits of its noble sway. It is the supreme command of God to man. It grows out of, and is based upon the highest fact we know about God himself, namely, that he is holy. It expresses the highest purpose of God for all his moral creatures. There can be nothing higher in the realm of possible human thinking. God has no higher standard for angels or heaven than holiness.

Some one has said in speaking of the holiness of God that when we predicate holiness of God we do not so much speak of one of his attributes as the totality of his character. The holiness of God is the standard by which all moral values must be measured. Because he is holy he made angels holy, and because he is holy he made men holy.

When providing redemption for a lost and ruined race he could do no less than provide a moral restoration which would include in its quality moral likeness unto himself. Thus he has purposed, provided for, and commanded that we as subjects of redemption should be holy. In the initial of this experience there is involved fitness for the presence of God. In its possession there is preparation for the enjoyment of God and all he has prepared for them that love him.

In the moral realm holiness is absolute truth. It is ultimate reality. It is the abiding or eternal fact. Beyond it no one can ever go, but in its possession all moral beings can live and advance forever. Holiness is compassed by the eternal will of God. The infinite will is unbounded, unmeasured, absolute and eternal, within the limits of which all moral beings can live and move and enjoy God in the highest freedom of moral perfection. Man may lift to supernal heights of glory yet to be revealed, but he will still be within the limits of the infinite will of the holy God.

Holiness is moral likeness to God. It involves the whole man, body, soul and spirit, intellect, affections, and will. It involves deliverance not only from the guilt and pollution of sin but from the very nature of sin itself. It is the eradication of sin. This, however, expresses but one side of its glorious reality.

It is the gift of righteousness by faith, a moral deposit in human nature. It restores the crown of honor with which God created man so that there is power for self-mastery and world conquest. It begets in us a moral sensitiveness of soul. We shrink from sin and are pained to feel it near. There is also in it a moral inclusiveness. It burns with the fire of holy compassion. It is an active moral force. It assimilates and permeates with its own nature that which it does not destroy.

Holiness is the standard of man's original creation, and is therefore the restoring of man through redemptive agencies, to his native clime, to his own truly normal condition. It empowers one to utilize his environment and build holy character in spite of untoward surroundings or circumstances. We must be perfected in this grace, in this life, in order to be prepared to meet the test of judgment, for the standard by which God created man originally is the standard by which he will judge him ultimately.

The possession of this grace prepares one so that there will be no fear of judgment because "as he is so are we in this world." This being the supreme command, expressing the highest purpose of God, does not, however, place it beyond the reach of man here and now. It is God's purpose and command for redeemed man and that which he has purposed and commanded he has fully provided and placed at the disposal of the redeemed subject who will yield himself wholly to his will, simply trusting the merit and efficacy of the cleansing blood of Jesus Christ. May this be your experience now and forever.

### What Think Ye Of Christ? Whose Son Is He?

The above is the title of a very interesting booklet from the pen of H. C. Morrison, editor of THE PENTECOSTAL HERALD, in which he presents a strong argument for the virgin birth and deity of our Lord Jesus. Literature of this kind should be largely circulated; much skeptical literature is going the rounds and this ought to be helpful to young people, preachers, Sunday school teachers and religious workers. We bespeak for it a wide reading. The booklet is gotten up in very neat and attractive form and may be had of The Pentecostal Publishing Co., Louisville, Ky., for 15 cents, 7 for \$1.00, \$10.00 per 100.

### Not Easter Eggs, But the Bible.

Many children look upon Easter as a time to get Easter eggs, but we want to suggest that along with the eggs you place in their hands a beautiful little child's Bible. You will be surprised how much they will cherish it, read it, and pride themselves on being the owner of a Bible.

We have a beautiful little edition, just the right size, bound in leather with the overlapping edges, stamped in gold on the back and backbone, red under the gold edges, and with about 20 most excellent Bible helps suitable for children. The size, 3 1/2 x 5 1/2 x 1 in. thick, and weighs 11 ozs.

Instead of having a dozen different kinds of child's Bibles, we make a specialty of this one, and by having them made up in very large quantities we are enabled to sell a \$2.50 value for \$1.50, postpaid.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE GREATEST SHIP EVER BUILT.

Mrs. Geneva Mendenhall.

Long, long ago, when the world was very young, God looked down on the people he had made and saw how evil they had become. Then God said, "I will take away all men from the earth, because they are evil, and evil continually." But while most of the people were very wicked, God found one good man. His name was Noah. God spoke to Noah and told him that all the people were to be destroyed from the face of the earth, but he told Noah how he could save his own life and those of his family. He was to build a great ship, very long, very wide, and very deep, like a big house with a roof over it.

Noah did what God told him to do, although the people about him thought it very strange to build such a big ship when there was no water for it to float on. They all laughed at Noah and made much sport of him, but he worked steadily away, paying them no attention.

At last the Ark was finished, and he and his wife, and his three sons and their wives went into this strange ship. Then God brought to the door of the Ark birds, animals and creeping things of all kinds. Noah and his sons led them inside and made places for them and stored away a great deal of food for them.

When all was ready, the big door was put up and fastened shut so that no one else might enter. Before long it began to rain, gently at first, but getting harder and harder until the creeks swelled beyond their banks, the rivers overflowed across the plain, until finally even the hills were covered and all the people were drowned. Even the mountains were covered, until not only the people, but all the animals, tame and wild, were drowned, too. For forty days and forty nights the rain poured down until there was no breath of life left on the whole earth except those in the Ark.

After the rain stopped, the water stood on the earth for many months, until God sent a strong wind to dry the waters up. After a while the Ark struck the ground and no longer floated. It had landed on a mountain called Ararat. But Noah could not see the land for the door was shut and the only window was in the roof, so after a while he sent out a raven, and though he waited, and waited, the raven never came back. After that he sent out a dove, but it soon returned to the Ark, where it lived for a week before Noah sent it out again. This time it brought the leaf of an olive tree back with it.

So Noah opened the door, and he and all who were with him came out onto the ground after having lived in the Ark for more than a year. His first act was to build an altar and offer a sacrifice and prayer of thanks unto God.

God promised Noah that he would never destroy the earth with water again, and as a sign of this promise, he hung a rainbow in the sky.

#### Questions.

1. Why did God spare the lives of Noah and his family?
2. What were the names of Noah's three sons?
3. Why did Noah send the birds out before opening the Ark?

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of cousins? This is my first letter to *The Herald*. I read the letters from the paper one of my girl friends takes. I am eleven years old. I have brown hair, blue grey eyes, and medium complexion. All you cousins write to me and I'll answer all I can. I am not a Christian and want you to pray for me.

Mary McCutcheon.  
Mt. Nebo, W. Va.

Dear Aunt Bettie: Here is a girl from the mountains of old Kentucky asking for a seat with the cousins. I am a reader of *The Herald* and enjoy all the good things it contains. I live at the county seat of Wolfe Co., and

have been giving out literature to the prisoners. I enjoy my work very much, because I am doing it for the Master. I gave up sin and accepted Christ as my Savior July 26, 1928, and since then have been trying to please him in all my ways. Aunt Bettie, I have written this letter that I might make some pen friends from Kentucky and other states. I am a school girl eighteen years old, five feet, four and one-half inches tall, have dark blue eyes, black hair (long) and weigh about 110 pounds. I would like for boys and girls near my age to write me.

Sarah A. Maloney.  
Campton, Ky.

Dear Aunt Bettie: Will you let a Louisiana girl become your niece? I live fifteen miles from Crowley, a town in the center of the rice belt. I was twelve years old Jan. 10. I've been reading all the letters on page ten trying to find a cousin having the same date of birth as mine. I joined the Methodist Church on my seventh birthday in the Crowley church. I go to Sunday school all the time. My mother is the Sunday school superintendent. I love the Lord with all my heart, and want to be a missionary when I am grown. I was saved last summer in a meeting in Ellis, in which Bro. W. J. Harney was preacher. It was the best meeting we had ever had and we hope to have him preach again next summer. I would like to correspond with some of the cousins of my age.

Julia Ruth Robertson.  
Iota, La.

Dear Aunt Bettie: Will you let a North Carolina boy join your happy band of boys and girls? This is my first letter to *The Herald*. I am four feet, seven inches tall, have brown eyes, brown hair and fair complexion. I am ten years old, my birthday is Oct. 16. If anybody has my birthday write to me. I am in the fifth grade at school. My teacher is Mrs. H. C. Cashion. Father is a pastor of the M. E. Church at Goodsonville. I have four brothers and three sisters. My oldest brother and sister are in College. I attend Sunday school every Sunday morning and the Junior League at 5 o'clock. I would like to hear from some of the boys and girls of page ten.

Morrison Combs.  
Box 133, Goodsonville, N. C.

Dear Aunt Bettie: Will you let a little Kentucky girl in for a little chat? I am nine years old and in the fifth grade. I love to go to school and also love to go to Sunday school. I belong to the M. E. Church. I think we should all begin while young to work for Jesus, and not wait until we are ready to die. My mother is my Sunday school teacher. We live close to church and we go except when some of us are sick. I have five sisters and four brothers. Two brothers and one sister married. We have such a good time when they come home with their babies. We live in the country and they live in the city. We can see the mountains from our house, although they are miles away. We went up in the mountains last summer and enjoyed the trip. Some one near my own age write me. I will answer.

Lois Cain.  
Bybee, Ky.

Dear Aunt Bettie: As this is my first letter I would like to see it in print. I am fourteen years old, have brown hair and eyes and dark complexion. My birthday is April 27. Have I a twin? If so, write to me and you'll be sure of an answer. Mother takes *The Herald* and I never miss reading it. All you cousins write to me, especially the ones who live in the region where cotton is grown.

Edna Nutter.  
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? Mother has been taking *The Herald* since September. I like to read it. I look forward each

week to its coming. I like to read page ten, because it tells me that there are many Christian children in this big world. I was in the dark about knowing the love of Jesus until we had a revival in September at our church. I am twelve years old, have brown hair and brown eyes, and weigh 129½ pounds. I wonder if I have a twin? My first name begins with F and ends with E, and has eight letters in it. Who can guess it? I would like to see all of you but as I can't, I would like you all to write me a letter. I will try to answer each letter I receive. Geneva Reynolds.  
Ravenna, Ky.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band of boys and girls? I am twelve years of age, have brown hair, (bobbed), brown eyes and dark complexion. This is my first time to write. I am a Christian and love Jesus with all my heart. I was converted two years ago, and belong to the Methodist Church. I go to Sunday school every Sunday. I enjoy reading page ten. Grandmother takes *The Herald* and she reads page ten, so please print this letter as I want to surprise her.

Thelma Keen.  
Rt. 1, Lone Wolf, Okla.

Dear Aunt Bettie: Will you let a Western boy join your happy band of boys and girls? I have brown hair, blue eyes and a medium complexion. I am twelve years old. My birthday is in August 26. Have I a twin? My father is a preacher and takes *The Pentecostal Herald*. I like page ten very much. Will some of you boys and girls about my age write to me? I will close, hoping to see this letter in print.

David Peterson.  
Box 653, Sidney, Montana.

Dear Aunt Bettie: How are you and all the cousins? This is my first letter to *The Herald* and I hope to see it in print, as I want to surprise mother and daddy. I am six years old and in the first grade. Who can guess my middle name? It begins with W and ends with R, and has six letters in it. I would like to receive letters from all the little girls and boys near my age. I have three sisters and two brothers. My youngest sister is two years old. She sure is sweet, too. Her name is Melba Ruth. I can't read much and I get mother to read *The Herald* for me. I have a good father and mother. We don't take *The Herald* but grandpa gives it to us to read. Love to Aunt Bettie and all the cousins. James Hess.  
Galax, Va.

Dear Aunt Bettie: Will you please let a lonely girl join your happy band of girls and boys? I am fourteen years old. It is so lonesome since my two sisters have gone back to work, so I thought I would try to get some pen pals. I am fond of writing. We have been taking the dear old *Herald* ever since we've been back. We have been living out here for a good many months. We moved from Vicksburg. I have a brother twelve years old, but he does not keep me much company for he is gone nearly all the time, playing with other boys. I am blessed with a mother and father. Everyone please write to me. Will answer all letters received. Ottomese Huff.  
Rt. 3, Gloster, Miss.

Dear Aunt Bettie: I want to testify in your paper what Jesus has done for me. He saved and sanctified me and had wonderfully healed my body different times. I praise him for the blood that Jesus Christ shed on Calvary. There is victory in that precious blood if we trust him. He will bear our burdens, our sickness and all our sorrows. His grace is sufficient. I promised the Lord if he would heal my body I would testify to it in *The Pentecostal Herald*.

Mrs. Kissinger.  
West Lawn, Pa.

Dear Aunt Bettie: Will you let a Nashville girl join your happy band? I was eleven years old July 17. I am in the sixth grade at school. I go to church and Sunday school every Sunday. I have four sisters and we stay in the Orphan Home. We all like to stay there; we have a nice time. There are 75 children in all. We have an

## Gospel Tents

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### Easter Program Book

Folk are going to like this book. It is a fine gathering of original and unusual Easter program features, the kind that appeal and make glad the hearts of all. There are recitations and exercises for the little ones, motion and musical readings for the teen age, dialogs, playlets, hymn pantomimes, and songs for every age, all emphasizing the real meaning of the day.

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PENTECOSTAL PUB. CO.  
Louisville, Kentucky.

orchestra made up of the little ones. We have Bible class every Tuesday. My mother is a member of the Nazarene Church and takes *The Pentecostal Herald*. We enjoy reading the Girls and Boys' Page. I hope to receive some letters from some of the girls my age. I will answer all letters received. Jean Davis.  
1110 6th Ave., N. Nashville, Tenn.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading page ten. I have black hair and blue eyes. I will be fourteen years old March 28. I am crippled. I can walk but not like other girls. I am not very tall for my age. I go to Sunday school every Sunday. I would be glad to see my letter in *The Herald*. Have I a twin? If so, please write to me. Edna Shanley.  
Rt. 3, Fay, Okla.

Dear Aunt Bettie: As this is my first letter to *The Herald* I hope to see it in print. I take *The Herald* and enjoy reading it as I get lots of spiritual food from it. I also enjoy reading page ten. I read a lot as I am alone a great deal of the time. I am a widow, Jesus having called my husband home some nine years ago. I have two sons, one married and one single. I live in the city. I am a Christian and love the Lord with all my heart. I hope my letter escapes the W. B. I want to correspond with any who care to write. Will try to answer any one that writes. May God bless you all. Mrs. C. Blair.  
407 Penn. Ave., Charleston, W. Va.

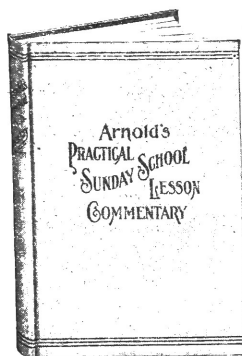
Dear Aunt Bettie: As this is my first letter to *The Herald* I hope to see it in print. I don't take *The Herald* but have read it and like it very much. I am a Christian. I love the Lord and preach the gospel; have been in the work of the Lord for the past twelve years. I am a widow; my husband went home to glory three years ago in March. I have two sons and one daughter. My life has been very lonely since my husband went to be with Jesus. May God bless you all. Ira V. Pauley.  
407 Penn. Ave., Charleston, W. Va.

Dear Aunt Bettie: Will you let a Kentucky girl have a seat by the fire? My toes are nearly frozen. I live on a farm a long ways from school. What fun I do have during the good old summer days when everything is in full bloom. Does any one think I am too old to tell my age? I'm not getting very old, just sixteen. I am five feet tall, weigh about 108 pounds. Have I a twin? Who can guess my middle name? It begins with M and ends with E, and has three letters in it. The one who guesses it and writes me a long letter I will send them a present. My hobbies are going to school, reading story books and papers. I am in the seventh grade. My teacher is B. C. Baling. I enjoy page ten very much. I would like for lots of the cousins to write me letters. Sudie M. Taylor.  
Saylor, Ky.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Psalm 34:17.



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## FALLEN ASLEEP

GROVE.

Mary E. Grove was born at Epsom, Ind., Sept. 24, 1856. Departed this life at her home in Richview, Ill., Feb. 19, 1931. She was converted and joined the Baptist Church years ago. She gladly laid her all on the altar for God and put him first in all things. She was a wonderful mother, always pointed the straight and narrow way to children and friends. She was unable to lie down in bed the last six months of her life; sat day and night in her arm chair, but never said an unkind word to any one and never complained, but continually praised God, prayed and thanked him for his blessings and said she was so happy in the little spot which he had given her. Her life was a beautiful testimony for God at all times. She never failed to tell every one he was her all and her constant prayer for children, grandchildren and friends was that they would take God before all things. She waited patiently for the time to come when she could go and be with husband and loved ones over there. Always said, "God's will be done."

Little mother, you have left us,  
And the old home is so bare,  
But we know you're sweetly resting  
In the blessed Saviour's care.  
You have gone where pain and sorrow

Cannot harm you, now my darling,  
Where "your light" you loved so dearly

Shines around you evermore.  
To me, why you're not dead dear,  
Though in this world we never meet,  
For I know you're waiting for me,  
At our blessed Jesus' feet.

Mrs. Ethel Newcomb.  
Box 21, Richview, Ill.

## TO WHOM IT MAY CONCERN.

This is to say that I am personally acquainted with Rev. E. E. Watts. He is a member in good standing in my Conference, and has the respect and esteem of the Conference ministers. He is a good preacher and a successful evangelist. God has given him a vision of a great need, that of entering the towns and cities with a tent and carrying the great message of "Holiness unto the Lord." Let the Lord's people everywhere rally to this noble and great work with their means and support liberally. Jesus is coming soon, time is short, souls to be won.

W. H. Joppie,  
Supt. of Pa. and N. J. Dist., Pilgrim Holiness Church.

## REQUESTS FOR PRAYER.

A Reader: "Please pray that a prayer may be answered if it is the dear Lord's Will."

Mrs. M.: "Please pray for a revival in our church and especially for my boys, that they be saved and filled for the Master's use."

A. J.: "Pray very earnestly for my unsaved brothers and sisters and relatives. Pray that God will send deep, ungent conviction on them and give them no peace or rest until they come to God. Pray that God will save them at any cost."

M. L. S.: "May I ask The Herald readers to earnestly pray that I may be wholly sanctified."

Mrs. E. C.: "Please pray that the Lord will save my two sons and that all of them will get work soon to support their families."

Draw nigh to God, and He will draw nigh to you. James 4:8.



REV. L. E. WILLIAMS,

105 Asbury Ave., Wilmore, Ky.

Rev. Williams has been a pastor for eight years, and this is his tenth year in evangelistic work. He is a God-called evangelist who believes and preaches the whole gospel, and has held some wonderful revivals. Church and camp meeting committees can make no mistake in calling him.

## "THE SPIRIT AND THE BRIDE SAY, COME."

"The Spirit and the Bride say, 'Come'—"

How sweet to my sin-tired ear;

When the cold winds moan, and I'm all alone;

He bids me arise and hear.

"The Spirit and the Bride say, 'Come'—"

Ah, now I can feel his love;

For he promised rest, and at his best,

I'll obey that Voice from above.

"And let him that heareth say, 'Come'—"

Shall I keep this Delight for my own?

There are lonely hearts to whom the world imparts

Bitters that bring forth moans.

"And let him that heareth say, 'Come'—"

Shall I tarry within the Gate?

I must turn again to the world of men;

To the sin-bound souls who wait.

The Water of Life flows on—

Christ said, "Whosoever will"—

'Tis a Living Stream and no crystal dream;

Taste, and your hopes fulfill.

The Water of Life flows on—

Oh, ye who are faint and worn,

He will dry your tears, take away your fears;

Come and again be born!

Marrion Moffat.

## IT COSTS NOTHING

to be kind, but it seems that the spirit of kindness must be instilled into growing children. In many instances the reading of a good story in which kindness is outstanding is more effective than much talk to a child along this line. There is no more impressive story than that of "Black Beauty," a beautiful, faithful horse. No boy or girl should grow up without having read this book. One can hardly have a disposition to be kind to animals and not have a heart that goes out in sympathy to needy, suffering humanity. "Black Beauty" costs only 50c, the Pentecostal Publishing Company furnishes it, and it will delight the heart of any youngster. We recall one mother who has almost worn the book out reading and re-reading it to her children. They love to hear it over and over.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XII.—March 22, 1931.

Subject.—The Use and Abuse of God's Gifts. Luke 12:16-21; Luke 12:41-48.

Golden Text.—Be not drunk with wine, wherein is excess; but be filled with the Spirit.

Time.—Late in A. D. 29.

Place.—Perea.

Introduction.—Most things are changing; but human nature and the love of money seem to be constant. The ancient Jews looked upon wealth as being the acme of good things for this world; and their successors in office have never diminished in numbers. Today's lesson grew out of this sort of thing. One of the Master's camp followers was whining because his brother had received the big end of an inheritance, and requested that he speak to his stingy brother about the matter. Jesus refused to interfere, and answered: "Man, who made me a judge or a divider over you?" He had on hand more important business than settling estates. This incident furnished the basis for one of the greatest of all lessons: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." This furnished a good background for our lesson.

Comments on the Lesson.

16. The ground of a certain rich man brought forth plentifully.—I met this man some weeks ago. Driving along the highway early one morning in his auto with a friend, we stopped for a few minutes in a little village on business; and I looked into the face of a man whom I had not seen for possibly twenty-five years. In his younger years he was a slender stripling working hard on a good farm. It was commonly understood that no man in the neighborhood could see a dollar farther, run after it faster, or squeeze it closer than he could. I said: "What are you doing now?" He replied: "Nothin'; made a fortune, and livin' on my income." His face was hard, brazen. As we went on our way, I thought of the rich man in this parable, and wondered when God would require that man's soul. Some one says that farmers should be the most thankful, the most generous people on earth, because they use God's ground, rain and sunshine more than any one else.

17. He thought within himself.—One should do a good bit of introspection; but when he shuts out all his fellowmen, and plans solely for his own welfare, he is headed for ruin. What shall I do?—He had made a crop that was bigger than all his barns; but he was so self-centered that he did not see the needs of his poor neighbors. This parable is bigger than one rich landlord. It includes all men. Let me make the case clear. Here are two preachers holding pastorates in the same community. One receives a salary of six thousand dollars a year; the other by conference appointment is serving a needy church that can pay but eight hundred dollars a year. In the former family there are no children, but in the latter there are five to be fed, clothed and educated. I have dined in both these parsonages. In one there was a rich, bountiful dinner tipped off with ice cream and cake, with servants in attendance. In the other we

ate plain fare, and not an overabundance of it. The wife looked tired, for there was no maid to assist her. But we did have one thing in the second home, that was not mentioned in the first: We read God's Book and prayed for one another till our cheeks were wet with streams of joy. You make further application, and see if you are your brother's keeper.

18. I will pull down my barns, and build greater.—He would hoard his big crop for the future. If he had had just common sense and a little decent humanity, he would have fed the hungry. I am going to write some plain words. This is a time of fearful distress in our own country, and the world over. No one can now hoard up large wealth for his own aggrandizement, and escape HELL. Woe unto him who profiteers upon his fellows in a time such as this. At the appointed day God will judge this world in Righteousness.

19. Soul.—He is talking to himself, for one's soul is himself. Thou hast much goods laid up for many years.—But he told himself a lie; for no one owns anything in this world—all belong to God. Take thine ease, eat, drink, and be merry.—Not so fast. You have forgotten something. Certain important factors are left out in the solution of your problem.

20. But God said unto him.—He had either forgotten God, or else was presuming upon his mercy. But the day comes when God will speak. Thou fool.—Awful words to ring in the ears of one who had spent his life preparing for a good time; but if one can be termed a pluperfect fool, this man merited the title. He had slaved for a life-time, and had piled up goods for the coming years; but listen: "This night thy soul shall be required of thee." Poor deluded wretch! His sun went down at noonday, and there was no afternoon. Others took possession, and feasted on the good things that he had accumulated for himself. Your check may be worth millions now; but it will not be worth two cents after you are dead.

21. So is he that layeth up treasure for himself, and is not rich toward God.—Does that mean the man who wears your hat? Better ask God to test you with his scales.

The verses between the two sections of our lesson have to deal with stewardship and the coming of the Lord. The fortieth verse needs to be emphasized: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." What if that hour is now near at hand? Are you ready?

41. Speakest thou this parable unto us, or even to all?—Peter was anxious to know the extent of the parable's application; but the Master did not give him a direct answer. His reply came in a sort of dissertation on the results of stewardship.

42. Who then is that faithful and wise steward?—Stewardship in the olden time seems to have been a very sacred thing. Have you noticed the honorable position that Abraham's steward held in his master's household? Such trusted men had almost unlimited authority in conducting the affairs of their masters. This sacred relationship illustrates beautifully both the freedom and the responsibility of us as stewards in the household

of God. We are free to do whatever is for our own good and the glory of our Lord. The following verses tell how God delights to honor such servants.

45. But and if.—Leave out the "and," as it is done in the Revised Version. I do not find it in the Greek. My Lord delayeth his coming.—Here the scene changes, and Jesus pictures the unfaithful steward who gets drunk and abuses and beats his fellow-servants. There are many now who tell us that our Lord will never come back. They are the unfaithful stewards. He says he will return; and his faithful stewards are looking and longing for the glad hour when the promise shall be fulfilled.

46. Will come when he looketh not for him.—Were he to come today, it would be terrible, for very few have the upward look. Will cut him in sunder.—This was once a terrible mode of punishment in certain nations. Our Lord uses it to portray sudden destruction. The last clause in this verse is fearful when one sees its broad application: "Will appoint him his portion with the unbelievers." Does it apply to such as have no faith in the return of our blessed Lord? You will remember that St. Paul says he has crowns of righteousness for such as love his appearing. I suppose this will apply to both post-millennarians and pre-millennarians; for both these groups may be faithful stewards who are expecting the Lord's return to earth.

47. Shall be beaten with many stripes.—This quotation will be sufficient for the last two verses. They contain some tremendous lessons concerning responsibility. Responsibility must be measured by knowledge and opportunity; but one must be careful just here, lest the truth be missed. One who has had an opportunity to learn the truth cannot plead ignorance. No one can shut his eyes against the light, and say, "I did not see." He might say, "I would not see." One must not wait for opportunities, but make them. No preacher can excuse himself by saying: "I could not preach to the people, because they would not come to church." Jesus did not say: "Wait till they come to church." He said: "GO!"

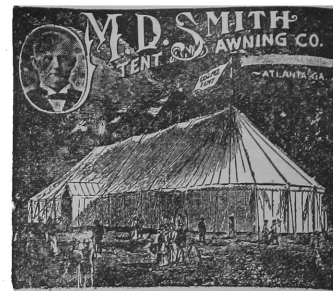
Beyond question, the passage teaches that some will be rewarded more highly than others; and that some will be punished more severely in hell than others.

## METHODIST ORPHANS' HOME LOUISVILLE, KY.

The Board of the Methodist Orphans' Home met in regular session at the Home in Louisville, Tuesday, February 24. All papers connected with the change in the By-laws were completed and the Board is fully organized and read for work.

Mr. Lee Lewis, who has been President for thirteen years, was retained as President.

The following members were appointed on a Location Committee: Rev. E. K. Arnold, Versailles, Rev. Baxter W. Napier, Bowling Green, Mr. Harry Bridges, Louisville, Mr. Geo. W. Vaughn, Lexington and Mr. Lee Lewis, Ex-Officio. They were instructed to go to work at once and find a suitable location for the Home. In all probability the Home will be moved out of Louisville unless some suitable location is offered in or near Louisville. If any one has a suitable location to offer or if you desire to express your opinion on where the Home should be located write either



## Easter Postcard Assortment No. 314

A very pretty assortment of twelve dainty post cards that portray the joy and peace of Easter season. Well-chosen Scripture texts that tell of our risen Lord are surrounded with flowers and springtime scenes. The illustration shows the type of card you will receive. Remember your friends at Easter with a Scripture-text card, as well as remembering them on the other holidays.

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A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

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We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

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one of the members of this Committee and express yourself on the subject.

We are asking that everyone who reads this item will make the Methodist Orphans' Home and all the problems it is confronting a matter of serious prayer. There are many things to be decided and many people to be pleased and we all want to do what is best for the children and I hope everybody will pray that the best thing for the children will be done.

## MISSIONARY TABERNACLE CONVENTION.

Los Angeles, Calif., March 8-15.

Workers: Rev. Joseph H. Smith, Rev. F. L. Stevens, Rev. U. E. Harding, Rev. R. A. Young, Rev. E. W. Petticoat. Rev. James E. Campbell will have charge of the music.

## NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.

Guy W. Green, lay evangelist of Kansas City, Mo., held union revival services for the Methodist and Presbyterian churches of Osmond, Neb., Feb. 11-22. As a result of the meetings the two churches will receive 35 accessions on Easter Sunday, all but two of whom will be by confession and reaffirmation of faith.



# AN OPPORTUNITY TO HELP A WORTHY STUDENT IN ASBURY COLLEGE.

There is in Asbury a young Korean student, who is making a splendid fight to secure an education, but who must now have some one step in and help him a bit at this time. He was encouraged to come to this country by one of the Lord's faithful missionaries in Korea. Through his own labors in a restaurant in Chicago during the summer time he has kept going and as well through the gifts of a friend or two, but he can't go on unless he can have some help. Having come to this country registered in the Immigration Bureau as a student, he is not allowed by the Government to turn aside and earn for a year or two, and then return to his school work again, but will be subject to deportation in such a case. This complicates his case. If deported, the chances are that he would never get an education. Will not some one with ability answer this needy cry?

F. H. Larabee, Dean.

Asbury Theological Seminary, Wilmore, Ky.

## MISSIONARIES TRUE TO CHRIST.

Unknown to all the scrupulous Christians in America are many true and consecrated missionaries in the foreign fields under the old boards.

Some of these true men and women sound in doctrine and experience and fruitful in labors for the Master are much handicapped for the lack of financial support in their work, because some who would help them with consecrated money do not know who they are or where to reach them with gifts.

A little while ago a layman put one hundred dollars into the hands of his pastor with instructions to send the gift to a missionary in a foreign field, who does not preach "modernism." The pastor not knowing any of those true missionaries of his own denomination at that time sent away the money to an outside organization. Had the pastor known he would have gladly given the hundred dollars towards sending out a true missionary of his own denomination who is now kept back from returning to Africa because the Board has no money to send him.

The writer, a missionary now on furlough from Africa, is happy to declare his stand or place among those who believe in and present the living, vital, soul-saving Gospel of Christ in an effective way. He is also able to give names and addresses of other Methodist missionaries who are sound in doctrine, scriptural, spiritual and effective advocates of the Gospel of Christ in heathen lands. Will you stand by one or more true missionaries and make them your partners out on the frontiers of human need?

J. D. Pointer.

150 Fifth Ave., New York City.

## OPEN FOR CHURCH AND CAMP MEETINGS.

Rev. and Mrs. John A. Dooley, evangelists, are elders in the First Church of the Nazarene, Chicago, Ill. Elders in the Nazarene Church twenty-eight years, have held evangelistic meetings in the United States and Canada for many years; preach a four-fold gospel—New Birth, Entire Sanctification, Divine Healing, and the Coming of the Lord. Write at once for dates after April 20, 1931. Address Evangelist John A. Dooley, 915 W. Broadway, Minneapolis, Minn.

## IS THIS MISSIONARY WORK?

Louise Harrison McCraw.

We sometimes use the term "missionary work" very carelessly, applying it to almost any sort of neighborly deed, but perhaps most of us, after giving serious thought, will agree that, to be accurate, we must imply the giving of the one and only gospel to those who are without it. It may be necessary to do other things for a lost soul before we can offer the Gospel, but the giving of the truth itself must always be the crux of the matter. Our concern is to find the most direct and effective way to give it.

"A man is helped more by what he reads than by what he hears, for he can get alone and think it out and God then speaks," says Ghindi, of Egypt, who is perhaps the most outstanding blind Christian in that Mohammedan country.

Ghindi teaches Braille (the raised type used by the blind for finger-reading), and handicrafts to 160 blind sheiks who are students in the El Azhar University of Cairo. Many of them are open-minded and are seeking the light. One of them came to Ghindi, and handing back the copy of the New Testament he had borrowed, said: "I have read this through three times. Can no one explain it to me?"

Ghindi says, "They need books about the Bible,—books that will make certain texts live." He saw that the quickest and surest way to give the Truth to these men and to other educated blind in his country was to give them the Word itself and then interesting, practical, gripping expositions of it,—books about the Bible,—all in Braille, and in their own Arabic language. He had read some of the soul-stirring messages of James H. McConkey, which were written in English Braille, and sent as a loan to him by the Braille Circulating Library, of Richmond, Va., but very few of his fellows could read English, so he threw himself into the work of translating them into Arabic; then with the help of an Egyptian girl who had been trained in an American Presbyterian school, these same books were transcribed into Braille. "God has sent her," he said, speaking of his helper.

So the work has gone on since early fall,—translating, transcribing and circulating,—and he hopes before long to have copies of every pamphlet that Mr. McConkey has written. He is admirably fitted to circulate them, as he is in touch with most of the blind readers in his country, besides his daily contact with the University students. A missionary friend said of him: "On the road to Christ, he is no blind leader."

He has a burning desire to see the spiritual eyes of his fellow-blind opened,—to make the Truth available to them by means of Braille,—and God is using him mightily.

A story similar to Ghindi's might be told of Mr. Akimoto, of Japan, who publishes in his Braille magazine, "The Faith," the McConkey books sent him from Richmond. Still another might be told of the son of a missionary in China, who publishes the same books in his Mandarin Braille magazine. The work in these three countries is under the sponsorship of the Braille Circulating Library, Central Y. M. C. A., Richmond, Va. This library exists for the purpose of circulating these books in Revised Braille, Grade 1½, among blind readers all over the world. They may be had as



## Box Assortments of Scripture-text Easter Greeting Cards

Box No. 27—"The Family Assortment"

Contains these 13 beautiful Easter Greeting cards. Unquestionably the most popular box of Easter Greeting Cards we have ever offered.

Each card has individual envelope and friendly greeting. Most of these cards have Scripture-texts full of Easter sentiments added. No two cards alike.

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Box No. 25—"Your Assortment"

The 10 carefully selected Greeting cards contained in this less expensive box are absolutely the same quality as those illustrated above in Box No. 27. The only difference is in the number of cards in assortment.

Please your friends this year by sending them one of these beautiful cards. Lined envelope with each card.

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a free loan by any one who has learned to read Braille, and the work being supported entirely by voluntary offerings, there is no cost to the reader, not even postage. Is this missionary work?

## A SUGGESTION CONCERNING MISSIONS.

Since there is coming to be a considerable number of Independent Holiness Missions and Tabernacles in these United States and many of them are unknown to each other, would it not be profitable to in some way associate together in a working federation, such as might bring them in touch with each other, especially such as are sane and scriptural and agreed in the essentials of salvation, especially so touching the experience of holiness. This would give them all better opportunity to know what ministers are open to such work and help find pastors and help preachers find such pastorates.

There are many such already begun in our land and for reasons that are evident we shall probably see many more spring up in the next five years. The idea of the independent, local Mission or church is spreading to many centers of population. If any who read this have convictions along this line speak out and a get-together convention of such representatives might be called when enough become interested in it, if the Lord so leads.

Your Christian brother,

Jim H. Green,

1226 Tower Grove, St. Louis, Mo.

MUTUAL, OKLAHOMA.

The M. E. Church at Mutual, Okla., has had a good revival meeting. We began Jan. 12, holding through five weeks, closing Sunday night, Feb. 15. There were many at the altar with fourteen definitely praying through for pardon, sanctification, and reclamation. The entire church was spiritually revived, bringing out thirty-one for prayer meeting this week.

Rev. Wallace L. Boyce did the preaching and the leading of the day meetings. Brother Boyce is a graduate of Asbury Seminary, lives with God, and knows his Word.

G. C. Hutchins, Pastor.

## STOCK-REDUCING SALE

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Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

Regular price \$1.50.

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See page 15 for Bible Offer.



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(2923 Troost Ave., Kansas City, Mo.)  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.  
Lansing, Mich., April 21-May 3.  
New Bedford, Mass., May 8-17.

**BABCOCK, C. H.**  
Providence, R. I., March 5-16.  
Cincinnati, Ohio, March 29-April 6.  
Detroit, Mich., April 12-26.  
Johnstown, Pa., May 1-10.

**BUSSEY, M. M.**  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

**CALLIS, O. H.**  
Louisville, Ky., March 1-15.  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-26.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
Central Methodist Church, Portland, Ore., Feb. 22-March 15.  
South Portland Methodist Church, April 5-19.

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Osborne, Kan., March 1-15.  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

**CHOATE, CALVIN R.**  
Newport, R. I., March 15-24.  
Central Falls, R. I., April 1-12.  
Woonsocket, R. I., April 15-26.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Barboursville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Louisia, Ky., May 8-22.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.  
Hosaker, Va., Feb. 25-March 15.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Lawson, Ky., March 1-12.  
Ohio City, Ohio, March 15-29.

**DAVIDSON, OTTO AND WIFE.**  
(Bladensburg, Ohio)  
Marion, Ohio, March 2-15.  
Lima, Ohio, March 15-April 5.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
McPherson, Kan., March 7-21.  
Hutchinson, Kan., March 23-April 5.  
Dodge City, Kan., April 6-19.  
Collinsdale, Pa., April 26-May 10.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Mt. Washington, Ohio, March 22-April 5.  
Open dates, April 12-26.  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN**  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.  
Muskogee, Okla., April 14-26.

**FLEMING, BONA.**  
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South Portland, Me., March 1-15.  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

**FRYE, H. A.**  
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Brown City, Mich., Feb. 22-March 15.  
Columbus, Ohio, March 22-April 5.

**FUGETT, C. B.**  
(4512 Williams Ave., Ashland, Ky.)  
Canton, Ohio, March 1-15.  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

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India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.

**GOODMAN, M. L.**  
(Burnip, Mich.)  
Stroudsburg, Pa., March 8-22.  
Sunbury, Pa., March 29-April 12.

**HAMES, J. M.**  
(Greer, S. C.)  
Bay City, Mich., March 3-22.

**HARGRAVE, B. F.**  
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Linden, Ind., March 9-15.  
Monon, Ind., March 23-April 5.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio.)  
Oberlin, Ohio, March 10-18.  
New Albany, Ind., March 22-April 5.

**HENDRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Cal.)  
Moscow, Idaho, March 16-29.

**HEWSON, JOHN E.**  
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Indianapolis, Ind., March, April.  
Open dates after May 1.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Lockport, N. Y., March 1-22.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Washington, D. C., March 1-20.  
Snow Hill, Md., March 21-April 6.  
Centerville, Md., April 6-20.  
Greensboro, N. C., April 25-May 10.

**KENDALL, J. B.**  
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Stroud, Okla., March 8-20.  
Independence, Kan., March 22-April

**KLINE, FLOYD W.**  
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Anderson, S. C., March 23-April 5.

**BRISTOL, TENN.,** April 6-19.  
Greenville, S. C., April 20-May 3.  
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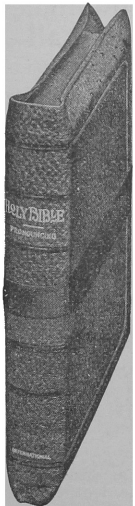
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Mar. 18, 1931.  
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## HERE AND HEREAFTER.

By The Editor.

**F**OR the present we are here. It will soon be hereafter with the writer and the reader. Our stay here is very uncertain. Our going into the hereafter is quite certain. Are we ready for the change?

The big business of this life is to make careful preparation for the life to come. Those who have an inward assurance that they are ready for the future life are best prepared to enjoy the present life.

Those persons who make sport of death and the future may imagine themselves humorous, but they are not; they are silly. No one of intelligence, and any thought on the subject, can afford to be other than serious in contemplation of their future state. It certainly is a sad lack of wisdom for any one to act as if there was no future life.

Others may think and say as they may, as for us, we believe the Bible, and believing the Bible we accept the teachings of Jesus—"There is one thing needful." That one thing is the salvation of the soul. What a peaceful and, I may say, happy life here to those who have met the scriptural requirements, exercised faith in the divine promises, and have found in Jesus a Saviour. They have become possessed of that perfect love which casts out all fear with reference to death, the judgment and the future state.

We have known people who treated the matter of salvation from sin with apparent indifference; even made it a subject of banter and mirth, but when death knocked at their door, and they realized that their time had come, and there was no postponement, they were horrified; it was too late, and they bewailed their condition. They were amazed at the stupid indifference that had characterized their conduct when opportunities for their personal salvation had been offered them.

Death is not a matter for ridicule, amusement, bravado and sport. It is a serious thing to die. It is a sudden end of probation, of opportunity to prepare for so tremendous a change. It is a serious business to meet one's God who is perfectly acquainted with all the inner motives, desires, secret thoughts, emotions, words and actions. The inspired apostle says, "It is a fearful thing to fall into the hands of the living God." This must be true of those who have trampled upon his laws, rejected his mercy, spurned his offers of pardon, and now must meet him face to face. The immortal spirit strung with marvelous power for suffering, for remorse, for an eternity of darkness, regret and self-condemnation, now suddenly realizes the folly of a misspent life.

It is strange that any intelligent being, with any degree of Christian training,

Dear Dr. Morrison:

I see from The Literary Digest that the majority of lawyers are voting against prohibition. Why is this? If you have an answer, and do not object, give it in the columns of The Herald. A Reader.

My Dear Herald Reader:

With regard to your question concerning lawyers opposing prohibition, the answer is easy.

Lawyers make their living largely out of the crimes, disagreements and follies of the people. One drunken brawl between erstwhile good friends, leading to combat and murder, may easily give a group of lawyers employment for months, and thousands of dollars in fees. An acquaintance of mine some years ago got drunk on a half pint of whiskey and while thus intoxicated shot and killed a man. He told me that half pint of whiskey cost him thirty thousand dollars, most all of it going to the lawyers. They saved his neck, but took his property.

That is one instance in untold thousands. The lawyers know if they could bring back the saloon, with its bar-room downstairs and its bawdy rooms upstairs, it would mean a harvest of crime, murder and fat fees. Give us a sober nation and lawyers and doctors would feel the financial pressure keenly. There you are! H. C. Morrison.

P. S. You understand that there are many good lawyers, excellent men, in the practice of law, who are whole-heartedly in favor of prohibition. M.

should spend their life, not only neglecting to make preparation for the future, but in wilful, daring sins, heaping up wrath against the day of judgment. And it seems a bit stranger that those who profess a state of salvation, even men who claim to have been called to preach, should manifest so little concern for the salvation of human souls. It would seem, believing what we Christians believe, especially preachers, that we would be full of earnestness to warn and rescue the lost from their sins, and bring them to Christ. What if some ten or twenty thousand preachers in these United States should become tremendously interested in the lost; should begin to burn with a passion to win sinners to Christ; should rally about them all the spiritual forces possible, in their churches and communities, and go in wholeheartedly for revivals of religion without fixing dates, only for the beginning, but determined to have revivals regardless of calendar, but to go on and on until a multitude of lost souls have been led to Christ. Under such circumstances the results would be tremendous, and the benefit could not be estimated with our system of mathematics. Would God such a passion would lay hold upon the ministry of this nation!

Who can understand the dreadful darkness in heathen realms of sin and death? E'en the very air is scorched and tainted With the Dragon's putrid breath. But across the widest, sildest billows, Love can reach to distant lands. And beneath the deepest, darkest, surges Prayer can hold a brother's hands.

—Unknown.

## Fight of Millionaires Against The Sobriety of the People.

**N**OTHING more selfish and godless has occurred in the history of our country than the uniting of a body of millionaires to repeal the Eighteenth Amendment, and turn the demon of the liquor traffic loose upon the people. One of the motives that prompts their lavish expenditure of money to corrupt the ballot-box and put unworthy and selfish men into office who will, as their hired and well paid servants, try to bring back the saloon, is to bring revenues from the liquor traffic to the government and save themselves from paying income tax. No men have ever engaged in a more selfish and, we may truly say, devilish, enterprise, than these men. Many of us are unable to understand how it is possible for the Democratic senators and congressmen of the southern states to submit to this man Raskob, the chief agitator and contributor in this millionaire combine in their efforts to do away with the Eighteenth Amendment. This powerful bunch of the enemies of God and humanity will tell you that they do not want the saloon back. Is there any truth in them? They wish to do away with the amendment preventing the manufacture, sale, transportation and distribution of intoxicating drink. Why?

There is one man in these United States that has not one particle of faith in the truthfulness of the statements of any of the wet gang when they say they are opposed to the opening of the saloon. What they are opposed to is the prohibition of the liquor traffic. They want the liquor, and the money they get out of it, regardless of God and humanity.

We hope that every reader of this paper is a sworn, eternal enemy of the liquor traffic in every form, and will remain so and become more and more aggressive against this vile murderer and destroyer of all that is good in this world, and the world to come, and the devil's chief allies of the liquor traffic. Read the following clipping:

### THE PRICE OF REPEAL.

From a circular, issued by the Association Against the Prohibition Amendment, January 14, and signed by Henry H. Curran, it is learned that: "In 1930 the Association raised \$675,000, which is over \$190,000 more than in any previous year. But so vitally important was the 1930 campaign that in order to carry it to the successful conclusion so splendidly attained, the executive committee ordered expenditures of about \$120,000 in excess of the Association's income." The purpose of the circular was to obtain increased contributions in 1931.

These figures are interesting. Only recently official reports of the Democratic national committee showed that it had received last year \$619,000 less by almost \$60,000 than did the Association Against the Prohibition Amendment, and almost \$200,000 less than that Association apparently spent. This comparison between the finances of a great national

(Continued on page 8)



# TRAVEL NOTES AND LESSONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Some years ago I read the following incident which very aptly illustrates things in Egypt, the land of the Nile.

"When Sir Samuel Baker was making explorations in the region of the Nile, he chanced to pitch his tent one evening upon the dry sands of a dry bed of a large river. The heat was stifling, and the surrounding hills and valleys looked as if no drop of water had fallen for years. About midnight, Sir Samuel was aroused from sleep by his Arab guard calling out in great alarm, 'The river! the river!' He sprang from his cot, and hearing the rush and roar of an approaching flood, knew that the rains had suddenly burst upon the mountains, and that the dry sands would soon be swept by a rushing torrent. He had barely time to escape before the flood was upon him. Having gained a safe place on the bank of the stream, he again lay down to sleep, and when he awoke next morning, he found that the whole scene had been transformed. The birds were singing in the trees overhead, the people were rejoicing in their huts and fields, and a broad river twelve or fifteen feet deep was flowing quietly in its banks. The Arab peasants began at once to take advantage of the coming of the river, by opening channels along which the water might flow into their little fields. No one among them seemed depressed by the thought that the river might not stay. It had come for the whole season. They trusted the ordinary course of nature without a moment's hesitation. They rejoiced in the presence of the river, and yet each one knew that to make its waters available for his own little field, it would be necessary for him to open a channel in which the water might flow from the river to the field for which it was needed."

This reminds us of Isaiah 44:3: "I will pour water upon him that is thirsty, and floods upon the dry ground."

When the Spirit of God is poured out dry river beds become the channels of torrents and floods which come to bless the dry land. Let us pray that this year of Pentecost may bring floods of blessing upon the dry ground.

## II.

We recently passed through Italy and have been engaged in evangelism in Roman Catholic territory. Time was when Central Europe, ruled over by Austria, was held down by the iron hand and rule of Rome, but after the great war and Austria got broken to bits million of people escaped from the yoke of Rome.

How small and contemptible is the little kingdom which the Pope has recently come into possession by the grace of Mussolini. The Pope now has his little toy kingdom and he is now building a railroad and issuing his own postage stamps and coining his own money, etc., hoping, I presume, that the day is not far distant when his kingdom will extend much farther.

What an awful burlesque is popery upon the religion of Jesus Christ! What a ridiculous claim the Pope makes as the Vice Regent of Christ.

Someone has put the comparisons between Christ and the Pope in the following manner. I do not know who the author is, but I pass it on:

Christ was gracious to the lowliest. The Popes would humiliate rulers, e. g., his treatment of King John, and more recently the attempted humiliation of Ex-Vice President Fairbanks and President Roosevelt.

Christ's kingdom was not of this world; the Pope wants to rule all the kingdoms of the world. Christ renounced temporal power; the Pope covets it.

Christ was crowned with a crown of thorns; the Pope has a crown of gold.

Christ washed the disciples' feet; the Pope has his feet kissed.

Christ and his followers paid tribute; the Pope and his followers exact it.

Christ and his disciples fed sheep; the Pope and his priests shear sheep.

Christ was poor; the Pope is rich.

Christ died leaving no earthly possessions; the Popes die worth millions.

Christ had not where to lay his head; the Pope lives in the most costly residence in the world.

Christ carried his cross; the Pope is carried in a canopy.

Christ despised riches; the Pope loves riches.

Christ drove the merchants out of the temple; the Pope welcomes them.

Christ preached peace; the Pope is for war if that will bring back his lost domains and power.

Christ was meek and lowly; the Pope is proud and has himself called HOLY.

Christ spoke from the hillside; the Pope from a costly throne.

Christ laid up no earthly treasure; the Pope stores millions.

Christ loved his enemies; history proves the Popes killed theirs.

Christ received the lowly; the Pope would humble rulers.

Christ was truly Catholic in spirit, seeking to bless all; the Pope is narrow, limiting his love to his own and those he can proselyte.

Christ wants to free men from sin and ignorance; the Pope seeks to rule men by keeping them in ignorance.

## III.

Of Renan it was said: "He very skillfully undermines Christianity while profuse in its praise; he buries it in flowers. He comes to the tomb of the Savior, not to weep and worship like the women of the Gospel, but to stifle with perfumes and spices any lingering spark of life in the religion of Jesus. He does not deal a blow with a sharp sword; no he embalms. But the result is the same as though he made a violent attack."

I am writing this on Good Friday and as I sit beneath the shadow of the Cross in my thinking I think of what I witnessed in Jerusalem at the supposed place called Calvary. I went to the church called the "Church of the Holy Sepulchre" and there they had the place of the cross buried under their flowers and millinery and ornaments and pictures and pageantry and glitter and gilt and mockery. The message of the cross is not heard in such an atmosphere as that. I watched the priests as they went through their mockeries and incense swinging and chanting and praying, so-called, and 'midst it all there was no more gospel and no more saving efficacy than some of the things I witnessed in heathen temples.

How true it is today, as in the days of Renan, Christianity is covered over and stifled with the perfume and flowers of cold, dead ecclesiasticism, and how true it is that in America we have the Unitarian curse by which with flowers of oratory and eloquence of false praise the real life of Christianity is stifled out.

## IV.

Shelley, the Poet, some years ago penned the following lines:

... "Two vast and trunkless legs of stone Stand in the desert. Near them, on the sand, Half sunk, a shattered visage lies. . . . And on the pedestal these words appear: 'My name is Ozymandias, King of Kings. Look on my works, ye mighty, and despair! Nothing beside remains!'"

The press has the following:

"A German expedition has begun exploration of the ruins of the ancient city of Her-mopolis in Middle Egypt. It is proposed to ascertain the levels of occupation of the various periods, and to collect evidences of the life of those periods."

"A hill extending over an area of more than a square mile where the colossal statue of Rameses II. of 3,200 years ago was visible on the surface was chosen for the purpose."

"As expected, a similar statue was found near, and behind the two statues a temple."

"The second colossus was brought to light on the afternoon of the first working day."

"Some days afterwards work was extended to the site of the ancient city by means of a trench, a furlong in length."

"Some historians have thought Rameses II. to be the famous Pharaoh of Exodus."

We stood one day at Memphis beside one of those Colossal statues of Rameses's. All is in the past. Centuries have buried these Pharaohs out of sight but what a mighty present confronts us. I do not know who the author is of the following lines, but they are somewhat striking:

"Troy is only a name,—Cæsar is deaf to praise—  
Back of me spreads the past in numberless yesterdays!  
Under my feet, the world; over my head, the sky,  
Here at the center of things, in the living present am I."

"Out in the far beyond, waiting for God's good time,  
Splendid cities may rise, heroes may be sublime;  
The past may measure against the future that is to be,  
As the fleeting day compares with the storied century.  
Prophets unborn may see with a vision that shall be clear,  
But the future is dumb, and I dowered with speech am here."

"I stand at the end of the past; where the future begins I stand,  
Emperors lie in the dust, men may live to command,  
But greater than rulers unborn, and greater than kings who have reigned  
Am I, that have hope in my breast, and victories still to be gained!  
Under my feet, the world, over my head, the sky,—  
Here at the center of things, in the living present am I!"

## V.

On our way to Ireland where we were engaged for Convention we had to come via London. Great city is London—one of the greatest of the world. The other Sunday they celebrated Dr. Joseph Parker's anniversary. One hundred years ago, April 9th, he was born. I was in London once when Parker preached at City Temple, but, unfortunately the Sunday we attended he was away on a vacation.

Joseph Parker was one of England's greatest preachers. A writer in the "British Weekly" describes one of Parker's sermons in the following manner:

There are some half-dozen sermons of Parker's which after an interval of twenty years I can still recall almost word for word.

One in particular recurs to me at the moment. His text was, "I will see you again." The season was probably Easter.

Now, Parker's method was an example to all preachers. He did not exhaust the first few moments of anticipation (they are often no more) with which even the dullest and most easily predictable of preacher's opening words are awaited. He struck in with an idea which was in fact the germ or substance of everything that followed.

So it was on that occasion. Having announced his text, he repeated the words as though he himself were seeing them for the first time, as it were by a sort of second-sight. "I will see you again." A pause! Then, raising the angle of his face, and speaking as though the idea had just come to him, he said, "That is Christianity!" He proceeded immediately. "If that is not true, then what are all our acts of worship, what our prayers, what our monuments and memorials what our books, our arguments, our patience? What is—anything deep and human, but some makeshift by which we deceive ourselves, some poor shelter from the intolerable fact! But, if that be true, 'I



will see you again,' then—'bless the Lord, O my soul, and all that is within me bless His Holy Name!' If that be true, surely we may rejoice."

#### DR. RIDOUT'S ITINERARY.

Feb. 28. Leaves Panama for Guyaquil, Ecuador.

March 18. Leaves Ecuador for Callao, Peru. Address while in Peru, care Rev. R. B. Clark, Apartado 2178, Lima, Peru.

Address in Chili for May. Care Rev. H. Wagoner (Casilla 297). Christian and Missionary Alliance, Temuco, Chili, or care Rev.

R. Elphick, M. E. Mission, Casilla 133, Santiago, Chili.

Friends sending contributions towards Dr. Ridout's missionary work are requested to send same to Mrs. Morrison at PENTECOSTAL HERALD Office, Louisville, Ky.

## A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

### CHAPTER XX.

#### THE YEARS BRING CHANGES.



WE pass over a period of ten years. While those years have brought changes, to many, they have dealt kindly with the most of our friends.

Ralph Upright has finished his studies in college; has added a course in a theological seminary. He and Bessie Queerman were married on his return to his home, and he at once began his work as city missionary at Glenview, which position he still fills with great acceptability.

Deacon Upright finished his work for the uplift of humanity by providing a home for the City Missionary Society having every convenience and accommodation for its activities. It is at once an Ark of Refuge, an Employment Bureau, and Asylum for the Worthy Destitute, and a place where the "down and out" may obtain encouragement and assistance.

Mr. and Mrs. Dalton are doing a great work in Albuquerque, New Mexico, where Mr. Dalton regularly supplies one of the leading Protestant pulpits. Mrs. Dalton has lost none of her enthusiasm for the rescue of her unfortunate sisters, and is wonderfully successful in her chosen field.

Mrs. Upright passed to her reward three years since. Half of her estate was devoted to the work among the people who were the direct charge of her daughter Jessie in New Mexico, and her daughter-in-law, Bessie in Glenview.

Mr. and Mrs. Queerman have been a power for good in the city, in the line of work which they have selected, providing a safe retreat for the children of those mothers who find themselves obliged to go out to service during the day, in order to support themselves and their children.

Rev. Jones of the First Church laid down his earthly burdens to take up the heavenly duties of the redeemed.

Rev. Dr. Paxton still ministers to the Euclid Avenue Church with increasing popularity and success.

James Upright, Jr., is a student in a Medical College, with a view of fitting himself for the work in a foreign field.

Lucy Upright is married to a rising young lawyer, who, being a devout Christian may be very helpful to the cause of righteousness in his official capacity—that of "States Attorney" for the county.

We will now pass over a period of twenty years, and our story is to close with an account of the funeral exercises held, by his request in the chapel of the City Mission, with sermon by Dr. Paxton and addresses by other distinguished speakers.

For five years the deacon's health had been poor, and his strength gradually failing. There had also developed an abscess near the eye, which, the reader will remember, was destroyed when he and Dr. Paxton had been assaulted by thugs some years previously. In spite of every effort on the part of his physicians and friends, he quietly passed away at the home of his daughter Lucy, at 6 o'clock on the morning of January 20, 1905, in his 81st year.

His body was prepared for burial and lay for thirty-six hours in the chapel of the City Mission, where the people paid their last

tribute of respect to his memory. A steady stream of humanity poured into the building and lingered to drop tears of affection and regret for their benefactor and friend. To the last moment of life, he had retained consciousness and was sweetly at rest and peace with the will of God. The years of his life had been full of effort, as he had realized his opportunities and responsibilities, and he had sought to embrace the one and discharge the other in his best manner.

We shall close this chapter with a few extracts from the sermon and addresses delivered on the day of his burial:

"The Funeral of Deacon Upright" From the Glenview Herald of Jan. 22, 1905.

"Never in the history of this city, or of the state, has been seen such a throng of deeply sympathetic people as assembled to honor the memory of Deacon James Upright, in the chapel of the City Mission, at 2 P. M. today. The large auditorium was literally packed to its capacity and thousands were unable to obtain admittance. A mass of people, extending from the outer door of the chapel to the opposite side of the street, and extending nearly a block up and down the street, waited patiently during the services for a glimpse of the casket which contained all that was mortal of Deacon Upright.

"Dr. Paxton took for his text 'Mark the perfect man and behold the upright, for the end of that man is peace.' It is not our purpose to give even a brief outline of the sermon. So many of our readers heard the discourse that we do not think it necessary to put it in print, as it will, undoubtedly, long live in the hearts of the people. In his reference to his own intercourse with the deceased, Dr. Paxton grew feelingly eloquent.

"No man could have known the soul of Deacon Upright more intimately than I have known it. Since the day of our first meeting, we have been on terms of closest intimacy and fellowship. When we have differed, as we sometimes did, I have always had a profound regard for his integrity and his high sense of honor. Often misunderstood and maligned, he was always ready to let his position be subjected to the test of its results. When he found that deeper religious experience which has marked the last years of his life, he has been the most beneficent being I have ever met. Of him it can be said most truthfully that he was 'full of love and good works.' His time and his means could always be depended upon for the advancement of any enterprise which contemplated the advancement of the cause of righteousness, or the uplift of humanity. Of him it could be said 'He gave himself' and there is an 'innumerable company' who will cherish his memory with tenderness as long as they live."

Mayor Goodrich said: "I am sure that whatever I might be able to say in appreciation of the character of Deacon Upright, would fall far short of expressing the emotions that have moved those present to assemble here today to honor the memory of our most well beloved citizen.

"Not one present at this hour but has, in some sense, been helped to do his or her best for the improvement of the intellectual, social, and moral condition of the people of this city, by the example of the deceased. He has always stood for what was best in social, religious, and municipal life. Thou-

sands of the unemployed in this city have been enabled to weather the storms of the winters and look hopefully to the future by the timely help which the deacon was always ready to extend to them. Nor has his interest been confined to his home city. The 'Home Missionary Society' of his own denomination has felt the glow of enthusiasm which his liberal contributions have kindled, while the 'Foreign Mission' work has equal cause to bless God for such added strength as his resources gave to its organization. There could be no more fitting close to the services of this hour, nor any epitaph more appropriate to mark his rest than the text of Dr. Paxton: 'Mark the perfect man and behold the upright, for the end of that man is peace.'"

The following resolution voicing the feeling of the people of the city was adopted by a unanimous vote:

"Resolved, that while we bow in submission to the will of God, we hereby express our heartfelt sorrow for the loss of our beloved brother, and our appreciation of his godly example and his unflagging zeal for the right.

"In behalf of the people:

WILLIAM OSGOOD,  
JOHN JONES,  
AMOS WARE.

(Committee)."

## The Work of Entire Sanctification The Work of Deity; the Outcome of Which is the Reincarnation and Revelation of Deity.

REV. P. WISEMAN, D. D.



WE have heard the remark that the work of entire sanctification is all of the blood of Christ without the Spirit. On the other hand, we have heard the remark that the work of entire sanctification is wholly of the Spirit without the blood. Neither statement contains the whole truth.

We are very pronounced against the theory that we are entirely sanctified by growth, by discarding the body of the flesh (physical flesh), by physical death, by works, by education merely; and, of course, we have a right to be pronounced against such theories: yet in our presentation of the positive aspect of this great work of God we are in danger of misplacing emphasis.

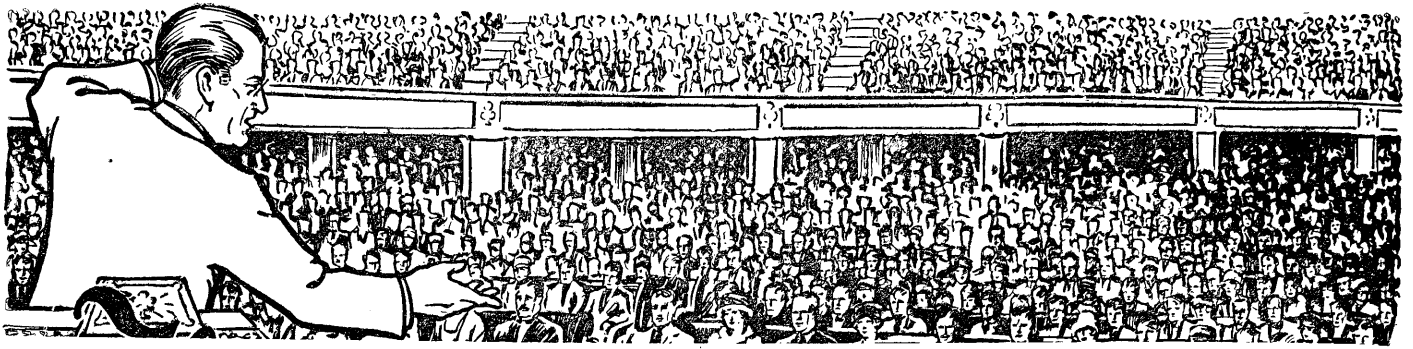
The great and glorious work of entire sanctification is the work of the Persons in the Godhead, as the following will reveal:—

*We are sanctified wholly by God the Father:* "Himself the God of peace sanctify you wholly" (1 Thess. 5:23); "Sanctified by God the Father" (Jude 1).

*We are sanctified by Jesus Christ:* "Sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10); "Jesus that he might sanctify the people with his own blood suffered without the gate" (Heb. 13:2). In these verses we note a two-fold aspect, namely, the sacrificial, "offering of his body"; and the meritorious, "with his own blood."

(Continued on page 6)





## SEVEN DEFINITIONS OF SIN.

Rev. E. E. Shelhamer.

"For sin shall not have dominion over you." Romans 6:14.



If we can get God's definition of sin it will help us to understand what is meant by this tyrant from which we are to be free. I am convinced of one of two things: If sin in any shape or form has dominion over us, it is because we choose and prefer that kind of bondage; or is it because we are ignorant of the mighty Remedy God has provided? For here the apostle declares plainly that "sin shall not have dominion over you."

Instead of speaking of sin in an abstract manner, I am going to specify and speak of its seven types or phases. What are they?

### FIRST: THE SIN OF COMMISSION

Proof text: 1 John 3:4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Here we have the grossest form of sin. Sin in its defiant attitude. Sin, or the sinner ruthlessly trampling under foot the commandments of God; the sinner with an uplifted fist declaring "I will do it anyway, regardless of whether it is right or wrong; I will have my own way; I will gratify my desires, regardless of the laws of God or the laws of the land." Sin is a transgression "transgreccio"—crossing over the boundary line set for my happiness.

Take for instance just one of the Ten Commandments—"Remember the Sabbath day and keep it holy." The outbreking sinner declares he will trample under foot and cross over this limitation. He says, "I will make this day a day of recreation, a day of pleasure, a day of profit. In short, I will nullify it" as many of our politicians wish to do with the Eighteenth Amendment. Poor blind soul! If he were only in harmony with God and his laws he would see clearly that in the end he would live happier and healthier and holier by regarding this simple, fourth commandment. When God wrote this with his own finger, he could look down through the ages and see that it would never be necessary for any man to disregard this commandment in order to be happy, healthy, and wise. It is not necessary for any man to set it aside in order to provide for his family, and when any one does so, he proves that in at least one respect he is out of harmony with the all-wise Creator.

### SECOND: THE SIN OF OMISSION.

Proof text: James 4:17. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Here we have another type of a sinner; one not quite so defiant as the first. He is a little more refined. He does not step out and shake his fist in the face of God, but he does say, "God demands too much of me, I am too weak to obey; he wants me to have family prayers; he wants me to pray with my neighbor; he wants me to give out tracts on the street;" or perhaps, "he wants me to go as a missionary, I simply cannot do it."

So, friend, can you not see the wickedness of such an attitude? You are virtually spit-

ting into the face of God and saying, "You are unreasonable in your demands. I know my ability better than Thou." Oh, precious soul, though you are not an outbreking sinner, yet when you know your duty and do it not, you insult the wisdom and grace of the Most High. Let me illustrate: Suppose you go home and say to your little child five years of age, "Son, clean up this yard and carry off this large ten-foot log." The boy looks at it and says, "Papa, I simply cannot do it, that log weighs two hundred pounds." Now a tyrant might threaten that child, but a loving father would say, "Son, I will help you; if you can lift ten pounds I can lift one hundred and ninety pounds, and both of us together will remove the log."

In like manner when a loving God requires something of his child, he "knoweth our frame, he remembereth that we are dust;" and if we but put forth an effort as an obedient child, he will lift the greater part of the load. Praise his Name!

### THIRD: THE SIN OF DOUBT.

Proof text: Romans 14:23. "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Here is another type of sin. There are a lot of things we must meet every day; a lot of things that could hardly be termed sinful, and yet the doing of the same is doubtful. God does not want us to presume on his goodness and see how near we can get to the border edges of sin, but rather he is pleased when we abstain from "all appearance of evil." Yea, abstain not only from what is generally recognized to be wrong, but what is the least departure from that which is exemplary.

Listen to what Mr. Finney says: "There may be equal doubts concerning a certain course of action. When this is the case, all that can be said is that a man must act up to the best light he can get. But when a man doubts a certain course of action, but has no reason to doubt the omission of that course of action, and yet goes ahead and does it, he proves to high heaven that he wants to do it whether it is right or wrong; and he who does this sins against Almighty God and his own conscience and must repent or be damned." This is pretty strong, but it comes from one of the greatest preachers the world ever heard.

Let me illustrate: Here is a ball game. A free ticket from a special friend is given me. Now I like, to this day to see a ball fly, but if I went to that ball game I fear my influence would be in the wrong direction. Some one might stumble over me if he saw me there; but he cannot stumble over me if I am not there; hence it would be a sin to me to hurt my influence for good.

In like manner, a dozen and one things may come up to a conscientious Christian; such as the belonging to a secret fraternity, such as traveling on the Lord's day; the following of fashions and wearing of jewelry; or attending so-called innocent amusements. Oh, that every person were as conscientious as Frances Willard, the uncrowned queen of the world, when she sought and obtained the

second blessing she felt led to lay aside what she called, "little bits of plain jewelry."

### FOURTH: THE SIN OF PREJUDICE.

Proof text: James 2:9. "But if ye have respect of persons ye commit sin, and are convinced of the law as transgressors." Here we have a finer grade of sin. Friends, I am convinced that a lot of people, yea, good people in various holiness churches are guilty right here. Do you know that it is possible to be saved from open wickedness, from failing to do your duty, yea, from doing many doubtful things, and yet be guilty of prejudice and sectarianism? If you are not careful you will listen and respond more freely to the singing or preaching of one of your own sect than to that of another; and think of it! He who belongs to a different crowd than yours may have a message calculated to do you more real, lasting good than the one for whom you vociferate. God pity your poor, narrow, bigoted soul. Thank God in some camps it is hard to tell who are Nazarenes, Pilgrim Holiness, Wesleyan Methodists, or Free Methodists. A man in poor clothing who has the blessing of God upon him is given a place on the platform as readily or more so than he who has a gold ring and a square and compass. God grant that it may always be so.

### FIFTH: THE SIN OF FOOLISHNESS.

Proof text: Proverbs 24:9. "The thought of foolishness is sin." Jesus said, "for every idle word," that means every unnecessary word, every word that does not glorify God, "for every idle word that men shall speak they shall give an account thereof in the day of judgment." This is a light and foolish age. We joke about the sacred institution of marriage; we joke about other things. And, if you are not careful, in order to be recognized as a good conversationalist you will disregard the fine, tender checks of the Spirit and say things that provoke laughter rather than edification. I am not advocating that you should be long-faced and unsociable. But rather that you should be pleasant and winsome without stooping to the common level of jazz and "foolish talking or jestings which are not convenient." I submit to you that if you cultivate the mind of Christ you will not have very much taste for Mark Twain's nonsense or the comic pages of our rotten newspapers.

### SIXTH: THE SIN OF GRIEVING OTHERS.

Proof text: 1 Corinthians 8:12. "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." Our time is so limited that I will pass over this with but little comment. Here the mighty apostle Paul has been talking about eating meats that have been offered to idols; and infers that while one brother can eat some things with a good conscience, yet if it causes a weaker brother to stumble, the stronger one should be considerate, and not wipe his mouth and say, "If you want to stumble over such a little thing go ahead and stumble." No! No! The magnanimous apostle would rather deny himself. He said, "If meat make my brother to offend, I will eat



no meat while the world standeth." So, instead of branding a conscientious saint, yea, one who may be a little lop-sided, instead of abusing him and calling him a fanatic, God grant that we may be so conscientious ourselves, that we will strengthen rather than "wound and weaken" his weak conscience.

**SEVENTH: THE SIN OF CEASING TO PRAY FOR THOSE WHO ARE OBSTINATE OR STUBBORN.**

Proof text: 1 Samuel 12:23. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way." Here is the true and tried Samuel. He is now rejected by the children of Israel, who cried, "Give us a King, you have been a good prophet, but we want to be like the other nations." He answered, "Is not God your King? I am your judge but God is your King. An earthly king will take your fine, young men to be soldiers, the best vineyards to be his own, and later will rule over you with a rod of iron." But they replied, "We want him anyway." Does the aged prophet abuse them? Does he walk off in a pouting mood and say, "I turn you over to your own evil ways, you will have to learn the lesson for yourselves?" "No! But hear his magnanimous reply,—"God forbid that I should sin against the Lord in ceasing to pray for you."

Say, dear parent or pastor, please do not get discouraged with that stubborn and obstinate child. Do not in a hasty manner say, "Go your own way and reap your harvest." Remember that sometimes those who are right on the very verge of seeking God act ugly and ungrateful, and by showing tenderness and pity we win them to God.

It was said of John B. Gough that he had signed the temperance pledge so many times that everybody became discouraged and disgusted with him. But his good wife declared she had faith in his sincerity. On one occasion to prove to others that he meant it, he opened a vein in his wrist and signed the pledge with his own life's blood, saying, "I will keep it this time, so help me God." But in twenty-four hours he was dead drunk again. The faithful wife kept on praying, weeping and loving. Finally he got drunk for the last time and henceforth became, perhaps the greatest temperance lecturer the world ever heard.

Coming closer home, my own son at the age of fifteen became so unruly that we about despaired of him, but the noble mother and myself began to fast and pray. The boy was wonderfully saved and later on sanctified and now at the age of twenty my heart is overjoyed in reading a letter from him saying, "I am in a great meeting in West Virginia; over one hundred have been saved, and Jesus gets all the glory."

Let us pray, asking and believing for special grace that will enable us to say, "Sin in any of these seven forms and phases shall not have dominion over me."

"Jesus the sinner's fetters breaks  
And bruises satan's head;  
Power unto strengthless souls he speaks  
And life into the dead.

"He breaks the power of cancelled sin  
He sets the prisoner free;  
His Blood can make the foulest clean  
His Blood avails for me.

"Oh that the world might taste and see  
The riches of his grace;  
The arms of love that compass me  
Would all mankind embrace.

"Happy, if with my latest breath,  
I may but lisp his name;  
Preach him to all and cry in death,  
Behold, behold the Lamb."

You preached that the sinner "was on his way to hell." The bachelor went home mad. He died in the night. Mr. Preacher, is your conscience fully at ease?

**THE HERALD FOR THE PREACHERS.**

We have a proposition to make to the Lord's zealous people for the spread of scriptural holiness. We propose to bear one-third of the expense of sending The Herald for one year to ministers of the gospel. We especially like to send The Herald to young preachers.

If some friend of the Lord and The Herald and the preachers will send us one dollar with the name and address of the preacher to whom you wish The Herald sent, we shall assume the responsibility for the extra 50 cents, and the paper will go to the preacher free of any charge to him.

I met a fine preacher in California the past winter who came up and gave me a very warm, brotherly hand-grasp at the close of the sermon, and said, "Some one sent me The Pentecostal Herald. I do not know who sent it but it made me mad every time it came, but I read it. I saw and felt the truth it contained, and as I read it from week to week, my prejudices were conquered and my heart got very hungry. I sought entire sanctification and received the blessing. I am very grateful to you and to whoever sent me The Herald."

There are many ministers who might give a testimony like this. Send in the dollar and the name of the minister to whom you wish the paper sent. If you should like to send the paper to more than one enclose the money and addresses. In these perilous times let us do all we can to spread the gospel of a full salvation. Faithfully, your brother,  
H. C. Morrison.

**We Have Fallen Upon Strange Times.**

MRS. H. C. MORRISON.



HERE is in the atmosphere of social and religious conditions a feeling that we are on the eve of a great crisis in the history of the world. There are secret, invisible powers at work which cause one to fear the unfolding of the coming years.

Efforts have been made to define the spirit of unrest; books have been written to explain our world conditions; preachers whose spiritual discernment is not keen, have been trying to give the people a gospel "adapted to the times," while a thousand anxious hearts are wondering what the outcome shall be.

Philip Mauro, author of "The Number of Man," has in his book tried to locate our trouble, and perhaps has thrown some light upon existing conditions, but have we found the remedy and, if so, have we applied it? Mauro emphasizes the fact that "human society is stirred the world over, as it never has been before." The simultaneous activity is but the rumbling of human machinery trying to solve its social, political, and religious problems by human energy and ingenuity. In other words, there is a growing disposition in the present generation to *save itself*, socially, politically, and religiously.

The writer expresses his conviction that "the affairs of humanity are approaching a crisis of the first magnitude," or what another has designated "a world crisis." What is the cause of the conditions which invite this impending doom? We have but to note the drift of the educational and ecclesiastical teachings of today to ascertain, somewhat, the source of our restlessness, for when a nation finds anchorage in any other than the Rock of Ages, her anchorage is insecure.

We were amazed, grieved and excited with jealousy for our Christ, when we read the class poem of Harvard University quoted in the book above referred to. The last verse is a sample of outright blasphemy:

"O holy spirit—O heart of man!  
Will you not listen, turn and bow  
To that clear voice, since time began  
Loud in your ears, and louder now!  
Mankind, the Christ, retired—  
Recrowned, recrucified;  
No god for a gift, God gave us,  
Mankind alone must save us."

Note that the "heart of man" is substituted for the Holy Spirit, and instead of the only begotten Son, we have "No god for a gift, God gave us;" Christ, the world's Redeemer is discarded and "Mankind alone must save."

Let us give you another quotation to show the trend of thought in high places, and for which man in his blindness and stupidity is grasping as a drowning man catches at a straw.

"O world, grown, pitiless and grim!  
O world of men, had you but known  
Your brother is your Christ, through him  
You must be saved and him alone.  
Love for his sorrows—love—  
Love alone can lift you above  
The pain of your misgiving,  
The doom and horror of living.

"Within ourselves we find the light  
And in ourselves our Gods to be,  
Not throned beyond the stars of night;  
Here in America we must see  
The love of man for man,  
The new republican—  
A heaven, not superman,  
Reborn in man and woman."

We have written the most startling declarations in italics in order to draw your attention to the glaring thoughts of man-contrived redemption. You will observe *man is all* while the One whose blood alone can save, is not mentioned save as we are reminded that *man is our Christ*.

It seems to us that such advocates of human redemption are bordering perilously near the precipice of the blasphemy against the Holy Ghost; perhaps, nearer than they think. If, as they contend, the heart of man is the "holy spirit," then the avenue of salvation through faith in the Crucified of Calvary is cut off, and they are without God and without hope in the world.

Our hearts are stirred when we see the drift of things in educational, social and ecclesiastical circles. "Preach the Word" is the message that should sound long and loud to our ministers. Christ is the world's magnet to draw men unto himself, and if the ministers of the gospel do not hold him up as the one mighty to save to the uttermost, the blood of earth's deceived and deluded multitudes will appear in judgment against them. This prodigal world still has the heart-cry of the Greeks, "We would see Jesus," and will not be satisfied with the husks of man-contrived salvation, nor the superficialities of social service. The body can get along with temporalities, but *the heart needs God*. This world has made no provision for the heart; it was made for God, and he alone can fill it.

While the adverse winds whistle their stinging blasts around us, may they but drive us closer to the heart of him who has said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Let us magnify and exalt him who has thrown out this world-wide invitation to a restless, hungry world, and prove to them that he is the panacea for all life's ills. He is the strength of our life, of whom shall we be afraid?

Let those who may choose to sail over life's tempestuous and uncertain sea in the little man-made canoes of self-righteousness, do so, but those of us who have the Captain of our salvation as our pilot, will stick to the old Ship of Zion, and drown the siren voices of a God-forgetting world by singing,

"Jesus, the name high over all  
In hell, or earth, or sky!  
Angels and men before it fall,  
And devils fear and fly."

A shrieking penitent would throw most any preacher and congregation into a panic now days.



## WORK OF ENTIRE SANCTIFICATION. (Continued from page 3)

*We are sanctified by the Holy Ghost:* "Sanctified by the Holy Ghost" (Rom. 15: 16); "Through sanctification of the Spirit" (1 Thess. 2:13).

*We are sanctified through the Truth:* "Sanctify them through Thy Truth, Thy Word is Truth" (John 17:17). The Word reveals God's plan, our need, the wonderful provision through Christ, the way to true soul rest. It may be called the Revealing Agent. "Seeing ye have purified your souls in obeying the truth."

Conditionally, *we are sanctified by faith:* "Inheritance among them which are sanctified by faith" (Acts 26:18); "Purifying their hearts by faith" (Acts 15:9).

Faith is the great condition of our sanctification. The grace of repentance, which must of necessity precede any saving application of the atonement of Christ to the soul, has its place here, for it enables the seeker after full salvation to hate the sin of his heart, the sin that dwelleth in him. Thus a ground work is effected for sanctifying faith. It is not enough to say that we consecrate. This, of course, we must do up to the light we have; but we must hate sin in principle as well as in act. We must hate sin in act—in transgression—before we can exercise saving faith, and so it is in sanctification. We must hate sin in principle, the remains of our fallen, corrupt nature, in order to be able to trust God to cleanse it away. In this respect we believe in the doctrine of "repentance of believers," as taught by Mr. Wesley, called by him, "a self knowledge," a knowledge of a hidden foe, a heart condition, and a hatred for it. Without the grace of repentance, we can neither receive salvation in pardon or purity nor retain it.

Upon this ground work in the soul by the Holy Ghost who convicts of sin, through the atonement or the work of Christ for the world and his church, through the revealing agent, the Word, faith appropriates the promise, and God through his Spirit, the Holy Ghost, accomplishes the most wonderful miracle in the whole realm of the application of the atoning work of Christ for humanity, namely, an end of sin, freedom from sin, and a perfect restoration of his glorious image again, in righteousness and true holiness; a state of fitness for life, death and heaven: a prepared-for life, "For me to live is Christ," for me Christ is life; a preparedness to serve, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meat for the Master's use, and prepared unto every good work"; a preparation for death, "I am. . . ready to die," "now ready to be offered"; a preparedness for heaven, "Without holiness no man shall see the Lord." Wonderful! a readiness for the presence of God in the glory world.

This blessed work of God in the soul is the great goal of Scripture, especially the New Testament. "Let us go on unto perfection." "Above all these things put on charity (divine love) which is the bond of perfectness." "And holiness without which no man shall see the Lord." Blessed finishing, blessed readiness, blessed preparedness!

This glorious accomplishment of the Trinity in the human soul, expressed in the word "holiness" implies wholeness, the absence of sin disease from the soul. It means perfect cleansing, present cleansing, present filling, present fulness; nothing lacking from a standpoint of satisfaction for holiness is perfect satisfaction. Deity in his blessed fulness dwells within, and lives out through us his blessed life and character. It is thus the accomplishment of Deity, the incarnation and revelation of Deity to man through man. The blessed Trinity living in very deed among men.

May God help us as holiness people, and make us "a holy people." "I in them and

Thou in me, that they may be made perfect in one, that the world may know." The true holiness experience lived out will convince the world, and nothing else will.

## ONE MINUTE SERMON.

BETHEL COOK.

"OUR NEED FOR CHRIST."

*Text.*—"Without me ye can do nothing." John 15:5.

The needs of men are so great and numerous that it is impossible to catalogue them. There is, however, one supreme need, and that is the Christ.

This secular world has come to the conclusion that Christ is unnecessary for the happiness and well being of life in a world so well equipped to care for the needs of life as they see it.

But the secular world is wrong because it leaves out the inevitable truth that our greatest need is not material but spiritual and Christ is the only source of help for our spiritual life.

## FACTS FROM THE FIRING LINE.

*"My people are destroyed for lack of knowledge."*—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Theodore Roosevelt, when Police Commissioner of New York said in an official Message: "The worst possible lesson to teach any citizen is contempt for law. \* \* \* To teach him that he has the right to break the law to get beer prepares him to break the law to get bread."

## Prayer.

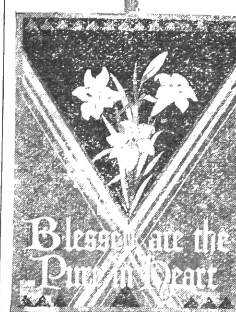
REV. H. E. WILLIAMSON.

"Men ought always to pray and not to faint," said Jesus. He reinforced his admonitions by his own example and thus drew his disciples to ask him to be taught to pray. The Bible is our first great help in the experience of prayer. Inspired examples of prayers that brought an answer are to be found from Genesis to Revelation. Human need impels men to call upon God for help.

Present day answers to prayer are not wanting. The range of our petitions is as wide as human need. St. Paul wrote, "In everything by prayer and supplication let your requests be made known unto God." No problem, no temptation, no trial, no sorrow or pain is too small or too great to bring before our "heavenly Father who knoweth what things we have need of before we ask him." Prayer brings God into the lives of men.

"Prayer does change things." All this we admit but how little we do pray. For the lack of much prayer our churches in many instances are living at a "poor dying rate." God's cause goes limping when it might be marching with the tread of a conqueror if we would use the prayer power at our command. But no, we multiply organizations and try methods and human programs and skimp our praying and results are not forthcoming as we desire. Nothing will atone for the lack of mighty prayer. Our age is not helpful to a deep prayer life. Too busy. Too many meetings. Too many programs. Too many conventions. Too much running here and there and so little time for our secret closets. This is true of us preachers as well

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as members. We don't pray enough. Not long enough. Not earnestly enough. Not with obstacle-overcoming faith enough. Not with Jacob-like wrestlings enough. Not with enough strong crying and tears. Not enough Gethsemane agony and desire. Oh, God of the Bible, when wilt thou see thy Church awaken to mighty prayer that will not let go until the answer comes.

What could be accomplished if preachers and people took to their knees in more earnest prayer to God in Jesus' name. We are face to face with the powers of darkness and of hell and of sin. The devil is making tremendous drives in these "last days" for he sees his doom approaching. Oh, let us pray until the Spirit be poured out from on high, sweeping the worldliness, sin and indifference from the Church and clearing the decks of the gospel ship for action and inaugurating a tremendous drive on the enemy and taking spoil for God in the conversion of souls and the upbuilding of the kingdom. Let us pray until God comes down in Pentecostal power.

Permit me also to call attention to some books that have greatly stirred my own soul to prayer. I refer to Rev. E. M. Bounds' books. His first, "Preacher and Prayer," is a classic. Then, his "Possibilities of Prayer" and his "Purpose in Prayer," both of which have been published since his death, will stir any one to prayer who gives them a careful reading. Few men can write three books on this subject as well as he has. It is to be doubted if our age has had a man of greater prayer than he. They are simply written, so that all can understand. His words are loaded with a power that pulls you to prayer and then more prayer as no others that the writer has read. If all of our preachers and some of our officers and members would get and read these books carefully and get at the business of praying as God would have us we would see a sweep of revival power and salvation that would eclipse any period of our history as a church. God grant that we may be stirred to pray, pray, pray.

Pentecostal Publishing Co., can supply these books at \$1.00 each.

## Just to Remind You!

Have you ordered your Arnold's Sunday School Commentary for 1931? If not, do not delay, for time is passing and you should have it for the splendid lessons it gives and the comments that are so invaluable and helpful. I do not hesitate to recommend this Commentary on the Sunday School Lessons as I have used it so long that I am convinced that it has no equal in giving a concise, practical, illuminating and helpful understanding of the lessons. Its price is within reach of all, only \$1.00.

Yours, wishing to help,  
MRS. H. C. MORRISON.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## SITAPUR, INDIA.

Dear Friends: How rich we felt in friends at Christmas time? We were overwhelmed with lovely letters and greetings and we appreciated every one.

The boys asked to have the money that came from them pooled so that no one would be unhappy because he was not as fortunate as some one else. So each boy got a bright warm muffler, a cake of perfumed soap and a few other longed-for articles, besides an orange and candy and a dinner that made their eyes shine—Rice cooked with plenty of salt and spices. Meat with a curry gravy, pancakes fried in clarified butter, and guavas and peanuts for dessert.

Our first caller Christmas morning was a widow from a village a mile away who came bringing us a pint of milk from her buffalo. The sun had not yet warmed the air and I shivered in my woolen clothing. But she wore one thin piece of cotton cloth draped about her and her feet and arms were bare. The four-year-old little boy who was with her wore only a shirt and that was in tatters. He trembled so with the cold that he could not hold the bit of money that I gave him.

We gave out small, warm blankets to those who were in greatest need and to some gave cloth for their shivering children.

Christmas afternoon, over two hundred Christians gathered on the lawn in front of our house and after three happy hours departed with peanuts, guavas, Indian sweets and a picture card to make them happier still.

Mr. Jones spoke at a six o'clock Christmas service in the city which was attended by Hindus and Mohammedans and then at 8 P. M. we had dinner with the Moffatts. He is our District Superintendent and lives near us.

Two days after Christmas, Mr. Jones and I left for Cawnpore to attend Central Conference where later the first Indian Bishop in Methodism was elected. Dr. Chitambar was elected on the second ballot.

We feel that at last the Indian church is passing its infancy. It will need guidance for some years to come, but as the Christian Indian assumes responsibility, it will free us for more work among the non-Christians, to whom we are called.

Nearly every letter from home asks if I found that snake! You remember that I hastily closed my last letter to hunt for it. Well, we did not find it that day but that night about eleven o'clock our night watchman in making the rounds and testing the doors, nearly stepped on one at the threshold of the office door. It may or may not have been the one who left his skin for a calling card.

This karat is most deadly. I read the other day that no one had ever been known to survive its bite.

Our Eunice had a narrow escape. She dropped down on the couch one afternoon and then decided that her head was too high. She sat up and lifted the top cushion and coiled on the pillow beneath, was one of these small brown vipers. We once found one on the stairway as we went up to bed. Another dropped from a window curtain. Another slid from the cushion of an easy chair, and still another hid in the top drawer of my desk. Surely God keeps watch over us!

My table is overflowing with letters of thanks that the boys have sent in. One of my teachers who knows English is working long hours after school translating them. Then they must be sorted and put into envelopes which another teacher is addressing. If yours is not inclosed, it is because we have not yet got to it.

Not all of my boys are in the Sitapur school. Some have finished the course here and are studying farther; others I have put into Mission schools nearer their parents. But I keep in close touch with them all. Will those of you who have boys in other schools please address them in my care? Otherwise the letters may be lost as the school may be closed for holidays or the boy may have been transferred to another school. Because of my orphans I never really close. When I am gone I leave some one in charge to attend to mail, etc.

We are very grateful for the way you are standing by us. May you have the joy of knowing that the work you are doing for India in letting these boys get a Christian education, will endure long after we have all gone.

Mr. Jones is home for a week and is busy writing and studying. Eunice is at home, too, and keeps herself amused with her music, cooking, sewing, reading and playing tennis.

With our best wishes for a year full of joy and peace because of his constant presence,

Yours in His service,  
Mabel L. Jones.

## TROUP, TEXAS.

I have just recently assisted in a wonderful revival at Wesley Methodist Church, Parkersburg, W. Va. The presence of the Holy Spirit was felt at every service. There were eighty-five souls saved at the altar and several more were saved between services. There were fourteen senior young people who volunteered for special life service. Thank the Lord for his marvelous saving power, and the leadership of his Holy Spirit. He is blessing us now in a good meeting here at Troup, Texas. May God continue to bless you in giving us The Herald. It is the greatest church paper I know of.

H. L. Cochran.

## HANNIBAL, MISSOURI.

We closed a very gracious revival meeting at Hannibal, Mo., Sunday night with the Hannibal Holiness Mission.

Rev. Edwin P. Phillips, the pastor, with his zealous people had been praying for the meeting for weeks, and in such an atmosphere of grace it was a privilege to labor for souls. God answered prayer in a definite way and numbers were converted and brought into the grace their hearts desired. Rev. Phillips and his wife with their corps of efficient workers are taking their stand for the old faith "once delivered to the saints," and God is setting his seal on the work in a blessed way.

L. Anderson and his wife have for years been known as leaders in this interdenominational holiness work. Bro. Anderson has for years been treasurer of the National Holiness Association.

We greatly enjoyed our stay with these beautifully saved people. May the intercessory spirit continue upon them as they labor in the kingdom interests at home and in the foreign fields.

F. L. Spindler.

## REVIVAL AT WILMORE, KENTUCKY.

On Sunday morning, Jan. 25, our mid-winter annual revival effort opened at the Wilmore Methodist Church. Bro. Warren C. McIntire was with us for the first service as our engaged evangelist. Much prayer had gone up to God both from the church and the college, for weeks before the revival began. There seemed to be a general feeling among the people that God was going to answer prayer.

Bro. McIntire, our evangelist, came to Wilmore nearly three years ago to put his boys in school here at Asbury. He is a member of the California Conference of the M. E. Church, but at present is engaged in evangelistic work, making his home here at Wilmore. Very early he gained the confidence of the people in his ability for leadership in the meeting. His preaching, especially for the first week, was of the John the Baptist type, on such subjects as "Restitution," "Reconciliation," "Retaliation," etc.

The first altar call was made the second Sunday morning service, which proved to be a time of general melting and breaking up among the members of the College faculty and the official members of the church. After this service, there was not a single invitation where there was not definite response at the altar, and time after time the altars and the front were lined and packed with deeply convicted seekers. More times than once, so powerfully was God's presence felt in convicting power, that no sermon was necessary. The invitation was given and the altar filled.

It was clearly demonstrated that God's power was ruling and directing the meeting, in that neither the evangelist nor personal workers did much urging to get seekers to the altar,—they were moved by the power of the Spirit and the sense of their own need. Old-time confessions and restitutions were made, and souls ploughed to rock-bottom and got genuine experiences of reclamation, regeneration and entire sanctification.

The meeting was scheduled to close on Sunday, Feb. 8, but so great was the interest it was deemed advisable to run over to Friday, Feb. 13. The day services for the most part of the meeting were held in the auditorium of Asbury College at the regular chapel hour. Dr. L. R. Akers, President of the College, and his faculty, stood nobly by the meeting with their presence and prayers, and scores of the students were definitely blessed.

Our evangelist, Bro. McIntire, is a man of prayer. His messages were very plain and simple, but were freighted with unction and power. He preaches under the anointing of the Spirit. Very frankly and courageously, he exposes sin in all forms, in high places and low. We feel that he was God's man for this particular hour at Wilmore.

We praise God that the day of old-time Holy Ghost revivals are not over, for certainly the Lord has done great things for the church, town and Asbury College, for which we are grateful. To him be honor, glory and praise forevermore.

Warner P. Davis, Pastor.

## GENERAL REPORT OF CHINA WORK AND NANKING MISSION.

The beginning of a New Year brings to us the remembrance of many dear ones in the homelands who are laboring together with us for the advancement of holiness in China.

Rev. and Mrs. L. O. Stanton, our representatives from Australia and New Zealand are now with us for a few days, on their return trip after having spent some time in America, and their messages are blessing our hearts. God is speaking not only through them, but also to them, enlarging their vision for the possession of these heathen lands by Christ, and we believe God is preparing them for a greater and more effective ministry than they have yet known. Please add them to your prayer list, holding on with us that many effectual doors may be opened unto them for the Gospel's sake.

Mr. Shelhamer and his son, prominent American evangelists, are also with us at this time, having already witnessed gracious demonstrations of the Spirit and his power in Korea and Japan, and they are to have special meetings here for a few days. We praise God for such men of faith, Holy Ghost fire

and missionary fervor, and their ministry is always welcome among us.

A special cause for rejoicing at this time, is the wonderful revival of our work in Canton, South China, which has come as a direct answer to faithful and fervent prayer. Our God still hears and answers prayer in the same old-fashioned way. Bless his Name! Crowded missions, full altars, more than 350 children in the Sunday school on the compound, praise meetings taken over by the Holy Spirit; students, native workers and missionaries alike filled with new fire, and renewed interest in every part of the work all testify to the mighty, wonder-working power of our God. These reports will surely encourage your hearts, and help you make further requests "with thanksgiving."

Brother Zhen, who is pastor of our work in Nanking, sends a report thanking the Lord for the work that was done in Nanking during the summer by the students from the Bible Institute who were sent to carry on evangelistic and personal work. 40,000 tracts were distributed and over 1000 Gospel portions were sold. About 7000 heard the Gospel through direct ministry, and many souls were definitely born again and are attending the Mission regularly. Meetings were held in a number of other churches and schools in the city, so many were brought into contact with the teaching of holiness, and Brother Zhen is praying much that many of these precious souls will definitely come into the experience.

The Lord is blessing the work of his servants, and many definite conversions are taking place in the evangelistic meetings. One night when the altar call was given, sixteen souls sought the Lord at the altar. Among them was one man who loaned money at a very high interest for his living. If others borrowed money from him and could not pay it back, he cursed and beat them. The Lord wonderfully saved him, and with a face shining with joy from heaven, he said that those days were over and that from henceforth he was going to serve the Lord Jesus. He has been attending the Mission regularly since his conversion.

The Lord has wonderfully answered prayer in Nanking and given us the building we have been praying for, for several years. Ever since the work opened in Nanking we have been using a rented building. This month we have had the joy of moving into a large building which has just been renovated and slightly changed to suit our needs. Brother Zhen and Sister Dzou, the Bible woman, have moved into the second story with their families, and the first story is being used for a chapel. The location is splendid, and in a central part of the city. The building was formerly used for an orphanage. With this splendid new place in which to worship, Brother Zhen realizes that God gives a greater responsibility, and so he requests prayer that the work might be such that many precious souls will find Jesus, the Lamb of God who taketh away the sin of the world.

Sister Dzou thanks the Lord for the opportunities she has had in leading women to Christ. She has visited the prison a number of times, and reports that the last meeting held there was one of special victory. After she had given the message, she asked those who wanted to accept the Lord to raise their hand, and three of the women responded. They sought the Lord very earnestly. Sister Dzou said her heart was truly filled with thanks and praise to God as she saw the fruits of her labors and the answer to her prayers.

Progress is being marked in all three fields; God is working and we plead with you to earnestly contend by way of the Throne for a year of unparalleled victories, the setting free of poor captives, and the hastening of the kingdom of God.

The Oriental Missionary Society.  
Shanghai, China.

## WILMORE, KENTUCKY.

Since reporting through The Pentecostal Herald we have held two revival meetings with some real soul-saving work accomplished.

Our meeting in Richmond, Ky., was held under very difficult surroundings. One of our difficulties was the lack of harmony among the church people, but we had some real results.

Our next meeting was in The People's Tabernacle, Lima, Ohio, in which a goodly number found the Lord. At the close of this meeting we were invited to stay over one night and preach for the Salvation Army, which we did and six souls came to the altar and as far as we know, all prayed through to victory.

At this time we have several open dates through spring and summer months—a few camp meeting dates open. I am ready to go any place, city or country, valley or mountains, church, tent, or camp, for a freewill offering. This is my tenth year in the evangelistic field. Let us pray.

L. E. Williams.

## Bible Free.

A beautiful Bible with good type and overlapping flexible binding free to any one who will sell six of our Scripture Text Calendars. Just drop us a card and say send me the six calendars and I will sell them within ten days and send you \$1.80 for which you are to send me Bible postpaid free.



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(Continued from page 1)

party and of a private organization, made up largely of millionaires, and pledged to repeal the Eighteenth Amendment to the constitution of the United States, is somewhat suggestive.

The Republican party during 1930, according to its formal accounting filed with the clerk of the house of representatives, collected \$700,891. The two political parties are charged with the duty of electing senators and representatives throughout the United States. Between them they represent easily 90 per cent of the voters of the United States. Upon the outcome of their efforts hinges the policy of the government on all great financial industrial and political problems. Yet neither spent as much in its political activities as the organization which declares its sole purpose to be the repeal of the Eighteenth Amendment. It refuses to offer any plan for the control of the liquor traffic after repeal, though its leaders set up the usual cry about being opposed to the return of the saloon. But the fact is that in its increasingly vigorous and costly campaign this organization has cast aside all pretense of any desire for future regulation of the liquor traffic, but declares its one purpose to be the repeal of the Eighteenth Amendment. Such repeal, without coincident legislation for the protection of society against the liquor power, would restore the intolerable conditions done away with in 1917.

In April of 1930, at a hearing before the subcommittee of the judiciary committee of the United States senate, Mr. Curran testified that at that time 60 per cent of the moneys thus far received by his association had been contributed by seven men. It would be interesting to know whether this ratio has been maintained, and whether today, as then, it was the four or five wet states of the east to which the Association Against the Prohibition Amendment looked for its support. The Democrats, who are latterly showing much restiveness over the financing of their party by a comparatively few wealthy New Yorkers, might also be interested to learn the extent to which the same group is financing the assault upon the constitution.—The American Issue.

### The Second Coming of Christ.

The Second Coming of Christ to our globe is always an interesting subject. That he will come again, visibly, is plainly taught in the Scriptures. We judge that no man claims to know everything on this interesting subject; in fact, there is great disagreement among men with reference to the second coming of our Lord, but very general agreement that, at some time, unknown to any human being, the Lord will appear.

We are taught that the time is unknown; that he will appear suddenly; that he will come in great glory; that his coming will bring great joy to those who are prepared to receive him, and a most fearful condition of things to those who are not prepared.

In a few weeks we shall begin a discussion

### A MOST ABUSIVE LETTER.

I received, a few days ago, one of the most delightfully abusive letters from a very rank modernist, I have received since beginning the publication of *The Herald*. The brother did not sign his name, but I can hardly conceive of such a letter being written by any sane person, except a modernistic preacher in a fury of righteous indignation.

He told me that some one was sending him *The Herald*; had been receiving it for some time. One interesting feature of his long letter was, that he read it every week. I was pleased to learn that fact. I do not believe the brother is as mad as he thinks he is; I believe he is under conviction for sin without religious knowledge to understand what is the matter with him.

The letter was not in the least offensive to me; it was really a compliment. I am thankful some one is sending him *The Herald*, and that he is reading it. I am glad he did not order the paper stopped. He is by no means the first brother I have known who became very angry at the truth, but afterward received it gladly.

It is impossible to calculate the benefits that would accrue if a host of *The Herald* family would send in one or more dollars with the names of one or more preachers, to whom they wish *The Herald* sent the coming year. Let us hear from you at once, and start them a weekly visitor with a message of salvation.

Sometime ago, one of the greatest Bishops of Methodism said to me, "Morrison, I read your paper and it gives me, not only spiritual comfort, but suggestions for sermon matter." Let's put *The Herald* into the hands of a host of young preachers.

Faithfully your brother,  
H. C. MORRISON.

of this subject, *The Second Coming of Christ*, under the head,

### IF CHRIST SHOULD COME TO JERUSALEM.

In the first chapters of this discussion we shall not undertake any sort of theological discussion, but simply contemplating what would occur or, what we might expect to occur, if Christ should come to Jerusalem. We want our readers to become interested, search the Scriptures, and think on this subject. It can but be a means of grace. Many devout people believe that we are rapidly approaching the end of the present dispensation, and the dawn of the most glorious day in the history of the human race. Evidently, there will be some stormy and tremendous events at the close of the present age, and the incoming of the Golden Age of the Reign of Christ.

H. C. MORRISON.

### HISTORIC CANDLESTICKS



RS. Smith T. Powell, of Hustonville, has in her possession the old-fashioned candlesticks used in Durham's Chapel, the first Methodist house of worship ever established in Kentucky. The

founders of Durham's Chapel were the Rev. Francis Clark and John Durham. Rev. Clark was the first Methodist preacher to invade the wilderness of Kentucky at the close of the Revolutionary War. Dr. J. J. Polk in his *History of Boyle County* published in 1867, says that the entire membership was moved to Perryville and consolidated with the Methodist Church there in 1864. Durham's Chapel, sometimes called White's Chapel, was founded probably in 1783, about the time the First Presbyterian Church was established in Danville. Both Rev. Francis Clark and John Durham, who planted Methodism in the wilderness, have many descendants in Boyle County.—*The Interior Journal*, Stanford, Ky.

The John Durham mentioned in the above clipping from *The Interior Journal* was my great-grandfather. My mother, Emily Durham, the daughter of Thomas Durham, was born and reared near White's Chapel Church. She was a member of that church, which was located on the pike leading from Perryville to Danville, about two miles out from Perryville. As stated in the above clipping, the

congregation at White's Chapel was consolidated with the Methodist Church in Perryville. I was licensed to preach by the quarterly conference of this same Methodist Church in Perryville in 1878. My mother's family, the Durhams, were of good old Methodist stock. It was in the days of White Chapel that a brilliant young preacher by the name of Bascom, afterward Bishop Bascom, boarded with my grandfather, while he rode the circuit.

Some years ago I met with a woman at a camp meeting who told me that her mother went over to my mother's house and took care of me while my mother went to quarterly meeting at eleven o'clock Saturday morning. I was then three weeks old, the first time my mother left the premises after my birth. This good woman told me that her mother said when my mother returned from quarterly meeting she picked me up from the bed, held me in her arms, walked the floor, laughed, wept for joy, praising God, and said, "While I was at church today, I gave my little Henry Clay to God to preach the gospel, and I feel in my heart that God accepted the gift, and I believe when I am dead and gone my baby boy will be preaching Jesus to the people." My mother died two years later, but blessing on her memory; she gave me a good start. The memory of this dedication has been a comfort and stimulation to my soul. I am fully expecting to meet her, by and by, at the feet of our blessed Redeemer and Lord. I thank God that my mother was a shouting Methodist.

My father died four years after I was born, in Mississippi, not far from Vicksburg. He had driven mules and horses south, had sold them, and was arranging to return to Kentucky when he was taken ill and died. Some years ago I met with a woman in Mississippi who knew my father well and visited him a few days before his death. She told me he was praising God and that he went away in peace. At a very trying period in my young life, a memory of my parents, their religious lives as they were related to me by those who knew them, and the fact that they believed in Jesus Christ, died in peace and went to heaven, had a powerful influence over me for good.

The calendar tells me that I am an old man; but for that fact, a long illness, and a very gray head, I would hardly realize that I am old. But I have a very restful faith and a joyful anticipation of meeting my parents and many others who have gone before, in the not distant future. This faith and hope stir and thrill my heart with a great praise to the Lord Jesus Christ. Glory and honor, praise and adoration to his name forever and ever. Amen!

H. C. MORRISON.

### A Serious Situation.

One of the very serious features of the long drouth in Kentucky is the water conditions. The low tide of water in the river is menacing the health of the people who get their water supply from the Ohio and Kentucky rivers. There has been a good deal said about praying for rain; some express faith while others ridicule. I believe the time has come for the people openly and humbly to go to God in earnest prayer for rain. They ought to make public announcements in the papers, from the pulpits and gather in the churches and the people who believe the Bible, and believe that God answers prayer, to go to humble confession and prayer to God in this time of real distress. Why not? Let those ridicule who may. God does answer prayer. Why not, preachers and people, who have had answers to prayer, who believe in prayer, without any shame or apology, make public announcement and gather in prayer groups, with humble confession of their sins and the sins of the people, cry to God for his mercy and abundant rain to cleanse and refresh the earth, wash out collection of debris and disease breeding matter that has accu-



mulated in the rivers. The situation is distressing, the need is great. All the circumstances are such that praying people ought to go to God and pray to him day and night for an abundant rain. H. C. MORRISON.

## A Letter to a Young Preacher.

My Dear Young Brother:

**I** note from your letter that you feel a bit disappointed about your assignment. I can understand how a man of your energy feels cramped and hemmed in, somewhat, stationed in a small

village with two other churches so near you, and with little material to work on.

I trust you may find some comfort in the thought that your present situation gives you an excellent opportunity for study, far better than you could have had on a larger circuit, or in an important city station. You, perhaps, will never have another such opportunity. You are now at the best period of your life for study, for the mental vigor of youth stimulates your mind to hunger and retentiveness.

In your village pulpit you can use the truths and suggestions which come to you from many excellent, thought-provoking books which are in easy reach. You can sow the seeds of thought which will be producing good sermon matter the rest of your life.

I suggest that you keep a large note-book on your study table, and when a good thought is flashed into your mind from the pages you read, put it down and from them build up clear, strong, forceful, evangelistic messages that will edify your congregations. Put your very life into your preaching, and expect good results.

See that you learn to speak well, pronouncing your words plainly and distinctly, not far apart, but connected; not jumbled together, but clear and forceful. Any man of good ordinary commonsense ought to learn directly to be a good speaker. Do not yell, or growl, but speak to be heard. Place the emphasis where it belongs.

Proper gesticulation is of real value, but do not keep your hands flying about in the air, with no meaning; such demonstration is offensive and largely destroys the effect of a good sermon. If you get into the habit of thrusting your hands into your pockets while preaching have a pair of Sunday trousers made without pockets.

Guard against excitement while preaching, but get and keep good control of yourself while in the pulpit; know what you are doing and saying. This will greatly help your thinking and utterance and will save you from nervous strain. It will conduce much to your ministry every way. Some preachers never get over stage fright in their pulpit ministrations, and suffer greatly as the result of it.

The best remedy for that sort of thing is to be in gracious harmony with your Saviour and Lord; to feel that you are his messenger and that you are not seeking the applause of men, or their money, but their souls and, in a sense, you are master of the situation. Be honest, deeply sincere, and feel the power of the truth you preach, while you rejoice in the privilege of delivering it to the people; in this, you will have liberty and unction which the Holy Spirit gives to those who preach the gospel.

You may be sure that in and about you there are neglected, lost people and, situated as you are, there are responsibilities resting upon you for their souls. Search for and find them and bring them to Christ. Who can tell the outcome of a real revival of religion in your village. Be sure to plan for it, pray for it, and go in for it. Have a revival in spite of men and devils.

Above all else, study your Bible, always with a definite object in view, seeking to know the law, the will and the love of God. Fill your mind with divine truth. Saturate your mental and spiritual being with the truths of Holy Writ, remembering that the paramount business of the preacher is to know and proclaim the Word of God, as he has said, "My word shall not return unto me void." The word of God is quick and powerful. Preach the word. Think carefully and prayerfully over the subject that you contemplate bringing before the people, depend upon the Holy Spirit to speak through you to the people, and your message will not have been delivered in vain.

Faithfully your brother,  
H. C. MORRISON.

## How are we Made Holy?

I recently clipped the following from that very excellent magazine, *The Record of Christian Work*. Read it:

"Holiness comes to no man as the complete and immediate result of some act of surrender, however great. No, the power of holiness is given him, but his growth in it will be gradual and will be wrought out in tears and much striving against sin. . . . Not until we behold the king in his beauty, and receive the new body of glory shall we be finally delivered from this process,—growth of holiness through renewed discovery of our need of holiness.—Temple Gairdner."

I do not know the writer of the above statement. He is evidently a Calvinistic thinker. Calvinism clings tenaciously to a limited salvation. The reader will notice that in Brother Gairdner's process toward holiness, there are "tears," "strivings" and "growth." He postpones the possibility of holiness until we see the King in his beauty and receive a new body.

It is singular that a man should write on the subject of holiness and forget to mention the Holy Ghost. There is promised us a baptism with the Holy Ghost, which baptism is a fiery, purging work which surpasses all human "tears," "strivings" and "growth." The simple fact is, sin cannot be grown out of the soul.

Paul speaks of our carnal nature as if it were a person—an old man. The Apostle says this old man is to be crucified; not on the cross throughout life in a lingering death. He, this old man, dies, that the body of sin might be destroyed, that henceforth we should not serve sin. This is the way into holiness—the destruction of the "body of sin."

Reading further in the same chapter, we find the great Apostle saying: "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." All of this comes through the sacrifice of the blessed Christ made upon the cross. John tells us that "the blood of Jesus Christ his (God's) Son cleanseth us from all sin."

Dr. Luke tells us that when John the Baptist was born, Zacharias, his father, was filled with the Holy Ghost, and that he prophesied, saying among other things, "That he, (God) would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our lives."

The way of holiness is through the blood of the Lamb of God who taketh away the sins of the world. No man should undertake to write on holiness and leave out the cleansing blood of Christ, and the fiery baptism with the Holy Ghost.

H. C. MORRISON.

## The Whole Family For Jesus.

A. W. ORWIG.

One of the most beautiful earthly sights conceivable is a whole family living and laboring for Jesus. It might perhaps more properly be called a *heavenly sight on earth*. Blessed family! What a paradise this earth would be, even amid the pain and suffering consequent upon the fall of man, were every household consecrated to God! But ah, how painful the very thought that so few out of the hundreds of thousands of families even in our own land have not one representative of the religion of Jesus Christ! Surely it is enough to start tears of sorrow from the eyes of every earnest Christian. But it ought to do more than this. Where is the Christian parent, who, in contemplating the sad fact of so many Christless homes, will not offer up a fervent prayer for his unsaved neighbor's family? A prayerless father! a prayerless mother! prayerless children! Oh, how mournful! No prayer around the hearthstone, none around the table, none at the bedside, none in the closet—none from one end of the week to the other—none during the whole year, oh how sad!

But may it not be otherwise? Can not such a state of things be checked? Surely it need not be so, and would not were *all Christian parents* duly to consider the solemn and weighty responsibilities resting upon them in reference to the *religious training* of their children. How many come far short of their duties in this respect! Were all to adopt the wise course of the God-fearing Joshua, who declared, "As for *me and my house*, we will serve the Lord!" how few children, if any, would ever leave the parental roof unconverted! Few, indeed, would even outgrow their childhood without giving their hearts to Jesus. Parents should by no means be content simply to send their children to Sabbath school, and occasionally to church, and still less frequently to impart unto them religious instruction at home. The worth of the soul requires a great deal more; and that parent who does not pray with and for his children, and make it his first and highest duty to his family to provide for their spiritual well-being, cannot be wholly guiltless in the sight of God.

## Not Easter Eggs, But the Bible.

Many children look upon Easter as a time to get Easter eggs, but we want to suggest that along with the eggs you place in their hands a beautiful little child's Bible.

We have a beautiful little edition, just the right size, bound in leather with the overlapping edges, stamped in gold on the back and backbone, red under the gold edges, and with about 20 most excellent Bible helps suitable for children. The size, 3½x5½x1 in. thick, and weighs 11 ozs.

Instead of having a dozen different kinds of child's Bibles, we make a specialty of this one, and by having them made up in very large quantities we are enabled to sell a \$2.50 value for \$1.50, postpaid.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### A SWEET SINGER.

Mrs. Geneva Mendenhall.

After Saul had been king of Israel for some time, he grew proud of his greatness and forgot that his strength and power came from God. When Saul turned away from the Lord, the Lord rejected him as king, and spoke to Samuel, saying, "Go to Bethlehem in Judah for there I have chosen a king among the sons of Jesse."

So Samuel went down to Bethlehem leading a cow, and telling the people to gather together with him since he would make a sacrifice. In the crowd Samuel watched the seven sons of Jesse very closely, but God failed to show him which one to choose so Samuel asked, "Are these all your children?" To which the father replied that the youngest was not called from his care of the sheep.

When this youth was brought, Samuel arose at once and anointed him for he was sure that this boy with his fresh cheeks and bright eyes was God's choice.

While David, who was still very young, did not understand why Samuel anointed him with oil, when he returned to his flocks on the hillside, God went with him so that he thought of God, talked to him and prayed to him while alone. As time passed he grew more strong and brave, sometimes killing with his own young strength the wild animals that tried to steal his flock. Sometimes he practiced for hours, throwing stones with his sling until he could strike exactly the spot at which he aimed.

Since the Spirit of the Lord left Saul he became very unhappy so that at times he seemed to lose his mind. One of the young princes of the court, thinking that the music might cheer him, suggested that they bring more music into the court. Saul approved, so David came to the king's court with his harp where he played and sang until Saul's gloom passed away. Saul soon loved David as did everyone who knew him. This young Jew whose music brought peace to a distressed king, wrote many beautiful songs later on which we call the Psalms.

### Questions.

1. Why did Samuel take a sacrifice down to Bethlehem with him?
2. Why was King Saul gloomy and sad?
3. With what well-known song or psalm of David are you familiar?

Dear Aunt Bettie: I am a Carolina boy ten years old. I would like to join your happy band of boys and girls. As this is my first letter I hope to see it in print. I am in the fifth grade. Mrs. L. L. Shaver is my teacher. I hope Mr. W. B. has gone out for a walk when this letter arrives.

Hugh Ferguson.  
Rt. 1, Whittier, N. C.

Dear Aunt Bettie: Will you let a Marshall county girl join your happy band of boys and girls? Mother takes *The Herald*. I weigh 61 pounds, have black hair, dark complexion. My birthday is December 31. I am seven years old. I do hope Mr. and Mrs. W. B. are out walking as I want to see this in print. I go to school. I went to M. E. Church today.

Rosa Brisco.  
Red Banks, Miss.

Dear Aunt Bettie: Would you let a thirteen-year-old girl from West Virginia join the happy circle of cousins? I am studying to be a preacher. My text is Matt. 4:19, "And he saith unto them, follow me, and I will make you fishers of men." Jesus told Peter and Andrew that if they would follow him he would make them fishers of men. And if we follow him he will also make us fishers of men. If we cannot sing but can preach we are fishing by preaching, or if we can sing but cannot preach we are fishing for souls that are staggering around in darkness, blind and deceived. We are fishing for souls that are running around into every public swimming pool, red-light district, and where they

can get liquor or any other intoxicants or drugs. Christ's fishers are always on the lookout with their nets ready to catch any soul that goes down the stream of life unmindful of the judgment that is awaiting them. They are ready to throw their net of gospel truth and entwine them so that they can't get out. Let us all be fishers of men.

Rose Perry.

Rt. 4, Milton, W. Va.

Dear Aunt Bettie: Here I come to give you a call, I have just been reading page ten, And laid down my paper And picked up my pen, To write you a letter, I hope you don't mind, I hope you'll read it and some pleasure find.

I guess you're wondering who this could be. I'll endeavor to tell you, so listen to me. I'm a junior in high school. I like school fine; My studies employ the most of my time. I weigh one hundred twenty-four, I'm five feet, six, not any more.

My eyes are brown, my hair is too, Now does that description appeal to you? I'm just eighteen years old, Now enough about me I guess I've told.

What are your hobbies, cousins dear? Mine are too many to tell, I fear. I like horseback riding and music, too, I'm fond of all kinds of sports, aren't you? I like to travel and have a good time Then come back home and tell it in rhyme.

Now cousins, I'm leaving, but before I go I must tell you I want you to write me, you know. Boys and girls, great and small, I'd like to hear from one and all. I'll answer your letter if it takes a year. (It won't take half that long, I fear.) Poetically yours,  
Georgia Pennycuff.  
Decide, Ky.

Dear Aunt Bettie: I wonder if you will let a Mississippi girl join your band of boys and girls? I am seventeen and a senior in high school. I am a Christian and belong to the M. E. Church. I believe we would find it better if we left off the description of ourselves and tell of what God has done for us. Some people never stop to think about God at all, but God is wonderful to let us go on in our sins, but sooner or later we suffer. I will answer all letters received. So all of the cousins write.

Lucille Swales.  
Edinburg, Miss.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of boys and girls? I am ten years of age and in the sixth grade. My father is the Methodist pastor at Toccoola, Miss. I like to go to Sunday school. My Sunday school teacher is Mrs. Johnston. She gives us stars every Sunday we go. Last quarter she gave prizes to the ones who came every Sunday. I got the prize—a gold pin. My birthday is April 7. Have I a twin? I am a member of the M. E. Church. Doris F. Trent, I guess your middle name to be Florence. Ola M. Hughes, I guess your middle name to be Mae. Who can guess my middle name? It begins with E and ends with H. It has five letters in it. The first three who guess my name will get a picture of me. I hope Mr. W. B. has gone visiting when my letter arrives.

Mary E. Gare.  
Toccoola, Miss.

Dear Aunt Bettie: Do you have room in your band of boys and girls for a West Virginia girl? I am ten years old and am in the sixth grade. My father is minister of the Methodist Episcopal Church. I am a Chris-

tian. I joined the church when I was eight years old. I hope all the boys and girls are Christians and a member of some church. My birthday is May 2. Have I a twin? If so, please write me. Ina Beatrice Tenney.  
Mt. Clare, W. Va.

Dear Aunt Bettie: I wish to thank you for printing my letters on page ten. I have found some fine Christian friends through page ten. May God bless you for your good works in helping the young Christians. I'm so glad that many of the cousins are following Jesus, who is the best friend of all. There's not a friend like the blessed Jesus, no, not one. How glad I am to have such a friend as Jesus, I want to share this friend with all for he loves us all. Oh, how much it cost Christ for us to be good. Let us oft remember the cross and the One who died there for us. He healed my limbs which were paralyzed over three years. I can walk today. It has been about three years now since Christ came into my life. I can truly say Jesus is just the same today as in the days of old. I would like to hear from you cousins who live near Lee Valley, Tenn., and Morristown, Tenn. I am a girl in my early twenties. I teach the beginners' Sunday school class in the M. E. Church. I am first vice-president of our Epworth League. Lula Enid Irwin.  
Box 1034, Nyssa, Oregon.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? I am fourteen years old. My birthday is Feb. 7. I am in the fifth grade at school. My teacher is Mrs. Esie James. My middle name begins with W and ends with D, and has seven letters in it. The one who can guess my name I will write to them. I have one brother and two sisters. My parents are living. I like to go to Sunday school. My teacher is Mrs. Stella Hickerson. My father and mother are Methodists. Jesse W. Dickerson.  
Wallingford, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading page ten. My father and mother are both living and belong to the Methodist Church. I go to Sunday school every Sunday. I like my Sunday school teacher fine. My birthday is April 15. I am twelve years old. Who is my twin? I am in the sixth grade at school. My teacher is Mrs. Elsie James. I like her fine. I am four feet, three inches tall, and have dark hair, blue eyes, and fair complexion. I have a brother and sister older than I am. Who ever guesses my middle name I will write to them; it begins with B and ends with L, and has four letters in it.

Virginia B. Hickerson.  
Wallingford, Ky.

Dear Aunt Bettie: Here I come again, thanking you for printing my other letter. I am still serving the Lord with all my heart. I received many letters from the cousins, and hope to receive more. I certainly do enjoy reading *The Herald*. It is a dear paper. I pray and read the Bible every day. The Lord is very dear to me. I guess you knew my grandfather, W. B. Godbey. He was a dear old man. I would like to hear from some of the cousins. I will answer all letters received. I like to hear from good little boys and girls. Some of the cousins be sure to write to me. Don't let W. B. get my letter, for I want to see it in print.

Christine Godbey.  
Rt. 1, Danville, Ky.

Dear Aunt Bettie: Will you admit a new member into your circle? I am a boy from Pennsylvania. This is my first letter to *The Herald*. I am fourteen years old and am in the seventh grade. I have brown hair. I am a Christian boy. I don't like to see boys smoke and swear, and many more bad things. I am not afraid to die because I am a Christian. I accepted Christ, Jan. 25, 1926, and I expect to live for him the rest of my life. I have three brothers and four sisters. My mother is a Christian, but my daddy is not. I want you all to pray for him. I don't run with bad boys. I testify when I have a chance.

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Please pray for me that I may go on with God. I would like to receive letters from the cousins and will gladly answer them.

Dwight L. Buchanan.  
352 Corrine St., Johnstown, Pa.

Dear Aunt Bettie: May I join your happy band of boys and girls? Grandma takes *The Herald* and I enjoy reading page ten. My grandma is eighty-one years old. She is a member of Mt. Bulah Church. I am eleven years old. I take *The Sparkling Waters*. This is the second letter to *The Herald*, and hope to see it in print. I go to Sunday school every time I can. I haven't missed a day in school. I am in the fifth grade. I have one sister. I would like to receive letters from the cousins.

Mary R. House.  
Nicholasville, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? My grandfather takes *The Herald* and I like to read page ten. Grandfather is a member of Bethany Church. I am twelve years old. My birthday is March 10. I am in the sixth grade. I go to school at Chrisman Mill. I haven't been tardy nor absent. I have a sister whose name begins with H, and ends with R. It has six letters in it. I have dark brown curly hair, am four feet, six inches tall.

Rachel Warner.  
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a ten year old boy join your happy band of girls and boys? I am in the fourth grade. I have one brother and one sister. I have been saved and I love God. I would like to see my letter in *The Herald*. I hope every one will get *The Herald* and read it.

Simon Bradley.  
Gonzalez, Fla.

Dear Aunt Bettie: I have read so many nice letters in *The Herald* I took a notion in my head to write. Myrtle M. Beal, Mr. W. B. is Mr. Waste Basket. I don't like him a little bit; he's so greedy he gobbles our letters. Aunt Bettie, why don't you do something to cure him of his bad habit. I think movies are all right if you hit a good one, but most of them are harmful to grown-ups as well as children. I live on an eighty-acre farm with my dear grandparents. Mother died October 16, 1929. I have a nice home with grandmother. Mother may scold, cousins, and fret, but when she's gone you will certainly say there's nobody like mother. My mother left three girls. I'm the biggest; I'm five feet, lacking one inch. The Lord has done a lot for me. I knew a woman, or rather grandma did, who was Anna Clark; she married and moved to Ohio. I thought she might be a reader of *The Herald* and read this.

Juanita Teller.  
Oak Grove, Mich.

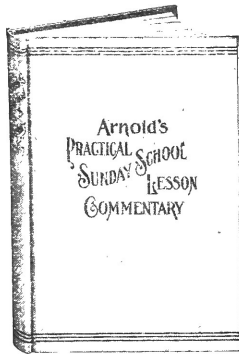
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## FALLEN ASLEEP

HODGDON.

The life of Orrin Hodgdon came to a peaceful end Feb. 9, at 7 P. M. Had he lived four days more he would have been eighty-one years old. He was born Feb. 13, 1850 at Ossipee Center, Carroll county, New Hampshire, son of James and Sarah Hodgdon. The family moved west when he was quite young. He was converted at the age of twenty-seven. On Dec. 21, 1871, he was united in marriage to Miss Louisa Potter, and they settled down on a homestead in Boon Lake Township, Renville Co., Minn., which has ever since been their home, passing through all the hardships of frontier life. He leaves to mourn their loss his aged wife, two sons and four daughters; all of them were with him in his last illness. He was ready and anxious to go, and the afternoon before his going he asked for his cap, saying he wanted it, for he was going home. Just at twilight, after the sun was set, he said to mother, who was by his bedside, "Stand back there is a light shining in my face as bright as the sun."

He saw the light from heaven which no mortal eye could see. His last words were, "I want to go to sleep," and he passed over, without a murmur or struggle. Just went to sleep in Jesus. He loved to read The Pentecostal Herald which has been in his home for many years.

It was father's request that Rev. J. Parrish of Princeton, an old family friend, preach the sermon. He was assisted by Rev. Haggens of the M. E. Church of Hector. The text was taken from Isaiah 40th chapter, 8th verse. The funeral was held at the old home, Feb. 12 at 2 o'clock. A large crowd of relatives and friends gathered there. The floral offerings were many and beautiful, and we laid him to rest in the Boon Lake cemetery.

By a Daughter.

PRIDGEN.

Alter Pridgen, the only child of the home has left this world and gone to live with Jesus. He said before he went that he was ready to go. He was born Sept. 4, 1914, and departed this life Oct. 27, 1929. His body was placed in Lime Springs cemetery to await the resurrection. He was loved by all who knew him and was a member of the M. E. Church and a subscriber to The Pentecostal Herald. He enjoyed reading The Herald for the last two years of his life. He was the flower of our home, but Jesus took him home and placed the flower in our mansion, which is a beacon light to us. His sweet voice is heard no more, but talking and singing for the angels in glory. He said that the 36th verse of the 12th chapter of Matthew was his favorite verse.

We have the sweet assurance that if we prove faithful until the end we will meet to never part again, for he told his father that he saw his mansion. The Rev. J. B. Spivey, his pastor, preached his funeral which was attended by a host of friends. His father and mother, Mr. and Mrs. N. O. Pridgen, are left to mourn his departure and ask the prayers of all The Herald family to hold them up to the throne of grace that the dear Lord will comfort their sad hearts. Pray that we may all meet around the throne some sweet day.

J. B. Spivey.

## KEEP UP THE FIGHT.

Dear Brother Morrison:

I want to congratulate and thank you for the fight for the right you have been making to uphold the Eighteenth Amendment. There must be no let-up on this. The next two years will be the crucial time for all lovers of decency to stand four-square for the prohibition law. The liquor people are, as far as money and false representation can avail, moving earth and hell (not heaven) to tear down our constitution. They claim they are for true temperance, but no saloons. No saloons, Bah! A skunk

would smell just as bad nesting under the kitchen as he would under the parlor. Liquor in the stomach of an auto driver will cause a collision just as quickly if bought from the state as it would if bought from a bar-keeper or a bootlegger. They say they want to stop bootlegging.

I was in Missouri one time when the Kansas City Liquor Dealers' Association met in that city, and among the resolutions passed by that very important body (?) was one asking the city authorities to use greater efforts to suppress the illegal sale of liquor in that city. The resolution claimed there were more blind pigs in Kansas City than legally licensed saloons, and if I remember there were about 700 saloons in that city at that time.

One phase of the situation has not been stressed strongly enough, and that is this: If congress should at any time repeal the enforcement act, and by legislation legalize the sale of beer and light wines, as non-intoxicants, and this should get by the supreme court, then any soft drink stand could sell the stuff and any boy or girl could buy it and no law would prevent it. This situation would be worse than was the saloon situation at its worst.

As at present constituted no such law would get by the supreme court, for more than once has it placed its O. K. on the one-half of one per cent limit. This same one-half of one per cent limit was made at the request of the liquor people before prohibition in order to shut off the sale by soft drink dealers; but now they would give their right arms to get rid of that law.

The boozers know they cannot possibly get the amendment out of the constitution, and hence most of the moves in congress have been toward beer and wines, yet they know that three-fourths of the drunkenness in saloon times was caused by this same frothy beer. Imagine a condition in which every schoolboy or girl could stop at any soft drink stand and fill up on beer or wine. God forbid it! And God will forbid it. Millions of church people seem passive and indifferent, but other millions are on their knees every day pleading that right may triumph with an earnestness that the God of nations will not deny. Pray on brethren, but fight as well as pray. God bless you, Dr. Morrison, for your stand, politically, on this. I, too, took that stand long ago and am standing firmer than ever now.

J. W. McKean.

As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage. Joshua 1:5, 6.

## REQUESTS FOR PRAYER.

H. T.: "Please pray that God will open up a way and send a holiness evangelist to our town to hold a revival. Pray that loved ones may be saved and sanctified. That I may be filled more with the Holy Spirit. That God will direct our ways, open up a way, supply what is needed and bring us all back to our home town again."

O. K. S.: "I have been sick for some weeks and would very much appreciate the prayers of The Herald family for my recovery, and that the sweet peace that passeth all understanding may abide with me always."

Rev. C. E. H.: "I have paralysis; I am asking for the prayers of the saints."

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XIII.—March 29, 1931.

Subject.—Review: Jesus the World's Savior.

Scripture Lesson.—Acts 10:34-43.

Golden Text.—Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 10:38.

Jesus Christ stated the purpose of his coming when he announced that he had come to seek and to save that which was lost. He confirmed that purpose when he died for man on the cross and rose from the dead. Leave out of the count the fact that he by the grace of God tasted death for every man and that we are saved through the merit of his shed blood, and little is left to make his coming worth while for our race. "Oh," say some, "don't forget his beautiful example and his noble teaching." We shall not forget either; but they have no value without his saving blood, and can do nothing but tantalize and disappoint sinful men. A flowing spring is beautiful and almost beyond price, but worthless to a sick man who is famishing for water in the middle of the big desert, while the spring is miles away and beyond his reach. No one can obey the teachings of Jesus of Nazareth, or follow his example, until he is born from above.

This world needs a Savior. In our day many seem to forget that ours is a fallen race. They even deny that awful fact; although they see the proof of it at every turn in life. But there is no hope for any man, unless he can realize his lost condition. Turn to the first chapter of Paul's letter to the Romans, and read from the 18th to the 32nd verse. Verses eighteen to twenty-seven will give you the origin of heathenism, and verses twenty-eight to thirty-two will give you the origin of modern doubt. When one turns away from the light and walks into the blackness of night, he forfeits all opportunity. There are pitfalls and everlasting ruin in that direction.

When Jesus came into the world, men had many minor ills, but just one great need that outclassed all others combined: A revival of saving religion through a Divine Savior; and that is the world's one need today. All other remedies for human woes are only palliative. They relieve the pain a bit, but do not heal the sore. They, in some measure, hide the gangrene, but do not cleanse away the poison. Man needs a radical cure. If the race were purified from all sin, all its ills would amount to nothing. The difference between Chicago and heaven is the difference between sin and righteousness.

America has no need today commensurate with her need of a revival of saving power. But that has been said so much that it no longer makes any impression, not even upon church people. I sometimes wonder if we have forgotten what such a revival really means. One reads in the papers of the church glowing accounts of gracious revivals here and there; but in many cases results have gone the way of the earth in less than six months time. It seems to an old foggy such as I am, that we are trying to "go further without going deeper." Surely we have tested our human organizations and our fine educational

schemes sufficiently long to learn that they cannot save the lost. Call me a crank, a pessimist, or anything else you please; but in the name of my God, whose I am and whom I serve, I declare to the Church that it is high time for us to change our methods. We have waited all too long for lost men to come to our fine churches to listen to our dry sermons. They are not coming; and they never will come. Jesus Christ never told us to wait for them. He said "GO" after them. Gen. Booth had the right idea when he went to the slums after lost men and women. Dr. H. C. Morrison is right when he exhorts three thousand idle preachers to go into the highways and hedges and preach to the people, even though they may have but one man for an audience.

It is time to quit fussing and quibbling about entire sanctification. If we have any spiritual life at all, we know that we must have the Holy Ghost energizing within us in order to reach lost men and bring them to Jesus Christ for salvation. We are too much afraid of fanaticism, of which we are in no manner of danger just now. As Bishop Beachamp of the M. E. Church, South, says: "We are afraid to remain on our knees at the mercy-seat until we are baptized with the Holy Ghost." If Jesus Christ needed the anointing with the Divine Spirit for the fullness of his ministry, how dare we undertake ours without that equipment. The Church made a mockery of the celebration of the nineteen-hundredth anniversary of the outpouring of the Holy Ghost on the day of Pentecost; but it is not too late now for her to put in a month or two praying for a new Pentecost. Let us quit preaching, and pray until the Holy Ghost comes afresh upon us. Then, and not till then, can we do the task before us.

It seems to me that we need a bit of John-the-Baptist work to prepare for the coming of the Spirit. And don't forget that when he comes to the Church he will "reprove the world of sin, of righteousness, and of judgment." There is almost no conviction for sin now, because the Church is in need of the Spirit. But how about preparing the way for his coming? If the Church is to have a revival that will really save the people, she must forever have done with all compromising with the world. And first of all things, the ministry must be cleaned up. Just now a large part of it is nicotine poisoned and "lodged" to its death. It runs after the "movies" and nearly everything else that the world and the devil have to show. Thank God, the majority of preachers live above such rot; but so many are guilty that the entire church is crippled. Brethren, in the name of our God, let's clean up and save the world for which Jesus Christ poured out his life's blood.

O, you laymen of the Church, I plead with you as an ambassador of God. If the Son of man needed a harbinger to prepare the way before him, in order that his ministry might succeed, the Holy Ghost needs you as his forerunners. Where are you? What are you doing? Forget about the church finances for at least a few minutes. Lose sight of all your fine organizations sufficiently long to see

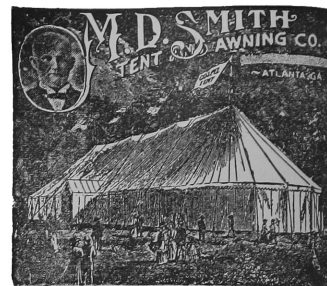
yourselves. The Church needs money, and must have it; but if the last obligation were met to the last cent, that would not bring a revival. Don't be deceived: revivals do not come that way; but a genuine revival after the Pentecostal fashion would make the Church meet her financial obligations just as far as God would have them met. What business have you and your children to attend the dirty "movies" that are cursing the land? Did you not promise to forsake all the uncleanness of the world? Have done with it, if you hope to go to heaven when you die. Parents come to me begging me to do something to stop their children from smoking cigarettes, when they themselves are growing and selling tobacco. This is nothing uncommon. In the name of common sense, let's not be a gang of hypocrites. There is but one way to stop children from smoking cigarettes: Their parents must quit the entire dirty business, and thereby set the children an example.

I am begging God for a revival, if one can come without compromising the Godhead. My town had a big dance sometime ago; and the church-members and the world and the devil were so thoroughly mixed up in it, that one could not be told from another. A little "sissie," but not of this town, said to me: "I can dance till two in the morning, and then go home and pray as well as at any other time." I told her that I had not a shadow of doubt about that. If I may lay aside my ministerial garb for a minute, I will say as an M. D. that I know of few nastier things this side of the pit than the modern dance. We need a revival; we must have it, or speedy ruin awaits us; but it cannot come unless our church people will cut loose from the world and the devil. Our Christ who died for us must be honored, or he will not send the Holy Ghost upon us.

Maybe you think I am desperate. If so you are thinking correctly; for so I am. These years are growing short to me now; and I have much to do. Oh, you dear church people! Clean up, and clean out your spiritual premises. Sanctify yourselves, that God may sanctify you from all sin. Get down the Good Book, and have family prayers at your house. Be hard on yourselves: tell God how you have failed to measure up to his standard, and cry mightily for pardon and restoration. We must honor the Christ, if we expect him to honor us with the incoming Spirit. "Them that honor me I will honor; but they that despise me shall be lightly esteemed," saith Jehovah; and his Word must stand forever.

Brethren, I am jealous for my Lord. He came to "seek and to save that which was lost," to be the Savior of the world; and he has called us out of the world to be his co-workers in winning men. Shall we fail him? As one reads the record of the work of the Church in America for 1930, he feels like crying and hiding his face for very shame. O, thou God of infinite goodness, have mercy upon us, and forgive us for our worthlessness in thy harvest field, and help us to do something this year that will honor our Lord.

Maybe I am mistaken, but I see no chance for a revival in those places where Modernism, like a creeping paralysis, has sapped the spiritual life of the Church. When men deny the Deity of our Lord and his blood atonement, they crucify him afresh and put him to an open shame. This



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PENTECOSTAL PUBLISHING CO., Louisville, Ky.

### Easter Postcard Assortment No. 314

A very pretty assortment of twelve dainty post cards that portray the joy and peace of Easter season. Well-chosen Scripture texts that tell of our risen Lord are surrounded with flowers and springtime scenes. The illustration shows the type of card you will receive. Remember your friends at Easter with a Scripture-text card, as well as remembering them on the other holidays.

The 12 pretty Easter cards in an envelope for only 20 cents

PENTECOSTAL PUBLISHING COMPANY Louisville, Ky.

### Bread of Life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

modern spiritual filth must be cleaned out of schools and pulpits, or the Holy Spirit will not come into them. To your knees, O Israel. "The hour has struck."

### NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.



THE NEW PLAN  
GOSPEL TENT WORKS  
CHEAPEST AND BEST  
R. GEBHART  
2125 W. Washington Street  
INDIANAPOLIS, INDIANA.

Rev. O. B. Culpepper reports a great Union Meeting at Ardmore, Oklahoma. Seven hundred and eleven conversions.

W. A. Grogg, 418 24th St., West, Huntington, W. Va., has two open dates in April and May, and would be glad to help some pastor who wants an old-time revival.

#### BACK TO THE HOME.

Daisy H. Phipps.

Back to the home, the home of our fathers

Where peace and affection so sweetly did dwell.

Where mother was honored as queen of the household

And fond thoughts do linger that no tongue can tell.

Back to the home where the hearth-stone was sacred,

Where dear ones could meet 'neath its sheltering fold,

Where each one around felt its charmed circle

And love was the spell that never grew old.

Back to the home, let the slogan be sounded

From pulpit and pew, from the editor's chair.

Back to the spot where there's no rush and hurry,

Where there's time for the Bible and family prayer.

Back to the home, 'tis the need of the nation,

From the highest to the humblest of all.

Back to the God whose name we once worshipped.

Heed it, fathers, mothers, O, heed the call.

#### COUNSEL TO YOUNG CONVERTS.

Dear Young Converts of Jesus Christ:

God has done great things for you. Those evil spirits of temper, pride, fear, malice, hate, envy and selfishness have been cast out as you confessed them and gave them up. Ye have been clothed spiritually, "if so be that the Spirit of God dwelleth in you." Ye are in your right mind, for ye have the mind of Christ. What great things hath God wrought in your life. "But with God all things are possible."

Ye are now filled with the joy of his salvation. Your faces shine with joy and are radiant with the gladness of his Spirit. How exultantly you shout his praise, and sing of his love and grace. How eagerly you tell what this new-found Savior means to you. With what enthusiasm you would follow in his steps. You see that "Love so amazing, so divine Demands my strength, my life, my all."

Some of you are prayerfully asking, "Where shall I serve your Lord?" Some of you are impulsively saying, "I will do this for you." For each of you Christ has a great commission. Harken! "Return to thy own house, and show how great things God hath done unto thee." (Luke 8:39). Where would he have thee? "Return to thy own house." Go home to parents, relatives, friends, and guardians. Let God demonstrate his great love through your life in your own home,

and community. Go back to those who know you best, that God's glory may be the greater. 'Tis a command, "Return to thy own house."

"But Lord, I want to serve thee. What can I do there?" you cry. And Christ commands, "Show how great things God hath done unto you." That is enough. No greater work could be given you. Those who know you best may know a sullen boy, a selfish girl. They are well acquainted with your tempers, fears, envy, and selfishness. Show to them a face bright with "the joy of the Lord." Live before them a life filled with the power of God over all these old things. "For old things have passed away, behold all things have become new." Your motto, "Not slothful in business, fervent in spirit, serving the Lord."

"Back to the boon friends of former days,

Still walking on in their old sinful ways.

Back with a message of hope and cheer,

I've had a glimpse of Jesus."

"I've found a life that is sweeter to me,

Fuller of peace, from unhappiness free;

Fuller of joy than the old life could be. I've had a glimpse of Jesus."

"Return to thy own house, and show how great things God hath done unto thee." Elizabeth Spickler.

#### THE GOOD THINGS OF GOD.

1. **Temptations.** "Count it all joy when you fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2-3.

2. **"The trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."** 1 Peter 1:7.

3. **Suffering.** "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29.

"And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, . . . and they departed, . . . rejoicing that they were counted worthy to suffer shame for His name." Acts 5:40, 41. "If we suffer, we shall also reign with him." 2 Tim. 2:12.

4. **Weakness.** "My strength is made perfect in weakness." Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Therefore I take pleasure in infirmities in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong. 2 Cor. 12:9, 10.

"No good thing will he withhold from them that walk uprightly." Ps. 84:11.

From the human standpoint temptations, trials, sufferings, and weaknesses are not considered very good things. But we know our God makes no mistakes and "We know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28.

Many times it does not look good, and it does not feel good to the flesh, but in the end it is glorious. Hallelujah. I am so glad I am in the Lord's school and I want him to be glorified by my life here on this earth. I can say with Paul, "For me to live is Christ and to die is gain." Phil. 1:21.

Lula Hutcherson Ferguson.



#### Box Assortments of Scripture-text Easter Greeting Cards

Box No. 27—"The Family Assortment"

Contains these 12 beautiful Easter Greeting cards. Unquestionably the most popular box of Easter Greeting Cards we have ever offered.

Each card has individual envelope and friendly greeting. Most of these cards have Scripture-texts full of Easter sentiments added. No two cards alike.

Actual value of box—\$1.00. Sold for only 75c.

Box No. 25—"Your Assortment"

The 10 carefully selected Greeting cards contained in this less expensive box are absolutely the same quality as those illustrated above in Box No. 27. The only difference is in the number of cards in assortment.

Please your friends this year by sending them one of these beautiful cards. Lined envelope with each card.

Actual value of box—70c. Sold for only 50c.

Hours With the Bible—Geikie. New Testament Series.—Four Volumes.

Here are four handy books covering the whole New Testament, beginning with the story of Christ and running to the end of Revelation, each carefully indexed, both as to subjects and also Scripture texts referred to, so that the student can turn to any theme or discussion of any passage of Scripture on the instant. We could not offer anything else so comprehensive, scholarly, useful, and at the same time so plainly and interestingly written. The contents of the four volumes are as follows:

Vol. 1.—Covering the story of the four gospels.

Vol. 2.—From the Ascension and Pentecost on through the story of the early church, the work and letters of the apostles, down to Paul's letters to the Thessalonians.

Vol. 3.—Begins with Antioch, the Galatian letter, and Paul's third missionary journey, and concludes with the closing scenes of Paul's life.

Vol. 4.—Takes up the work of the apostle Peter and his epistles; the letter to the Hebrews, the Revelation, and the epistles of John.

The first volume supplies new and interesting sidelights on the life of Christ, helping us to realize it more vividly than would be possible without this background of local coloring. "I have desired," says the author, "to surround the gospel incidents with all that can illustrate and fill them out, as to climate, landscape, people, and nature in all its manifestations." And in the last volume he writes, "The easy narrative of the historical surroundings of the Sacred Books, and the brief elucidations of the text, will save readers the painful labor of consulting disjointed commentaries. In these volumes they get the marrow of the best, condensed in few words, in an attractive and simple form pleasant to the ordinary reader, while even professional students will not find the same amount of reliable information in any single work. This is not boasting but literal truth."

The set sells regular at \$10.00. Our price \$2.00 postpaid.

#### TO WHOM IT MAY CONCERN.

After reading sophisticated novels, sex stories, and tales of pagan glory, one comes with a great deal of delight and satisfaction upon this splendid story of C. F. Wimberly, "The Mills of the Gods." As its title implies it is a story of justice and recompense and reveals in no uncertain manner how God, and not Chance, is ruling the Universe. The story moves with sure and certain stride, is gripping, worth reading and the book deserves a wide circulation in this day of lost faith and of false values.

John Richard Moreland,

Poet and Critic.

This book may be had of Pentecostal Publishing Co., \$1.50 postpaid.

## STOCK-REDUCING SALE

### Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

Regular price \$1.50.  
Stock-reducing sale price ..... 80c

### The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7½, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price ..... 60c

### Big Type Testament and Psalms

Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

Stock-reducing sale price ..... \$1.00  
47 copies same as the above, words of Christ in red, at \$1.20 per copy.

### Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50. Stock-reducing sale price ..... \$1.50

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the morococot binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 15 for Bible Offer.



## EVANGELISTS' SLATES.

**AYCOCK, JARRETTE AND DELL**  
(2923 Troost Ave., Kansas City, Mo.)  
Grand Rapids, Mich., March 8-22.  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 6-10.  
Landale, Pa., April 21-May 3.  
New Bedford, Mass., May 6-17.

**BABCOCK, C. H.**  
Cincinnati, Ohio, March 29-April 6.  
Detroit, Mich., April 12-26.  
Johnstown, Pa., May 1-10.

**BUSSEY, M. M.**  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

**CALLS, O. H.**  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-26.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
South Portland Methodist Church, April 5-19.

**CAROTHERS, J. L. AND WIFE.**  
(19 N. 15th St., Colorado Springs, Colo.)  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

**CHROATE, CALVIN R.**  
Newport, R. I., March 15-24.  
Central Falls, R. I., April 1-12.  
Woonsocket, R. I., April 15-28.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas.)  
Barboursville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Louisia, Ky., May 8-22.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Ohio City, Ohio, March 15-29.

**DAVIDSON, OTTO AND WIFE.**  
(Bladensburg, Ohio)  
Lima, Ohio, March 15-April 5.

**DECKER, WALTER R.**  
(Song Evangelist, 124 Goud St., Curry, Pa.)  
Jamestown, N. Y., March 22-April 5.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
McPherson, Kan., March 7-21.  
Hutchinson, Kan., March 23-April 5.  
Dodge City, Kan., April 6-19.  
Collinsdale, Pa., April 26-May 10.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Mt. Washington, Ohio, March 22-April 5.  
Open dates April 12-23.  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.

**EITELGEORGE, W. J.**  
(1107 Lawrence Rd., N. E., Canton, Ohio)  
Lenox, Ga., March 16-29.  
McRae, Ga., April 5-19.  
Abbeville, Ga., April 20-29.  
Palmetto, Fla., May 3-17.

**FLEMING, JOHN**  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.  
Muskogee, Okla., April 14-26.  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.

**FLEMING, BONA.**  
(2952 Hackworth, Ashland, Ky.)  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Columbus, Ohio, March 22-April 5.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
India, March.  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.

**GOODMAN, M. L.**  
(Burnip, Mich.)  
Stroudsburg, Pa., March 8-22.  
Sunbury, Pa., March 29-April 12.

**HAMES, J. M.**  
(Greer, S. C.)  
Bay City, Mich., March 3-22.

**HARGRAVE, B. F.**  
(Ladoga, Ind.)  
Monon, Ind., March 23-April 5.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio.)  
New Albany, Ind., March 22-April 5.

**HENDRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Cal.)  
Moscow, Idaho, March 16-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Open dates after May 1.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Lockport, N. Y., March 1-22.  
Peoria, Ill., April 5-19.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Franklin, Pa., March 22-April 12.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Washington, D. C., March 1-20.  
Snow Hill, Md., March 21-April 6.  
Centerville, Md., April 6-20.  
Greensboro, N. C., April 25-May 10.

**KENDALL, J. B.**  
(Lexington, Ky.)  
Stroud, Okla., March 8-20.  
Independence, Kan., March 22-April

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Princeton, W. Va., March 1-22.  
Anderson, S. C., March 23-April 5.  
Bristol, Tenn., April 6-19.  
Greenville, S. C., April 20-May 3.  
Slaughter, S. C., May 4-18.

**LINN, MRS. C. H. JACK.**  
(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

**LINN, C. H. JACK.**  
(Oregon, Wis.)  
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

**LINCICOME, F.**  
(Gary, Ind.)  
Lakeland, Fla., March 19-29.  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Fargo, N. D., May 17-25.

**LOWMAN, J. WARREN.**  
(1039 Clinton Ave., Carthage, Mo.)  
Greenfield, Ind., March 23-April 5.  
San Benita, Tex., April 12-26.  
New Rockford, N. D., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Argo, Ill., March 9-22.  
Wichita, Kan., March 27-April 12.  
Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

**MILBY, E. C.**  
Campbellsville, Ky., March 16-29.  
Wichita, Kan., April 13-26.  
Garden City, Kan., March 31-April 12.  
Bentonville, Ark., June 11-21.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, Ohio)  
Detroit, Michigan, March 22-April 3.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Covington, Va., March 9-April 5.  
Bethany, Ky., April 6-19.

**QUINN, IMOGENE**  
(909 N. Tuxedo, Indianapolis, Ind.)  
Flora, Ill., March 22-April 5.

**REED, LAWRENCE**  
(Rt. 1, Salem, Ohio)  
Greensburg, Ohio, April 5-19.  
March 15-29 open.

**REID, JAMES V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Ft. Madison, Ia., March 8-29.  
Kingsville, Tex., April 12-26.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 6-19.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Huntington, Ind., March 15-29.  
Kannapolis, N. C., April 3-12.  
High Point, N. C., April 17-26.  
Ramsaur, N. C., May 1-17.

**THOMAS, SAMUEL.**  
(Converted Jew)  
Birdsboro, Pa., March 23-April 12.  
Barnesville, Pa., April 14-18.  
Pittsburgh, Pa., April 19-May 3.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**THOMAS, W. E.**  
(Nashville, Tenn.)  
Louisville, Ky., March 15-April 5.  
Owensboro, Ky., April 18.

**VANDALL, N. B.**  
(Song Evangelist)  
Cleveland, Ohio, March 22-April 5.

**VATHINGER, M.**  
(Upland, Ind.)  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

**WOODRUM, LON R.**  
(633 Chestnut St., Abilene, Texas.)  
Hominy, Okla., March 22-April 5.  
Tulsa, Okla., April 12-26.  
Poteau, Okla., May 3-17.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Binghampton, N. Y.)  
Erie, Pa., March 8-22.  
Harrington, Del., March 29-April 12.  
Binghampton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.

**SPIRITUAL SHOCKS.** A new book just off the press. Price 25c per copy, or five copies for \$1.00.  
This is Evangelist J. M. Hames' latest book and consists of some of his best, choicest, evangelistic, soul-stirring sermons. They will fire you, feed you, thrill you and inspire you to deeper devotion. Order at once several copies from The Pentecostal Publishing Company, Louisville, Kentucky.

## THE NIGHTINGALE OF THE PSALMS

By  
Evangelist  
J. E. Aycock  
An Exposition  
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23rd Psalm

A beautiful and touching explanation of this Psalm. By linking it with many other tender and comforting passages in both the

## Old and New Testaments

the evangelist gives this best beloved Psalm a new richness and depth of meaning in its application to life here and hereafter.

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Louisville - - - - - Kentucky

## The Days of His Flesh:

*The Earthly Life of Our Lord and Saviour  
Jesus Christ*

By Rev. David Smith

Fifteen large editions in a comparatively short period, together with words of highest appreciation from the leading Bible scholars, ministers, and editors throughout the English-speaking world proclaim this great work as the one outstanding Life of Christ for every man today. It offers a biography of the Master, elaborate in detail and extending through fifty masterful chapters and more than 500 pages, tracing every phase of our Saviour's earthly career. The author rests his case solidly upon the evangelical records. He adduces abundant evidence to show the historicity of Jesus and to confute those theories which would make Him a mere myth arising out of a haze of reverence and superstition. He is equally sound on the deity of Jesus and he shows conclusively that the acceptance of Christ as the Lord of Heaven must be regarded as the corner-stone of the Church.

He begins with the Wondrous Birth and then proceeds step by step, to the Resurrection, discussing with particular vividness "the silent years" and the part they played in the Messianic consciousness of Jesus. Even after he has completed the body of his remarkable work, the author does not lay down his pen until eight appendices have been written, each throwing light upon some important aspect of the record of Jesus' life and ministry. These appendices include such interesting subjects as, "Objections to the Miraculous Conception," "St. John's Method of Reckoning Time," "The Chronology of Passion Week," etc.

*The Master Life of Christ for Every Man*

596 Pages. Original Price, \$3.50

We have 130 copies that we offer at \$1.00 each postpaid.

PENTECOSTAL PUBLISHING COMPANY  
LOUISVILLE, - - - - - KENTUCKY.

## Gospel Stationery

Twenty-four Double Sheets and Twenty-four Envelopes with appropriate Scripture Texts printed on each in two colors with attractive designs. Good quality of bond paper, 20 pound stock, packed in box, and sent to you postpaid for

FIFTY CENTS

Stamps acceptable

Pentecostal Publishing Company  
Louisville, Kentucky



# Great Stock-reducing Sale of Bibles!

We list below about 30 different styles of Bibles and Testaments which we are discontinuing, and in order to sell them quickly we offer them at about one-half the retail price. They are all good stock and in good condition

Every Bible in This List is The Old King James Version

## Comfort Edition Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and moneys, silk headbands and marker, gold edges.

Bound in genuine leather, overlapping edges, stamped in gold on side and backbone, size only 5½x8½x1 in. thick, weight 25 ozs.

This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The net retail price is \$7.00. Stock-reducing sale price ..... **\$3.50**

6 copies same as the above, bound in a beautifully grained flexible morocotal. Regular \$5.00 value. Stock-reducing sale price, \$2.50.

## Ideal India Paper Bible

The binding is the prettiest and finest used in Bible making, will always wear black, and you will be delighted with this fine grained Morocco.

It has the large, easy-to-read, open face bourgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size 5½x8½ inch thick and weighs 24 ozs.

No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The publisher's net price is \$11.85. Stock-reducing sale price ..... **\$7.50**

## Precious Promise Bible

About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed.

It has the large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

It is bound in genuine Morocco with overlapping edges, size 5½x8½x1½ in. thick. Has red under gold edges. Sells through agents at \$7.50. Stock-reducing sale price ..... **\$4.00**

## Veri-Thin Pocket Bible

Bound in genuine leather, overlapping edges, stamped in gold.

It has a small, very readable, self-pronouncing type, with more than 40,000 center column references, maps, printed on fine India paper, red under gold edges. Size 4x6x¾ in. thick.

A convenient Bible for pocket use or for a lady's handbag. Regular net price \$3.00. Stock-reducing sale price ..... **\$1.50**

## Child's Bible

It is beautifully bound in small grained flexible morocotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone.

Stock-reducing sale price ..... **\$1.00**

Regular price \$2.00, or one dozen for \$10.00.

## Big Type Easy-Reading Bible

Just the Bible to keep on your table for study. It has the largest type that we know of on the market and it is self-pronouncing. The type is so large you will get real pleasure in reading this.

It has the Family Record and some beautiful full-page colored illustrations.

Bound in flexible morocotal, stamped in gold, size 6x8x1½ inch thick.

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A Bible similar to the above, with large pica type and references, size 6½x9¼x1 in. thick, bound in very fine leather, red under gold edges, regular net price \$5.00. Stock-reducing sale price, \$3.00.

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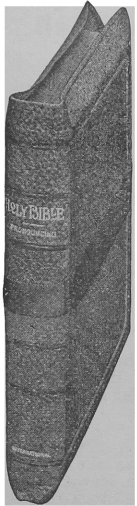
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Dr. H. C. Morrison, Editor  
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## LOSING CHRIST.

By The Editor.

**W**E have but little of the record of the life of our Lord Jesus from the time of his birth until the time of his baptism. St. Luke gives us a glimpse into his childhood life in the second chapter of his gospel, running from the fortieth to the fifty-second verse. This is especially interesting because it is almost all we have of the childhood of Jesus.

\* \* \*

We have in the verse referred to the account of Joseph and Mary leaving Jesus behind in Jerusalem at the close of the feast of the Passover, and traveling for an entire day on the supposition that the young child was with the kinsfolk, and in the homeward-bound company. When night came on they were startled to find that they were mistaken. Jesus was not found in the company.

\* \* \*

Let us say here that it was the least of Mary's intention to leave Jesus behind. Nothing was farther from her thought than to have said to Joseph, "He has wandered off somewhere, and we will teach him a lesson by slipping off and leaving him." Mary knew that Jesus was of miraculous birth; that he had no earthly father. She had learned from the Annunciation Angel that he was a fulfillment of a long line of inspired prophecy. She not only loved him as a Son, but she loved and revered him as the Saviour of Israel, sent of God into the world on a mission of salvation.

\* \* \*

Mary would not intentionally have gone out of Jerusalem on her homeward journey leaving Jesus behind, under any consideration; but she believed he was with the kinsfolk, and took the risk of traveling on a supposition. In other words, in her hurry to keep up with the crowd and relatives she was not as careful as she should have been to make sure that Jesus was with her. For this hurry, she suffered deep anxiety and self-reproach. When evening came on and they found that he was not in the company they at once, in eager haste retraced their steps back to Jerusalem.

\* \* \*

The record tells us that for three days they sought for Jesus. It is easy for us to picture in our imagination their distress, the eagerness with which they hastened to those places where they felt they would be most likely to find him. With quickened pace and searching eyes they walked the streets, looking into the bazaars, hastened to the market places, searched among groups of playing children. We suspect that Mary ate but little, and slept but little, searching late at night and in the early morning dawn with hasty feet and with aching heart reproached herself that she should have been so eager to keep up with the kinsfolk, and so careless as to go off and leave her beloved child behind. No doubt she determined that never again would she travel on a mere supposition that Jesus was in the company, but would know positively that he was with her.

An interesting line of thought is suggested here. Is it not true that many of us who have found Jesus as a Saviour, or rather we have been found of Jesus as a good shepherd seeking his lost sheep, we have believed in him, we have found in him a wonderful Saviour; we have loved him; we have journeyed with him along the road of life, but is it not true that sometimes we have gone off with the crowd and left Jesus behind. Have there not been times when we wanted to keep up with the kinsfolk, or run with the crowd, or keep in the fashion? Maybe we sought to dress beyond our means; robbed God of his tenth, spent it on self, strutted around with a coat or dress that we stole from God. Possibly we bought a Packard when we could have gotten to the places where we ought to have gone, with a Ford. We cut down what ought to have gone for missions to carry the gospel of our Christ to those for whom he died, in order to keep up with the crowd who are running away from Christ, rather than seeking or journeying with him. What about us anyway? Who are we? Where are we? How are we living? What are we doing? Is Jesus with us? Do we know that we have in him a present, personal Saviour? Have we the assurance that he saves us from sin? That if death should call us to him, or he should appear in his glory, would we be ready to meet him with praise?

\* \* \*

Periods of careful examination are very important. Suppose we pause a moment; wait a while upon our knees, perhaps; look into our own hearts. Have we the Christ, or have we hurried off after something and left him behind? Have we loitered while he has gone forward? Time will not be wasted in serious thought on this subject. If, for any reason, we should discover his absence, let us make haste, as did his mother, to find him, to search everywhere, and never to be content until again we behold the Master in his love and mercy, and feel within our hearts we are fully restored to the loving embrace of his redeeming power.

## THE MISSION OF METHODISM



HERE was a saying that Methodism was raised up of God to "spread scriptural holiness over these lands." It should be understood that "these lands" embrace the nations of the earth.

It might have been added that Methodism was raised up of God to carry a saving gospel to the poor, to the neglected masses. That word "masses" has been in frequent use for decades. It may have a different meaning to various users of the expression. To many, the expression "masses" means the multitudes of the common people, the uneducated, the poorer elements of society; not the

leaders, but the led, if any one should care enough for them to undertake to lead them.

There were wise men a century ago who would tell you that the great Wesleyan revival in the British Isles saved those Isles from a repetition of a Reign of Terror which took place in France. They tell you that moral conditions in England, along with the economic and political situation of those Islands, were such that without a powerful spiritual awakening and movement among the masses of the common people, the British Isles would have had a fearful baptism of blood and fire.

The thoughtful student of English history at the period under consideration, is quite ready to believe that the Wesleys with their co-workers and their dynamic message, appeared in England at a most opportune time, and that their message and influence had a gracious and far-reaching effect, not only upon the individuals brought to Christ, but upon the British Empire.

It is well to remember that when John the Baptist in prison sent some of his followers to inquire of Jesus if he were the Christ, that in answer to John's query, among other things that Jesus gave as a proof that he was the Christ, said, "the poor have the gospel preached unto them." Any country or nation that neglects the poor masses, neglects that part of its population at its own peril. There is such a thing as decay at the top. Wealth, luxury and idleness do not produce the best characters. The saints of the past who have been "the beacon lights of Church history" have rarely come from the wealthy, luxurious classes of people. They have often been born and reared in huts of poverty. They have come up from among the illiterate, laboring people. If I may use the word "soil," in referring to humanity, it is safe to say that the multitudes of the illiterate poor afford a rich soil out of which much of the best life of a nation has sprung. Poverty, toil, hardship, difficulties to be met and overcome, is an excellent school for the training of great souls who forge their way into the front ranks of useful leadership becoming the guides of humanity, the worthy, far-seeing pilots of the ships of State and Church. Early Methodism was neither ashamed nor afraid to go out of doors to search and find the masses of neglected people, and among them she found men and women who, after broken-hearted repentance, saving faith and the baptism with the Holy Ghost in sanctifying power, became marvels of grace and evangelistic force among their fellowbeings.

One of the inspired writers tells us that the "common people heard Jesus gladly." It is an interesting fact that, under the power of the gospel common people may become, in a short time, very uncommon people. It was the mission of Methodism in Great Britain and the United States in a very special way, to carry the gospel to the common people. It had not only a tremendous saving power that was easily equal to all their spiritual

(Continued on page 8)



# ZION'S HELPS TO ZION'S TRAVELERS.

Rev. G. W. Ridout D.D., Corresponding Editor.



In the Library of the Bristol College there is an old worm-eaten book bearing the above title. It came from India from among the books of William Carey that pioneer missionary to India. I shall use this title to put into my article for this issue a few thoughts, suggestions and meditations to help those who are traveling up Zion's Hill. Wesley in one of his hymns cries out:

Come Savior Jesus from above!  
Assist me with thy heavenly grace;  
Empty my heart of earthly love,  
And for thyself prepare the place.

Oh let thy sacred presence fill,  
And set my longing spirit free;  
Which pants to have no other will,  
But day and night to feast on Thee.

The true believer yearns after deeper experiences of grace. In justification the believer enjoys peace with God; in Initial Sanctification which begins at Regeneration he enjoys great strivings after cleansing; in Entire Sanctification he enters into the deeper cleansing of heart purity and into a state of perfect peace. Miss Havergal, eleven months after her sanctification wrote of perfect peace thus:

"Perfect, yet it floweth  
Fuller every day,  
Perfect, yet it groweth  
Deeper all the way,  
Like a river glorious  
Is God's perfect peace,  
Over all victorious  
In its bright increase."

## II.

A famous professor in Andover Theological Seminary is reported to have said: "If there were somewhere a hospital in which souls could be made whole I would go there as a patient." Thank God we have a mighty Saviour who is the soul's Physician as he made sick people ever whit whole. John 7:23. It is the privilege of the gospel preacher to preach not only the disease of sin but also its perfect cure. The story is told of one of Methodism's Irish preachers, Gideon Ouseley, that when he was called to preach a voice said to him.

"Gideon, go preach my gospel."

"How can I go O Lord God, I cannot speak for I am a child."

The Voice said, "Do you know the disease?"

"Oh, yes, Lord, I do," says I.

"And do you know the cure?"

"Indeed I do, glory be to Thy Name."

"Go then," said the Voice "and tell the things the disease and the Cure. All the rest is nothing but talk."

Wesley in one of his hymns sings:

"Though eighteen hundred years are past  
Since thou didst in the flesh appear,  
Thy tender mercies ever last;  
And still thy healing power is here!

"Wouldst Thou the body's health restore  
And not regard the sin-sick soul?  
The sin-sick soul thou lovest much more  
And surely thou shalt make it whole.

"All my disease, my every sin,  
To Thee O Jesus, I confess;  
In pardon, Lord, my cure begin,  
And perfect it in holiness."

## III.

To maintain a spiritual life and an effective Christian life the believer must live a healthy prayer life. I have just read again that wonderful little book by Andrew Murray entitled: "The Prayer Life." This is the

### THE WESTERN WINDOW.

"I sit by my western window,  
At the passing of the day,  
As the evening shadows lengthen,  
And the daylight fades away;  
But the hills are draped in purple,  
And the sky is steeped in gold,  
For the sun his crowning glories  
Keeps till the day is old.

"I sit by my western window,  
And think of the long ago,  
When the eastern hills were lighted  
In the morning's rosy glow;  
Bright were the hours of the morning,  
And brighter the hour of noon,  
But better still is the gloaming,  
And the best is coming soon.

"I sit by my western window,  
As the white-winged memories throng  
Into the silent chancel,  
To chant their evensong;  
And the hills are steeped in gold,  
And the skies are steeped in gold,  
For life her crowning mercies  
Keeps till the day is old."

—Exchange.

most stirring book on prayer that can be read. In the book he deals with

- (a) The Sin of Prayerlessness.
- (b) The Cause of Prayerlessness.
- (c) The Fight Against Prayerlessness.
- (d) How to be Delivered from Prayerlessness.

Now let these four points be considered and the result will be most marked, I am sure. Mr. Murray tells of a preacher's meeting where the leader fresh from Northfield (this was 1898 when Northfield stood more true to Moody's teachings) led a meeting on the prayer life. He said to the ministers present, "Brethren, let us make confession before God and each other, it will do us good. Will every one who spends half an hour every day with God in connection with his work, hold up a hand." One hand went up. "All who spend fifteen minutes hold up a hand." Not half of the hands were held up. Then he said: "All who spend five minutes hold up hands." All hands went up. At the close of the meeting a minister said to the leader that he was not sure that he spent five minutes in prayer every day. "It is a terrible revelation of how little time I spend with God."

The morning is the gate of day,

But ere you enter there  
See that you set, to guard it well,  
The sentinel of prayer.

So shall God's grace your steps attend,  
But nothing else pass through  
Save what can give the countersign:  
The Father's will for you.

When you have reached the end of day  
Where night and sleep await,  
Set there the sentinel again  
To bar the evening's gate.

So shall no fear disturb your rest,  
No danger and no care;  
For only peace and pardon pass  
The watchful guard of prayer.

Adam Clarke spoke of thoughtless prayer as "low religious phraseology more fit for the nursery than for the noble service of religion."

George Whitefield once said, "Everything I meet with seems to carry this voice with it, Go then and preach the gospel; be a pilgrim on earth; have no party or dwelling place." My heart echoes back, "Lord Jesus, help me to do or suffer thy will, when thou seest me in danger of nestling—in pity—in tender pity—put a thorn in my nest to prevent me from it."

Truly this is an age when "nestling" is a great temptation—especially in the ministry when ease and comfort and luxury can be gotten at a small price. Many a good minister and evangelist has lost his power by

nestling—going in for an easy time, for softness and self-indulgence. Prayer—mighty prayer is needed to save us from succumbing to the spirit of the age.

## IV.

John Wesley was a wonderful example of consecration. Once when he was maligned by a certain newspaper and a terrific lying scandal was printed about him his brother Charles begged him to remain in London to defend himself. He tried to show his brother John the evil consequences which might result from his indifference to this published scandal. John's reply to Charles is noteworthy; he said: "Brother, when I devoted to God my ease, my time, my life, did I expect my reputation? No."

The sanctification of the believer is a matter of Faith in the sanctifying power of God. A great preacher when seeking the blessing said, "I created no mental difficulties, I never went near Sir William Hamilton, nor any like him. I knew the word was above him and all other human intellects. I went not to Books. . . . *I went to God.* I simply believed God—I took him at his word."

Dr. A. M. Hills said, "I have known ministers not so willing to open their minds to the heavenly light. When this blessing was brought to their attention they immediately went to their book shelves and took down some volume of hostile philosophy and braced their minds against the truth."

"To the law and to the testimony." Isa. 8:20. He wrote in his old age these words: "After having sought the truth with some diligence for half a century, I am, at this day, hardly sure of anything but *what I learn from the Bible.* Nay, I positively affirm that I know nothing else so certainly that I would dare to stake my salvation upon it."

Wesley's belief in his Bible was one of the elements which helped make him England's great Revivalist and Arouser. Writing about this matter he said: "What marvel the devil does not love field preaching! Neither do I. I love a commodious room, a soft cushion and a handsome pulpit. But where is my zeal, if I do not trample all these under foot in order to save one more soul."

In the believer's life consecration holds a conspicuous place. Those whose life has contributed much to the kingdom of God have entered into a full and complete consecration. The language of consecration is well put in the following lines:

"Take my soul and body's powers;  
Take my memory, mind and will;  
All my goods and all my hours;  
All I know and all I feel;  
All I think or speak or do;  
Take my heart and make it new."

## V.

When Alexander Duff, a young missionary in India, visited William Carey just before the aged missionary died they conferred a good deal and then Carey whispered to Duff, Pray. Duff went down and prayed and said goodbye. As he passed from the room he thought he heard a feeble voice calling him back. Carey said, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey, speak about Dr. Carey's Savior."

The true believer's life centers in Jesus and him crucified. "None of self and all of Christ" "Hid with Christ in God." Colossians 3:3.

Jesus thy boundless love to me,  
No thought can reach, no tongue declare;  
O knit my thankful heart to Thee,  
And reign without a rival there;  
Thine, wholly thine alone I am,  
Be thou alone my constant Flame.



# THE PRICE OF PENTECOST.

Frances McKinnon Morton.



have thought a good deal about this church-wide movement for Pentecostal power, as it refers to the descent or return of the Holy Ghost. I have wondered why after all these years of living in a Christian dispensation we should be in such dire need of pentecostal power. How is it that we can lose Christ out of our organized Christianity just as the ancient Jews lost God out of their religion? There seem to be so many opportunities for us to crucify Christ and put him out of our lives that we do indeed have need for watchfulness and prayer all along the way; and the danger seems to be greatest to those of us who try to teach or preach the Christian religion.

It is a significant fact that it was the priests and the doctors of the law who first seemed to lose God out of the Jewish religion; and there is always grave danger of this same disaster befalling any one who makes a vocation of religious work. There is a great temptation to a preacher to assume an air of superior knowledge of God and of spiritual things, when this very attitude of mind most quickly destroys spiritual perception. The fine things of the Spirit cannot be learned from books on doctrine or religious interpretation. A knowledge of God comes only from direct association with God; and it may come to the lowly, the uneducated, and those untaught of man's doctrines and creeds. God is a Spirit and he is apprehended in no other way than by a spiritual perception, a spiritual perception that has been quickened by prayer and by consecrated living.

So much has been written in the interpretation of Christ's messages to the world that the world is in danger of losing him in all this whirl of words and doctrines; and any widespread attempt to standardize religious beliefs tends to destroy the life and vitality of religion. We are realizing that today when the whole world seems to be caught in a great quickening of religious desire, a desire for something so divine that it transcends formality and standardization. It is easy for all of us to see that a person may know a great deal about religion and yet entirely miss a religious experience. A religious experience includes a direct and personal relationship with God, as well as right relationships with our fellow-men; and the purity and vitality of our relation to God is going to determine the rightness of our human relations. The soul of a man calls for God, and any attempt to leave out this individual relation so cheapens religion that it has no longer any strong human appeal. We may be intelligently interested in the social application of the Gospel of Christ, in fact we must be if we are truly Christian, but the dynamic force and vigor of religion will always be intensely personal.

If we want the life and vitality taken out of our religion we have only to leave out man's personal relationship with God, and all of our well-constructed moral philosophy will begin to die on our hands. Kipling says this strikingly in his poem Tomlinson. When Tomlinson is brought to judgment and asked of his belief, he could only say, "Oh, this I read in a book, and that was told to me, and this I have thought that another man thought . . . and this I have guessed, and this I have heard men say, and this they wrote that another man wrote, etc." until the Angel of Judgment lost patience and cried in anger, "Oh, none may reach by hired speech, of neighbor, priest and kin, through borrowed deed to God's good need that lies so fair within; get hence, get hence to the Lord of wrong, for doom has yet to run, and the faith that ye share with Berkeley Square, uphold you, Tomlinson." Then when Tomlinson had floundered through a great many more

meaningless words that left all personality out of his religion, the Angel of the Judgment finished dramatically, "And the God that you took from a printed book be with you, Tomlinson."

Any effort to gather together a body of teaching material about religion always carries a grave danger with it. We never had so many books about religion as we have now, and yet our spiritual poverty cries out for a return of the power of Pentecost. Just now a great many people are seriously questioning the need for God in the human life; and much of our religious teaching and preaching seems to overlook the necessity for the individual, personal relationship to God. We cannot leave that out and live, religiously. No matter how fine an organization any church may have the organization is doomed when the personal relation to God is left out of its appeal. When we leave God out of our religious life he does not argue with us, but he quickly rewards us for our folly by withdrawing his presence from us. God does not intrude himself where he is not wanted. If he sees that we want man-made creeds and choose to lose ourselves in a maze of theological interpretations he leaves us desolate in our own spiritual poverty, a poverty we can never turn into riches by many words or much learning.

If we could only realize that in order to get our endowment from on high we must tarry somewhere on our knees, if not literally in Jerusalem at least as near as we can get to the Cross of Christ and the Throne of God, we would get our Pentecost; and we would know again what it is to listen to men who speak with the cloven tongues of fire. No matter how meticulous may be our theological education nor how much we may value our little gift of brains or store of knowledge it is valueless in God's service except we maintain an open channel between the power of God and our own spirits. Christ understood this when he said, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned." This fundamental relationship of God and the human soul has not changed since these words were spoken.

In my reading lately I have come upon an old story published in the latter part of the past century. The story is called "The Face of Christ;" and tells in a graphic fashion the old legend of a dissolute artist, who in return for signing away his own soul to the powers of evil, was granted the privilege of making one perfect picture before fulfilling his ghastly contract with Satan. This artist chose for the subject of his perfect picture The Face of Christ, not the suffering and sorrowing Christ, but the loving Christ of everyday; and so perfect was his work that he himself was lying stricken and unconscious before his picture when the evil one came to claim him. Thus he escaped the penalty of his own contract and lived to work out his soul's salvation through a close contact with his perfect picture of The Face of Christ.

When his picture was finished, and following a custom of the country, he held a banquet for the unveiling of his picture; but when the veil was drawn back and the eyes of Christ looked out upon the group assembled there they saw themselves through his eyes of love, as the wretched sinners that they were, so that some of them fled from the room while others lingered to seal their vows of repentance and expiation.

Perhaps the most interesting phase of the story is the redeeming power which the pic-

tured Face of Christ had in the life of the artist himself. Again and again the artist repented, made expiation and sought absolution for his own soul; but each time the old priest sent the man back to live again in the presence of the pictured Face of Christ. And each time he went back to live with the Face of Christ unveiled in his own house he found the tangled threads of old sins which he could root out of his life; and in this way work good and not harm to the many human relationships he had marred in the past. It was a painful process and each time he would conquer some evil he would wonder that the old priest would still refuse him absolution; but the old man said, "When you have had absolution of *him* you will not ask it of *me*." At last living so close to the benign influence of the Face of Christ the artist righted as far as he could every wrong act of his life, and smoothed out every tangled human relation which his own evil doing had marred. Then he had absolution from the eyes of Christ and he did not ask it of the old priest but passed out of the world with a smile upon his lips.

There is power in the story. What might we not do to right wrong, to conquer evil and to untangle unhappy human relations if we lived always in the presence of Christ; and measured ourselves, not "among ourselves" but always by Christ's perfect measure of a man?

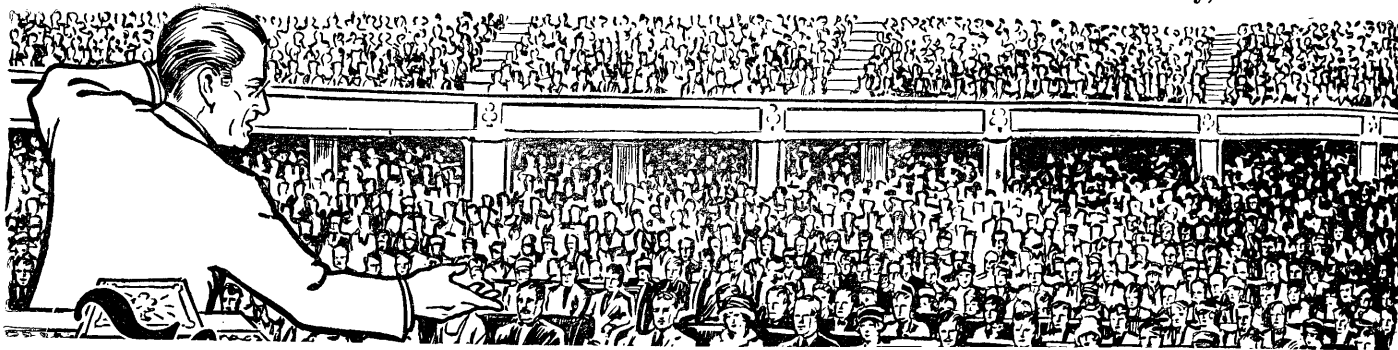
If we leave God and the personal relationship with God out of our lives and out of our religion we have only ourselves to blame if all divine power is withdrawn from us, and our lives become useless and purposeless. The thought of God is the very greatest thought that has ever stretched the human mind, or stimulated the emotions of the human spirit. We can't afford to leave the human intimacy with God out of our religion no matter how rational and practical a social gospel we may seek to teach and preach. This need for God is as everlasting as the breath we draw and humanity will never get away from it. We cannot find a substitute for the majesty and mystery of God, in religion or in life. Most of us have only a transitory interest in human systems of ethics or interpretations of life. We know they came from God at the beginning, but the personal touch has been so smeared out that it is often hard to find. What we do love is to listen to a man who has seen God, "high and lifted up," who has lived so intimately with God that all unconsciously he opens windows in our own souls and brings us something of the majesty and dignity of his own visions. Such a man never lacks for power and influence. Such men have always been listened to and followed after and always will be. If we make no impression on the world around us it is not because we live in a careless and indifferent age; it is because our religion lacks the power and vitality that compel respect. We will have Pentecostal power when we are willing to pay the price of living daily with Christ, and measuring our values through his eyes.

## Just to Remind You!

Have you ordered your Arnold's Sunday School Commentary for 1931? If not, do not delay, for time is passing and you should have it for the splendid lessons it gives and the comments that are so invaluable and helpful. I do not hesitate to recommend this Commentary on the Sunday School Lessons as I have used it so long that I am convinced that it has no equal in giving a concise, practical, illuminating and helpful understanding of the lessons. Its price is within reach of all, only \$1.00.

Yours, wishing to help,  
MRS. H. C. MORRISON.





## A NEW CREATURE.

Rev. H. J. Felter.

*Therefore if any man be in Christ, he is a new creature; old things are passed away: Behold all things are become new.—2 Cor. 5:17.*

**I**N the text, we have a very positive statement of truth from the word of God. In these days, when many sermons seem to lack definite statements of truth, it seems refreshing to note the clear teaching of the text. We find the fact emphasized here that the truly converted man is a new creature, not a mended, or reformed man, merely. He is a changed man, a new man. He is not only face to face with knowledge of his duty as a Christian, but is so marvelously changed in his very heart life, that he is able, by God's grace, to do that which God requires of him.

It is said of Gautama Buddha, the great Indian teacher of the sixth century, that he saw the middle, eight-fold path which led to peace by way of Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Living, Right Effort, Right-mindedness and Right Rapture. His teaching denied the basic element of sacrificial atonement, and had for its goal utter unconsciousness of emotion, mind and will—Nirvana. He saw a nobler life than he or his contemporaries lived, but because of his ignorance, stumbled on in the darkness.

551 B. C. marks the rise of Confucius, a Chinese religious teacher, who had many sayings such as, "Do not do to others what you would not have them do to you," and "Do justice to thy neighbor," etc., etc. He, too, held up quite a standard, considering the awful darkness of his day, but listen to his sad cry of utter despair. He says, "The failure to cultivate virtue, the inability to move toward righteousness, after being shown the way: the inability to correct my faults—these are the causes of my grief." He said his teaching came down from heaven, but he taught that all mankind was, at heart, naturally good, and would have expressed impatience with the theory that the heart was essentially evil, full of deceit, and wicked above all things. Jer. 17:9. In his ignorance and blindness he made the fatal mistake of every heathen philosopher and teacher; he sought to correct the outward conduct, all the while failing to take account of the inward corruption of the natural heart, the source of the outward evil stream. Buddha died 543 B. C., and Confucius died 479 B. C., but the sad fact is, that their teaching still grips millions of India and China.

How blind is man without a divine revelation, such as we have in the Bible. How refreshing to hear Jesus say, "I am the way, the truth, and the life, and then read the stirring truth of our text. Oh, glorious truth! Oh wonderful Saviour!

### GOD'S STANDARD—A NEW CREATURE.

First, he is new in his relations to God. He is new in his relation to the law of God. The very law that condemned him and would sentence him to eternal death, because his works were evil, his life was wicked, and he

was a rebel against the government of God, now has no condemnation for him. Not that he has, of his own ability, satisfied the demands of a broken law, for that he could never do of himself. The glorious fact is that he has accepted Jesus, who did keep all the law, and then gave himself a ransom for all. Ransom means, "in place of." When, by true repentance, he came to God with all his heart, there were among others, two things which happened: First, he was justified in the mind of God and his government, no longer looked upon as a sinner and a rebel. Second, he was gloriously regenerated in his soul; "old things passed away and, behold, all things became new." As an old Irishman said, when converted and asked to testify, "God has given me a new inside." When this glorious change takes place we will know it as to time and place. Listen to the testimony of a converted sailor: "I don't know how I was converted, but I've got the place down in my log-book. I got it while reading Spurgeon's sermon: latitude 34 and longitude 53." Reader, have you a like record in the log-book of your life?

Second, he is new in his relations to the family of God. In Eph. 2nd chapter, we read about being strangers and foreigners, aliens, dead in trespasses and sins, having no hope and without God in the world. This is a dark picture, but let us read further: "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Jesus said, "Ye must be born again," and the born-again ones belong to the real family of God, and enjoy the privileges of such relationship.

Third, he is new in his relation to the church. Though he may have had little inclination to attend church before conversion, he will be there afterward with his presence, his influence, pocketbook, and family. What a change it would make in many families if father and mother were to get soundly converted. A Bradford, England, schoolteacher asked her scholars to name on their slates the most wonderful thing that had happened during the last month. One little girl wrote, "Father has been to Eastbrook and got converted, and now I have a new papa." That child saw the difference as well as the early Christians saw the change in Saul of Tarsus, to Paul the apostle. A so-called conversion that doesn't change the life is spurious and unreal. Even as this man's conversion gave to this little girl a changed papa, so did it give to the church a new man. When William Wilberforce was converted he had spent his twenty-fifth birthday taking in all the world could give him by way of the race course, ball-room, etc., but it had failed to satisfy him. After his conversion he went to William Pitt, the great statesman, and told him of the wonderful change in his life, who warned him of becoming visionary, fanatical, and going crazy, but he was steadfast and immovable and laid his wealth, wit, eloquence and influence at the Saviour's feet. He certainly stood in a new relation to the church, as will all who truly come to Christ.

Fourth, he is new in his relation to the

world. He will not run to the same excess of riot as he used to, will not go to many places he used to go, or do many things he used to do. The world may wonder why he has lost his love for the card table, theaters, the races, his old habits, etc., but still they expect him to live differently now that he has professed conversion. Listen to a weeping wife begging her husband to go with her to church, and become a Christian. Hear him say, "Wife, do you play cards?" "Yes." "So do I." "Do you go to the pictures, dances, etc.?" "Well, so do I." "Do you go for Sunday auto trips and do many things in general you ought not to do?" "Yes, husband, I am afraid I do." "Well, so do I." The husband doesn't mean to hurt his wife's feelings, but he feels he is as good as she is, for she is doing the same things that he does. If conversion doesn't put you in a new relation with the world you will never win anyone for Jesus; for you are not right with God.

Fifth, he is new in his responsibility, as an ambassador for Jesus. We may not all be preachers, but we can all be soul winners, and can testify to others of what Christ has done for us. This, God *demands*, and the world expects of us. Is he the unconfessed Christ here, you will be unconfessed at the throne at last. If you refuse to testify you do so at the peril of your soul and loss of your experience.

Sixth, he now has his opportunity to do good. As a sinner, he had no influence for good, but for evil; but now he can point to his changed life in his exhortation to others. If the world can see Jesus in us, they will be attracted, not turned away. This converted man can now give to his home a Christian father and husband; to the church a representative Christian, and to the world a glorious example of what converting grace can do. With victory over sin in his life a man's influence for good is hard to measure.

Seventh, he is new in his experience. He enjoys freedom from the enslaving power of the old habits, such as tobacco, liquor, cursing and many other things. It is not hard for him to keep away from the world, for he has no desire in his heart for the old life. He will, under no circumstances curse God, tell a filthy story or engage in immorality of any kind. He has no desire for smoke-filled, oath-filled, filthy-story-filled atmosphere of ungodly gatherings, where Christ is not wanted, whether they be lodge rooms, the country store, moving picture theater, or somewhere else. He hunts the society of the best Christian people, and would rather be in a good spiritual religious service than anywhere else, except, perhaps, in secret prayer, to which he now betakes himself. He has an appetite for the spiritual. He is very unlike the man who, after conversion, continued to tie his horse to the same old hitching post, about fifteen feet from the old bar over which he had purchased liquor. He soon backslid, as might be expected. God wants us to forsake all the old life.

Eighth, he is new in his hope of heaven and the fact that he now enjoys the witness



of the Spirit; that he is right with God. In his communion with God there are two things that mightily bless him, the *word of God* and *prayer*. A dying man said, "Bring me the Book." They asked, "What book?" He answered, "There is only one book, the *Bible*." It is the only book that would interest a dying man; a converted man will love and read the Bible. By the witness of *The Spirit* this man is as sure of his standing with God as if an angel came and so informed him. He is walking in all the light shed on his pathway, and is on the stretch for all the fulness of the blessing of the gospel of Christ. If you ever find him fighting holiness, you will know he is backslidden.

Finally, let us note five outstanding thoughts in our text.

First, its universal application. "If any man." "Whosoever will may come and take of the water of life freely." Here is an invitation and supply as wide as the need. Jesus is God's answer to humanity's S.O.S.

"I was bound in sin, but Jesus took me in; He's a wonderful Saviour to me."

Second, the Christian life is a supernatural, hidden life—"In Christ." It is life from Christ, life in Christ, which is regeneration. It is life like Christ, which is *holiness*. It is life for Christ, which is service. It is life with Christ enjoying his glory in the world to come. "I am come that they might have life." Go speak to all the people all the words of this life.

Third, sure, inward evidence of Christian experience to the individual—"A new creature." The bosom is stirred with a new impulse, a new determination, new desires, gracious ambitions. The born-again ones are conscious of a regenerated soul-life; there is no desire or willingness to commit sin. It is a changed life to which the Spirit bears witness.

Fourth, the outward evidence to others of our conversion, "Old things have passed away." True Christian experience always carries with it the outward credentials of its inward reality. The word says, "Let your light shine, that men may see." They do see, they will see; you are to show them by your outward conduct the reality of your profession. This you may do when you answer Evan Roberts' call as given during the Welch revival: 1. "Are you right with God? 2. Are you right about the past? 3. Are you right with your fellow-man?"

Fifth, Christ set forth in the converted man's life. God is not ashamed of his handiwork. He asks you to see the truth of the text exemplified in the life of the saved. Jesus would be lifted up in your life and thus draw sinners to himself. With Christ in our hearts, we may teach transgressors his ways and sinners will be converted. Thank God, for the glorious reality of a scriptural, supernatural conversion, such as our text describes.

### New Paths in Old Pastures.

The above is the title of a 40-page, well-printed, neatly bound pamphlet recently published by Rev. Albert G. Stone of Shelbyville, Ky. Brother Stone has given us a sort of general index for Bible study which shows very careful study on his part and, if followed with care, will prove very helpful to Bible students. He has, for instance, a division of favorite Psalms. There is the heading of an interesting series of Bible readings found on "Mistakes in the New Testament," which starts off as follows: "Eve's Mistake—listening to the devil instead of God. Cain's mistake—trying to deceive God. The mistake before the Flood—thinking God did not mean to punish sin. The Babel Tower mistake—trying to escape God. Lot's mistake—choosing rich land at the risk of moral safety." And thus it goes on in a suggestive and interesting way. The booklet may be had of The Pentecostal Publishing Co., for 25 cents. H. C. M.

## THE ABIDING THREE.

JAMES V. REID.

"And now abideth Faith, Hope, Love, these three; . . . ."



FAITH is the pole-star, the lode-stone, the compass, the anchorage of all life. It is that mysterious force which springs from the deep recesses of the human heart and makes contact with the Redemptive Stream of Calvary.

Faith is that vehicle upon which the soul rides to majestic heights and unlocks the splendors of the heavenlies, wherein it may bathe to the complete satiation of its inborn desires.

The staggering mind asks, "What is Faith?" and the keenest intellect tries in vain to analyze it in the laboratory of human reasoning. But the humblest hearts may feel its power and rise from poverty of spirit to become kings and priests in a super-world unknown to the standards of common clay.

Faith penetrates the infinite; unlocks the gates of heaven's storehouse for the soul that seeks treasures of spiritual values. From the desert wastes of weary wanderings, when one must tread his way through scorching scorn or skeptic scowlings, Faith is the guide which leads to the oasis where waters break out in the wilderness and streams in the desert.

When the soul's course lays across haunted fields of doubt, where the skeleton forms of disappointment, material loss, shattered dreams and physical suffering rattle their bones with chilling effect, Faith brushes back the curtains to the realm of light and breathes the air of unshaken confidence in the plan of an all-wise Father.

Faith stands at a mountain of seeming impossibility and from its granite obstacles carves forms of marvelous achievement.

"Faith is the fulness of hope; 'Tis the spirit That rises o'er sorrow and loss;

'Tis a dream come true in the dreaming,

'Tis a world looking back at a Cross."

Shine on, Thou Beacon Star of Faith, and light mankind to complete redemption through him who gave thee birth and is the end of thy fullest power!

Hope is another beautiful star in the constellation of Human Desire which sheds its light upon the heart. It is so close akin to Faith and yet so different. Unexplainable, undefinable, it is an urge which carries us forward through life's most perplexing experiences.

We suffer in hours of discouragement; we grow faint in times of affliction, we grieve over the disillusionments and disappointments that beset life's journey, and yet mingled with every heartache there is a peculiar quality of satisfaction in the suffering because the unfailing finger of Hope points to the dawn of deliverance.

After the vigil of the long, lonely night, the candle may have burned low and the darkness become stifling, but in that darkest hour we find a trace of satisfaction, because we know immediately following there comes the dawn. And Hope becomes the light that penetrates the darkness above the flickering rays of the dying candle.

Were you ever under a dense cloud from which the rain was pouring hard, but beyond the fringe of the cloud you could see the sun shining on the tops of distant hills? In the beauty of the sunshine yonder the clouds and rain lost their dispiriting depression, for there was the cheering evidence that the sun would shine again upon you. From under life's clouds let your heart look up and out beyond the rim of present circumstances, for the Hope of a brighter day alleviates the pang of present darkness.

"Oh joy, that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be."

Thank God for Hope's unfailing ray which draws the heart ever toward eternal Day.

Love, Majestic Queen and Royal Mother of all beautiful Emotions, what a heritage for human hearts! What a beautiful personality has this queenly character who would make every heart her throne. A stern disciplinarian is she in her royal demands, but behold the qualities which make her the richest possession of every life.

She suffers long and is kind. Without her the human heart is impatient and cruel. And in blind folly human puppets flaunt themselves in pretense and sham, each grasping for himself the foolish foibles of a deceived world, until individuals and nations alike seethe in their greed. But, oh thou sublime, conquering Love, thou dost not vaunt thyself and art not puffed up. And yet thou reignest in regal splendor above all monarchs of earth. Thou seest reality and rejoicest in truth, so that thou dost not behave thyself unseemly in vain attempt to grasp envied possessions for thyself.

How truly a mother's life and character are reflected in her offspring. Royal Queen, Mother of Virtues, who are thy children? Let us enter the Castle of a Human Heart where dwells this Queen in stately splendor and know her family. Here they are, eight sons and daughters of royal birth:

Joy; the musician of the heart, who keeps the castle halls ringing with melody.

Peace; that quiet one who guards the door against the attacks of jangling discord and strife.

Longsuffering; that wise counsellor who meets all chafing, rasping intruders and searches them for hidden virtues.

Gentleness; sweet maiden of ministry, tenderly soothing the wounds left by gross injustice and anger's acrid arrows.

Goodness; the swift messenger who carries the benevolences of the household out to other lives.

Faith; the armed defender of the castle who holds in check attacking armies of discouragement, doubts and fears; he, too, is the artificer who skillfully builds new designs into the ever-enlarging castle.

Temperance; strong and firm, who has authority over every servant of the castle and keeps each committed in loyal submission to his proper task.

Royal Mother, with thy glory-crowned family! how blest is that heart that has exalted thee to its throne and submitted the ruling of its domain to thy never-failing authority!

. . . . and the greatest of these is Love."

### The Angelus Hotel.

For many years, when stopping in Los Angeles, Calif., I have stayed at the Angelus Hotel, on the corner of Fourth and Spring Streets. It is well located, and a very comfortable place, every way. During my recent visit to Los Angeles I made it headquarters. The rates are remarkably reasonable; in fact, I find more comfort and accommodation there for the same amount of money, than at most any other place in my knowledge. During my stay in California I left my heavy baggage at that place and was in and out many times. At one time I was quite ill there. The attention given me by the proprietor, bookkeeper and cashier, the bell-boys, and all of the employees was so very courteous that I feel under lasting obligations to them. It became a real home to me. I suggest to my friends when in Los Angeles to stop at The Angelus and I am sure you will appreciate the courtesies of the proprietor and his employees.

Faithfully,

H. C. MORRISON.



## A Love and Passion for Souls.

A. W. ORWIG.

**I**T ought to be taken for granted that all Christians have a real love for souls. Why should they not also have a passion for the salvation of souls? That is, something more than an ordinary desire for their salvation. It ought to be so absorbing that they will feel more or less distressed if souls are not won for God. Not all persons know that the very root word of passion is *suffering*. And that is why our Saviour's suffering is called his *passion*.

It is very evident that some Christians do not have a deep love for souls, much less a passion. Nor do they seem to be troubled because of this lack of love and vehement desire. I once asked a professor of religion if he ever led any one to God. He replied, "I don't know *how*." That seems to be the condition of not a few who claim to be Christians. If we truly love God it will manifest itself more or less in behalf of the salvation of the unsaved. Some one wrote

"Oh for a passionate passion for souls,  
Oh for a pity that yearns!  
Oh for the love that loves unto death!  
Oh for the fire that burns!"

Such a love and passion for souls is not natural, and cannot be manufactured. It is a gift of God. And while it is a divine bestowment, we need to co-operate with God for its acquirement.

### BELIEVING PRAYER.

This is one great feature of such co-operation. Yes, a deep, yearning, quenchless, Christlike compassion and passion for souls comes largely through prayer and its concomitant exercises. Several times it is recorded that Jesus was "moved with compassion" for the people. How much of this spirit have we? An eminent preacher of the Gospel said, "I have long ceased to pray, Lord Jesus have compassion on a lost world! I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for *you* to have compassion.'"

When praying for a passion for souls the answer is sometimes received in a way we did not expect. I refer to the fact that it often comes through suffering, like many other blessings. We are informed that Jesus himself, with a combined human and divine nature, was made "perfect" through suffering. And dare we look for exemption from a similar experience? The highest Christian graces usually come through seasons of suffering,—sometimes through bodily afflictions, the loss of very dear ones, or of worldly goods. Not infrequently it is the result of sore conflicts with the powers of darkness.

That princely preacher and winner of many souls, George Whitefield, once prayed with such great fervency that his heart might be melted into still greater tenderness and love for the perishing, and to his great surprise and sorrow he was assaulted with the most awful and vile temptations that almost distracted him for several days. He cried mightily to God for succor. When he had been deeply humbled by the impure temptations the Holy Spirit led him into such an ocean of gentle love as he had never known. Some years ago I read of an old Indian who was possessed of a remarkable passion for soul-winning. He prayed in stores, barber shops, railroad stations,—anywhere, everywhere. At the altar of prayer he went from one penitent to another, placed his hands upon their heads, and cried out, "Oh Jesus, my heart is breaking for these people."

Another thing that we need to do in order

to have a deep love and passion for souls is to meditate on their lost condition. That will increase the fervency and faith of our petitions, and promote a real wrestling spirit in behalf of the unsaved. Actual and mighty soul travail for the perishing is a rare thing. Coming into actual contact with their wretchedness is likely to move and melt the heart of the real Christian, and to stimulate to holy action. The Salvation Army people set us a good example in mingling among the low and criminal classes,—with the poorly clad, and coarse and vicious and filthy. Of a certain man it is said that he literally loves the most degraded people into the kingdom of grace. "Love suffereth long and is kind." It will make real sacrifices in order to win souls.

"Oh, 'twas love, 'twas wondrous love  
That brought me to the fold."

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Judge Mary Bartelme, of the Chicago Juvenile Court testifies: "In 1913 when I began to hear girls' cases eight or ten girls per week were brought to me on the charge of intoxication. I do not now have one in three months. They have almost disappeared."

## GOOD NEWS FROM CHINA,



THE following letter from Miss Jennie Hughes, of Shanghai, China, will be of interest to our readers. It shows how marvelously God has undertaken for Miss Hughes and Dr. Stone, as they seek to bring the full gospel to Christ's lost sheep in China. God be praised for his mercy and providential care of these, his faithful workers. MRS. H. C. MORRISON.

"I am sure you will be interested in a bit of news which I have to give you today, and I will ask if you will take from this letter which I am writing you the information to be given in a brief statement in THE PENTECOSTAL HERALD, if you will, that our many friends and readers of your paper may understand clearly just what has taken place, and unite with us in prayer for God's blessing upon the launching out of our Mission into what we believe is God's will for wider influence to the glory of his Own Name.

"You are, of course, closely in touch with the work of the National Holiness Mission of the North. For many years Brother Woodford Taylor and Brother Cecil Troxel, and the splendid band of men and women working with them, a large number of whom are from your own Asbury College, have been spreading Scriptural Holiness among the Chinese of Chihli and Shantung Provinces. Recently it has seemed to be the order of God that they should move out for their Headquarters to Tientsin, making that city and Peking centers for holiness teachings. We have greatly rejoiced as we have heard of Brother Troxel, with his splendid command of the Chinese language, being set free from the work in the interior for nationwide evangelistic work. We did not

## ART SUEDE MOTTOE



A happy combination of modern art, beauty and strong Bible verse. Here is something entirely new and different. The soft, velvety backgrounds in different shades of grey, salmon, black, green or beige are pleasing to the eye.

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dream that their move was going to so very closely involve ourselves.

"Some weeks ago correspondence sprang up between us, the initiative entirely on their side, regarding the property just outside of Tamingfu in Chihli, that for many years was known as the Holding Mission. After Mr. Holding's death that property was turned over to the National Holiness Mission, but due to the fact that in that interior country there has not been the opportunity for the development of outstanding Chinese leaders, it has not been possible in this new era, when the cry is "China for the Chinese" for the missionaries to carry on that work as is possible in seacoast towns.

"The long and the short of it is that as Bethel has been used of God to produce such a large Staff of Chinese doctors, nurses, teachers and evangelists, the request came from the National Holiness Mission that we should permit them to deed over to us that entire property—a perfectly free gift.

"Dr. Stone and I have just returned from Tientsin where this has taken place. The work was done, I might almost say, on our knees, and was an experience of wonderful oneness of heart and blessed fellowship that we shall never forget.

"Dr. Stone and I are the most amazed of any individuals as we find ourselves facing the proposition of developing a Chihli Bethel Mission. We are just plunging into a three-day's Conference here with all of our leaders and that we may wait upon God until the Spirit definitely speaks to those whom he would have undertake this new task of spreading Scriptural Holiness and evangelizing that northern part of China.

"I write asking you to be in much earnest prayer for us, for we want a fresh anointing of the Holy Spirit for Mary Stone and Jennie Hughes that these days, which may prove to be among the last before our blessed Lord shall come again, shall find us gathered in multitudes in his Name. We shall need to look to the Lord as never before for larger faith that the school buildings shall be filled, the residences occupied with sanctified men and women, the church seating nearly seven hundred be crowded with those asking, "What shall I do to be saved?" A group of nurses and evangelists will be starting shortly for that new field.

"The first use that we shall make of the property will be to gather in, as the Lord supplies funds, hundreds of the dying children from the famine district just North of Chihli. We praise God that in acquiring this beautiful piece of property, with its spreading shade trees we shall be able to answer the call that has been coming to us for several years from the churches of the North for a second Summer Bible Conference.

"Yours with love,

"JENNIE V. HUGHES."



# GLEANINGS FROM THE EVANGELISTIC FIELD

## TRAVEL LETTER.

Tilden H. Gaddis.

After three months of blessed victory in Scotland preaching and singing in from one to four services a day, eight profitable days were spent in the grand old city of London, which is too much for one lifetime no one having seen it all. One writer says, "I have seen the greatest wonder in the world and am more astonished than ever." Men and women come from the ends of the earth to see London as men of the ancient world traveled to see Rome, for this is the magic city where kings and queens rode the way of ambition, where Shakespeare came a pauper in search of fortune, that in Elizabethan times ransacked the known world for treasure and laid the foundation of the wealth that today pours from the seven seas into the ports of the greatest city on earth.

Who can describe Westminster Abbey? One weeps at Livingstone's grave, is fired at Wesley's tablet, breaks into singing at the memory of Isaac Watts and is inspired in the poet's corner and should feel like a king at the coronation chair with its stone of scone beneath believed to be the one on which Jacob pillowed his head at Bethel; some prophetic students believe it will have to do with the throne of Jesus as it did that of Solomon.

Over Livingstone's grave is carved, "Brought by faithful hands over land and sea, here rests David Livingstone, Missionary, Traveller, Philanthropist, born March 19, 1813, at Blantyre, Lanarkshire, Died May 12, 1873; at Chitambo's village, Ulla. For thirty years his life was spent in an unwearying effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave trade of central Africa where with his last words he quoted, "All I can add in my solitude is, may Heaven's rich blessings come down on everyone, American, English or Turk, who will help to heal this open sore of the world."

On top of Wesley's tablet is carved the face outline of John and Charles and below John preaching to a mixed audience gathered close around; between the familiar phrase, "The best of all is God is with us." Wesley's house is open as a museum containing many valuable and interesting relics of his life and work. Adjoining is the chapel which he erected, and in which he preached the closing years of his life. Today this church has some four hundred members and two missions nearby reaching over a thousand of the people of the neighborhood. John Wesley's grave is in a small cemetery behind the church; across the street in Bunhill Fields Cemetery is the gravestone of Susannah Wesley, the mother; near this a grave upon which John stood to preach. John Bunyan, together with other noted characters, is buried here. In the Friends' burying ground near by is the grave of George Fox, the fiery founder of Quakerism. He has a lonely, little plain slab over what appears to be the only grave left, a significant memorial to a plain leader of a plain people.

St. Paul's Cathedral, Wren's architectural masterpiece, is a marvel of genius having the largest bell in England and second only to Westminster in the number of monuments. The Tower of London, with its instruments of torture, its armies of armed men and horses silently standing as in past ages, the axe and block from which human heads fell, the prison from which Ridley and Latimer went forth to die as martyrs. The crown jewels are exhibited here; the imperial state crown containing over 6000 diamonds, many crowns, staffs, scepters, bracelets, rings, rods, maces, swords and other possessions of royalty represent great value.

The Parliament buildings are works of art. In the tower above them is Big Ben, the largest striking, most powerful and most accurate clock in the world. The chimes are set to these lines:

"All through this hour Lord be my guide,  
And by thy power no foot shall slide."

The changing of the horse guards is stately and interesting. At the Buckingham Palace stables we beheld the King's golden carriage used at the opening of Parliament, the finest royal coach in the world, and the King's horses with rubber heels on their shoes, also the beautiful gold and silver-plated harness.

In the London Museum are costumes and royal dresses displaying the styles of past centuries. At the United Service Museum the marvels of modern war machines, guns, aircraft, cruisers and battle-ship models, shells and torpedoes, devices of destruction never yet used, that stagger the imagination. Another war would begin in advance of where the last one ended. One soldier said, "There must not be another war; it is too terrible to think of." But it is coming and it will be a time of scientific destruction. An officer of the Black Watch, writing to a friend here at New Year's time, said, "Knowing conditions as I do, I will not be surprised if we are engaged in a great war before this year ends."

The Victoria and Albert Museums are the center of a group including Natural History, Science and others which afford information equal to years in the schools, had one time to study there. England has a permanent exhibit of all her colonies which, with mechanical devices and uniquely constructed and lighted models of most every industry in the world, is the next best information to a world tour. A list of the places visited and things seen in London would fill many pages.

Our evangelistic labors in this great city were in the Home Mission with Brother and Sister Marley, the sanctified leather merchant. What a welcome reception they gave us, both into their home and to the work. They did everything possible to make the effort a success. We mentioned a piano and they had one on the way in a few moments. They use organs mostly in Britain, but pianos were placed for most of our campaigns. Though the time was short the building filled to capacity and the altar filled with people who had never been saved before. A backslidden preacher from the U. S. A. was reclaimed and other miracles of grace.

We leave the British Isles, grateful to God for his leadings and blessings, and hundreds of souls redeemed by Christ; expecting to return in 1932 for four months' work.

## JACKSONVILLE, FLORIDA.

Well here we are; have driven our stakes, and opened our artillery against the forces of sin in this city. We are in the third week of revival effort. The first week the influenza struck the city. The authorities reported ten thousand cases, besides rain about every third day, then it turned cold, and southern people are very tender when it gets cold, but in spite of all this the Lord saved and sanctified a number.

A holiness revival in this city is a great problem. We have the Holiness of the Covenant, The Pentecostal Tongues, The Church of God, with about nine divisions, The Apostolic Faith, besides one hundred and eighty churches of different denominations, and when estimated, require between nine and ten thousand dollars each Sunday for local expense. We wonder how many will come out of these churches and the following Monday morning give testimony of having been converted and erect a family altar in the home. In comparison we note that the public school system of our country cost the tax payers six billion, five hundred million dollars per year. They take the untrained mind, and turn out men and women who are moving the commercial world. What are the churches doing? Paul says, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." A person seeking salvation today gets very little more than the opportunity to join the church by the Confession of Faith—pay your dues—sleep on in an unregenerated state and go to the judgment without hope and without God.

I come across noted evangelists these days who tell me that if they have a call where they don't believe in holiness, they don't preach it, unless it is in an inoffensive way. No wonder our papers are full of such adds as "I have an open date; anyone wanting my services call," while sixty thousand churches in our land stand empty every Sunday morning.

"And they went everywhere preaching the Word," regardless of camp meeting committees. Brethren, things are spoiling. Has the salt lost its savor? God expects the holiness people to bring the heart-broken world to him. Let us get busy in Jesus' name.

A. D. Buck.

912 W. Monroe St., Jacksonville, Fla.

## REPORT OF J. B. KENDALL'S WORK.

The meeting at Salem, Ill., was conducted in the Methodist Church, South, and the Rev. C. F. Carzine is the pastor. The meeting had been well advertised, organized and cottage prayer meetings had been held for weeks before the meeting begun and of course success was assured. The crowds were large and interest deep from the very beginning. The outstanding meetings of the campaign were the special meetings for women and girls only and for men and boys only; the church was packed and scores were blessed. There were, I think, at least one hundred converts, many renewals and about forty-seven went into the church with others to follow.

We addressed the high schools, grades, and addressed a number of club meetings while in the city. The pastor and family are among the finest people we have ever assisted. Rev. W. D. Humphrey, P. E., of the Dist., was with us much of the time and rendered great service in prayer and song, and is a very fine man and loved by all.

Salem, Ill., is the birthplace of the late William J. Bryan, and one of the nicest little cities in Illinois. I have never met a more loyal and finer lot of people in all my work. Blessing on the pastor, his fine family and the good people.

We ate at present at Hamburg, Ill., in the Methodist Church. Our next campaign will be in the First Methodist Church, Independence, Kan.

J. B. Kendall.

## THE CRESTON REVIVAL.

The good people of Creston, Ohio, have just gone through a very splendid revival in the Methodist Church. After several days of earnest prayer, a preliminary meeting was held at which twenty-one outstanding church folks were present. Every one of them expressed their personal desire and need of a revival.

Beginning Dec. 23rd, two weeks were spent in cottage prayer meetings in many homes. Also many calls were made and prayers with the people brought on a very hopeful spirit. Sunday night, Jan. 4, the service began in the church and continued at 2:00

and 7:30 P. M. for the next five weeks. It has really been a very great time. The town and community were thoroughly aroused and the results were good. Some spent whole nights in prayer and many real sacrifices were made. A general conviction came on the people and more than fifty prayed through at the altar. Penitential tears as well as tears of joy flowed quite freely. Several were sanctified, others were reclaimed and quite a number were converted. Like all real salvation revivals these days, it was a real battle with the devil himself, but we are fully convinced that Jesus and his uncompromising gospel of full salvation can get results on any field and the people are always glad.

The Holy Spirit brought new light on life and living to many honest souls, for which we thank him. The spirit of meekness and humility is quite noticeable everywhere. The attendance in the Sunday school, Epworth League, prayer meeting and public worship is much larger. Many new homes are open to the pastor and the church and the field is truly ripened for the harvest. Ninety-two have started to read the Bible through in 1931. More of our Advocates are taken, and a good number for the first time have become subscribers to the Christian Witness and The Pentecostal Herald. All of our church offerings are voluntarily better, and a real missionary spirit prevails.

J. J. Adams, M. E. Pastor.

## GRACIOUS REVIVAL AT MIDDLESBORO, KENTUCKY.

Nineteen afternoon prayer meetings, besides much prayer at other times, paved the way for a gracious revival at First Methodist Church, Feb. 4-22.

After the third night of the meeting crowds were our embarrassment. Five minutes before a meeting of the official board a special delivery letter came from Miss Edna Franklin, of Maysville, Ky. After prayer as to who to call for our evangelist all the Board voted for Miss Franklin. The Lord gave her favor with the people. All who heard her messages realized that she was a God-called young woman. Fourteen people found peace with God. Twelve found it at an altar of prayer, the others in their homes. Jack Atha of Wilmore, Ky., did not know a meeting was to be held. He came by the pastor's home for an hour's visit one day before the meeting began. After he sung for us one night the people realized that God had sent him our way. A free-will offering took care of the expenses. The people of this city will not be satisfied until this Spirit-anointed young evangelist comes to us again. God spoke in an unusual way. On the last Sunday morning the pastor and wife, Jack Atha and Miss Franklin sang, "God is still on the throne." On the last night of the meeting 350 people crowded into the auditorium, forty of these stood during all the service. A number were turned away. A few will unite with the church.

W. F. Cochran, Pastor.

## WOODLAND HOLINESS ASSOCIATION HAS SPLENDID CONVENTION.

The Woodland Interdenominational Holiness Association met at the Esmond, So. Dak., Methodist Church on Saturday, Feb. 14, with Brother and Sister W. M. Redfield, pastors. At ten o'clock Brother Redfield opened the sessions with the reading of John 17. Then a most profitable season of prayer was enjoyed in which many took part and hearts were encouraged. Then S. S. Redfield led the praise service. By eleven o'clock there were nearly two hundred present of different denominations. Some of these came from as far as a hundred miles. The billows of glory rolled as men and women, boys and girls told of the power of God which had transformed their lives, taken them out of sin and formalism, cleaned them up inside and out, and given them joy and peace in their hearts. The tide was rolling so high that it was impossible to stop for lunch until nearly one o'clock.

In the short business session the Association was invited by Brother E. R. Eling to the Wesleyan Methodist Church in Redfield for a convention in April. The Cavour Church also asked for a convention at Pearl during the first part of June. The invitations were accepted.

The afternoon message was brought by Rev. Arthur Calhoun, pastor of the Wesleyan Methodist Church of Artesian. He used as a basis the last chapters of John and the first two chapters of Acts. His theme was "Jesus and the Spirit's Baptism." The blessing present was evidenced by the fact that nearly a score sought "the Second Blessing" at the close of the message. Most of these prayed through to victory.

A feature of the convention which added to the blessing was the presence of the John Fletcher College Male Quartet. These young men were present throughout the day and delighted all hearts with their splendid singing.

Yours for full salvation,  
Rev. J. W. Pattee.

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(Continued from page 1)

needs, but it had a wonderful lifting power; it possessed an elevating influence. It lifted multitudes of men and women out of idleness into industry, out of rags into comfortable and decent clothing, out of the dregs of poverty into thrift and comfortable living, out of profanity into praise, out of illiteracy into education; out of the bottom strata of the social life of the country into respectability, good social position and, in countless instances, powerful moral leadership. Early Methodism, cleansed with the blood of Christ and empowered by the baptism and indwelling of the Holy Spirit, was one of the most powerful, revolutionizing forces upward that the world has known for a century and a half.

The early history of Methodism in these United States might rightly be called "religion in earnest." The Methodist circuit rider was the finest type of heaven-born crusader. He was the friend of all men and the unafraid enemy of all sin. He had little of this world's goods; he needed but little; his treasures were in heaven. He was in eager pursuit of human souls that had strayed far into the land of sin, and he turned untold thousands of prodigals back to the Father's house. It was well known in the church and in the world, that he would cry aloud and would not spare. He smote all of those worldly pleasures which drew the people away from devotion, private and public, which deluded the soul and gave to sin an alluring charm. Those who were engaged in forms of wickedness that destroyed the souls of men, that was calculated to draw young people away into the devious paths of sinfulness, dreaded the coming of the Methodist preacher. He waded in among them with a drawn sword; he thundered the truth of Sinai. With unsparing spirit he smote wickedness on every hand, always offering a compassionate and mighty Christ to save the penitent; and he got results. His message not only brought men to Christ, but it brought industrial, social and intellectual awakening and advancement. He was a powerful, God-sent influence in the progressive civilization of this new world.

The conditions in this country, which led to the Civil War, the war itself, with its aftermath, gave a deep wound to Methodism. Division came; in the midst of the confusion and strife perfect love was not nurtured.

In countless instances it disappeared entirely. The doctrine of entire sanctification, the fruitful soil out of which perfect love grows, blooms, and bears its gracious fruit, was rudely trampled upon and largely forgotten. The doctrine of sanctification, one of the most distinctive doctrines of Methodism, was largely lost sight of. It disappeared from the church papers, it became almost unknown in Methodist literature; a generation grew up which "knew not" this beautiful Joseph of original Methodism.

Somewhere in the Scriptures there is a statement to the effect that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

God looks far into the future. He understands the end from the beginning. He always knows what is coming next, and prepares to meet the enemies of his people to their advantage and victory. It must be remembered, however, that God is dealing with free agents; he cannot force men to be wise, or to do what they should do against their will. Of course, in the end, when probation is past, then force begins. God can warn men of coming events and seek to prepare them for them, but men can refuse to see and blunder on into darkness and over the abyss, in spite of the divine warning.

Looking into the future, God saw the tremendous effect of the teachings of Darwin and his associates. He knew the fearful havoc that the teachings of evolution in the schools and general literature, would have upon evangelical faith. He foresaw the coming of the moving picture, with all of its debasing influence, and he lifted up again the standards of Christian experience of the sanctifying power of the Holy Ghost which accomplished such gracious influences in the British Isles and in the early history of this country. Unfortunately, the churches were blind and deaf to God's warning, and the preparation he offered for these perilous times. If the churches had laid hold of divine truth, had have welcomed the holiness revival, had have opened their hearts and, under the Holy Ghost, had been guided and protected from skeptical teaching on the one hand, and extremes and fanaticism on the other hand, this country would have been wonderfully prepared for these tremendous onslaughts of the enemy which have done so much to destroy evangelical faith, to draw the people away from public worship to places of amusements which are tainted with immorality and mental debauchery.

Some time ago I heard a minister in the course of his sermon, say, that the soldiers and the mob rose against Christ, harrassed him, followed him, and were not satisfied until he was nailed to the cross. The minister was mistaken. It was the ecclesiastic leaders who hated Christ, employed the soldiers, and aroused the mob spirit against him. The common people have not rebelled against the doctrine of entire consecration, the cleansing blood of Christ and the baptism and abiding of the Holy Spirit. That has been the work of ecclesiastical leaders, and has filtered down among their servants and brought about tragic conditions. To get some conception of the damage done to mankind through the opposition to the holiness revival, to the efforts of the Holy Spirit to bring men to realize that they must and, through the cleansing blood of Christ, they may be holy, one must take into consideration many movements that have sprung up among the common people who were hungering and thirsting after righteousness, and have been drawn away under dangerous false and fanatical teachers of numerous sects and cults that would have never existed had Methodism in her original power and purpose continued to preach the vital experience of conviction for sin, regeneration, consecration, entire sanctification, and all of the graces of the Spirit so abundantly taught in the Holy Scriptures.

The very fact that Methodism so largely departed from her original calling and power to rescue the millions of the common people, save them from sin and lead them into heart purity, industry, thrift, good social conditions, education, and the largest life of dominating and influential citizenship in the kingdom of God, and the life of the republic, has given opportunity to false and fanatical teaching to lead the people into all sorts of false and destructive teaching.

What does the immediate or distant future hold? What promise, if any, have we of a return of the old-time purpose, power, and enthusiasm of Methodism? Who is going under the love of God, the power and guidance of the Holy Spirit, to gather up those tremendous human forces among the common people that must rise into a great saving salt of spiritual, scriptural, economical and political life, or sink into the underworld? Since Methodism has so largely lost the fire that illuminates and warms the hearts of the masses, what is going to be done about it?

At the present, we have lawlessness, lewdness, dissipation, murder, indecency, ravaging society from the underworld, up to, or down, if you choose, to the most wealthy and highly educated classes. Will the church be content to drift along farther away from God, deeper into sin, become more modernistic and skeptical, or will she awaken, arouse herself from her lukewarmness and address herself to the tremendous task she must perform, or stand guilty at the judgment bar of God.

There are gracious possibilities. God is on the throne. There is spiritual hunger in the world. The cleansing blood of Jesus, cannot, will not, lose its power. The Holy Ghost is here. This, in a peculiar way, is his dispensation. God will answer prayer. The preachers of the two Methodisms, on the circuits and smaller stations, in villages and county seats—I shall not mention the big rich churches, and high salaried ministers, but am thinking of these five-talented men—if they could fully awaken; if they should storm heaven with their prayers; if they should get a tremendous baptism with the Holy Ghost; if they should foster and pour out themselves for the promotion of revivals among the common people; if there should be a spiritual conflagration among the middle classes, reaching down to the neglected masses and sending streams of life and power into the underworld, some of the gracious effects would reach into the higher altitudes; but there is a region up there we shall not now discuss. We do remember that Jesus said, "How hardly shall a rich man enter into the kingdom of heaven." We cannot forget that it was the leaders of an apostate church that cried for the blood of Christ until they had the satisfaction of wagging their heads while they mocked him in his agony on the cross. But shall we of the smaller brethren, of that powerful sea of humanity, give up hope? Shall we cringe like dogs under the lash of cruel masters? Shall we sit still and let the multitudes be damned in the depths of hell without one tremendous effort in prayer at the throne of grace, and in preaching to the hearts of the multitudes?

### Enough to Make a Book.

I have received enough letters from people who have had THE PENTECOSTAL HERALD come to them, which was subscribed for by some friend, who have written me telling of how they had been blessed by reading THE HERALD, and expressing their gratitude to some unknown friend for the paper, to make a good-sized booklet.

Just now our business manager is offering the paper for a year for one dollar to people who desire to send it to preachers, especially young ministers. It would be a fine thing to send THE HERALD for a year to superannuated preachers. Here is your opportunity at small expense of two cents per week, to send



a full salvation paper to some minister for twelve months. Send in a name and address for THE HERALD to some preacher for a dollar a year, and let the paper start right away. It is the desire of the company to start these subscriptions during the month of March.

H. C. MORRISON.

## "ABRAHAM BELIEVED GOD."

MRS. H. C. MORRISON.

**Q**UINLY three words! And it does not seem a hard thing to do—*believe God!* Yet is it not a fact that, with many of us, this is a weak point. To verify this fact we have only to look about us and see the poverty of soul, even among those who rank as "leading members" of the church.

To *believe God* is to be rich for time and eternity. God put down Abraham's faith on the account of his righteousness, and what is a greater commodity for time and eternity than right-ness? To *believe God* is to have the weakness of humanity reinforced by the strength of Divinity. It is to lay hold upon the invisible, the intangible, the unreal, so to speak, and make them minister to our present necessities. Yes, it is to have access to all things necessary for our well being in this life and that which is to come, for hath not the Lord declared, "*All things are possible to him that believeth.*"

From such statements from the pen of inspiration, is it any wonder that, believing God, we are rich in two worlds—not necessarily rich in this world's goods, but rich in *faith*, the leverage which lifts one out of the realm of things earthly into the realm of things eternal.

What did it mean for Abraham to believe God? We have only to begin with him as he was called out of his own country into a land that he knew not, and to see how he met the tests of obedience, faith and consecration, then to see the glorious closing of a life that had walked so close to God that he was called "the friend of God." Abraham gave his all and received God's all. He laid down everything he counted dear at the feet of his Lord and took away with him the divine furnishing that enabled him to walk through this vale of tears a conqueror over sin and its consequences. What a wonderful passport was that of Abraham from earth to heaven, because he *believed God!*

There are depths to God's storehouse of supplies that we have never dreamed of; heights of privilege to which our faith has not ascended; lengths and breadths to the wideness of his mercy that would stagger us could we but get a glimpse of them. Paul calls these limitless resources "The unsearchable riches of Christ," or as Rendell Harris has translated it, "The unexplorable wealth of Christ."

The late J. H. Jowett relates an incident of Mr. Spurgeon when he was going to preach on Joseph. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply for seven years. And there, in the midst of his vivid conception, Spurgeon saw a little mouse in one corner of a granary, worrying itself to skin and bone, in the fear that there wasn't enough to live on!

Dr. Jowett goes on to make the application, saying, "But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through. 'Shall I be able to stand?' they ask themselves in fear. 'Can my sinful inclination be really conquered?' 'Shall I be perfect at last?' It is the fear of the mouse. Yes, there's corn enough in the granary! 'Where sin abounds grace doth

much more abound"; and there is enough for all eternity. "Having loved his own he loved them unto the end." We shall never outlive a Saviour's love! It is a world which will never give up its last secret; it is the "unexplorable wealth of Christ."

Reader, let's resolve in our hearts that, come what may, be the clouds ever so lowering, be the hosts of Pharaoh behind and the Red Sea before us, we shall trust and not be afraid. Let us have the faith that laughs at impossibilities, and cries, *It shall be done!* Let us always remember what a rich heritage was Abraham's because he dared to *believe God.*

## Help the Boys!

One of our problems at Asbury College, and a very serious one, has been the matter of rendering assistance to worthy young men of small means who desire an education in a Christian institution, free from those influences that destroy evangelical faith, that so often blights the souls of those who are brought under such influences.

Some time ago, under a very efficient and skillful workman, the Asbury boys were able to open up a factory for the manufacture of very excellent spring mattresses. For some time they reconstructed and made mattresses needed for the college. This has been an excellent work that has brought assistance for worthy students. They have now undertaken to put these mattresses on the market. They are well built, with the best of springs and in every way are claimed to be equal to the best. These mattresses can be manufactured and shipped to all parts of the United States. Some of them have gone to the western coast, and the purchasers have pronounced them as good as can be found on the market.

We shall be grateful if the readers of THE PENTECOSTAL HERALD desiring mattresses will correspond with H. R. Barnes, sales-manager, Wilmore, Ky. Remember that you do not only get an excellent mattress, but help worthy young men whom God has saved, sanctified and called into the ministry. So you not only help yourself but worthy young men, and a great and good cause. It would seem the host of people who are interested in a well educated, Spirit-filled ministry, could easily keep a large body of students busy during their spare hours for work. Let Mr. Barnes hear from you.

Faithfully yours,  
H. C. MORRISON.

## Watchman, What of the Night?

J. L. O'BRYEN.

If there ever was a time when this question was in order, surely that time is now.

A brief historical reference to the subject will refresh the reader's mind. Ancient Babylon was the place and the Jews were in captivity. Great walls surrounded the city, and the watchman was upon the walls. A belated traveler could call to the watchman and receive his answer.

It would seem that with all of these precautions, the inhabitants of the city would be entirely safe. But the storm that was to leave destruction and death in its wake, was already gathering in the north and ere long it would sweep down upon the city and Babylon, proud, cruel and heathen, would be no more.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

Set the stage for the final drama. Belshazzar, the King, and a thousand of his lords, had a feast and drank from golden vessels, some of which came from the first temple at Jerusalem, vessels which had been dedicated to God and were to be used only in his worship. The party would no doubt have been a great social success but a hand wrote on the wall and the kingdom was ended. Cyrus, the Persian, with his army, opened the dikes that were made to confine the Euphrates River to one channel and suffered them to overflow the country so that he could enter Babylon by the channel of the river and that night was Belshazzar slain.

The ancient city of Rome is another illustration; its boasted glory belonged to time, and at its final destruction the smoke that curled from St. Jude's Cathedral, was a warning in the sky that a nation that forgets God is doomed to pass away.

What about our own nation, where so many agencies are at work to leave God out of our national and home life? What about our institutions of learning, built with consecrated funds, which seemingly are leading the youth of this land astray? What about so-called preachers, who deny the divinity of the wonderful Christ, his atonement, his death and resurrection? What about the attitude of these men towards the Holy Bible, the Book upon which our entire civilization rests?

Would it not be a good time for all of our people to pause in this age of pleasure-seeking, dollar-chasing and worldly ease, and to earnestly and honestly inquire, "Watchman, what of the night?" Our own wonderful country ought to be the most God-fearing and God-serving nation in the world. We talk about the great progress and development of science, but there was very little science developed when some strange Power guided the frail bark of Columbus over the ocean and enabled him to discover this great land. It may be a little old-fashioned to say it, but nevertheless we steadfastly believe it, that the same Providence which guided the Jews in the wilderness, hovered over the Mayflower and brought her safe into harbor at Plymouth.

It was not science and philosophy that led the little handful of patriots at Valley Forge and Bunker Hill. It was not any of these modern equipments which enabled men to pen documents like the Declaration of Independence or that other production, Our Constitution, which is and has been, the bulwark of human faith and liberty.

The strength of America is not in her armies and navies—nor yet in her material wealth, "the cattle that graze upon a thousand hills," nor yet in the unmined gold which flows as a golden stream beneath the Rockies. Her true strength is in her altars, from which the morning and evening sacrifice ascends to him "Who is the same yesterday, today and forever." Watchman, what of the night, the day cometh, and then the night?

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.



## OUR BOYS AND GIRLS

### A SHEPHERD BOY AND A GIANT.

Mrs. Geneva Mendenhall.

David was too young to fight in the armies of king Saul, but three of his brothers were in the camp of the king's army. Their old enemies, the Philistines, were drawn up on the far side of the valley of Elah, ready for battle.

The shepherd boy was called from his flocks one day, by his father, and sent up to camp with a gift of food for the brothers. He found the men in camp very much afraid of a great giant who came out before his army daily and mocked the Israelites because they were frightened by the very sight of him. Even king Saul would not dare to do battle with so great a giant.

When David discovered how matters stood he went to King Saul and told him that because he trusted God to protect him, he was not afraid to fight the giant. Saul did not recognize the little shepherd boy who used to play the harp for him, in this strong, sturdy young man, but he was more than glad to find some one who was willing to fight the giant, and offered David his own royal sword and helmet. But they were much too large for David who much preferred to fight with his own weapons, anyway.

When David stepped out in the valley between those two great armies he seemed to carry only his long staff in his hand, but dangling by his side was his trusty sling with which he had often defended his sheep back in the hills of Bethlehem. But more than these, David carried a brave heart, a clear head, and a quick eye.

The big Philistine, Goliath, was very angry when he saw such a young soldier coming out to meet him. He cursed and raved and laughed as David walked steadily toward him. Finally, David stopped, dropped the staff, and quick as a flash swung his sling about his head and sent a smooth stone flying at the head of the proud Philistine.

Old Goliath suddenly stopped his loud mockery, a great shudder passed through him and then, turning, he fell with an awful thud into the sand of the valley. Then, almost before anyone knew what had made the giant fall, David ran to him and cut his throat with his own sword. So David, the young shepherd of Bethlehem, saved Israel from her enemies.

1. Why was David so brave, while yet so young?

2. Why did David carry his staff out with him?

3. What was the principle city of the Philistines? (This is not told in the story printed here).

Dear Aunt Bettie: This is my first letter to *The Herald*. Father takes *The Herald*. I like it, especially page ten. I'm eleven years old and in the sixth grade. I go to Sunday school. My father is the superintendent and my mother teaches the Ladies' Bible Class. I will close with my favorite Bible verse. "Honor thy father and mother that thy days may be long upon the earth." **Esther M. Heath.**  
Rt. 1, Attica, Kan.

Dear Aunt Bettie: May a lonely girl join your happy band of boys and girls? I have brown hair and eyes. I am five feet, six. I am also seventeen years old. My birthday is November 30. I would like to hear from all the boys and girls. I will promise to answer all the letters that I get. Here's hoping Mr. W. B. doesn't get this. **Bessie Lou White.**  
Rt. 2, Box 55, Metcalfe, Ga.

Dear Aunt Bettie: I take *The Herald* and enjoy reading page ten. I go to Indian Springs camp meeting every summer, with my grandmother Osborne. We were all so disappointed that you did not come Dr. Morrison last summer, and hope you can both come next summer. I am ten years old July 3rd, and take piano lessons. I enjoy my music. Some day I hope to play the piano and pipe

organ like my mother. I am sending you a copy of a poem I have just written, the subject is "Things I am thankful for." This is my second letter to *The Herald* and I hope to see it in print. I hope Mr. W. B. will be taking a bath when this arrives. **Betty Osborne Withers.**  
Atlanta, Ga.

Dear Aunt Bettie: I want to join your band of boys and girls that love Jesus. I am a member of the Methodist Church and like to read the Bible, and also the tenth page of *The Herald*. My birthday is Sept. 16. I am thirteen years old. My mother is a member of the Methodist Church. She takes *The Herald*. I hope to see this letter in print as it is the first I have written to you. Please be sure to write to me. **Bertha Chamberlin.**  
Rt. 2, Mt. Olivet, Ky.

Dear Aunt Bettie: May I have a little extra space for a fireside or roundtable chat with the cousins? I wrote you all some weeks ago, and thank you for publishing my letter. I gave my height six feet, four and one-half inches; one of the Canadian cousins said, "Geel you must be a skyscraper?" Guess I am; there is not a hair between the top of my head and Heaven. I am bald headed. I am glad the cousins live in so many states; the readers of *The Herald* do not live in a small corner. We are far separated by distance but in heart we can form a circle around *The Herald* hearthstone for a friendly chat. Several of the cousins have complained of being lonesome. If they will get the "Nightingale of the Psalms" and read how Bro. Aycock, when lonesome or blue, went to prayer. The devil was right there and said, "You are about the biggest fool I ever saw." But Bro. Aycock went right on praying and soon realized that God was with him. This is the best man-made book I ever read. Get it, read it, for it will be a blessing to you. Charles M. Sheldon, in his book, "In His Steps," gave us the question, "What would Jesus do?" Jesus said, "Search the Scriptures for in them ye think ye have eternal life, and they testify of me." Do all the cousins love sacred songs? Do you have a special favorite? I do, "I know that Jesus loves me," is my favorite. Wife and I, in thinking out our resolutions and plans for 1931, decided to get the beautiful mottoes sent out by The Pentecostal Publishing Co., and decorate our rooms with them. What a comfort and consolation they are and such wonderful reminders. Do beautiful pictures appeal to all of my cousins? I am a photographer and in my photographic journal I found this verse: "Teach thou thy brain to photograph each scene,  
Each thought, each word, each act;  
Of beauty, good and grace,  
Till thou shalt own a gallery so clean and high,  
That love shall rule thy life and light thy face."

This verse has done me much good and I hope it will be a help to you. With much love to Aunt Bettie and all the cousins, I am yours,  
**W. C. Boy.**

Dear Aunt Bettie: I haven't seen a letter from Beverly, Mass., for sometime so thought I'd see if I could come in for a little visit. I am a girl twenty-one years old and a member of the Nazarene Church. It certainly is a joy to be on the Lord's side fighting against sin and the Devil. The Lord is blessing in our little church and souls are praying through to victory. I have a class of twelve girls. Some are Christians and some are not. "Prayer changes things," and we are praying and living the life trusting that soon the class will be 100 per cent on the Lord's side. Boys and girls, the only way to be happy is to accept the Lord and work for him. If ye have not tried this way, "taste and see that the Lord is good." Jesus said, "He that cometh unto me I will not cast out." Though your sins be as scarlet they shall be

as white as snow." It pays to serve Jesus. I will correspond with anyone who will write to me.

**Ruth Grant.**  
475 Cabot St., Beverly, Mass.

Dear Aunt Bettie: My name is Dorothy Culverwell. Grandmother lives with me and she takes *The Herald*, and I enjoy it, especially page ten. I am a new member, rather, I want to be. If any children would like to write me my address is 2317 A-12th St., Sacramento, Calif. **Dorothy Culverwell.**

Dear Aunt Bettie: May I join your happy band of boys and girls? My name is Mary Dale. I am eight years old. I like to go to church and Sunday school every Sunday. I live in Atlanta, Ga. How is Dr. Morrison? I have been praying for him. I go to Indian Springs every summer and look forward to seeing you and Dr. Morrison. **Mary Dale.**

Dear Aunt Bettie: Would you let a little Kentucky girl join your happy band of boys and girls? I am twelve years old. My birthday is May 27. I go to Beech Valley school. I am in the seventh grade. My teacher is Miss Emma Wright. I have three brothers and two sisters. Have I a twin? Can you guess my middle name? It begins with V and ends with A, has eight letters in it. I hope to see my letter in print. **Ruby V. Johnson.**  
Narrows, Ky.

Dear Aunt Bettie: Will you permit a Georgia girl to join your happy band of boys and girls? I have written to *The Herald* once before and my letter was printed. I thank Aunt Bettie for printing my letter. I am a senior of Lone Star Consolidated School. Who can guess my middle name? It begins with W and ends in E, and has six letters in it. The one who guesses it I will write them. **Jewell W. Logan.**  
Rt. 2, Box 125, Adel, Ga.

Dear Aunt Bettie: Will you permit a Georgia girl to enter your jolly band of boys and girls? I have written once before and my letter was printed, and I thank Aunt Bettie for printing it, for I won some wonderful pen pals through the dear old *Herald*. I am a senior of the Lone Star Consolidated School. Who can guess my middle name? It begins with F and ends with an E, and has seven letters in it. All those guessing it, will write them a letter. Will try to answer all letters received, so let your letters fly to **Myra F. Lynn.**  
Rt. 2, Adel, Ga.

Dear Aunt Bettie: Will you let a little mountain girl join your happy band of boys and girls? We don't take *The Herald* but grandmother does. I have dark red hair, bobbed, blue eyes and fair complexion. I have one little brother and one little sister younger than I am. My birthday is September 15. Have I a twin? I go to preaching and Sunday school whenever I can and love to go. I would like to correspond with any of the cousins. Everybody write to lonely little me. I will answer all that send stamps. **Ethel M. Breeden.**  
Rt. 2, Stanley Va.

Dear Aunt Bettie: Won't you admit a North Carolina girl into your happy circle? I do so enjoy the letters in *The Herald*. I have brown hair, blue eyes, medium complexion, weigh ninety-two pounds and am twelve years old. My birthday is Aug. 5. Have I a twin? If so, won't you please write. I am glad so many of the cousins are Christians and hope they will all be soon. I am a Christian and think it the only life to live. I sometimes wonder how people can enjoy going to dances, card parties and things of that sort. Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. Any one who guesses it please write and I'll answer with a picture of myself. Please, Aunt Bettie, won't you print my letter as it is my first; and cousins, please do write to me for I do so love pen friends and hope I'll make lots of them in *The Herald*. **Ruth E. Williams.**  
Sandy Ridge, N. C.

## Gospel Tents

Smith Manufacturing Company  
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Dear Aunt Bettie: The more I read the dear old *Herald* the better I like it. I have been reading *The Herald* ever since I can remember. I enjoy reading your and Dr. Morrison's wonderful pieces for they are food for my soul. I gave my heart to Jesus and joined the M. E. Church when I was eleven years old and I have found him a wonderful Savior to me. Dear cousins, let's give our lives to Jesus before it is too late. The Bible says that "Now is the accepted time." It makes my heart sad to see so many poor souls who will be lost if they don't give their hearts to God. I am trying to live closer to God each day of my life. I trust that I may be a great worker in the vineyard of the Lord. I don't read love stories, and never went to a party, dance, picture show or anything that is wrong. I was seventeen years old Jan. 4. Would like to hear from some of the Christian cousins. **Elva T. Green.**  
Rt. 1, Nashville, Ark.

Dear Aunt Bettie: Would you let a North Carolina girl join your happy band of boys and girls? I certainly do enjoy reading *The Herald*, especially page ten. We do not take *The Herald* but my pastor lets me read it. I am thirteen years old and my birthday is Jan. 17. Have I a twin? If so, please write to me. I have blue eyes, dark brown hair, have medium complexion and weigh 100 pounds. I am glad to know that most of the cousins are Christians and I wish everyone will be soon. I enjoy going to church to hear the Word of God. Who can guess my middle name? It begins with J and ends with N, and has four letters in it. The one who guesses it I will write a long letter. I certainly do hope Mr. W. B. is on a visit to Florida when my letter arrives. **Virginia Hall.**  
Sandy Ridge, N. C.

Dear Aunt Bettie: I have been reading *The Herald* and am very much interested in it. I believe it helps us to learn about our Christian friends, also about the Lord and his works. Would you let a boy from Kentucky join your wonderful band of Christian soldiers who are holding the standard of Christianity high? I am saved and sanctified. I am glad to hear of so many trying to live the life for Jesus. Mother and father are Christians. We have prayer meeting at home and the Lord blesses us. Please to print this if you have room. I have to work all day. Am a boy of nineteen years. I live on Green River. **Riley Groves.**  
Rt. 1, Rumsey, Ky.

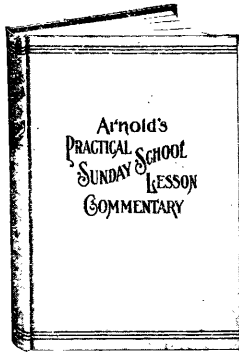
Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I hope to see my letter in print as this is my first letter to *The Herald*. Grandmother Miller lives with us. She takes *The Herald*. I love to read page ten. It has so many nice letters in it. I am nine years old and in the fourth grade at school. My teacher is Miss Emma Lee Wright. Our school house burned down July 24, 1930. We finished out the school in the Beech Valley Church. I have one little sister four years old. Her name is Ora Elizabeth Miller. Can any one guess my middle name? It begins with M and ends with D; it has seven letters in it. I hope Mr. W. B. is out walking when my letter arrives. **Willie M. Miller.**  
Rt. 2, Narrows, Ky.

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## FALLEN ASLEEP

HAYES.

On December 25, 1930, The Nebraska Avenue Methodist Church of Tampa, Fla., was made sad by the death of Bro. Wallace N. Hayes, one of the oldest and most faithful and loyal members. Bro. Hayes was born at Key West, Fla., Feb. 17, 1852. He lived all his life in Florida, always representing the best interest of both church and state.

He was a member of the Methodist Church for more than fifty years, doing much personal work; he made it a habit to speak to others about their soul's welfare. He loved the gospel and would give demonstration to the fact of his reception; he was a great help to the pastor as a good listener. We miss him, but we know where he is. He often talked of Heaven and the willingness to go.

He married Miss Georgina Howell, Dec. 4, 1879. They celebrated their Golden Wedding very happily with a great number of relatives and friends on Dec. 4, 1929. Bro. Hayes is survived by his widow and four children, Mrs. Leroy Delamater, of Hudson, N. Y., Mrs. C. P. Loyd, Bradenton, Fla., Mrs. F. T. Blount and L. V. Hayes, of Tampa, Fla. Bro. Hayes spent most of his life in the cattle business in Manatee county. He retired from business and lived in Tampa for the last seven years, spending most of his time in church work and religious interests. If he was not at Sunday school and church, something was wrong. A good man has gone from among us. J. S. Purcell.

STEWART.

Mrs. D. S. Stewart (nee Belinda Lee Anderson) was born April 24, 1856, near Nacogdoches, Tex. When she was fourteen years old her parents moved to Alto, Tex. Sept. 21, 1876, she married D. S. Stewart, also of Alto, Texas. They moved to Hamilton county in the early 80's, where they endured the hardships of the then West Texas. They spent the greater part of their lives in this section of the state. To this union were born four children, two of whom, H. L. Stewart, and Mary Viola Scott, preceded their parents in death, the two living children are T. D. Stewart and Mrs. G. O. Strong, both of Ranger, Tex. The writer was reared by his grandparents. Her husband preceded her in death by one year. Mrs. Stewart was stricken with paralysis, and died July 19, 1930. Mrs. Stewart was a faithful companion for almost fifty-three years, and a devoted mother. She was converted to Christ at an early age and lived a beautiful Christian life throughout her life.

We miss her but there will come a glad reunion in the House of our Father, and by his grace we shall meet her over there.

Her grandson,  
T. E. Scott.

CHIPLEY, FLORIDA.

Dear Brother Morrison:

While reading The Pentecostal Herald, I was made to think deeply of you and your good wife, how you had toiled these many years, singing on your way,

"O sometimes how long seems the day,

And sometimes how weary my feet;  
But toiling in life's dusty way,

The Rock's blessed shadow, how sweet!"

Then, again, you are constrained to say from the depth of your souls, "Jesus calls us, o'er the tumult of our life's wild, restless sea; day by day his sweet voice soundeth, saying, (Son Morrison, Sister Morrison) "follow me." Then of course you, with the rest of us who love and trust him, are made to rejoice, as we more fully realize how God the Father is for us. Yes, God the Father, God the Son, God the Holy Ghost is indeed for us. Isn't it wonderful to know Christ the Son died for us, arose for us, lives for us, not only loves us, who love him,

but he loves the sinner and is now pleading in glory for all to come unto him for peace and rest.

Brother and Sister Morrison, I'm so glad we learned long ago that true repentance and belief in our Saviour brings one into a converted state, that is, into him "Who was delivered for our offenses, and was raised again for our justification." Rom. 4:25. "By whom also we have access by faith into this grace (sanctification) wherein we stand and rejoice in hope of the glory of God." Rom. 5:2. With a firm hope of a final redemption in its fullest meaning—dead raised, living changed—what a day of rejoicing that will be when Jesus comes with ten thousand of his saints, at the same time the sea and land shall give up the dead. I love to sing the precious old song—and Mr. Q. and I do sing it often—

"See the patriarchs and prophets,

Coming forth from bursting tombs;

They are coming to this meeting,

And they are coming very soon."

Well, as that day is not yet we must press on in the great battlefield, crying aloud and sparing not. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price." I'm quite sure if God calls one to preach the glad tidings of great joy he will also baptize with the Holy Spirit his chosen ones as he did his only begotten Son for his mission. Long ago I found out for myself the blessedness of the baptism with the Holy Spirit that has indeed been the grace wherein I've been able to stand—first, enlightenment, conviction, repentance, conversion, consecration, which always brings sanctification, the grace wherein we stand.

"Yea, only as this heart is clean,

May larger visions yet be mine;

For mirrored (looking glass) in its depths are seen,

The things Divine."

Bro. Morrison, husband and I have taken special notice to the two poems by you in recent issues of the paper. God bless your great heart in a special way is my prayer to the King of kings. You will never realize the help you have been in God's great university, teaching, preaching in so many ways as you have these fifty years of field work. The stars that will be in your crown will be as the sands of the sea.

Your true Christian friends now, and have been for many, many years.  
Mrs. W. R. Quinton, and W. R.

NOTICE.

I would like to communicate with some pastor who desires an assistant this summer, or wants some one to care for his work while he is away. I will finish Asbury Seminary in June; am a member of the W. N. C. Conference on trial, and have had pastoral experience. References if desired.

Yours in him,

Clarence Williams.

Wilmore, Ky.

REQUESTS FOR PRAYER.

Ada James: "Please pray very earnestly for the salvation of Willie, John, Edwin, Albert and Alfred James and their sisters, and pray earnestly that they will write to me."

One in Need: "Please pray for a poor boy who has a sweet wife and baby, who is not saved."

H. C. S.: "Please pray for a sick wife and a sick daughter. Also pray for the husband."

Anxious One: "Please pray earnestly at 7 o'clock morning and evening for two who have been sanctified and lost it."

A Reader: "Please pray a special prayer for my daughter's healing. Pray for me and the rest of our dear family."

P. K.: "Pray that God may remove a goiter for me; that I may get the employment I desire, and that another long-cherished desire may be granted."

Mrs. C. F.: "For several years my daughter has been in bad health. I ask the prayers of the Christian people for her salvation and for her to be healed from her sickness."

Mrs. H. H.: "Please pray that I and my family may feel the divine power and be brought very near to him."

## THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

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Louisville, Kentucky

## "PAUL'S SUPERLATIVE."

I have just finished reading "Paul's Superlative and Other Sermons" by Dr. M. P. Hunt. This new book contains eleven sermons. Each sermon is a soul-stirring message. Every one is pointed, heart appealing and compelling. This book of sermons is due to win thousands to a knowledge of Christ the Lord. These sermons will enable Christians to live more consecrated lives. This new book sure burns with fervor and glows with useful, helpful sermon material.

Dr. M. P. Hunt has been an active pastor for fifty years. He is one of the outstanding Baptist preachers in the Southern Baptist Convention, and has been used of God to win thousands of souls to Christ. Dr. Hunt is at present pastor of the 18th Street Baptist Church of Louisville, Ky. The public will be glad to learn that Dr. Hunt has published a book of some of his great sermons. This book may be purchased for only \$1.00 from The Pentecostal Pub. Co., Louisville, Ky.

John M. Newsom.  
Pastor First Baptist Church, Danville, Ill.

## Celluloid Scripture Bookmarks



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Six original designs, in color, comprising the following selections:

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson 1.—April 5, 1931.

Subject.—Jesus Teaches Humility.  
Luke 14:7-14; Luke 18:15-17.

Golden Text.—Whosoever exalteth himself shall be abased: but he that humbleth himself shall be exalted.—Luke 14:11.

Time.—January 30, A. D.

Place.—Perea.

Introduction.—Humility is a lovely Miss. She is so modest that if one speaks to her she will blush and hide her face. She is constantly seeking clean hearts in which she may make her home; but if she becomes your guest, you will never know it. Your neighbors and the angels may discover the fact, but you never will; although she will beautify the premises of your being, and make you graciously attractive to your friends—and maybe to your enemies. But if you tell anyone, even secretly, that she lives in your heart, she will depart immediately, and may never return.

I am afraid to say much about this shy little Miss, lest I should embarrass her, and hurt her tender feelings. She has one bitter enemy by the name of Pride who is always busy trying to drive her out of human hearts. Jesus found him at the feast where he was rushing for the best seat at the table. He found him among his chosen apostles making them quarrel as to who should have the most honorable position in the coming kingdom. The ugly rascal even visited Salome and induced her to request the Master to give her two boys, James and John, the two best places. The fellow went to church, and had the Jews scrambling for the highest seats in the synagogue. You will note that Pride is not a relative of Humility. Her genealogy runs back into the heart of God, while his made its start in the heart of Satan.

I fear that Pride is still alive in the hearts of men. Have you noticed what a struggle they are having at Washington City for high places at public functions? I wonder if this fellow, Mr. Pride, is not busy in the nation's capital city. He went to see a woman some little while ago, who had been President of the church society for twenty years, but for some reason was not re-elected at the twenty-first annual meeting. He made her so pouting mad that she would not even attend future meetings of the society; nor would she pay her annual dues. It was understood that Miss Humility took her departure the moment Mr. Pride entered the premises; but no one blamed her for leaving.

Mr. Pride is a great one to superintend the building of churches. He is an adept at persuading people to erect very costly structures for the glory(?) of God, when in reality he is only inducing them to satisfy their own vanity. How he does make the Methodists suffer shame if the Baptists have the finest church edifice in town! Then it is very painful to the Baptists if the Presbyterian pastor is a D. D., and their pastor is just plain Mr. preacher. This Mr. Pride helps some colleges to do big things by following his advice. He can even make Mr. XYZ spend \$1,000 a year on his daughter's education when he could get better results from a school that would cost him only \$500; but the

gentleman is looking for the boost of prestige. If Mr. Pride still lives, and the papers have printed no news of his death, you can find him busy at large church gatherings boasting for fine appointments. His one business in this world is to murder Miss Humility.

Jesus had great contempt for Mr. Pride, and rebuked him wherever he met him. He was hitting him hard when he set a little child in the midst of his apostles to teach them the meaning of this blessed grace. The world of proud men had thought little of being taught great lessons by infants; but Jesus took the little one and taught men one of the profoundest lessons of all the ages.

## Comments on the Lesson.

The teaching in the first section of today's lesson was given by the Lord at a feast in the house of one of the chief Pharisees, and on a sabbath day. He was about to heal a man of dropsy in the presence of certain lawyers and Pharisees who, no doubt, were eager for an opportunity to condemn him for working on the Sabbath. After healing the sick man he propounded to them this tremendous question: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" Of course, "they could not answer him again to these things."

7. To those which were bidden.—This must have been rather a select company. The Pharisee may have been friendly toward Jesus; but more likely, he was invited out of curiosity. They wished to hear him talk. How they chose the chief rooms.—The most honorable seats, or reclining, places at the feast. They were eager for the highest places; and such is still the case.

8. Sit not down in the highest room.—That might be dangerous to one's pride; for a more honorable man, one of higher social or political standing, might arrive, and there would be trouble. In civil circles such matters are usually settled by law, either written or unwritten.

9. Give this man place.—That would be a shamefully embarrassing situation for a proud man or woman; but the master of the feast must place all guests properly. Our Lord paints the scene with but few words: "And thou begin with shame to take the lowest room." It would be an insult to one's host to leave the house; but one would feel better in some other place.

10. Sit down in the lowest room.—This would be galling to pride, but perfectly natural to humility. In fact, the humble man is never looking for the upper seats, but prefers the lower ones. If you will keep your eyes open, this thing will give you the measure of certain men at public functions. Friend go up higher.—This would be high compliment. Thou shalt have worship.—Praise is the meaning of the word. I recollect seeing a master of ceremonies at a public function invite an old saint to a more honorable seat; but the dear old man persisted in keeping the lower seat, and thereby won greater esteem than he would have received if he had taken that which was higher. He did not so desire; but it came uninvited. Stanley Jones won tremendous praise

by refusing the office of a bishop in his church.

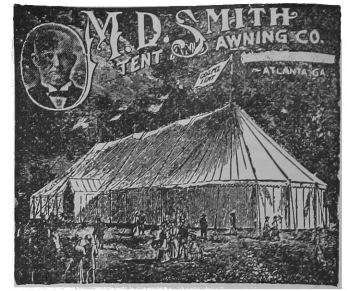
11. Whosoever.—Any one in any sphere. Exalteth himself.—Human nature meets few harder lessons than this. A lady said to her friend: "When I go into a new community, I always put my best foot forward, for I believe that first impressions are lasting." Why not be one's true self by refusing to lie? As sure as we live, the truth will come out some day; and then one may be measured for less than his real worth because of his deception. "Let another man praise thee, and not thine own mouth; a stranger, and not thine lips."

12. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors.—Dr. Adam Clarke's comment on this passage is as good as any that I have seen; so I give it: "Our Lord certainly does not mean that a man should not entertain at particular times, his friends, etc., but what he inculcates here is charity to the poor; and what he condemns is those entertainments which are given to the rich, either to flatter them, or to procure a similar return; because the money that is thus criminally laid out properly belongs to the poor."

13. Poor . . . maimed . . . lame . . . blind.—Who ever heard of rich society folk doing such a thing? But it would be a blessed way for them to spend their rich gains in these hard days through which our nation is now passing. Our Lord claims for such people a recompense at the "resurrection of the just." I suppose he was fully aware of the fact that sinners would never do such things with sincere hearts.

Luke 18:15-17. The International S. S. Committee has added this little section to the body of our lesson, one may suppose, as a sort of clincher. The people were bringing their little ones to him that he might bless them; but his disciples rebuked the parents. Maybe they did not wish them to disturb their Master, or maybe they cared little for the babies. But Jesus turns the rebuke back upon the disciples. Those were blessed words that came from his sacred lips that day: "Suffer little children to come unto me, and forbid them not." Thank you, Master, for those precious words. They need no comment. For of such is the kingdom of heaven.—I do not think, as some have supposed, that the Master meant to teach that babies are born regenerated. The lesson he is teaching is that of humility. Pride must die before a soul can enter into the kingdom of God. But the lesson does teach that all children dying before they arrive at the time of accountability are saved. The little ones are born under a covenant of grace; and if death should overtake them in early years, our loving Lord will do for them all that may be needed to prepare them for heaven. I am aware that some are teaching that regeneration puts an adult soul back to the spiritual status of a newly-born babe; but that will not do. The baby is not born regenerated.

17. Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Taking this verse in connection with all other teachings of the Master on this subject, I suppose that he meant to inculcate the humbleness of a little child as a prerequisite to entrance into the kingdom of heaven. It is certainly true that no one can enter otherwise.



## Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

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Vol. 4.—Takes up the work of the apostle Peter and his epistles; the letter to the Hebrews, the Revelation, and the epistles of John.

The first volume supplies new and interesting sidelights on the life of Christ, helping us to realize it more vividly than would be possible without this background of local coloring. "I have desired," says the author, "to surround the gospel incidents with all that can illustrate and fill them out, as to climate, landscape, people, and nature in all its manifestations." And in the last volume he writes, "The easy narrative of the historical surroundings of the Sacred Books, and the brief elucidations of the text, will save readers the painful labor of consulting disjointed commentaries. In these volumes they get the marrow of the best, condensed in few words, in an attractive and simple form pleasant to the ordinary reader, while even professional students will not find the same amount of reliable information in any single work. This is not boasting but literal truth."

The set sells regular at \$10.00. Our price \$2.00 postpaid.

## NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.



## PROHIBITION SITUATION.

I have just read the booklet entitled "A Survey of the Prohibition Situation," written by Dr. M. P. Hunt, pastor, Eighteenth St. Baptist Church, Louisville, Ky. It is a veritable storehouse of information on this important and timely subject, and should have a very wide reading. In this booklet, Dr. Hunt has brought together in a concise way valuable facts gathered from a broad field of information. It will be of great assistance to pastors and others who are called upon to make addresses on the subject of temperance. Best of all, it will create enthusiasm for the cause of prohibition in the hearts of hosts of people who shall read it. Dr. Hunt has done a real service in getting out this booklet and it deserves to be read throughout the nation.—T. J. Barksdale, Pastor Calvary Baptist Church, Louisville, Ky.

Can be had at Pentecostal Publishing Co., at 5c per copy, or 25 for \$1.00.

## "INSPIRATION OF THE BIBLE." By B. H. Carroll, D.D., LL.D. Compiled and edited by Dr. J. B. Cranfill, M.D., LL.D.

Dr. B. H. Carroll, the author, was for many years the outstanding man among Texas Baptists and a recognized leader among Southern Baptists. His last and perhaps his greatest work was the founding of Southwestern Baptist Theological Seminary at Fort Worth, Tex. His last years were given to the Presidency and teaching in this institution.

He was a great man from any and every angle. As a sermonizer and preacher he was in his glory. As a teacher the Bible was his text book. As to his prodigious labors along this line his thirteen large volumes, "An Interpretation of the English Bible testify."

One time an unbeliever that gloried in his infidelity, how natural after a deep religious experience that he should give emphasis to the inspiration of the Scriptures. This volume of eight chapters is made up of his lectures to his students on the inspiration of the Bible.

Prepared for students he was at pains to make his message so plain that they could get it and thus it is within the reach of all who would buttress themselves or prepare themselves to buttress others in the assurance that the Bible is the veritable Word of God.

Dr. G. W. Truett who studied under Dr. Carroll, voices his "earnest hope that this volume will speedily find a place in the library of preachers, and other Bible students everywhere." M. P. Hunt.

## PAUL'S SUPERLATIVE, and Other Sermons, by M. P. Hunt. Published by Pentecostal Publishing Co., 164 pages. Price \$1.00.

Dr. M. P. Hunt has long been known as a fearless and courageous man of God, who, without being sensational, must easily be taken for some present-day John Baptist, going about shaking his finger in the face of the high and the low telling them that "It is not lawful." He has fought, often single-handedly, the baser elements of society. He has pointed his accusing finger at the bootlegger, the gambler, the hi-jacker, the corrupt politician, the pandarer, and all the rest, and uttered the categorical imperative, "Thou shalt not—." In this book of sermons Dr. Hunt makes Scripture expositions on various subjects. Of much value are his personal experiences which have been woven into the fabric of his material. His printed sermons have much of the same pungent, fighting spirit which characterized the author. Every blow is directed toward its mark, and the author does not depend upon the reader's imagination and guesswork to find the meaning between the lines. It is tersely set forth in plain, understandable English, declaring the truth of the Word of God and calling sinners to repentance. You will enjoy reading after a preacher who still believes the Book and pronounces its denunciations with uncompromising declamation. "Paul's Superlative" is the title of one sermon, and the book is named for that. Other chapters deal with God, Faith, Hell, Courtship, Love, Marriage, Dancing, Missions, and kindred subjects.—Western Recorder.

## "Arnold's Practical Sunday School Lesson Commentary for 1931." Rev. Burton J. Vincent, A. B., Editor. Pentecostal Publishing Co. Price \$1.00.

This is the thirty-first year of this practical Commentary's appearance. In the past we have frequently used it and always with profit and delight. We could have reviewed any one of several of these annual lesson publications but out of acquaintance with the most of them we deliberately chose "Arnold's."

After going into it we feel we have made no mistake. It is scholarly, pointed, suggestive, spiritual and keenly evangelical. Its lesson plan appeals to us. First there is the introductory, the commentary, questions, topics for discussion, illustration, one missionary minute, sidelight from science and practical application. How is that for a weekly menu? Nor is that all, there is a black-board talk, and special paragraphs for the Senior and Adult classes, the Intermediate class, the Junior class and the Primary class. Then too, the work is multum in parvo, much is crowded into small space and last but not least in these stressful times, it costs about half what most of the others do. M. P. Hunt.

## OUR LORD ENDURES.

When raging storms and dashing waves  
Break high upon thy soul;

When darkening night dispels the light,  
And sorrows o'er thee roll,

Fear not, dear child of God, be true,  
And keep thy faith secure,  
For God is nigh, his love for thee  
Forever doth endure.

No storm so wild, nor sorrow deep,  
No anguish of the soul  
Can come into thy daily life,  
But his power can control,  
No sin can make the soul so ill,  
That his blood cannot cure;  
And thou canst never go beyond  
His love which doth endure.

Then weary child mid sorrows great,  
Beset by pain and woe;  
Who in life's furious conflict  
Must meet with angry foe,  
Go forth to valiant warfare  
With faith steadfast and sure,  
Assured that thou canst conquer  
Through him who doth endure.

Then when life's toils are over,  
And time shall pass away,  
When God shall call his children  
Into Eternal day.

There, free from sin and sorrow,  
With soul serene and pure;  
Thy praise shall be forever  
To him who doth endure.

Bethel Cook.  
Conway Springs, Kan.

## PERSONALS.

Rev. Richard W. Lewis is returning to evangelistic work after being associated for several years with the John Brown College as Dean of Bible, etc., and has associated with him a dear Methodist brother and his good wife, namely, Mr. and Mrs. Frank Gale, pianists and singers. The Lewis-Gale Evangelistic Party will make much of spiritual music and in a way that is drawing to the services more people than the auditoriums will hold. Only a sane, spiritual, scriptural, soul-winning work will be done by these evangelists. They go to any field, however weak, and however poor financially. A new system of finances whereby no public pulling (or private, for that matter) is allowed to get money. The party may be addressed at Siloam Springs, Ark., or Miami, Okla., P. O. Box 936.

Rev. George Bennard reports a very successful meeting at the Oak St., Methodist Church at Binghamton, N. Y. The house was often crowded and the altars were more than filled many times. Pastor and people expressed their great joy over the fine results. God be praised.

Rev. L. E. Williams, Wilmore, Ky., has several open dates and will go anywhere.

Rev. William J. Murphy closed a two-weeks' Song Revival on March 8, at the Northeast Tacoma Friends Church, Tacoma, Washington. With his sweet toned tenor voice he interspersed his message with songs that attracted an increasing attendance. The old-time demonstration of the Spirit to draw men unto Christ and the power to change lives was prevalent. There was a remarkable leading of the Spirit in giving the messages to individual conditions. Deep conviction settled on the community so that men and women sought God day and night. There was a great ingathering of souls through the saving

and sanctifying power of God and believers were given new determination to go forward.—Wendell Votaw, Pastor.

## LOOKING FOR THE COMING OF OUR LORD.

My Dodge sedan pulled off of the pavement and stopped in front of a garage in a small desert town in California. The busy man of toil looked up from his work and read a neat sign in the window of my car, "Bibles for Sale." The tools fell from his hands, a broad grin spread over his face, and he walked toward my car. "Putting out the word of God, eh?" "Yes, sir!" "Got any Bibles cheap?" "Yes, sir, I feel sure I can fix you up with just what you want." "We aint got no Bible around this joint, nuthin' like a Bible round here." "Well, it is good to have a Bible." "I aint no good man, but I love to read the Bible. My father was a circuit rider in the Southern Methodist Church, just a poor circuit rider, but I was raised up to read the Book." Then I sold him a good Bible for one dollar and twenty-five cents, and the conversation continued. He said, "I think we are living in the last days. What do you think about it?" I replied, "I feel sure we are." Then I took the Bible I had sold him and opened it at the third chapter of 2nd Timothy and remarked, "Yes, here is the proof." Then he took the Bible, his hands trembling in trying to turn the leaves, they were clumsy and soiled with the grease and grime of garage work, and he said, "My hands are so rough with toil I can hardly turn the leaves." Then he turned to Naham, chapter two, verses three and four, and said, "These verses prove the Lord is coming soon." "Yes, sir, they certainly do," I replied. Then he said, "I aint got much time, and got to go back to work. Good luck to you and good bye," and he was gone. God bless him! I loved him as he walked back to that garage with the Bible in his hand, and breathed a prayer after him, and thought, "that man knows more about the signs of the times than every skeptical university professor and higher critic on earth; I believe I will meet that man in the skies when Jesus descends with a shout." O, Lord Jesus, let it be so.

M. M. Bussey.

## THE ARKANSAS RIVER.

The Arkansas River is a proud, dangerous stream. One day I stood at the head of this great river, where I could step across it with little effort, but a few miles below I could not even jump it. The farther down you went the harder the crossing and the greater the fear.

I am thinking of the stream of life; how easy it is to cross in the beginning of life. There are millions who crossed it early in life when it required only a step. Others stumble down the stream to difficult crossing and never make an effort to cross. Some never try until they are forty or fifty years old. How wide is the stream! The other side is in the dim distance, and the barque is tossed through nights of repentance, but the will is paralyzed and refuses to come to the rescue. Only by the help of others do they ever cross, and only a few years of service are left for the Lord.

But what about those who crossed early, when it was only a step? A life and a soul are saved, while with the older ones, a life is lost, and the

soul saved as by fire. "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." T. J. Adams.

"THE OLD RUGGED CROSS" stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of The Story of The Old Rugged Cross? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00. The Pentecostal Publishing Company.

## TO WHOM IT MAY CONCERN.

After reading sophisticated novels, sex stories, and tales of pagan glory, one comes with a great deal of delight and satisfaction upon this splendid story of C. F. Wimberly, "The Mills of the Gods." As its title implies it is a story of justice and recompense and reveals in no uncertain manner how God, and not Chance, is ruling the Universe. The story moves with sure and certain stride, is gripping, worth reading and the book deserves a wide circulation in this day of lost faith and of false values.

John Richard Moreland,  
Poet and Critic.

This book may be had of Pentecostal Publishing Co., \$1.50 postpaid.

## STOCK-REDUCING SALE

### Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

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### The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7¼, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price ..... 60c

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Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

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47 copies same as the above, words of Christ in red, at \$1.20 per copy.

### Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50. Stock-reducing sale price ..... \$1.50

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the morocco binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 16 for Bible Offer.



## EVANGELISTS' SLATES.

**AYCOCK, JARRETTE AND DELL**  
(2923 Troost Ave., Kansas City, Mo.)  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.  
Landale, Pa., April 21-May 3.  
New Bedford, Mass., May 6-17.

**BABCOCK, C. H.**  
Cincinnati, Ohio, March 29-April 6.  
Detroit, Mich., April 12-26.  
Johnstown, Pa., May 1-10.

**BENNARD, GEORGE.**  
Aliquippa, Pa., March 25-April 14.

**BUSSEY, M. M.**  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

**CALLIS, O. H.**  
Mobile, Ala., March 22-April 5.  
Delanco, N. J., April 12-26.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
South Portland Methodist Church, April 5-19.

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Rush Center, Kan., March 22-April 5.  
Wells, Kan., April 12-26.

**CHOATE, CALVIN R.**  
Central Falls, R. I., April 1-12.  
Woonsocket, R. I., April 15-26.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Barboursville, W. Va., March 22-April 5.  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Louisia, Ky., May 8-22.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Ohio City, Ohio, March 15-29.

**DAVIDSON, OTTO AND WIFE.**  
(Bladensburg, Ohio)  
Lima, Ohio, March 15-April 5.

**DECKER, WALTER R.**  
(Song Evangelist, 124 Goud St., Curry, Pa.)  
Jamestown, N. Y., March 22-April 5.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
Hutchinson, Kan., March 23-April 5.  
Dodge City, Kan., April 6-19.  
Collinsdale, Pa., April 26-May 10.  
Bicknell, Ind., May 31-June 14.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Mt. Washington, Ohio, March 22-April 5.  
Open dates April 12-26.  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

**EITELGEORGE, W. J.**  
(1107 Lawrence Rd., N. E., Canton, Ohio)  
Lenox, Ga., March 16-29.  
McRae, Ga., April 5-19.  
Abbeville, Ga., April 20-29.  
Palmetto, Fla., May 3-17.

**FAGAN, HARRY L.**  
(Blind Song Evangelist and Pianist,  
52½ Walnut St., Shelby, Ohio.)  
Hartford, Ohio, March 8-29.  
Waynesburg, Pa., April 5-20.

**FLEMING, JOHN**  
Akron, O., March 20-29.  
Garden City, Kan., March 31-April 12.  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.  
Wichita, Kan., April 13-26.  
Dayton, Ohio, April 29-May 10.

**FLEMING, BONA.**  
(2952 Hackworth, Ashland, Ky.)  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Huntington, W. Va., March 15-29.  
Marcus Hook, Pa., April 5-19.  
Richmond, Va., April 26-May 10.  
Mineral, Va., May 17-31.

**FRYE, H. A.**  
(1320 Hurd Ave., Findlay, Ohio)  
Columbus, Ohio, March 22-April 5.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Alliance, Ohio, March 22-April 5.  
Chicago, Ill., April 7-19.  
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New Castle, Ind., May 17-31.

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Sault Ste. Marie, Mich., June 16-28.

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(Burnip, Mich.)  
Sunbury, Pa., March 29-April 12.

**HARGRAVE, B. F.**  
(Ladoga, Ind.)  
Monon, Ind., March 23-April 5.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio.)  
New Albany, Ind., March 22-April 5.

**HENDRICKS, A. O.**  
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Moscow, Idaho, March 16-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
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Open dates after May 1.

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(Tionesta, Pa.)  
Peoria, Ill., April 5-19.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Franklin, Pa., March 22-April 12.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Snow Hill, Md., March 21-April 6.  
Centerville, Md., April 6-20.  
Greensboro, N. C., April 25-May 10.  
Burlington, N. C., April 11-26.  
Franklinton, N. C., May 26-June 1.

**KENDALL, J. B.**  
(Lexington, Ky.)  
Independence, Kan., March 22-April 5.  
Strand, Okla., April 14-26.

**LEWIS, M. V.**  
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Anderson, S. C., March 23-April 5.  
Bristol, Tenn., April 6-19.  
Greenville, S. C., April 20-May 3.  
Slaughter, S. C., May 4-18.

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 Fargo, N. D., May 17-25.

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New Rockford, N. D., May 4-17.

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Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

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Campbellsburg, Ky., March 16-29.  
Wichita, Kan., April 13-26.  
Garden City, Kan., March 31-April 12.  
Oklahoma City, Okla., April 27-May 10.  
Bentonville, Ark., June 11-21.

**OWEN, JOHN F.**  
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**PARKER, J. R.**  
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Bethany, Ky., April 6-19.

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Kannapolis, N. C., April 3-12.  
High Point, N. C., April 17-26.  
Ramseur, N. C., May 1-17.

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Pittsburgh, Pa., April 19-May 3.

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Red Rock, Minn., June 25-July 5.  
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(Nashville, Tenn.)  
Louisville, Ky., March 15-April 5.  
Owensboro, Ky., April 18.

**VANDALL, N. B.**  
(Song Evangelist)  
Cleveland, Ohio, March 22-April 5.

**VAYHINGER, M.**  
(Upland, Ind.)  
Marshfield, Wis., March 15-April 5.  
Stone Bluff, Ind., April 13-May 3.

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Tulsa, Okla., April 12-21.  
Poteau, Okla., May 3-17.

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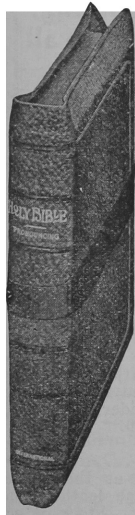
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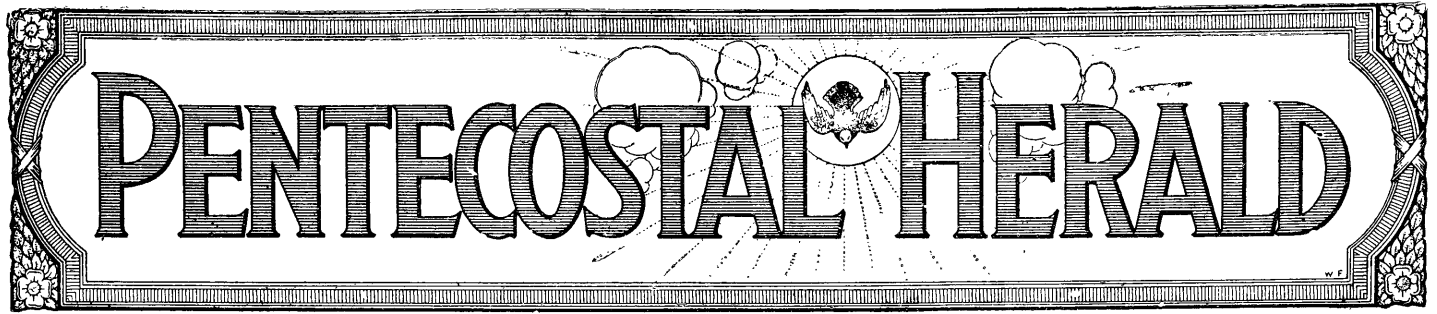
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## THE RESURRECTION OF CHRIST.

By The Editor.



HE resurrection of our Lord Jesus Christ was the glorious triumph of his coming, ministry and suffering in the world. It was a positive proof of his Godhead, and his power over sin, Satan and death.

\* \* \* \*

His disciples had had great difficulty in understanding him. They could not grasp the truth of his Deity. They did not understand what he had said to them about his approaching death and reappearance. They were often mystified and had doubts, but when he arose from the dead and revealed his identity by nail-pierced hands and wounded side, all their doubts were swept away. From that moment their faith was established and unmovable.

\* \* \* \*

It is safe to say that no one can be, in a true sense, a disciple of the Lord Jesus, and saved from sin through the merit of his death, who does not fully, unwaveringly believe in his resurrection. Unquestioning faith in the resurrection of our Lord Jesus is one of the fundamental truths of our Christian religion. Those who have found him as a personal Saviour are fully convinced that he arose from the dead.

\* \* \* \*

St. Paul puts the subject of the resurrection very forcibly when he says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Without a risen Christ, his life, teaching and promises fall to the ground, so far as salvation by faith in him is concerned. A dead Christ cannot save the souls of men from sin. No man can truly worship a Christ who was crucified, laid in the tomb, and moulded away to dust.

\* \* \* \*

One of the most blessed things about the Christian religion is the fact that its truth can be verified, proven beyond all doubt. It is not simply belief in biblical statements, or a theory of salvation; it is trust in the Lord Jesus Christ as a personal Saviour that brings to the believer an inward experience of gracious assurance that enables any, and all, who exercise this faith, to say in the language of the apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

\* \* \* \*

The resurrection of the Lord Jesus Christ swept all doubt from the minds of the disciples. It established and fixed their faith beyond question or fear. When he ascended and the two beings appeared to them and assured them that, in like manner as he had ascended he would come again, their faith and love and hopes became confirmed and established. He had assured them that the separation was temporary. With these assurances they tarried in the upper room until the Holy Ghost came upon them and into them, with a wonderful cleansing, witness-

ing and empowering. They were now equipped for the greatest task ever assigned to men. They went out entirely given up to the one thing of letting the whole world know of the Christ who had come, taught, forgiven sins, raised the dead, been crucified for the redemption of men, had arisen triumphant over death, had ascended into heaven, and would come again in great power and glory.

\* \* \* \*

This gospel ministry of these plain, rugged men bold with an inward consciousness of a divine presence and the truth of their message has been going forward through the centuries; along with it, has gone the demonstration of the Spirit witnessing to all who, by repentance and faith, have accepted the Lord Jesus as their personal Redeemer from sin. Through the ages multitudes have found him all that the gospel claimed him to be; they have gone through trials, suffering, sorrow, persecution, multitudes of them to death for their faith, and gone up to worship at his feet. The thought of his coming, of his glorious appearing, fills the hearts of untold thousands of faithful disciples today. We work, and watch while we wait. In these perilous times let us be careful to keep the witness of the Spirit; to keep our garments unspotted from the world; to keep our hearts filled with holy love; to keep busy in seeking to save the lost. Christ will appear in his glory. His resurrection fully convinced those who believed in him and loved him, of his Godhead. His appearing will convince and confound his enemies. What a tremendous event that will be when the opening heavens reveal the Son of God with the holy angels descending with shouts. God grant that the readers of these paragraphs may be so cleansed from sin, and so robed in righteousness, that one and all may be able to meet him in peace, with glad hallelujahs of praise.

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### Florida Holiness Camp Meeting.

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HE Florida Holiness camp meeting was held in the great tabernacle, recently purchased for that purpose, in the outskirts of the beautiful city of Lakeland. The attendance was large, and I have never known a meeting to run more smoothly, with good order and holy fellowship. There were many visiting ministers of the gospel and representatives from at least twelve or fifteen states.

It was my privilege to meet people to whom I had preached in other years in a number of camp meetings and revivals in Ohio, Indiana, Michigan, Pennsylvania, New York, and many parts of the south. The Carolinas, Georgia, Alabama, Texas, and other southern states were represented. The region in which the camp is located is very

favorable for the attendance of Florida tourists. Lakeland is a beautiful city. The camp is some thirty miles from Tampa and is surrounded by fifteen towns, county seats, villages, with excellent roads, easy of access.

This part of Florida is beautiful indeed. The vast groves of grapefruit, oranges and lemons spread out in thousands of acres; the trees were laden with ripe fruit, and we were actually pained to see much fruit rotting on the ground while many are suffering for lack of it. It does look like some sort of arrangement should be made in this nation to prevent this waste, especially at this time when so many are hungry this nourishing fruit would be invaluable to them.

Rev. C. H. Babcock, of Los Angeles, Calif., and Rev. Warner P. Davis, pastor of the Methodist Church, Wilmore, Ky., and this writer, were the preachers for the camp meeting. Our readers are well acquainted with Brother Babcock. He is one of the greatest camp meeting preachers on the continent. He is full of holy love and zeal, and a powerful man before a great audience. His ministry was wonderfully fruitful, large altar services resulting from almost every message he delivered.

Warner Davis, a graduate of Asbury College, and known to all the students who were with him at Asbury as a man of prayer and beautiful, consistent life, is a remarkable preacher. He has served several charges in the Kentucky Conference since his graduation, with great success. He has been a soul winner; everywhere he has gone churches have prospered under his ministry. He preached at the afternoon services and his ministry was blessed and fruitful in the salvation of souls. He is a camp meeting preacher, holds the crowd and wins souls for Christ. The brethren favored me with the morning services. I only attended one service a day and got along fairly well.

The song services were conducted by Rev. Charles Grant, pastor at Whitesburg, Ky. He, too, is an Asbury graduate and a young man of great promise and power. As a song leader in such campaigns he is most excellent; no time wasted, right to the work, does it fine and in a beautiful spirit, wins the confidence and love of the people, and is an excellent altar worker when not busy leading the singing. His wife, an Asburian, presided at the piano most acceptably. Mrs. Lilly, who is very efficient in the Indian Spring choir, was present with her horn, and a number of other excellent musicians who greatly assisted in the music. Brother and Sister Hoffman, of Miami, were in attendance and Mrs. Hoffman favored us with a number of fine solos, sometimes singing her own compositions to the delight of the people. Rev. J. E. Redmon and wife were present, and he preached one afternoon. They stirred the people with their songs, and their shining faces and jubilant spirits were an inspiration.

(Continued on page 8)



# THE BIBLE IN A GREAT CITY.

Rev. G. W. Ridout D.D., Corresponding Editor.



We happened to be in London during the Annual Bible Day at Crystal Palace. It was a great affair and demonstrated to what a degree the old Bible still holds as the Book of the multitude.

Bible Day was organized by the Bible Testimony Fellowship of London. The following is the basis

of membership:

1. The acceptance of the Holy Scriptures as the fully inspired and wholly trustworthy Revelation of God to men, and the Final Authority in all matters of Faith and Practice.
2. The maintenance of the right and duty of private judgment in the interpretation of the Scriptures.
3. The Unity of the Godhead and the Trinity of Persons therein.
4. The essential Deity of the Lord Jesus Christ; His Incarnation through a Virgin Birth, and his True but absolutely Sinless Humanity; his Infallibility as Teacher, Whose every word is authoritative; his Death upon the Cross as a Propitiatory and Substitutionary Sacrifice for Sin; his Bodily Resurrection, Ascension, and Intercession as the High Priest of his People; his future Personal and Glorious Second Advent.
5. The Fall of Man, the need of the New Birth by the Holy Spirit and Justification by Faith alone.
6. The Resurrection of the Body, the Judgment of the World by the Lord Jesus Christ; the Eternal Blessedness of the Righteous, and the Eternal punishment of the Wicked.

The above summary is not intended to be regarded as a complete statement, nor as an authoritative definition of the limits of Christian fellowship, but simply as an indication of the class of persons whom the Fellowship welcomes as members.

I presume ten thousand people were gathered at Crystal Palace during the day—all in the interest of the Word of God. I am wondering why we do not have an annual event of this kind in America! People and preachers of all denominations come to this great gathering. One of the songs sung at the meeting where Rev. John McNeil preached was as follows:

"We stand for the Bible, for God's Holy Word,  
Inspir'd and authentic, the Spirit's own sword.  
We'll herald its triumphs at home and abroad,  
The Bible, 'the Word of our God'!"

## CHORUS.

"Then we'll stand for the Bible so true,  
'God's Word from beginning all thro'.  
From its pages we trace  
All the Gospel of Grace,  
Free salvation for Gentile and Jew."

"All pure its commandments, 'enlightening the eyes';  
God's Word when it enters the heart 'maketh wise';  
Its judgments are true, more than gold do we prize  
The Bible, 'the Word of our God'!"

"'Tis 'quick' and 'tis 'powerful,' a sharp two-edged sword;  
By wicked men hated, by good ones adored.  
And we read all the story of Jesus our Lord,  
In the Bible, 'the Word of our God'!"

"Then we'll trust in the Bible—'gainst laughter or lure;

## THE SUFFICING BIBLE.

When I am tired, the Bible is my bed;  
Or in the dark the Bible is my light;  
When I am hungry, it is vital bread;  
Or fearful, it is armour for the fight.  
When I am sick, 'tis healing medicine;  
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;  
Or play, it is a harp of happy sound.  
If I am ignorant, it is my school;  
If I am sinking, it is solid ground,  
If I am cold, the Bible is my fire;  
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;  
Or naked, it is raiment rich and warm.  
Am I imprisoned, it is ranges wide;  
Or tempest-tossed, a shelter from the storm.  
Would I adventure, 'tis a gallant sea;  
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is the sun.  
Or ugliness? It is a garden fair.  
Am I athirst? How cool its currents run!  
Or stifled? What a vivifying air!  
Since thus thou givest of thyself to me,  
How should I give myself, great Book, to thee?  
—(Amos R. Wells.)

Men's teachings will perish—this Book will 'endure'

'For ever and ever'—the promise is sure!  
The Bible—"the Word of our God!"

It was quite a privilege to hear the famous Rev. John McNeil as he preached on the Twenty-third Psalm. He said: "It was a harp with six strings to it. It is the philosophy of a life set to music. Life is full of wants, but in this blessing we shall not want. Science and philosophy cannot tell us what comes after this life but we who have the Bible know what there is after life: 'I will dwell in the courts of the Lord forever.'"

As we witnessed this wonderful demonstration of faith in the Bible by the Christian people of London we thanked God afresh for the grand old Bible. A most remarkable address has been published which was delivered by Lord Brentford at a recent anniversary. I will quote a little from this great speech.

First, let me say that the Bible Testimony Fellowship is to be heartily congratulated in organizing a successful demonstration in the Albert Hall for seven years in succession. On December 3, 1929, when Lord Brentford's speech was delivered, nearly ten thousand people gathered from all parts of London and the suburbs to affirm their belief in, and love for, the Bible as the inspired Word of God.

Lord Brentford said:—In the old days we used to think about the Word of God more than we do now. There was one thing in the life of our parents and grandparents that we might well teach our children and grandchildren,—familiarity with the Bible; to learn the Bible, not merely to read it, but to know parts of it by heart, until it shall become part of their life, thought, and speech.

This Book has exercised more influence upon the literature of England and the language of England than any other book. I remember reading in my younger days the "Life of John Bright,"—I suppose the greatest orator we have ever had in this land,—and John Bright said that he founded all his knowledge of oratory, and all his choice of language, on two books,—the Bible and Milton. And Milton is founded on the Bible, too! If you want to speak, if you want to get at the hearts of men and women, make your language as plain, as simple, and as direct as the Bible does. You cannot go wrong if you keep to the Bible. For three centuries, up to the middle of the last century, the Bible was the Book of England, the literature, the poem, almost the newspaper,—the one Book which was read in the understanding of the people. It enriched our language, enriched the outlook of our people; and yet our Bible, the Authorized Version, is only about three hundred years old. It is a marvel how that Version came,—how just over three hundred years ago forty-seven men divided themselves into committees and met at Oxford, at Cambridge, and at Westminster, to translate the Word of God from the Greek and Hebrew into the common tongue of the people of Great Britain. It was a great undertaking, and it was a great period of time in which that undertaking took place. The world was bursting with new ideas in philosophy, science and literature, and the New World had just been discovered.

A hundred years ago, both in England and France, Huxley and Voltaire cried, "Down with the Bible! Within a hundred years it will no longer be alive!" But He that sitteth in the heavens laughed

them to scorn. His Book remains. Their scorn had no more effect than the cackling of fools. They are dead and gone, but the Bible lives. It lives for you and for me. It lives that we may believe in it, that we may live it out in our lives; not merely to read it, but to preach it, and to take it to the uttermost parts of the earth. "Go ye into all the world and preach the Gospel to every creature." It is not for us to argue on the question of missionary effort. Those are our marching orders; that is our Lord's command. The Christian religion is in no danger from its opponents, its only danger lies in the slackness and indifference of those who profess and call themselves Christians. Stand up for the Bible! We believe it to be the Word of God; we argue not, we discuss not; we say, "These are our Lord's commands, and, God helping us, we will carry them out."

Recently I was in Westminster Abbey and saw the new window known as the John Bunyan Window. It is a most remarkable thing that in such a high church they should do honor to such a nonconformist as Bunyan, the Baptist; but then on the other hand it is just as it ought to be. Bunyan belongs to all England and his pure English has become a model for the schools. Bunyan had this to say about the Bible: "The Bible was precious to me in those days, and now methought I began to look into the Bible with new eyes and read as I never read before, and indeed then I was never out of the Bible."

I am writing this, not far from that section of London where Carlyle lived and where he wrote those wonderful books which have had a powerful effect on both England and America. Carlyle was a great believer in the Bible. During the early discussions of Evolution brought on by Darwin in England over fifty years ago, Carlyle wrote the following:

"'Tis a sad, a terrible thing, to see nigh a whole generation of men and women, professing to be cultivated, looking round in a purblind fashion, and finding *no God in this universe*. I suppose it is a reaction from the reign of cant and hollow pretence—men professing to believe what in fact they do not believe. And this is what we have got to—all things from frogs' spawn; the gospel of dirt is the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man?' 'To glorify God, and enjoy him for ever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set *that* aside."

Unless the Holy Spirit is at the steering wheel, the preacher had better not start on the trip.

## Many Thanks.

Many thanks to members of THE HERALD family who have been sending in their dollar, with the name and address of a minister to whom they wish THE HERALD sent for a year. We know that this kind of missionary work for the spread of holiness and a revival spirit has been wonderfully blessed. We wish that at least five hundred more of the great HERALD family would think of some minister to whom they would like for THE HERALD to go for the next twelve months, and get his name and address, with the dollar, to us as soon as possible. It is alright to wish for the spread of holiness, and to pray for it, but we must put in our work with our prayers. Faithfully your brother for the spread of scriptural holiness over these lands.

H. C. MORRISON.

It isn't a reign of righteousness that frightens your people from coming to services, is it?



# THE UNDYING BELIEVER.

W. M. Young, Ph.D., D.D.

"I am the resurrection, and the life; he that believeth in me, though he were dead, yet he live; And whosoever liveth and believeth in me shall never die, Believest thou this?" John 11:25, 26.



**E**TERNAL life, with all that it implies, is for us the theme of greatest interest in the program of our own and other worlds. It implies the death of Christ and his glorious resurrection, "who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10. We believe in the resurrection and life eternal, and if we did not, the light would go out in our heavens, and crepe would be forever hung on the front door of our souls. We would cry out to Death, like Edgar Allen Poe, in his fanciful Raven:—

"Take thy beak from out my heart, take thy form from off my door!

Get thee back into the tempest and the Night's Plutonian shore!"

Desolate by terror haunted, on this desert land enchanted,

In this home of horror haunted, writhing hearts would still implore,

Is there—is there balm in Gilead? is there life forevermore?

And the voice of Death and darkness, like a fiend of ghastly starkness,

Preying still upon our vitals, would repeat her—Nevermore!"

"Let us eat, drink, and be merry, for tomorrow we die!" Such was the creed of a people without hope of eternal life. Without this hope, life loses its sacredness, murders and suicides increase, and the graveyards grow fat. Without this hope mothers would weep in vain for lovely shadows that have passed. Husbands would lay away lovely forms, feeling that their life-star had fled. Without this hope Martha could not say of her brother: "I know that he shall rise again in the resurrection at the last day." John 11:24. Without this hope the price of real estate would go down, and all human values would become less. Earth and heaven would never again echo the glad strains of Easter music.

## "THE RESURRECTION, AND THE LIFE."

Jesus did not simply say that he would be resurrected and have life; he claimed to be the author of the resurrection and the source of life. You believe in the resurrection and eternal life. But why do you believe? You say, "Springtime is a symbol of it. Trees, and bulbs, and seeds, lie dormant all winter, and spring into newness of life." But in their case there is no cessation of life, no interregnum, life was simply dormant; the body was not disintegrated; it was sleeping. You refer to the seventeen-year locust; you say that it burrowed ten feet deep into the ground, and came out alive at the end of seventeen years. But that is no proof; for there was no cessation of life. Jesus Christ is the proof. He brought life and immortality to light through the gospel. Christ rose from the dead; that settles it. De Wette, the great German theologian, who has been called the "Universal Doubter," said in his last work, "the fact of the resurrection, although a darkness which cannot be dissipated rests on the way and manner of it, cannot itself be called into doubt."

## WITNESSES OF THE RESURRECTION.

The historical certainty of the resurrection of Christ is no more to be doubted than the historical certainty of the assassination of Cæsar. Almost all the facts that we know, we receive on the testimony of competent witnesses; this is especially true of historical facts. People saw him after his resurrection and felt him and ate with him.

He was seen of Mary. He was seen by Simon Peter. He was seen by the twelve. He was seen by five hundred brethren at once. He was seen by the Apostle Paul, as one born out of due time. His followers went out and preached Jesus and the resurrection within sixty days of the crucifixion. Every sermon recorded testifies of the resurrection except that of Stephen, and the Jews stoned him before he had finished. Why did not his enemies produce his body and kill the Christian Church at its inception?

## THE RESURRECTION COMMENSURATE WITH THE GOSPEL.

Certain things must stand or fall together. The doctrine of the resurrection is commensurate with the gospel. I have been told that at Chillicothe, Ohio, is a tree with branches forty feet long and three feet in circumference, and a trunk seven feet in diameter, and the roots are commensurate with the size of the trunk and the branches. I stood under a great old tree at Annapolis, Maryland, under which it is said that George Washington and his officers stood and planned for the independence of this nation. Seven or eight men who were with me tried to touch hands around the trunk of that tree. Its roots were commensurate with its wide branches. Jesus Christ planted his grain of mustard seed nineteen hundred years ago, and it has grown till its branches have filled the earth and the heavens, and the birds of the air shelter themselves under its umbrage. Five hundred and sixty-seven millions of people have placed themselves under its protection. Can you imagine such a tree, with such fruitage as it has borne without being rooted in the eternity of God? "And if Christ be not risen, then our preaching is vain, and your faith is also vain." The resurrection of Christ is a fitting climax of all that he began to do and to teach.

## THE NIAGARA HAS ADEQUATE SOURCE.

Go listen to the thunder of the mighty Niagara! You see those great turbines and ponderous dynamos producing hundreds of thousands of horsepower in electricity, and you say that such a river must have adequate sources. There must be a great continent in the background. Small islands do not produce great rivers. Back of the Niagara are the Great Lakes. Back of the resurrection of Christ is the River of the Water of Life and its source is in the throne of God and the continent of his love. The fruit of the tree witnesses to the roots of the tree, and the power of the Niagara tells of its mighty sources.

## "HE THAT BELIEVETH ON ME."

Eternal life is a quality of life as well as a continued existence. Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is through faith in Christ that we come to know God. It is by the new birth that we come into this great inheritance. By the natural birth the eyes are opened, the ears unstopped; touch, taste, and smell become active. Jesus transfers the figure to the spiritual realm, and says, "Ye must be born again." By faith in Christ man comes through this great change and is ushered into this larger, higher environment. The believer may say in the truest sense: "In God we live, and move, and have our being." This new kind of life is so high that death cannot touch it.

Surely this is the *summum bonum* of human existence! Surely eternal life with all that it implies in the sacrificial death and glorious resurrection and the eternal reign of our Lord, with the power in him to be born again and become partakers of the divine nature and temples of the Holy Ghost—surely, this is the greatest good we know!

## Not a Reaction, But a Rebellion.

JOSEPH H. SMITH.



**T**HE pride of puffed up reason may be but pampered if in our desire to be conciliatory we allow that the present reaction from the faith of the fathers is but psychological and will ultimately readjust itself. It is a revolution rather than a reaction. It is a rebellion rather than a rightful assertion of reason's freedom. It's animus in anti-christ, it's motions are sensual and devilish; and its outcome worldly, licentious and hateful.

In proof hereof, note its usurpation of the prerogative of the Holy Spirit; its despite of the inspired Scripture; its desecration of God's Sabbath; its disordering of the institution of the home, its discredit of marriage bond, and its manifold decrees of divorce; its deification of impersonal energy and of man's brains; and its denial of accountability and disregard of law.

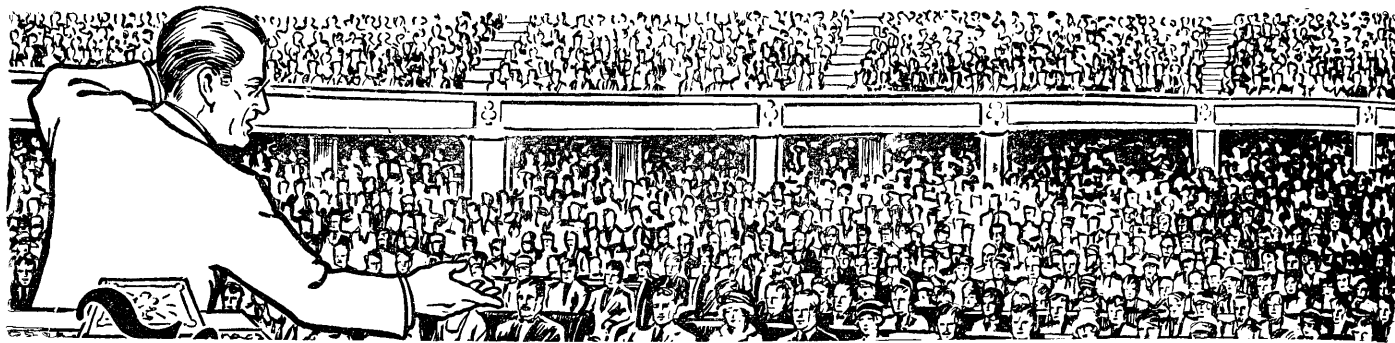
God's word has taken account of all these as moral wrongs; and we concede too much if we agree they are but mental aberration rather than wicked degeneration. What would camouflage as Modernism has the semblance of ancient Cain, Achan, Kora, Judas, and "the man of sin," setting in the temple of God, showing himself that he is God. Their only real value to the church is as a direct and manifest fulfillment of prophecy in our times and as a predicted precursor of the early coming of our Lord.

It may be noted that none of Israel's generations ever reached or ever recovered to as high a place as they had held before. And we are not sure that any backslidden church, or church school has ever been wholly recovered or revived—though goodly independencies in some such have maintained the true faith. And we think it is vain to hope for a *world-wide*, or a *church wide* restoration of the faith once delivered unto the saints. Jerusalem, instead has to hear Christ's "Woes" and its own doom near the end of its history. And what is called "Progress" now by some seems but apostasy hurrying to answer the question of our Lord as to whether "when the Son of Man cometh shall he find faith in the earth." But as there was a Noah's household saved and safe at the time of the flood, and a Lot delivered from fire-doomed Sodom; and seven thousand that had not bowed the knee to Baal in the time of Elijah, so in these times there are some, everywhere, in all churches who are sealed by the Holy Spirit. And by this mark, rather than by the university degree, or church office, the angels will identify them when they come to gather from the four winds those who have kept the faith.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." And while individuals from among them may be granted repentance, through our ministering "in meekness instructing those that oppose the truth;" the rank and file of them will doubtless go their own way. The Truth will not be destroyed but those who having had pleasure in unrighteousness refused to let the love of the Truth into their hearts, will be first deceived, then defiled and at length destroyed. John says that they (the Unitarians, the Evolutionists and the Antinomians all of which he indicated in his first and second epistle) "went out from us," but he never holds out any hope of their return. Already in his day, Antichrists were in the world; and he seems to assert or assume that they will augment if not, indeed, eventuate in a great (personal) antichrist

(Continued on page 6)





## SUNRISE AT MIDNIGHT.

Dr. W. B. Hinson.

*"What I do thou knowest not now, but thou shalt understand hereafter."* John 13:7.

**J**ESUS was nearing the end. His mind was full of his approaching death. He was washing his disciples' feet, and when he came to Peter and stood before him with the basin of water and the towel that he had twisted about himself, Peter pulled in his feet and said, "Lord, dost Thou wash my feet?", and Jesus said, "What I do thou knowest not now, but thou shalt understand hereafter."

There are two things in that text that I shall notice: The first is the asserted ignorance of the present, "What I do thou knowest not now," and the second is the assured revelation of the future, "Thou shalt understand hereafter."

The ignorance of the present! How mysterious surrounds this life we are living. The whole horizon is banked with fog; and on it there are question marks as innumerable as flakes of snow in a storm. And each one of us appears to be like a separate island surrounded by a sea of mystery. And if we cry out, we get nothing back but the echo of the cry. And if we push our little boat out on this sea, we sail fearfully and uncertainly and wonderingly. For as I have intimated, we seem to be living in a silent land. We ask the meaning of this and of that, and we listen and there comes no reply. And there are some among us who have been asking the same question over and over with every sunrise and every noontide and every twilight for twenty years. And when we ask that question there is no more indication of an answer coming to us than when we asked the question first. There comes to me some lines I wrote down many a year ago—

Waking one morning in a pleasant land,

By a river flowing over a golden sand,

'Whence come ye waters, o'er your golden sand?'

'We come flowing from a silent land.'

'And whither go ye waters o'er your golden sand?'

'We go flowing to a silent land.'

'And what is that fair world?' 'A grain of golden sand,

In the great darkness of the silent land.'

The land of the great silence is the land in which we live and move and work. And in this land no one of us understands the life that each one of us is living.

"Life I know not what thou art,

But know that thou and I must part;

And where, or when, or how we met,

I own to me's a secret yet."

This is what we say when we are thoughtful of that life we are living, and with which one would imagine we ought to be well acquainted. But we are not acquainted with it, for the larger the diameter of the light of knowledge that we possess, the wider is the encompassing circumference of the darkness that conceals things from us. And if life is a pilgrimage, then we are treading a winding road. And what is around the next cor-

ner no man knoweth. And we approach those corners very diffidently, and we hold our breath as we turn around them, because we do not know whether there will be a landscape of unspeakable glory, or a fire belching volcano; whether when we get around that corner we shall see the little crib, or whether we shall see the narrow coffin. And if life is a voyage, then we sail under sealed orders, and no one knows the course we have to take; but just hour by hour we open those sealed orders and find out what we must do at the present moment and under the existing circumstances.

And you know there are people who have pondered the mystery of this life until they have gone to drink, narcotics and suicide; and stronger, wiser men have studied this mystery until they have evolved philosophies of fatalism suggesting that we are like driftwood on the wave, and that we have no choice; philosophies of agnosticism, that we can know nothing at all; philosophies of atheism, that there is nothing in the world that is real or that can be known. And did you ever ponder the significant fact that the largest of all the false religions of the world has been so impressed with the mystery that environs human life, that its highest utmost longing is for Nirvana, to go out of existence and know nothing at all, be lost as is a dew-drop sliding into the sea. "What I do thou knowest not now."

In my earlier ministry I perpetrated many a blunder because I thought I knew some things that I never have known; and I used to be versatile in explaining things to people, for you see I had never read and understood the book of Job. When his friends went to see him in his overwhelming trouble they sat there silent day after day like wise men. But when they opened their mouths and began to explain things, then they became fools. Oh but I have said to many of you people, "I do not know, and I cannot tell." Why the life was cut off in the bubbling waters the other day, I do not know. Why deprivations starve the mind and the heart and the soul, I cannot tell. And in the presence of a hundred questions I am silent and for them have no reply. "What I do thou knowest not now."

"But thou shalt understand hereafter."

Ah, does not that sound good? The coming years will bring revelation that explains very much. I remember Saul-like I kicked against the pricks when I was trying to acquire an education and was in such grinding poverty that I was cold and hungry three-fourths of the time. And I wanted to know why other men had got money and why I lacked it, why they were warmly clad and I shivered, why they were well fed and I was hungry. But I understand that now. We cannot go to school today unless we have a guarantee of money and a trunk full of clothes. No! I sometimes wish we had to do the things as some of us did it in the bygone days. We might not be quite so sporty, but we would be a hundred times more sensible! We might not have little badges and medals that told of our prowess

on the campus, but we would not be quite so empty headed! The coming years reveal the meaning of a great deal.

I planted some pansy seed and I talked to those seeds—as I always do. And I said, "This looks bad, does it not; throwing you down in the earth, and then covering you over as if I had no care for you at all. And pretty soon Seed the pelting rain will come upon you and you will think it is Noah's flood. And then the cold nights will come and you will think you are having a lot of trouble. But do not worry and do not lose heart, for next March you will come up in the sunlight, and next April you will bud and blossom, and then people will look at your varied beautiful color and praise God, and they will inhale your perfume and feel thankful, and your little face-like blossoms will remind them of their children who went to heaven in the by-gone days. You will know hereafter."

And then I buried another kind of seed—for I buried a body. And I put the body down under the ground and I said, "Do not be frightened. It looks strange—it does not look right—I grant it. But there is a day coming when a great noise will go rumbling over all the earth, and every sleeping Christian will hear that noise and recognize it, and come out in incorruptibility, in immortality, in power, in glory. Thou shalt know hereafter."

But this is the only way we can know very many things, even by the passing of time and the progress of the years. I do not know what put a strange fancy in my head yesterday, but I caught myself thinking about my mother's wedding ring. It is down under four feet of earth in an English graveyard. I think it occupies a very honorable position. For it is still on the finger of my mother. It is down there the pledge of a vow kept, in spite of circumstances strenuous and difficult. But how did that gold get there? Well there was the shock of the blast, and out it went into the sunlight. And then it was pulverized in the mill and separated from the quartz, and then burned in the fire, and hammered into shape; and thus it came into its honorable position on my mother's finger; but it did not know of this glory at the time. "Thou shalt know hereafter."

"We'll know why clouds instead of sun

Hung over many a cherished plan;

Why song has ceased ere scare begun,"

Not now, but then we'll understand."

Sometimes after I have climbed a hill and looked back on the road traveled I have seen the reason for all the turning and twisting of that road. It turned this way to avoid a pitfall, and then it turned a little farther on to reveal a beautiful landscape. I did not know why the thing was so crooked as I progressed upon it; but when I reached the hilltop and looked back, I could see the meaning of all that devious traveling I had to do. I guess Abel now knows why Cain was permitted to slay him! And then I thought of Joseph who had the flashy coat that excited the envy and hostility of his brethren so that they wanted to kill him. But one brother



persuaded them to put him in a pit where he might die of starvation, but from thence, he was sold into slavery and through Potiphar's house passed into jail. And that must have looked very strange to Joseph because he was a good man. But we know the pit, the slavery, Potiphar's house, and the jail, were all necessary to his becoming the third ruler of the kingdom and sitting on a golden throne. And when Joseph got upon the throne he would understand the meaning of that which had been so mysterious before.

Are you getting any comfort out of this, my people? I am. For I have been God's oak, I have not been his orchid, and I have felt the swish of the hail, been drenched with the rain, stung by the frost, burned by the heat, and sometimes I have said, "God do you know what you are about?" But I have come to see that you cannot have an oak without exposure in the open. For you never saw an oak tree grown under glass. And who would not prefer to be an oak to being an orchid? I recall how in my old church I was asked to go and see a sick woman. And when I entered the room on that Sunday afternoon, she suddenly had a spasm of pain. And never but once in my life have I seen a human countenance so contorted with agony. And I stood there silent like a fool, for I could not think of a word to say. And that woman was twisting in the convulsions of pain. But when after a while it subsided a little and I found my tongue, I said, "My sister, I do not know why you suffer so; and you do not know; and nobody knows. But God knows; and some day God will explain it to you, and then you also will know and be quite content." And I walked out. And when I came to myself on the street, I said, "You are a pretty preacher, are you not? You went there to see a woman who is going to die. You read her no Scripture, prayed no prayer, and here you are going home. The best thing you can do is to go farming and quit preaching." But three days after when that same member came to me and said, "Would you bury the woman you visited last Sunday?" I answered, "Yes." And she said, "I want to tell you something before you go down to the undertaking room. After you left, that woman looked up and said, 'Thank God for that man, for he told me I did not know, and I have been trying to find out the reason; and he told me God knows, and God will some day tell me why I had that cancer and why I am dying in this awful pain.' And she said, 'I can trust God now, and I can die in peace, for I am going to heaven.'" "What I do thou knowest not now, but thou shalt know hereafter."

Oh I do not know, and I never will say I do when I do not. And I do not understand, and I cannot see why God has let some things happen to me, and I do not know that there was any reason why they should happen. They did not happen to me because I was worse than other people, for I was not; and I would so say if I saw the judgment throne in front of me. And I did not bring them down upon myself, but they came, and I do not know why. I know the meaning of a good many things that have happened to me, but I do not know the meaning of all the things that have happened. And I have got where I do not want to know. For if I had known in January what would come into my life during this year I should have died of shock. But I did not know. I am glad I did not, and I do not know what will come into my life next week, and if God said, "There is the scroll of your life, do you want to read it?", I would say, "God I would rather go blind than read it. I do not want to see it." But I am glad Jesus Christ knows. I should be a very sad man this morning if I thought Christ was as ignorant of my future as am I. For he knows where in the darkness I shall go up against the big boulder, and just before I get up to it he will say, "Better turn to the right," and so I shall miss it. And he knows where the venomous snake is in my

pathway, and just before I put my foot upon it and might receive the poisonous fang, he will say, "Stop a minute," and the snake will get out of my way! Nothing is going to surprise him. He knows, and he is going to tell me some day.

But I am not so glad of that as I used to be. For I used to get a tremendous lot of comfort out of God saying, You sit on that chair and I will tell you why you were disappointed, lonely, and so miserable. Yes, I used to get so much comfort out of that. But now I do not want to sit down on any chair and have God explain himself to me, for I am willing for him to do as he likes with me, and give no explanation at all. And therefore I am the more sure he will give me the explanation. Oh I am not going up to God to say, "Now you explain yourself," but I am going up to God to say, "Any revelation you have to make to me will be very acceptable, because it is a revelation from God to man, and from my Father to me; but you need not say a single word unless you want to." I have got there now. I like however to think that those who have gone ahead of me know such a lot they did not know before: though I do not think God takes them one by one and explains things to them, but I think they walk into a larger light and in that larger light they see the meaning of their tears, and the reason for their pain. "Thou shalt know hereafter."

"Not now but in the coming years,

It may be in the better land,

We'll read the meaning of our tears

Sometime, up there, we'll understand."

Shall I now tell you what I know? I know the attributes of God. I know God is infinite in power, and I know if God liked he could make as many mountains like Mount Hood before I finish this sentence as there are stars in the sky; and I know if God saw fit he could dry up the Atlantic and Pacific Oceans before I draw another breath. He has infinite power. And I know he has infinite wisdom. I know he can never make a mistake, I know he never did, and never will. And so my life is being shaped by infinite power and infinite wisdom. I know that.

But I know a better thing yet. For I know God's character. I should be afraid of a God who had nothing but infinite power and infinite wisdom, but I know the character of God and I know he is love. And the God who is love, and who possesses infinite power and infinite wisdom, is taking care of me. If he sees fit to lead me down into the dark places, that is the very best thing that can happen to me. If he sees fit to have me make my bed in graveyards of lost hopes and lost illusions, that is the best thing he can do for me.

But I know the best thing of all, for I know God in Jesus Christ; and I can trust Jesus Christ with my soul; and I can look up off the operating table at Christ and say, "I have not a doubt, or a fear, or a tremor, for I know it is all right because I know you. Ah yes, I do know him, for I know Christ, and I know God in Christ; and I know no evil can ever come to me from Christ who is God and the God who is Christ, on ocean or on shore. "Thou shalt know hereafter."

So I come to you with this message that is seething hot out of my heart in order that you may learn to trust. Do not speculate too much. There has nothing good come of it so far as my experience goes. Do not try to understand before God gives the explanation. It is a waste of time and labor. Just learn to trust. That is why religion is so difficult to some people. For it is not natural to us. I remember when my children were small and I was away from home, I used to think that if I could only get home, they could be saved by me if the house got on fire, or if a burglar entered, or if a deadly disease struck them. And it took me a long time before I could trust in God. Oh, this great fog bank of mystery surrounds us. And God

help us if we are depending on the answers we get from the world to our poor questions. But you know if, as we sail over this mysterious sea with all this impinging darkness, we had just learned to say—

"One who has known in storms to sail,

I have on board,

Above the roaring of the gale

I hear the Lord!"—

we should not care a bit about the mist; we should not care about the depth of the sea, or about the fury of the hurricane. Yes, I do not know what is around that next turn in this winding trail of life; but I know this, whatever there is around that corner, I shall have my hand in another hand when I go and face it. And if I feel a little bit disturbed, I shall move my finger around in the palm of that hand till I find the scar, and then I shall know that Jesus Christ, who on the cross was wounded for my sins, is not going to leave me, no matter what corner I go around on the winding road of life.

Now this is not philosophy. For the philosophies of the world would laugh at it. And this is not poetry. But this is prose done up in a drab color. Yet this is faith, trust, belief. It is saying the Breton prayer with a little addition—

"God, have pity on me,

Thy sea is so big,

And my boat is so small."

What is the addition to this? Ah, this—"But I have got Christ on board this little boat, and I shall not drown till he does; and so whatever wreckage comes to me will come to him."

"Safe to the land, safe to the land,

The end is this,

And then with Him go hand in hand

Far into bliss."

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## "THE RISEN KING."

DR. A. HAMILTON.

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As pall like the midnight gloom had settled over a world of sin. The trembling earth had vied with the heavens in its demonstration of grief over the death of the Christ. Like a sorrowing heart bursting with grief great rocks had split asunder. A mantle of midnight darkness had enveloped the cross while God's beautiful sun hid its shining face behind a friendly cloud that it might not see the terrible tragedy of old Calvary. Unseen hands had rent the veil of the temple from "top to bottom" while Jesus soaked the old cross with his blood. He had bathed the world in his tears of pity over a lost humanity. A mother, heart breaking from grief, had staggered away from the cross on which her darling boy's dear body was hanging, limp, bloody, ghastly, after the demons of hell had finished their murderous work. The devils in hell were shouting in hellish glee—the holy angels in heaven were weeping bitter tears.—"JESUS WAS DEAD."

But oh say, eternity bound soul, look to a rock-bound tomb which was guarded by mighty soldiers. . . . The dead body of the Savior of men is sleeping there. Listen, you soul whose mind is filled with the clouds of doubt. . . . Hear the rustling of angel's wings. Look, and see the great stone which had been placed against the door of that tomb being pushed aside by angel hands. And then, thank the great Spirit of creation, see the hand of God reach down into that tomb and with a finger of divine love touch the sleeping heart of the Christ and whisper into death deafened ears,—"*arise*"—and Jesus the Savior of men, the Redeemer of sin-pawned souls, gently pushes open the door of that tomb, and the "*Man of Wonders, the Prince of Peace,*" walks out. *Easter Morning* has dawned, and God shouts to the world:

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## NOT A REACTION BUT A REBELLION. (Continued from page 3)

domination. The old fatalistic theme of God's surely following us wherever we stray may be carried far enough to ensnare some in the false hope of the whole church's ultimate return to the faith, and the whole world's coming at length to Christ, as it does to the error of every backslider's (even a Saul of old and a Judas) sure and absolute recovery. But the truth is, beloved, as Swedenborgianism, Eddyism, Spiritualism, Russellism have *all come to stay*, so also have Destructive Criticism, and Darwinism, and Liberalism with its false philosophy, its sensualism and its pride and arrogance and vice. And our calling is not to recover these cults, but to save ourselves, and our loved ones, and as many more as we can from their power and influence.

Nor will this be an easy task. The *world* is with them—its money, its schools, its self-indulgence and its high places. In consequence of this:

The *church*, is palsied by its catering to the rich and it's cowering to the learned.

The *carnal mind* is ally to it all, and unless confessed and destroyed will benumb the soul to the seriousness and the danger of the situation, or to open alignment with their reasonings of the flesh.

*Satan* doubtless, is more than an onlooker in this fray. The fact is "we wrestle not against flesh and blood; but against . . . the rulers of the darkness of this world."

If Christ had not provided us with an armor adequate to cope with powers greater than the human—socially, intellectually, or officially we would have been hopeless now. There is nothing we have—of pleasure, of possession, of position, or of prospect, that is too dear for the modernist to smear or sear or stab if we cross his path or attack his stronghold. The hatred of God and of man which formulates all the devil's policies, lurks in all the progress of "later day infidelity."

Evangelism is harder now than it was before Modernism asserted itself. (This very fact is proof that it is inimical to the salvation of men's souls, and indicates its origin. It is manifestly not Christian). And this is why ministers and churches have abandoned Evangelism for time-serving substitutes and are decrying revivals as things of the past. Spiritual lethargy, disqualifies for the work of an evangelist. Eternal life which is the chief consideration of the Gospel is dropped out of most appeals for joining the churches, and figures little in the "up-to-date" messages of the pulpit.

This is our challenge. To be an earnest, fiery, sin-rebeking, repentance calling, soul-saving evangelistic pastor is becoming as rare, as a doctrinal preacher of the truths of sacred Scripture. Its cost is criticism calumny or "change" of appointment. The actual saving of souls is a discredit upon the policy of popular preachers, and the platform upon which much church membership now rests. The greater the church the smaller the Gospel and the less salvation the people are getting. Hence, Evangelism is harder because not only the devil and the world and the flesh are as ever, averse to it; but the church and the ministry have crowded it out and propose various substitutes in its stead. Insofar as the church is stopping short of the saving of souls it is failing of its main mission, and is scarcely excusable for its existence and maintenance. And in proportion as church members are short of the New Birth (however active and respectable they may be) they are still, as Nicodemus was, ineligible to and inadequate for the Kingdom of Heaven.

Evangelism, the lost art of the church and the only safeguard against Modernism, is the chief calling of the Holiness ministry. And this too in all its degrees and branches, to the precipitation of conviction, the ministry

of forgiveness, the pressing and the pushing of perfection and the ministering of perseverance and preservation until at length, the presentation blameless at the appearing of Jesus Christ of those committed unto us as faithful stewards of the waiting God.

## Resurrection and Eden—Pleasures.

HENRY OSTROM.



AMAZING riches! How portions of Scripture feed us and gladden us, and then later we search them out only to find that they were crammed with riches we had formerly missed. One might have read Psalm 36:8, 9 scores of times with great profit but all the while have missed the Eden there.

Thus it reads, "They shall be abundantly satisfied with the fatness of thy house and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

In the Survey-Graphic, Jane Addams, world famed social worker draws this contrast—in Chicago before Prohibition thousands of boys and girls, a large portion of them drunk, frequented dance halls where the chief business was liquor selling. Since Prohibition drinking and drunkenness in dance halls has practically disappeared.

But, is Resurrection there? Does this Scripture tell beforehand of our Lord Jesus who was to become victor over death on earth? We are to consider that a treasure-house opens to us right in the midst of this thirty-sixth Psalm. The former verses of this Psalm have told of the guilty ways of the wicked and now we have come to those who have been raised into newness of life. And, lo, here we have "fatness," "river," "Edens." If we analyze a little we see that:

1. The fatness reminds us of the mention of it in connection with the burnt-offering when the fire came from the presence of the Lord and consumed the Offering—and the fat. (Lev. 9:24).

2. In Psalm 105, verse 41 we read, "He opened the Rock and the waters gushed out: they ran in the dry places like a river"—such was the provision following drought and murmuring!

3. But, what of the Edens? The word in view is generally translated "pleasures" but it is the plural of the word "Eden," used even when we read of the placing of Adam in the Garden of Eden. To be sure, Eden does mean pleasure.

So, as we consider the eighth and ninth verses of this precious Psalm we see first the fatness of the House of the Lord: and, the HOUSE is the same as that of which Moses' faithfulness was mentioned. It is the special house. While Israel journeyed it was the Tabernacle, when they had settled in the Land it was the Temple. It was the place where our God did specially manifest forth his presence. Our Lord Jesus calls attention to the fact that now, the *place* is not in view

but that it is wholly a matter of spirit when he says that neither in Jerusalem nor in a mountain of Samaria would men be obligated to appear but the worshipper must worship the Father in spirit and in truth. So now, the HOUSE is wherever faith is. The House is where the sanctified reader is today. No journey is needed excepting as the upward rise of faith tells that it has reached the Throne.

Here and now is the FATNESS. Fat suggests the extra, the special; there is the body but there is now added the fat. It tells of good pasture and extra care. In the incident mentioned about the Burnt Offering, it was specialized as being burnt with it. That Offering, we know was the Offering of sweet savor. It was the type of the perfect acceptability of our Lord's offering to the Father. The fat was included: telling us that, not only was the sacrifice perfect and therefore perfectly acceptable, but we have to speak of it as "His UNSPEAKABLE gift." No wonder then that the verse says "they shall be abundantly satisfied." What abundance!

We follow on to find "the river," then "Eden," and lo, "THE FOUNTAIN OF LIFE" and "LIGHT" giving us light. We know that this river is Christ sending by the promised Holy Spirit the abundant waters (1 Cor. 10:4) and it was in the first Eden that man came forth from "the fountain of life" but death ensued. The question arises, would the Smitten Rock reveal the Fountain of Life? Yes, for, when later in Numbers 20:11 Moses was told to speak (not to smite) the Rock, here it was an elevated mass of rock (quite in contrast with the boulder in Exodus 17:6). Thus the type shows plainly that the once smitten Lord Jesus is now on high to be spoken to but never to be smitten again.

Instead of a smitten Saviour remaining dead, our Lord Jesus, with whom is the fountain of life is on high. Death could not hold him. Easter opens another Eden.

May we drink deeply at that word "fountain." So many seem to think, as if to half apologize to atheists that they should speak of our Lord's Resurrection as so wonderful, making out a defense for it. Well, it is wonderful if compared to the silences following humanity's death on earth; but when thought of concerning our Deity—Saviour, it is just the fountain overflowing. There is positively no call for the pump and ply of arguments here. A fountain does not call for machinery to make it flow. The wonder is that Christ should love us so as to die for us. But as for his Resurrection—Make way, the fountain is flowing. For a little while Love wrought the miracle to arrest it; and then, out it flowed—Life, Life, Life!

This new Eden is characterized by "Light." Is it not written, "In him was light and the light was the life"? Grace, only grace can dispel the darkness from death. Without it death is all night, all gloom, all humiliation. It is our Risen Lord who has brought this Eden-light and he did it by rising again. The very light of our justification is in it. The light of his own glory is in it too. It is "the light of life" shining over all our death. It is day within us while night around us. Surely we must say that "the night is far spent."

Eden-Pleasure! But instead we have thorns and thistles and droughts and deaths? What can they all combined do to us when Eden-Pleasures are more to us than mortal life itself? Can we not see why it is written, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." The Eden-Pleasure has found us and gripped us. The best title that can be given of our brief stay here is that we are pilgrims. But everlasting life is pleasureable.

It may be that we have seen the tomb in

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## CALIFORNIA LETTER.

Andrew Johnson.

We left Kentucky the last of October and Westward like the course of empire took our way. We stopped over a few hours at St. Louis and visited our good friend, Rev. W. L. Clark, who had just transferred from the Kentucky Conference to one of the churches in St. Louis. He was well pleased with the welcome accorded to him by the people and with the prospects for a great conference year in his new field of labor.

As we passed through Pueblo, Colorado Springs, and Denver we were delighted to gaze once more upon the lofty summit of Pike's Peak rising in majesty from the rugged range of the Rocky Mountains. The weather conditions, however, were not favorable and the Peak did not show up as fine as we have seen it on former occasions. Years ago we ascended to the top of the Peak on the cog railway and later made the trip in a Packard car. It was claimed at that time to be the most noted auto drive in the nation, if not in the world.

We realized that greater scenes awaited us as we wended our way to the distant northwest and the sun-bound coast of the continent.

Our next lay-over was at Nampa, Idaho. Here we remained over the Sabbath and spoke twice to large and enthusiastic audiences in the Nazarene College. The great student choir rendered some of the finest music we have ever heard. Rev. Russell V. Delong, president of the Institution, made us feel at home during our brief visit in the School. Rev. Martin, pastor of the church, likewise gave us a warm welcome. As he had just returned from a thrilling hunt for game in the near-by mountains we gave him the title of the noted Nazarene Nimrod of the Northwest.

Up to this time there were only two states in the Union which we had not visited in our evangelistic peregrinations. These respective states were Oregon and Washington. As we left Nampa on the midnight train we realized that it would soon be our privilege to gaze upon the fertile fields and extended plains of the great industrial state of Oregon. Some of the rare opportunities of a life-time are those which come to a tourist as he sits at the open window of a swiftly-moving passenger train and looks out upon the varied scenery of brand new territory that rises to greet his enraptured vision.

For years we had heard much of the state of Oregon—its agricultural advantages, its unexcelled timber, its noted rivers stocked with the finest fish and its garden vegetables of prodigious size. So now for the first time we found ourselves gliding through this great state. We passed through the city of Pendleton where the notorious "Red Fox" Hickman was captured by the vigilant police. We were soon moving along the banks of the famous Columbia River. The auto road on the other side of this river is said to be one of the most picturesque drives in the world. We passed Hood River near Billy Sunday's ranch. On and on we went witnessing new and interesting scenery every mile of the delightful journey. As we came nearer the city of Portland we noticed the luxuriant growth of all kinds of vegetation and trees.

Portland is a great city. It is located on the Willamette River only a few miles from where it empties into the Columbia River which flows on to the sea.

We conducted a two-weeks' meeting for Rev. Gordon A. Crockett. It was difficult to draw crowds in a big city like Portland during election week. Yet we had a number of fine services and met some splendid people. The pastor and the writer visited Mt. Hood which is some forty miles from Portland. We climbed about ten thousand feet up the sides of the mountain and reached beyond the timber line where we gained a most wonderful view of the surrounding country. The air was pure and bracing and the sky was clear and blue as its canopied dome arched the snowy crags of the towering mountain. As we stood ten thousand feet above the level of the sea and gazed first far off into dim distance and then turned our eyes and looked up to the top of Mt. Hood in all its solemn grandeur rising to such dizzy heights and resting its rocky brow against the heavens, we were awed into reverence and prayed to the Creator who flung the stars from his finger tips, tinted the rose, spread out the plains and piled up the mountains. The sun hung low in the western sky and the shadows of evening were creeping among the foothills. We deemed prudence the better part of valor and beat a hasty retreat back to the car and reached home in safety. A man must be very stupid who cannot gain some inspiration from the lofty mountains that the Almighty has piled up in all their splendor. The Bible says: "Praise the Lord from the earth, ye dragons, and all deeps; fire and hail, snow and vapours; stormy winds fulfilling his word; mountains and hills; fruitful trees and all cedars." (Psa. 147:7-9).

We visited Tillamook, Oregon, the town noted for trees, cheese and ocean breeze. Tillamook is an Indian name which means many waters. It is well named. The waters are all there.

The meeting was held in the Nazarene Church of which Rev. W. O. Godfrey is pastor. We had a fairly good meeting and met some fine Christian people. Bro. Godfrey and his wife are fine workers and are building up the church and the cause of holiness in the town. We were royally entertained in the hospitable home of Bro. and Sister King.

Mr. W. L. Taylor, a splendid Christian gentleman, took us to visit the famous Hammond Tillamook Lumber Co., at Garabaldi, Ore. Mr. E. J. St. Onge kindly showed us through the mill. The plant covers eighty acres. The company is estimated at seventy-five millions and is the second largest Company in the state. It saws 373,532 feet of lumber every nine hours, or 41,503 feet every hour. It saws logs from any size up to eleven feet in diameter. We were told that there were thirty-five million feet of lumber in the logs they had gathered in a lake at the mill. Oregon certainly grows big trees and plenty of them.

We went from Portland to San Francisco, Calif. This is a wonderful trip. The train runs by the famous old Mt. Shasta, the crowned and sceptered king of Northern California. On our first trip from Portland to San Francisco we awoke in the morning just about the time the train was opposite Mt. Shasta. We looked out through the window to the East; there only a few miles away loomed a snow-capped crystal-crowned mountain several hundred feet higher and by far more beautiful than Mt. Hood. "Like some tall cliff that lifts its awful form, Swells from the vail and midway leaves the storm, Tho round its breast the rolling clouds are spread, Eternal sunshine settles on its head."

Bathed in the bright morning light of a beautiful autumn day its snowy peak pierced the blue sky of heaven. There it stood in all its grandeur and glory, clear in its gigantic outline as it loomed against the morning sky, an immortal monument to the Divine creative genius of the Almighty! We gazed with rapture upon its beauty and sublimity as it towered nearly fifteen hundred feet in altitude. It really beggars description and defies the poet's pen, the orator's tongue and the painter's brush.

We went on to San Francisco and reached there in time to preach at the evening service. Bro. Young met us at the station and drove us to the church. Rev. J. W. Henry, who was our cheerful co-partner in a camp meeting in Ohio years ago, is pastor of the church. We had a good meeting for San Francisco. The city is largely under the control of the Roman Catholic Church. Bro. Henry stood by us from first to last and did everything in his power to make our stay pleasant. He drove us around the Golden Gate and showed us the beauty of the great city.

We visited the historical town of Santa Rosa about sixty miles from Frisco. Santa Rosa is the home town of the late Luther Burbank, the famous plant wizard of the world. We visited his home and garden. He was buried in the yard under what is known as the "unnamed tree." There is no marble slab, marker or monument over his grave. We stood against the tree and offered prayer in which we thanked God that we did not make science our Saviour, as did Burbank, but our servant and that Jesus Christ was our only and all-sufficient Saviour.

The Burbank home showed evidences of neglect. The noted Shasta Daisies in the garden looked droopy and frazzled. They missed the tender cultivating touch from the hand of the absent master.

We spent two or three days at Corning, Calif., the middle part of the state, with our good friend, who was once pastor at Mt. Sterling, Ky., Rev. J. L. Logston. We preached one Sunday morning for him and gave three lectures in the town—Prohibition, Evolution and the Book Supreme, or Twelve Reasons Why the Bible is Inspired. Corning is one hundred miles from Mt. Shasta, yet one can see the old snow-covered mountain rising in the distance as though it were only a few miles away. In Corning we saw olives on the trees and also visited the plant where they take the olives through a long process of treatment in order to prepare them for the market. The olives on the trees, while they look ripe and tempting are sour as green persimmons back East.

Just before the holidays we left San Francisco for Southern California. The distance down the coast is over four hundred miles. We took the train known as the "Daylight." It leaves San Francisco at seven in the morning and arrives in Los Angeles at seven that evening. It is the greatest one-day trip we ever made. We have compared it to a journey years ago from Talfurias, Texas, down the valley to Brownsville, Texas, in a car that carried through the center of the famous King ranch containing over a million acres. That was a glorious day, but it could not equal the recent journey on the Daylight of the Southern Pacific from Frisco to Los Angeles. We went by Palo Alto, the home of President Hoover and Leland Stanford University and on through seven successive valleys, one of which has eight millions of fruit trees.

(To be continued)

## ENROUTE TO HONGKONG.

Dear Friends of The Herald Family:

While in Peking we conducted a series of six services in the new chapel of the Oriental Missionary Society there. This work had only been opened last November, but the first night the hall was packed. We learned that already a group of twenty earnest Christians had been gathered together, and almost a hundred had sought Christ at the various services. We also noticed that some of these were of the better or more educated class. Though these results do not seem outstanding, still they are very unusual for a new work in North China, and especially a holiness work. In this old capital city the masses are

hard to influence for Christ, while on the other hand, fanatical religious demonstration and injudicious practices, sponsored by the "Tongues" people, have made the propagation of Scriptural Holiness most difficult.

Everywhere we have fellowshipped with Oriental Missionary Society groups, we have found them on fire for God; ever zealous for souls. In Japan they have developed into a self-supporting organization of more than four hundred churches, in a remarkably short time. In Korea their two hundred churches and out-stations are constantly sending in reports of revivals. Many times, while in Korea, these Spirit-filled men and women proved to be a source of great strength and blessing to our meetings. In China the work is of only five years' duration, over a period of extreme political distress and anti-religious influence, but already they have a strong foothold in at least four widely separated sections, with a most promising outlook for the future. What is the key to their phenomenal success?

As we have worked hand in hand with them, shared their burdens, prayed with their members, and watched their lives as we enjoyed their hospitality, we have made some observations which answer at least a part of this question.

1. **Their Work is a Work of Faith.** With no board or church organization behind them they must look to God for their subsistence; for means to meet the financial outlay of their rapidly expanding program. This drives them constantly to their knees, and in drawing close to the heart of the Master they are enabled to better understand his will for their activities. We shall never forget the sense of precious nearness to God which permeated the atmosphere of some of these prayer hours, during times of testing.

2. **A Spiritual Emphasis.** Missionary institutional and social work are considered as impractical evangelical measures. Thus their whole attention is centered upon preaching "The gospel of Christ—the power of God unto salvation." "Christ will forgive your sins and regenerate your soul NOW, if you will repent and believe," is their message.

3. **True to the Doctrine of Scriptural Holiness.** "Go on to perfection," rings from all their pulpits. Every Christian needs the sanctifying power of the Holy Spirit filling his soul in order to meet the requirements of God in this life as well as the next.

4. **Trained Native Leadership.** Since the native can understand the heart problems of his own people better than the missionary, native leaders are put in charge of the evangelistic work rather than foreign. These workers are first trained in Bible Schools where they come in contact with Spirit-filled lives, who lead them to seek God until their hearts become fired with a consuming passion to see lost men and women saved. They are brought to realize that all about them are God-hungry souls, sinking into hell, whose only hope is in Christ, and God is depending upon them to bring these benighted ones to salvation. First their own lives must be filled with the Spirit until through them the Spirit will overflow into other lives.

5. **Emphasis upon Personal Work.** They know how to lead and pray a seeker through to definite victory. Many of them deal with each case as though it were their last opportunity. Two by two we see them; seeker and personal worker, praying, exhorting, expounding Scriptures. Almost invariably the seeker is brought to realize the seriousness of his condition and seeks with utmost sincerity, so earnest is the appeal of his helper. Thus this great work goes on throughout the Orient, bearing rich fruit for God. Praise his name.

This God-sent organization is well worthy of your missionary interest. Its missionaries and native workers covet your prayers. Drop a line to the Oriental Missionary Society, Box 1489, Shanghai, China, and let them know that you are lifting them up to the throne of grace.

Asbury Foreign Missionary Team,  
Crouse, Erny, Kirkpatrick.

## RESURRECTION AND EDEN—PLEASURES.

(Continued from page 6)

the hill-side, first occupied by the precious body of our crucified Lord, it may be that we have thought of the spices and the tears, and a peculiar cloud may seem to have rested over the Garden as we have considered his death for us sinners: but may we now celebrate with much joy the New Eden and the Flowing Fountain of LIFE. "It was impossible that HE should be holden of death." And, now "in him" we are to drink the water of LIFE forever. "O, death where is thy sting?" "He hath abolished (annulled) death." For us, it now is Life, Life, Life.

The silk tile, Prince Albert, kids, and walking-stick prove no hindrance to the minister who has the three Persons dwelling in his heart.



## THE PENTECOSTAL HERALD

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(Continued from page 1)

The dining-room and kitchen were under the supervision of Mrs. Murphy, who for a number of years has had charge of the dining-room at Indian Springs. Among the faithful ones present were Brother Benson and wife who, for years have been standbys at Indian Springs camp meeting. They were faithful workers.

A group of Asbury students came down and were very helpful with their instruments, songs and testimonies. They brought with them a fine spiritual atmosphere from the great revival recently closed at Wilmore.

Rev. H. H. McAfee, President of the camp meeting, was busy working diligently on every hand in carrying forward the good work. He is much beloved by the people. His wife, a most devout woman, made a fine contribution to the spiritual life of the camp. Rev. S. L. C. Coward and wife were present and had charge of the bookstand. His genial spirit, steadfast faith and brotherly love are a blessing wherever he goes.

One very encouraging feature of the camp was the good offering. The brethren had looked forward with some concern to taking the offering, as it is a well known fact that the hard times and money stringency are in Florida as well as everywhere else in the nation. The collection was better than we had hoped, for which the people were profoundly grateful. This new camp has great promise of usefulness in the salvation of souls. Sinners were converted, backsliders reclaimed and a goodly number sanctified. The meetings for next winter are announced for the same date on which they were held this year. Let the friends not only keep the date in mind, but ask the blessing of God to rest strictly upon this effort to win sinners to Christ and lead believers into entire sanctification.

At the invitation of President Spivey, of Southern College located in Lakeland, I went up one morning with a group of our singers and held a chapel service at which I spoke to the students. They were a remarkably fine looking body of young people. I understand that, notwithstanding the financial pressure, the school is having a prosperous year with a large body of students. We greatly enjoyed our visit with them.

We found in Lakeland something quite new to us—A Carpenter's Home. There is a beautiful park of some hundreds of acres, besides a grove of 1000 acres of citrus fruits. In the center of this park is a very handsome building which belongs to a union of carpenters and is a home for old carpenters who are unable to continue work. It is a splendid institution where men who have given their lives to toil may live in quietness and comfort. We were delighted to look over

these beautiful premises where the toilers of other years are spending the quiet evening of their lives. May God bless and bring them home to Paradise.

### Things We Ought to Think About.

IS HER STATEMENT TRUE?



At a meeting of the committee of the Democratic Party in Washington City a short time ago, there was quite a bit of excitement, and the beginning of serious controversy, over prohibition. Raskob, chairman of the committee, and the enthusiastic opposer of prohibition, and one of the most devoted advocates of the liquor traffic, started something when he suggested a wet plank in the platform of the Democratic Party in the coming presidential campaign two years hence.

Senator Robinson, of Arkansas, leader of the Democratic members of the United States Senate, did himself credit in speaking out with tremendous emphasis against the Raskob proposition, and accused him of "bringing to the front a controversy that will divide the party." One of the most interesting incidents which followed, was a speech made by Mrs. Norton, one of the strong liquor advocates in the committee. She rebuked Senator Robinson and, turning to Raskob, chairman of the committee, said, "I have never felt so proud of being a democrat, or so proud of you, as I am today." She said, "What would have become of the party in 1928 if he"—referring to Raskob—"had not put himself and money into this work." (We had not noticed that Raskob saved the party at the election in 1928). "Senator Robinson, I want to say to you," Mrs. Norton shouted, "that the womanhood of America will be the strongest factor in bringing about the repealing of the Eighteenth Amendment." Following this statement of Mrs. Norton, the daily press reporter says: "There was 'prolonged applause', with whoops and whistles, and clapping, greeting Mrs. Norton's statements."

It is quite startling that at a meeting of a committee which represents the great body of the Christian people of the south there should be raised such an enthusiastic demonstration over a statement made by a woman, "That the womanhood of America will be the strongest factor in bringing about the repeal of the Eighteenth Amendment." It is to be hoped that this statement will arouse the indignation of the womanhood of these United States.

This whiskey, open-saloon bunch of people who have attached themselves to the Democratic Party, and imagine themselves to be democrats, who are so eager to bring back the liquor traffic, with all the blight and curse, disease and murder that have always followed in its trail, are seeking to chain to their bloody chariot, and drag the Christian people of the southland, their helpless captives, to the polls to vote the saloon back on us.

Of course, the liquorites are continually telling us that they do not desire the open saloon again, but their statements on this subject are entirely untrustworthy. The people who are fighting the Eighteenth Amendment, and all that it means, want to turn a flood of liquor loose on our people, destroy the Eighteenth Amendment, overthrow prohibition laws, which means the flow of liquor, and that means a place to sell it, buy and drink it, and that means THE SALOON! No one ought to be deceived by these false statements of the enemies of God and humanity.

It is interesting that Al Smith was present and made a speech almost immediately after this explosion of Mrs. Norton, in which he rebuked Senator Robinson; among other things he said, "No one has said anything

about repeal. In fact, something was said against repeal." It seems that Mr. Smith failed to hear Mrs. Norton's eloquent declaration that "the womanhood of America will be the strongest factor in bringing about the repeal of the Eighteenth Amendment," and the cheering which followed.

Many of the humbler people are surprised that the senators and congressmen of the southland do not turn Raskob out of the chairmanship of the Democratic Committee. There are some features of the situation they fail to understand. Raskob is a millionaire, and as a member of an organization to repeal the Eighteenth Amendment and bring back the saloon, is pouring out of his pockets tens of thousands of dollars. There is another feature. Raskob is a dyed-in-the-wool Roman Catholic. He carries in his vest-pocket millions of Roman Catholic votes. He is a close friend of the Pope—Emperor in Rome, and this Romish Emperor with the hierarchy of Romanism are the bitter antagonists of prohibition.

One can but wonder if the statesmen, the intelligent men of our southland, and in many of the middle states, like Ohio, Indiana, Illinois, who belong to the Democratic Party, will undertake to bind up the intelligent people of said party with Romanism, the underworld, the criminal class in order to overthrow prohibition and bring back the saloon, with its diabolism and blight. Such an organization will have the hearty approval of the devil and any power that hell may be able to render on earth for the destruction of mankind. May God in his compassionate mercy save us from such a blast of destruction.

Many thinking men believe that, well organized and well led, with high moral standards, and an intelligent outlook, and an appeal to high ideals for the uplift and betterment of the masses of the people, the Democratic Party may stand a fair chance to dominate the political interests of the nation in the near future. The last presidential election ought to tell all statesmen and, even a low grade of politicians, that there is a mighty host of free people in this country who do not intend to be dominated and degraded by Romanish advocates of the open saloon.

### THE WAR IS ON.



THE war is on, and the battle is going to be long and severe. The enemies of God and humanity are strong, united and determined. We are living in perilous times, and one of the perplexing features about it all is the mystery of it. What prophet, preacher, statesman or philosopher can explain present conditions, or tell us what the immediate and more distant future holds for us. One thing is certain: It is a time for prayer and for service. We must be up and doing.

It is most encouraging to notice accounts of many revivals. They are not all that any of us would like to see, but they certainly witness that God is merciful, and that the people can be brought to repentance. The revivals being held by some of the preachers is positive proof that the days of revivals are not passed. The Word of God yet has power, and there is cleansing in the blood of Jesus.

The preachers who go to their knees and cry to God, and go to their feet and seek the people, and go to their pulpits and preach the gospel are proving what other preachers might be doing if they would. After all, the great spiritual decadence and the remarkably few people, comparatively, who are being saved, is no evidence that the arm of the Lord is shortened, and that sinners are so hardened that they will not repent. It is proof, however, that many preachers and



churches are not doing their duty. They are not calling on God in earnest prayer for the salvation of the lost, and they are not calling on the people with the gospel which has power to save. We are living in times when Sunday talk about poets, philosophers, great men of the past, economic conditions and social uplift will not bring men to repentance and to Christ. The real gospel has power in it to produce repentance and to lead to saving faith.

I felt as much called of God to start this paper almost forty-three years ago, as I felt called to preach. I have not, for a moment, doubted the divine impression to start and continue the publication of THE PENTECOSTAL HERALD, and I am now earnestly appealing to the people to stand by and help us carry on the great work in which it is engaged. Several persons have written to us that they love the paper, but they are not able to pay the subscription. Is it really true that they cannot afford the price of one two cent stamp, and one one cent stamp a week for the visits of THE PENTECOSTAL HERALD? We must have some spiritual food, and we should like to suggest the curtailment of some other items, rather than stopping a good spiritual paper. If it is necessary to cut out something, why not cut out a joyride? or something else that is not essential, rather than discontinue a religious paper.

The war is on. It is going to be a battle royal. All the emissaries of the devil are organizing for a victory of the liquor traffic over prohibition, for the destruction of the faith of the people in the inspiration of the Bible. Many of the schools, from the university down to the public schools, even in the primary departments, are busy undermining saving faith in Christ. It is a time for the union of all spiritual forces and a regirding, with firm resolve to stand for the Word of God, its commandments, promises and claims upon mankind.

Do not stop your HERALD, but join with us in an effort to double its subscription list. No true soldier will blow up the ammunition dump of his own army when the foe is advancing, well equipped with loud and profane cheers to attack the hosts of the Lord. Let's give ourselves to prayer, to testimony, to the circulation of good literature. Let's become real soldiers of the cross. Let's get some of the benefits of self-sacrifice. Let's kindle real revival fire and press the battle with a vigor unknown in the past.

The simple truth is, all the past of the Holiness Movement, and in fact, of all real Bible religious effort in this country, has been skirmishing, marching the battalions, forming the lines, digging the trenches, bringing up the artillery and getting ready for the battle that is now breaking out along the whole front of the conflict between truth and falsehood, God and the Devil, the ranks of holiness and the hosts of sin.

#### "THE RISEN KING."

(Continued from page 5)

#### "JESUS LIVES."

"Easter Morn," the day of all days when the sweet perfume of every lilly and rose whispers a wonderful message of a Savior's love. Floating on the sweet perfume of every flowery messenger of love, the name of Jesus is wafted around the earth. Every beautiful petal has hidden within its beauty a loving Savior's providential care, as they whisper to us: "God cares for you."

When Jesus broke the bonds of death and threw open wide the door of his tomb, he unlocked the door of every tomb of earth, robbed death of its sting and the grave of its victory.

With sweet messages of song, the carolling birds help to fill the world with wondrous messages from the Christ. The babbling brook murmurs an eternal poem of heavenly joy. The fern-clad hills, the green

grass of springtime, the ripening grain, the cooling breezes of summer time, demonstrate the love of the lowly Nazarene. The grass, the flowers, and all the green things of spring, with their awakening from the sleep of winter time, just whisper to us as they begin a new life. "As God awakens us from the sleep of winter time, so will he also awake you some day."

On that glorious morn when the Savior arose, the darkness of sin which had enveloped the world in gloom for thousands of years was banished by a wondrous light of redemption which shone bright and clear from the top of old Calvary.

Three days before that old mount was robbed in the gloom of the world's greatest tragedy. But on the first Eastern morn, it was robbed in glorious robes of divine purity. In sunbeams of divine peace; in the sweet perfume of a Savior's love. In cold sweat and agony, and heart hunger mixed with the gall of despair, Jesus died in the darkness and horror of crucifixion, but today, on a new Eastern morn, we can look through eyes of faith toward that old mount and see a glorious sun of God shining bright and clear, its wonderful beams of light penetrating the gloom and darkness of sin which envelops the world, and can see it entering the souls of men and guiding them like a great star of Bethlehem toward his throne of love.

We are told there are over seven hundred religions in this old world, but there is only one Christianity. It was born of blood and agony mixed with despair. Mohammed created a religion; Mohammed is dead. Confucius created a religion; Confucius is dead. Buddha created a religion; Buddha is dead. Jesus created Christianity and Jesus still lives. Jesus created a redeeming religion; Jesus still lives. Satan tried to destroy him on the temple wall; Jesus still lives. Satan tried to starve the Savior; Jesus still lives. Pilate allowed him to be crucified; Jesus still lives. They locked his body in a rock-bound tomb; Jesus still lives.

The old cross of Calvary is disintegrated into dust, but the wonderful beams of light which were generated there are still shining bright and clear and are great beacon lights of glory which are focussed on the Pearly Gates, and are illuminating the golden streets of the New Jerusalem.

#### "AND JESUS STILL LIVES."

On Easter morn we once again concentrate our eyes upon the old cross. Then we look to the old tomb and through eyes of faith we see the Savior, the Christ of Calvary, step forth, and by that action he unlocks every tomb of earth, and instills within us the glorious hope of a great resurrection morn when Jesus will come in clouds, with power and great glory, and he will whisper to our sleeping dust and we will answer him and go to meet him in the skies.

Job asked the question: "If a man die, shall he live again?" And in the next breath he answered his own question by saying: "Thou shalt call and I will answer thee."

How dark the grave would be if Jesus had not been raised from the dead. But today, on a new Easter morn, with thankful hearts we can say with some poet, these beautiful words:

"Up from the grave he rose,  
With a mighty triumph o'er his foes.  
He arose a victor o'er the dark domain,  
And he lives forever with his saints to reign,

He arose! He arose! Hallelujah, Christ arose!"

"And Today, Jesus Lives."

## THE HOPE ETERNAL.

MRS. H. C. MORRISON.



THE doctrine of the Resurrection is the Hope Eternal that fills the human breast as men travel through this vale of tears and disappointments to the land beyond. Life, at best, is made up of sunshine and shadow, trials and disappointments, success and failure, the loss of loved ones for a while, and if it were not for the fact that beyond this mundane sphere there was a land of unclouded day many of us would faint by the wayside, give up in despair and lose the fight.

There is nothing more plainly taught in Holy Writ than that there shall be a resurrection of the dead. Christ, after lying in the cold embrace of the tomb for three days and nights, arose Victor over death, hell and the grave, becoming the firstfruits of them that sleep. Paul assures us by Christ's resurrection that, we too, shall one day leave the tomb and arise to meet our Lord in the air. We are comforted with the promise that they who sleep in Jesus shall rise all glorious in that day when death shall give up its sleeping ones and they shall be raised triumphant as trophies of our risen Lord and Christ.

There were in the early days of the Christian Church those who said there was no resurrection of the dead, to whom Paul replied that, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." Why should the gospel be preached if, in this life only, we have hope? This brief span of existence matters little compared with that eternity that lies ahead of each and every human being. We can bear most anything during this transitory existence, but when we contemplate that stretch of eternity that shall never end, we are made to realize that a preparation should be made that will insure us an existence of bliss and unalloyed happiness.

Paul was a firm believer in the resurrection from the dead, and made his argument on the fact of Christ's resurrection. In this day we hear much contention about the fact of the resurrection; people are doubting because the miracle of resurrection is beyond human ken; but to us who believe in Christ as a Saviour from sin, it is not only easy, but a source of great joy and happy anticipation of what we may look forward to in the by and by.

Paul shows that it is not the material, or corruptible body, that shall be raised, but this vile body shall be changed into a glorious spiritual body. There is nothing too hard for God. He who made the body can raise the body, no matter how long it may have lain in the grave. Death is the curse of sin, and Christ was manifested to destroy the works of the Devil, which includes the curse of death. There has not anything befallen the human race that cannot be overcome by our all-conquering Christ. With Paul, we can say, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE SIGN OF THE ARROW.

Mrs. Geneva Mendenhall.

After David killed the great Philistine giant he was taken to live at the King's palace and made an officer in the army. Everyone about the court and the men in camp soon knew him and grew to love him. All that is, except Saul. He kept thinking of how Samuel had told him that God was going to give the kingdom to a better man, and he feared and distrusted all those about him. He raved and talked so foolishly that those about him in the court asked David to play on his harp and sing for the king. But David was the very one who made him so uneasy, so that as David sang for him, Saul tried to kill him with his spear. When he failed to catch David he sent him to fight the Philistines in the hope that they would kill this young man whom everyone seemed to love.

But Saul's son, Jonathan, saw David's courage and sweetness and nobleness, and loved him with all his heart. Jonathan persuaded his father to let David come back to the palace and live among the princes, but again Saul's jealous anger rose and he threw his spear at David, but David leaped aside so that the spear stuck in the wall. Then Saul sent men to David's house to take him, but his wife, Michal, helped him escape through a window. He went to Samuel at Ramah where he lived for some time among the prophets worshipping there.

After this, although Saul was friendly to David for some time, David knew that the bitterness was apt to come back at any time, so he stayed away from the king's table and met Jonathan in a field near the palace. Jonathan planned to let David know by a sign three days later if the king were angry with David.

One day at the table Saul asked Jonathan where David was, and when told that he'd gone to Bethlehem, the king became so angry that he threw his spear at his own son. This made Jonathan very sad for David. So on the day agreed upon Jonathan took a small boy into the field with him and as the boy ran ahead of him, he shot some arrows, saying, "See, the arrows are way beyond you." As soon as the boy found the arrows, Jonathan sent him back and David came from his hiding place. He and Jonathan kissed each other and wept together, vowing that they and their children after them should be friends forever.

After that Jonathan returned to his father's palace and David went to seek a hiding-place.

1. How was David related to Saul?

2. Why was Saul afraid of David?

3. How did David's wife fool the king's soldiers? (This is not answered in this story.)

Dear Aunt Bettie: This is my first time to write to The Pentecostal Herald. Grandmother takes it and I enjoy reading it very much, especially page ten. I am thirteen years of age, am 54 inches tall, and weigh 75 pounds. I have red hair, blue eyes and light complexion. My birthday is Dec. 23. Who is my twin? My first name begins with E and ends with L. It has five letters in it. Who can guess what it is? I go to the M. E. Church whenever I can.

Cauleen McFatrige,  
Rt. 1, Box 38, Vienna, Ill.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? I have been reading the letters of the boys and girls. I do not take the paper but my neighbor takes it and lets me read it. I am fifteen years old and in the sixth grade. My mother is a widow. I have one brother and one sister younger than myself. I belong to the Methodist Church, and go to church and Sunday school, and class meeting. I am a Christian and am trying to serve the Lord. I love to testify in class meetings. I hope to see this letter in print.

Dorothy Belt,  
Hamilton, Va.

Dear Aunt Bettie: Tell Mr. W. B. to go catch a rat while I talk to you and the cousins. I am ten years old, have brown hair, medium complexion and blue eyes. Who can guess my middle name? It begins with G and ends with E. It has eight letters in it. Write to me whether you guess it or not. Grandma takes The Herald and that is the way I get to read page ten. I guess I had better let somebody else sit down for mother is calling me now.

Marjorie Lee Snoyden,  
198 W. 6th Ave., Columbus, Ohio.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? I have been reading page ten and like it very much. I am seven years old. I go to school and church. My school teacher is Mrs. Newman. My Sunday school teacher is Mrs. Godbolt. I am a Christian of the Methodist Church. Our preacher is Bro. Reeves. My grandfather, E. W. Gerald, takes The Herald and I hope to see this in print.

Nellie Jean Burris,  
McComb, Miss.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy circle? I am eight years old and in the third grade. There are six of us in family and we all belong to the Methodist Church. Rev. C. C. Tanner is our pastor. Who can guess my first name? It begins with W and ends with A, and has five letters in it. If any one guesses it I will write to them. Several have asked what W. B. means? It is the waste basket. We take The Herald and I like page ten best of all. As this is my first letter I hope to see it in print.

W. Louise Manley,  
Rt. 1, Sharpsburg, Ky.

Dear Girls and Boys: Will you let a Tennessee girl join your happy band? I am twelve years old and I am in the sixth grade at school. I go to Sunday school every Sunday I can. I live close to the church and school too. My mother is dead and I live with my grandfather and grandmother. Grandfather is the pastor of the church where we live. I enjoy reading page ten very much. My birthday is on June 18, 1931. I went to father's on my birthday last year and had a nice time. I also went to Mississippi this summer. Who can guess my middle name? It begins with R and ends with A, and has six letters in it. I will answer all letters received.

Sarah R. McAulay,  
Rt. 1, Cumberland Furnace, Tenn.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? I am five feet, three inches tall, weigh about 112 pounds, have light hair, blue eyes and fair complexion. My birthday is May the first. I will be seventeen years old. Have I a twin? Pauline Cook, I guess your name is Mamie or Marie. I go to the Baptist Church. My father is a Baptist minister. I like to go to Sunday school and B. Y. P. U. I think The Herald is a good paper. Louise Savage, I guess your first name to be Mary. I will answer all letters received. I would like to have some snapshots of my cousins also. My middle name begins with R and has five letters. Can you guess it? I hope Mr. W. B. is visiting Africa when this arrives. I hope this is published. Love to Aunt Bettie and all the cousins. Tell all of my cousins to write.

Sara Hill,  
Stanton, Ala.

Dear Aunt Bettie: Open the door quick for its cold up in Alabama. How's everybody? I hope nobody has frozen to death. I have just finished reading The Herald and thought I would write. I wrote once before and received a good many letters but I hope to receive more this time. Louise Savage, I guess your name to be Mary. If I am right do not forget your promise. Martha L. Lewis, I guess your middle name to be Lela. Pauline Cook, I guess your name to be Mamie. If I am right do

not forget your promise. I am so glad to see so many of the cousins are Christians. I am a Christian and belong to the M. E. Church. My grandfather has Bro. Morrison's picture hanging on the wall. Most times when his friends visit him he will get The Herald and read it to them and then show them Bro. Morrison's picture. I am a subscriber of The Herald and think it is a fine paper. Well I hope Mr. W. B. is popping pop-corn when my letter arrives. Some one asked who Mr. W. B. was. It is Mr. Waste Basket. Aunt Bettie, if this letter is printed I will write again. Please let the letters fly to

Ruby Joe Hill.

Rt. 1, Walnut Grove, Ala.

Dear Aunt Bettie: I hail from the dear old state Alabama. I am a new comer, but I want to join your circle and chat awhile with all the boys and girls. I am going to describe myself and don't any of you boys hold your breath for you might get disappointed. I am five and one-fourth feet high, weigh 77 pounds and I have blue eyes and sandy hair. I am thirteen years old and I am in the eighth grade. I have a long middle name and I want to see how many of you can guess it. It begins with M and ends with E. It has ten letters in it. If my letter is published I want to see my mail box full of letters some afternoon when I get home from school. Its time for our chat to end.

Mildred Miller,

Rt. 7, Boaz, Ala.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I like to read page ten. I have light hair, blue eyes and medium complexion. I am eight years old. My birthday is July 5. I am in the third grade at school. I hope Mr. W. B. is making a tour of Europe when this arrives. Guess my middle name; it begins with L and ends in H, and has five letters in it. I will write to the one guessing it.

Margaret L. Gray,  
Custer, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I enjoy reading page ten. This is my first letter to The Herald. I go to church and Sunday school every Sunday. Our pastor is Rev. Roy Crenshaw. He sure is a fine preacher. My birthday is April 7. I will be thirteen my next birthday. I am five feet, one inch tall and weigh 111 pounds. Pauline Cook, I guess your middle name is Marie. If I am right, please don't forget your promise. I hope Mr. W. B. is out hunting when this arrives. With love to Aunt Bettie and the cousins, I am,

Pauline Harned,  
Custer, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I like to read page ten. I am ten years of age. My birthday is January 29. I have brown hair and eyes and medium complexion, weigh 79 pounds. I will answer all letters I receive from the boys and girls. I hope Mr. W. B. is up in the north hunting seals when this arrives.

Erline Harned,  
Custer, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eleven years old. My birthday is July 24. Have I a twin? Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. I belong to the M. E. Church. I was saved last summer. I am in the seventh grade. My aunt takes The Herald and I enjoy reading page ten. I hope Mr. W. B. is out walking.

Helen E. Webb,  
Polsgrove, Ky.

Dear Aunt Bettie: I have just finished reading some of the letters on page ten in The Herald. I am ten years of age. My birthday is Dec. 19. I hope Mr. Waste Basket is out talking politics when this letter arrives. I am a member of the M. E. Church in Swepsonville, N. C. We live on a farm. I like the farm and the nature. I try to be a Christian and I am. I try to do what the Lord wants me to do. I want all my cousins to try to do the Lord's will. Who can guess my middle name? It starts with W and

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ends with Y. I am in the fifth grade. I have one sister fourteen years old and one brother nineteen. My brother attended Asbury College last year and liked it fine. I also hope to go to college at Asbury some day. I hope to see this letter in print for it is my first. Good night, dear people. It is time to go to bed.

John W. Nance,  
Graham, N. C.

Dear Aunt Bettie: Will you let a little Ohio girl in? I am praising God for coming into my life. I am a happy little girl. I love to live for Jesus. I have six brothers; four are saved and two are lost; two sisters are Christians. Mother and father are Christians. My dear mother has been living for God thirty-one years. She is a dear mother to us children. Pray that I may get closer to God. I was twelve years old March 24. I am in the fourth grade. Who can guess my middle name? It begins with Z and ends with A. Mother takes The Herald and we like it fine.

Stella Short,  
Foster, Ohio.

Dear Aunt Bettie: Would you let a little Tennessee girl join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I am five feet tall. I am fifteen years of age. My birthday is July 22. I have black hair and blue eyes. I go to school. I love my books and teacher. I am in the sixth grade. My teacher is Mrs. Anne Jones. My aunt takes The Herald and we get it from her. If I have a twin let me know. I will answer all letters I receive from any of the boys and girls. I will also send a snapshot of myself. I hope Mr. W. B. has gone for a walk when this letter arrives. With much love to all the boys and girls and Aunt Bettie, I am,

Georgia Lee Hall,  
Rt. 3, Newbern, Tenn.

Dear Aunt Bettie: From time to time I have thought I would write a letter for page ten. Not that I'm a gifted writer, but as I enjoy reading the many good letters from various states. I especially enjoy reading those telling of their Christian experiences, as it is an inspiration to me to read such letters. My Aunt and Uncle take The Herald and I count it an opportunity to get to read the wonderful messages in it, especially those from Dr. Morrison and Aunt Bettie. I have had the privilege to hear Dr. Morrison at the camp meeting in Wilmore for three summers. I will always remember his sermons and what they have meant to me. If the readers of The Herald could hear Dr. Morrison I'm sure they would feel toward him as I do—that there is none other better than he. As this is my first letter I hope to see it in print.

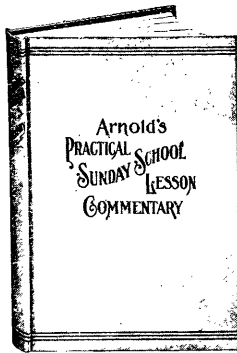
Marjorie Keithley,  
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## FALLEN ASLEEP

LEWIS.

Brother T. J. Lewis who has been a subscriber to *The Pentecostal Herald* for about forty years, died rather suddenly, Feb. 5, 1931. He had been ill for a few days but those closest to him did not realize that the end was near until he was going. His heart gave away and he died without a struggle. Brother Lewis had wished to go just that way and the good Lord regarded his wishes in the matter.

Brother Lewis was a member of the Methodist Church at Kelley, near Dodsonville, Texas. He had been Sunday school superintendent for twenty-five years and a steward in his church for about forty years. A more consecrated, faithful man never lived than Brother T. J. Lewis. All mourn for him. He was the main stay of his community. All the young men as well as many of the older ones sought his advice in temporal as well as spiritual matters. He loved the Lord and is a living testimony of God's power to save and to keep. He leaves behind a good wife who has ever walked by his side and helped him in his great work, and several fine boys and girls, all of whom are good Christian workers. One daughter is a preacher in the Nazarene Church. He fought a good fight, he kept the faith, he finished the course and now is wearing the crown of life. A. J. Jones, P. C.

WALCOTT.

Sunday morning, Feb. 15, 1931, Mrs. A. W. Walcott, 87 years old, left us to be with Christ, whom she loved with all her heart. She was indeed a mother in Israel, always abounding in the work of the Lord. She was converted at the age of twelve years, but for a long time she was "Hindered in her journey by the ghost of doubts and fears," until she by faith entered into the fullness of the blessing of the gospel of Christ, about fifty years ago, and from that time she was a soul winner, and stood firmly for the spiritual life as taught by the Wesleys, *The Pentecostal Herald* and Asbury College.

She bequeathed to Asbury College a house and lot in Huntington, W. Va., as a memorial to her grandson, Theo. Cavendish, who was killed by an automobile last June, 1930. She also made provision in her will for the education of a young man for the ministry at the school of the Oriental Missionary Society, in Seoul, Korea, through the Oriental Missionary Society, at Los Angeles, Calif.

She will be greatly missed in the activities of the First M. E. Church here (Huntington, W. Va.) especially the Woman's Foreign Missionary Society, the prayer meeting and the public worship. She was mighty in prayer.

## CRUCIFIXION DAY.

Mary C. Gray.

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Read Matt. 12:39, 40. Jewish days were from sunset to sunset. The full explanation of the cause for the passover is given in the eleventh and twelfth chapters of Exodus. In the third to sixth verses of twelfth chapter, the description is given of the selection, fattening, slaying and time of eating the paschal lamb. As stated in this chapter, the fourteenth day of Abib was the passover day, followed by seven days of unleavened bread. The passover day and the last day were each called a Sabbath. Other Sabbaths were ordered according to the twenty-third chapter of Leviticus.

John tells us in first verse of chapter twelve, that Jesus dined with Martha, Mary and Lazarus six days before the passover. The next day

was the triumphal entry into Jerusalem, and the cleansing of the temple. Sunday, Monday and Tuesday he taught daily in the temple and spent the nights in the Mount of Olives. Luke 21:37. Tuesday evening he ate the passover with his disciples; Judas went to betray him; Jesus then institutes the Lord's Supper after which he comforts his disciples according to John, fourteenth to seventeenth chapters inclusive. At midnight he is betrayed, arrested, and in early morning of Wednesday suffered three illegal or mock trials. At nine o'clock (Mark 15:25), the hour of the morning sacrifice, he was nailed to the cross, and expired at three o'clock. (Matt. 27:45, 50), the hour of the evening sacrifice, for he is our sacrifice.

As he was the Creator of the passover observance and Lord of all Sabbaths, he had a perfect right to eat the passover lamb with his disciples on Tuesday instead of Thursday, the legal day, knowing that on that day he would be in the grave, for he was our Paschal Lamb, and the observance was turned to the Lord's Supper. The veil of the temple was rent.

Passover day, Abib fourteenth, that year occurred on our Thursday, making Wednesday the day of preparation. John 19:31. Jesus was placed in the tomb Wednesday, just before sunset, and arose sometime after sunset of Saturday, for he was gone before the women arrived. Matt. 28:1.

In Mark 16:1 we read, "And when the Sabbath (passover), was past, Mary Magdalene and Mary the mother of James, and Salome had bought spices, that they might come and anoint him." Evidently, it took time to buy and prepare these spices, which they did after passover day, and they came to the sepulchre as soon as the law would permit which was the first day of the week or Sunday. Read John 20:1.

This easily explains how he was in the grave three days and three nights, for the Sabbath mentioned in these lessons is the passover Sabbath, or highday, (John 19:31) and not the weekly Sabbath.

## REQUESTS FOR PRAYER.

Please pray for the speedy recovery of Rev. C. R. Crowe, Louisville, Ky., who has been suffering from an infection on his right leg.

A Reader: "Pray for me to be saved from all sin and wholly sanctified; also my home to be happy and my children all on the road to heaven."

C. A. C.: "Please pray for Rev. John F. Starnes, who has been suffering untold rheumatic pains for the past several months. His case is hopeless for the doctors, and we are urging that every Christian everywhere pray for his recovery."

A Herald Reader: "Pray for the serious bodily condition of my husband."

F. J. H.: "Please pray that my body may be healed; also that burden be lifted, and my faith may be increased. Pray for a girl that is seventeen; she is innocent but not saved. Pray that she be saved to the uttermost. She is thinking of going to college. Pray that she may decide to enter Asbury College."

Mrs. M. S.: "Please pray for me. I am 77 years old. My health is poor and I suffer much pain. And pray that my son may get work."

R. H.: "Please pray for my neighbor who is so very sick and does not know Christ. Pray that he may find him before it is too late."

A. J.: "Pray very earnestly for the salvation of Albert and Emmie Thrumpf. Pray that God will send deep, pungent conviction on them and save them at any cost."

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson II.—April 12, 1931.

Subject.—The Prodigal Son. Luke 15:11-24.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

Time.—January A. D. 30.

Place.—Perea.

Introduction.—As many have taken the liberty to express their personal opinions concerning this parable, I suppose I can take the same liberty. It is, possibly, the greatest parable that ever fell from the lips of Jesus Christ, unless we count as its equal that of the sower who went forth to sow; but personally I give first place to the one now before us. Even as a literary masterpiece it cannot be surpassed in the literature of men. But when studied from the viewpoint of religion, there is nothing in all the recorded thought of mere men, that can for one moment be compared with it. The thought and purpose of the parable is so chaste and so exalted, that it must appeal to all men with tremendous force, unless they have brutalized themselves down to common beastliness. But its special appeal is to a penitent, sin-sick soul.

We term this the parable of the prodigal son; but it seems to be more properly the parable of the prodigal son's Father. In fact, I am not so much impressed with this wayward boy. One can meet his sort on almost any street corner. There are so many of them that they become common. One may be wearing your shoes and sleeping in your bed. But that old father charms me. He may have been a bit too lenient with the younger son when he divided his living; but he was a full-grown Christian gentleman when he welcomed him back to his home and his heart. Jesus was using him to represent the Father-God, and made him as much like Deity as possible. Our heavenly Father is like that old earthly father.

The elder son in the parable represents the Jews who did not wish to have the Gentiles brought to salvation. They were the good people (in their own thinking), and the Gentiles were dogs who were unfit for the society of decent men and women. They were God's chosen people, and wanted no one else in the family. The younger son stands for the Gentiles who had strayed away from God. I suppose in its fuller sense it takes in all lost souls in all ages. You will find the true interpretation of this parable in the prayers of the Pharisee and the Publican in the temple. It is recorded in Luke 18:9-14.

Some are making a very faulty interpretation of this parable by trying to make it teach that God will forgive sin without any atonement. Such is not the case. The blood of Jesus Christ must never be forgotten. It was in the plan of God before the world was, and must forever be the basis of all pardon from God for a sinner. Some one says that we cannot make all parables walk on four legs. If so, the return of Jesus Christ to our earth would turn him into a thief. The parable of the hour teaches us how willing God is to save repenting sinners. He has foreordained that such shall find pardon; nor does it change his nature to forgive them. It would do violence to the Godhead

were he to refuse to pardon such souls. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The Pharisees said in contempt: "This man receiveth sinners." That was true, and Jesus enforced the truth by uttering three parables, the Lost Sheep, the Lost Coin, and the Prodigal Son. They were all intended to show God's concern for lost men. I do not suppose that the Lord intended them in any special sense as a rebuke to the sneering of his enemies. His purpose was rather to lead them to salvation, if that were possible.

## Comments on the Lesson.

11. **A certain man had two sons.**—You will note that this form of expression occurs several times in the New Testament; and yet it refers to no particular person. The sense would be about the same, if the word **certain** were omitted.

12. **The younger.**—This one types the Gentiles, and sinners in general. **Father, give me the portion of goods that falleth to me.**—This is somewhat strange to us under United States laws; but there was a law among the Jews that enabled a son to force his father to deliver to him his portion of the estate while the parent was yet alive. In this case, there being but two sons, the younger would inherit one-third of his father's estate and the elder brother two-thirds. The word living has the sense of substance, or property.

13. **Not many days, after.**—This verse implies haste, as though the young man was in a hurry to get away from his father's house. **Gathered all together.**—All his portion of the estate. **A far country.**—One does not wish to misjudge the motives of this lad; but my conviction is, that he had decided to have a "rousing time" before he demanded his portion of the estate. This far country represents SIN in the life of a wayward young man. He would conceal his wickedness. His motive comes into full view in the rough expression: "And there wasted his substance in riotous living!" His exterior may have looked well, but at heart he was what we would call "a tough case."

14. **When he had spent all.**—If the lesson means that he soon spent all his moral character, he did not need much time in which to do that. It takes sometime to build a good moral character; but one may debase it in an hour. The parable speaks of material goods; but the real lesson concerns morals. **A famine.**—Nothing very unusual in the Orient. He began to be in want. Don't put too much sympathy upon his bodily wants, lest you may lose sight of his soul-want. He is hungry; but he has a deeper need that bread cannot feed.

15. **To feed swine.**—How that must have galled the Jews who were listening to him. Few things were so repulsive as feeding hogs; but the Master is driving the lesson of sin home straight.

16. **Husks.**—The pods, or beans, from the carob tree. They were too rough and coarse to be used as food for human beings; but the poor fellow was so hungry that he tried to eat them. What stuff a hungry sinner will sometimes use to satisfy his

hungry soul. Peter's picture of a backslider covers the case: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." That was all they had before conversion; and in backsliding they had nothing else to which they could return. Poor boy! as bad as was his plight, "no man gave unto him." What a picture of a poor man-forsaken sinner; but still there is hope in God.

17. **When he came to himself.**—Paint the picture for yourself. A starving, ragged, bare-footed young spendthrift in a hog pen trying to steal carob beans from the swine. But, thank God, he came to himself—the lost sinner sees himself and his sins. Conviction is a terrible thing; but it is very blessed. The lad was beneath a slave or a hired man; for such in his father's house had bread to spare, but he was perishing with hunger. Any other condition is better than that of a sinner.

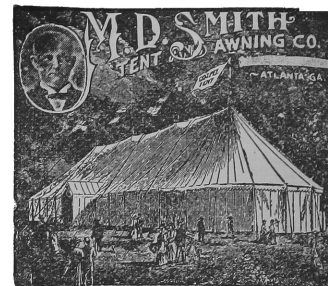
18. **I will arise and go to my father.**—Fine; you can't beat that in a thousand years. Conviction for sin is glorious; but when a sinner rises from the pigsty and starts for home and father, it sets the angels in heaven to shouting. **Father, I have sinned against heaven, and before thee.**—I like that. He is making a clean breast of the whole business. I remember an altar scene with a back-slidden preacher who had fallen into drunkenness and adultery. A special friend of his kept telling him how much God needed him; and I was telling him to run the last rattlesnake out of the hollow, if he wanted to find God. After a long struggle he turned away from his friend, and cleaned up the entire case, and found a loving Father ready to receive him.

19. **No more worthy to be called thy son.**—All right. He is coming to his sense now. One can make no sort of compromise with God. Go down on your face in the dust and run up the white flag, and he will have mercy upon you and save you. No one ever is saved until he is willing to take the meanest place in the kingdom of God.

20. **He arose, and came to his father.**—Not long ago I heard a woman praying tremendously. She was telling God that she was willing to accept Jesus Christ as her personal Savior. When I had listened to her for sometime, I said: "Sister, hush up! Quit telling the Lord 'I am willing, and tell him I do.'" That settled it, she saw the point, and was shouting in a minute. There is a big difference between being willing to do and doing. I think the old father must have spent much time looking for the return of his boy. Anyway, he was watching that day when the lad came back, and saw him away down the road. It was glorious to see the broken-hearted father hugging and kissing the wayward son. It was just like our Father.

21. **Father, I have sinned.**—He did manage to make his confession between his father's kisses; but the father seemed not to pay any attention to what he was saying. He was too glad for that.

22. **Bring forth the best robe, and put it on him.**—The Greek says: "the first robe." It was a long, beautiful garment, reserved for highly honored guests. A ring on his hand.—There was a sacredness about this similar to the sacredness of a wedding ring. It signified love for him that received it. Shoes on his feet.—Servants and slaves wore no shoes or



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sandals in those days. This marked him as a son in his father's house.

23. **The fattened calf.**—Nothing was too good for that returning boy. They would eat and be merry. That was so much like God treated me when I came back to his heart, that I am bubbling over all inside of myself; and every time I hit the keys of this typewriter it goes to laughing and singing "Glory, Hallelujah!"

24. **This my son was dead.**—I think the old father never expected to see the boy again; but he could not keep from looking down the long avenue that led up to the front gate. "Glory! I thought he was dead; but he is alive. He was lost; but he is found again." It is time to sing "Amazing Grace."

We shall not bother with the elder son. Just let him pout it out. We can proceed with the feasting.

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The Lord is good unto them that wait for Him. Lamentations 3:25.

## A LETTER FROM A CULTURED PHYSICIAN NOW A MISSION- ARY AT DURBAN IN SOUTH AFRICA.

This letter was received by relatives living in Dr. Taylor's native town, Mooers, N. Y., and was sent in the form of a testimony to be read before his home church. This was read Sunday, Jan. 4, 1931 and was a great blessing to all present. Dr. Alan B. Taylor is the son of the late William U. Taylor, M.D., who for forty years was the leading and beloved physician for Mooers and surrounding communities. The Rev. B. S. Taylor, well known holiness evangelist, is a brother of Dr. William Taylor and uncle to the writer of this letter. Dr. Alan B. Taylor is a graduate from the University of Vermont and has some four or five degrees received at home and abroad. He is a highly educated young man of marked ability both in the practice of medicine and in surgery. With this brief explanation we proceed at once to the letter.

Clyde R. Sumner,

Pastor M. E. Church, Mooers, N. Y.  
Mission Nursing Home.

"I have asked Uncle Jim to read my testimony. It comes from a heart that is very full these days. Filled with thankfulness, praise, love, faith and hope. Naturally I want the church in Mooers to know about it for you are all a great part of my religious background. It was in Mooers among you I first began the quest after Christ. It is to them that I hasten to report what I have found. It is the Christ in a newer and fuller experience than I have ever had before. In getting this experience there was involved an absolute surrender of everything, family, money, pride, self-esteem; confidence in my education as a guide for conduct, amusements, friends, etc. These things came up very definitely as I prayed and God found my willingness to let all these things go in order to make way for the Holy Spirit's entrance and so could answer my prayer. It took some deep digging to get down to the very bottom and honestly say, 'Yes, Lord, all these things can go if you say the word!' It is easy to say such a thing and I expect I have often said it. But this time there was meaning with the saying.

"To go back a bit.—It is hard for me at this distance to properly locate myself spiritually during some of the periods of my life. Prior to leaving Mooers for college things seemed very definite because of the explicitness of the teaching we got in the meetings of the week. God seemed near and there was no confusion in my mind as to what was right and wrong. . . After leaving home for school things began to change. One gets a different view point as one gets away from the simplicity of life in a country village. One finds that in being honest with himself he has to revise his opinions. As I made these changes in my outlook on things I found that I was growing farther and farther away from the church at home. However there was nothing else to do but on with it. So the years have passed with the glorious certainties of Christ and the life he can make possible for us, growing dimmer and dimmer. Undoubtedly the call to the Mission Field early heard and heeded has been the means of my holding on during all these years. Otherwise I might have fallen or gradually grown colder and colder spiritually until at last the light went out altogether. The glory of the church

in Mooers has been its changing the lives of so many young men, sending them out with a Christian faith into the world. . .

"So little by little my faith leaked away. . . I think I was even beginning to doubt whether things really did happen as I once believed. God changing men's lives entirely, keeping them from day to day, etc. Of course these doubts always disappeared when I recollected some of the conversions of the folks at home. But they returned again and again. I became frankly sceptical of many things and critical of still others. It seemed to me that I was growing broader in my thinking. Now I realize that I was simply becoming worldly-minded. Needless to say long since I had lost the power to change lives for Christ. And this after all, is the real test of one's experience. 'How long since you have definitely changed a person's life spiritually?' When one answers that honestly one begins to locate himself spiritually. Again and again that question was asked and the answer partially faced. But only partially for my attitude was, 'Well, I'm living decently and giving my life to God, what more can I be expected to do?'

Again and again came times when it seemed as though I was absolutely starving for spiritual food and for periods I sought and sought. At such times there always came the answer in the form of a question, 'Are you willing to face up to a complete and full surrender?' Always I side-stepped. It is not to be wondered at for I had never seen any one with a real vital experience moving as a man among men in the new world that I knew. Christians? Yes, a plenty. But none with power-filled lives. Then I began to see friends changed through their coming in contact with the 'Oxford Group Movement' which is Wesleyanism brought up to date. From then on my hunger was definite for I began to see a way out of it all.

About that time I was brought face to face with things. It happened in this way: Miss Bell, one of our nurses and acting matron at the time, was going through very bad times. Mentally depressed she used to feel that life did not have anything worth living for. Things got so bad that one day I told her that she should really get to know Christ, that he could straighten things out for her. The answer which came startled me, 'I have come to work in a Mission Hospital just for that reason, thinking that I could find him here if anywhere.' Well, I ended up by prescribing a few days at an Oxford Group house party down at Umkoomaas on the sea. A house party is only a small camp meeting in which there is more personal work done. She came back in two days all broken up but still no where spiritually. 'I have seen people and heard people claiming a Spirit-filled life but I have come back here to see you live it. If you live such a life then I will seek it for myself.' That was a poser for me, and finally I confessed frankly that I did not have the experience that she required. Her reply was characteristic, 'Then go down to the house party and get the Spirit.' As I thought and prayed about it the assurance came very clearly that if I went to Umkoomaas and made my surrender I could find Christ there waiting for me.

"It was a glorious experience. Since then things have been very different though I still realize that I have a long way to go ere I am right. But the main thing is that my direction,

my aim is right now. I can wait God's time to complete the path which lies ahead. Since that night Miss Bell has seen the light and several others in the hospital, especially the native nurses have come through definitely to a richer experience. It is really wonderful to feel that one is being used of God, really has power. Will you all pray that my life may continue to be used of God and I will continue to remember you all.

"Alan B. Taylor."

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He loveth righteousness and judgment: the earth is full of the goodness of the Lord. Psalm 33:5.

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See page 16 for Bible Offer.



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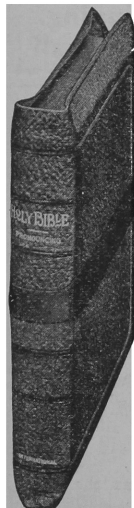
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## BE STRONG, OH MAN OF GOD!

By The Editor.

**B**E strong, oh man of God, who hath been called to preach the everlasting Word. Be fearless, but be kind. Remember always that you must stand before the final Judge and render a strict account to him for how you lived, and how you spoke in his great name to fellowmen.

The sacred desk is a high and holy place. The man who stands up there to speak must, by no means, seek his own advantage, the praise or flattery, or promotion, much less the cash of those to whom he brings the message of his God.

One shudders at the thought of selfishness in the sacred desk; of a man called of God to preach, who fails to warn his fellowmen, but flatters and comforts them in their sins, and hungers, rather, for their praise, than the salvation of their immortal souls. The preacher must be filled with holy awe, with truth divine, and passion for the souls of men.

God hath highly honored those taken from their fellowmen, and set on high in holy orders of the prophet, to whom he will reveal his own law, his will, his love for all who have gone afar from the Father's house. But God himself can find no way to save men in their sins; to give peace to those who are in rebellion and at war with him.

If the preacher fails, if he cowers before the face of man, if he will not bring the truth, which like a sword, doth smite and slay the sins of men, if he does not lift up a mighty Christ who is able to save to the uttermost; if he is afraid to speak God's word, to proclaim the divine requirement of those who would be at peace with their Maker, and enter into eternal rest, then the word of God declares those souls he loved, and for whom Jesus died, will be lost, and the preacher who failed because of fear, or love of self, will be held responsible. The blood of those whose souls are lost because of his failure will be required of him.

What an awful doom awaits the preacher who fails to set up and proclaim God's true standard of measurement of men. God's call to them is to forsake all sin, to come with repentance, deep and true, bowing down in earnest prayer in Jesus' name, with the assurance that for all who shall come there is pardon, love and mercy; there is forgiveness of every sin, and wondrous peace with God. But if the God-called man fails to preach the truth, the souls are lost; and with their lost souls he is doomed to slink away to the deep caverns of an eternal prison-house, ever trying to hide himself from those he betrayed, and failed to bring to Christ; but always under their accusing gaze and the frightful curses they will heap upon the man who feared to preach the truth.

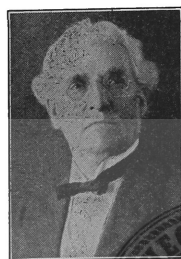
Be strong, oh man of God. Remember

that Christ has died in agony on the cross, that he hath all power in heaven and in earth, and has, for some reason unknown to you, called you to this sacred task. Do not shun to proclaim full redemption in the cleansing blood of Christ. It is sin, and sin alone, that separates men from God. God has loved, Christ has died, and you are called to go out and with his mighty word, like a sword, to separate men from sin. There is power in the precious blood to wash all sin away, to make men holy, and present them to the Father without spot or wrinkle. No man can be true to God, his fellowmen, and himself, who does not offer to those to whom he ministers holiness of heart, and righteousness of life, freedom from every stain of sin. When you preach, do not think so much of the weakness and sinfulness of men; but think of the mighty power of the Christ who died to save them from all sin. Be strong. Be free from fear. Be a manly, mighty man of God. Be humble, be full of pity; be warm with love, but preach the truth; fear not the face of man, and in the end, lay your armor down and go to meet your God in peace. No doubt you will bring many sheaves. Be strong; be tender, but be a fearless, earnest, love-impelled soldier of the cross.

## Monthly Sermon.

### A PICTURE OF THE CARNAL NATURE.

*"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."* Rom. 1:28.



The Apostle Paul, in this first chapter of the Epistle to the Romans, is describing conditions of wickedness among a pagan people that reaches to a depth of degradation horrible to contemplate. They had "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things." Because of this they had been given up "to uncleanness through the lust of their own heart, to dishonor their own bodies between themselves." They had gone so far as to have "changed the truth of God into a lie." Because of all this, they had been given over to vile affection, which had led to the most unnatural and degrading vices of which human beings are capable. All of this had finally headed up in the words of our text; "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Then follows a description of the outcome and fruitage of their refusing to retain God in

their thought, and God giving them up to the control of their own reprobate minds.

The result was, that they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envying, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

The apostle is here giving us a picture of the carnal nature of humanity when it has gone into open rebellion against God, and from whom God has withdrawn his preventive mercies, and left to riot in wilful wickedness, in its downward plunge into utter beastliness, until men and women, instead of rising in obedience and faith into sainthood and heaven, degenerate step by step in rapid succession into human demons, and fall headlong into hell, the only place of abode for which they have fitted themselves as the result of choosing to forget God and put him out of their thought and knowledge.

One of the greatest and most important duties of the church in its ministry, its teaching in the schools, in its periodicals and literature of every kind, is to keep the fact of God and his presence in the minds of the people. To forget God is to lift the floodgates of sin. It has been well said, "The memory of the presence of God is the best preventive against sin." One of the secrets of the remarkable success of the ministry of that great God-sent evangelist, Charles G. Finney, was the fact that he preached to the people about God. His omnipresence, which meant his presence everywhere. His holiness; his right to rule in the universe he created; man's obligation to keep his laws, to live and act in harmony with his will, the danger and fearful consequences of disobedience, the certainty of coming judgment and eternal punishment upon those who violated his commandments and rejected his mercy.

Finney's preaching made the people conscious of the fact that the eye of an almighty God was upon them, that they were in his presence, that he knew their every thought, desire and act, and that those who failed to seek his pardoning mercy would be brought into judgment and sentence would be pronounced upon them. Finney's preaching was so scriptural, his arguments so logical, and his conclusions so forceful that they compelled men to believe that what he preached was awful truth, that surrender and obedience to God, with saving faith in Christ, was the only possible way to escape impending and certain doom.

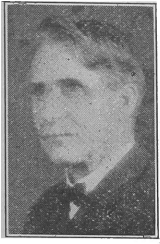
The results of this preaching were wonderful indeed. A wholesome fear of God fell upon a community, strong men surrendered, worldly-minded women were confounded, repentance was widespread; people were saved by scores, hundreds and thousands. Apart from the immediate and gracious salvation

(Continued on page 8)



## LIGHTS FROM VARIOUS LAMPS.

Rev. G. W. Ridout D.D., Corresponding Editor.



I was just looking over the Biography of Mark Guy Pearse that wonderful minister of the Gospel, writer on holiness and other themes, and evangelist of hope and love. When he saw the end approaching and he spoke of his funeral service, he said, "Please understand, no mourning, no grief, no gloom, no dead march, start the service with 'Praise God from whom all blessings flow,' and let the stops be out on the organ, and ask the people to thunder it out when they sing it in triumph." "Remember," he said, "I shall be with you and shall join in the singing." He was a unique preacher, very quaint, plain and powerful. In one of his sermons he said, "Whom cares for hallelujah raptures on the Sunday night if you can't keep your temper on Monday." "We shut God in and we shut him out. We shut him into the churches and out of the homes."

## II.

It was a saying of Martineau that "God has arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours."

We have to thank God for the Mystics "who have raised the moods of the soul to the highest and always to live in the very Holy of holies."

The tides of the spirit are variable yet certain. Twice in twenty-four hours there are high and low tides in nature. The working of the Spirit of God is in every case tidal movement. If we place ourselves where the tides will reach us we will be bound to be carried on their bosom.

For while the tired waves, vainly breaking  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making  
Comes silent, flooding in, the main.

## III.

Let me give here a few quotations from a book I have been reading recently on the "Indwelling Spirit."

"Nothing great is possible in this life without that white heat of enthusiasm which makes the world consider the saints mad." "It was for their enthusiasm that Methodists were mocked and persecuted at first and if the lack of scoffs and persecutions in later days be due to the loss of enthusiastic devotion the exchange is a poor one."

Come then my God, mark out thine heir  
Of heaven a larger earnest give;  
With clearer light Thy witness bear,  
More sensibly within me live;  
Let all my powers Thine entrance feel  
And deeper stamp Thyself the seal.

"Some Christians lower the spiritual temperature of every society they enter while others instinctively kindle the decaying embers of religious life wherever they go, as when a dying match is plunged into a jar of oxygen."

"In all generations it has been the voice of the solitary inspired prophet that has aroused a slumbering church and quickened a dying world."

## IV.

John Wesley was a great lover of music and art. The beautiful in architecture appealed to him, beauty of shape, color and sound ministered to his finely constructed nature; he delighted in good music and singing. In his Journal, 1751, he writes, "While the organist was playing a voluntary I found an uncommon blessing." At St. Paul's Cathedral he says: "I could taste the good word of God in the anthem which began, 'My song shall be always of the lovingkindness of the Lord.'" Wesley was a man of many parts,

he had the most eminent self control. He was mobbed frequently. At one of them he said: "In the midst of the mob I called for a chair; the winds were hushed and all was calm and still; my heart was filled with love, my eyes with tears and my mouth with arguments—they were amazed, they were ashamed, they were melted down, they devoured every word."

In 1788 at Horsefair the slave owners and shippers of Africans brought on a riot, breaking up benches, etc. In six minutes Wesley subdued the mob, he said: "*All being calm I went on.*"

## V.

Wesley commenting on the saying of Jesus, "I am come to throw fire upon the earth" says, "To spread the fire of heavenly love over all the earth." Concerning the divine quality of heavenly fire Charles Wesley sang:

"O Thou who comest from above,  
The pure celestial flame to impart  
Kindle a flame of sacred love  
On the mean altar of my heart.

"There let it for thy glory burn  
With inextinguishable blaze,  
And trembling to its source return,  
In humble prayer and fervent praise.

"Jesus confirm my heart's desire  
To work and speak and think for Thee;  
Still let me guard the holy fire  
And still stir up thy gift in me."

## VI.

A writer on early Methodism in the days of Wesley states four principles which characterized its establishment.

1. The supreme importance of spiritual intuition and moral consciousness.
  2. Divine guidance received through the Holy Scriptures.
  3. The verdict of the common sense of Christians.
  4. Practical value as discovered by use.
- By the third principle Wesley meant the consent of the community of the faithful and Christian fellowship through the class meeting, love feast, conference, etc.

By the fourth principle Wesley recognized Pragmatism or practical utility. Wesley believed in putting everything to the test of experience.

## VII.

The Eighteenth Century has been described as an age characterized by  
Decay of religion.  
Licentiousness of morals.  
Public corruption.  
Profaneness of language.

An age whose "Poetry was without romance, philosophy without light, public men without character. An age of light without love, whose very merits were of the earth earthy."

This was the age of the great revival under Wesley and Whitefield. So there is hope for the Twentieth Century. Wesley wrote amid all that he saw and endured, "By the grace of God I never fret. I see God sitting upon his throne and ruling all things well."

Writing to some Methodists in Carlisle, Wesley wrote, "There are twelve of you and all are professing to have your hearts on fire with the love of God. If you are faithful you are enough to set this city on fire."

## VIII.

Wesley was both practical and philosophical, he saw God in everything. "Man alone," he wrote, "soars to God the Principle, and prostrate at the foot of the throne of the Almighty, adores with the profoundest veneration and with the most lively gratitude, the ineffable goodness that created him." Looking upon nature Wesley could say with Milton:

"These are Thy glorious works, Parent of Good,  
Almighty! Thine this universal Frame,  
Thus wondrous fair! Thyself how wondrous then!"

Wesley writing on the great question, so often distressing, as to what becomes of the heathen millions without the gospel said that he believed that the Roman Emperor Marcus Aurelius "a strange heathen, would, with the Old Testament saints, enter the heavenly Kingdom of God. "I have no authority," he wrote in 1790, a year before he died, "from the Word of God to sentence all the heathen and Mohammedan world to damnation. It is far better to leave them to him that made them and who is the Father of all the spirits of all flesh. . . . I believe the merciful God regards the lives and tempers of men far more than their ideas."

It has been said that the Christian phrase "In Christ" occurs 164 times in St. Paul's writings. Wesley sang about it thus:

"All things are possible to God,  
To Christ, the power of God in man;  
To me, when I am all renewed,  
When I in Christ am formed again."

And in these days of terrific unbelief it is well for us to share Wesley's conviction when he sang:

"Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the Gospel to my heart."

## "Easter Acrostic."

- E—Easter, the happiest of all seasons, is here;  
A—All doubts are removed, the risen Savior is near.  
S—Salvation in all its fullness is ours to embrace—  
T—This is for one and all of every race;  
E—Everlasting joy, peace and happiness to all;  
R—Relying on the risen Saviour we will not fall.

R. S. WEEKLY.

## Notice.

Jerusalem.—Last fall while preparing to leave on our Missionary Tour, I neglected to answer some of the calls for camps for July and August. Later I lost those letters. Please pardon this and write again if you desire our humble services. Direct "God's Bible School, Cincinnati, Ohio."

E. E. SHELHAMER.

## IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.

S-t-r-u-t spells "crazy;" not "Christianity."



# THE TRIUMPH OF THE HOLY.

Rev. L. S. Hoover, Evangelist.

"Many shall be purified." Dan. 12:10.



**H**OLINESS is the very essence of God's nature. It is the blazing white light purity of him who is a consuming fire. It is the life power of the moral world. It is the eternal moral power invincible.

If there were any other power in the universe that could for a moment endanger it, confusion would reign and the race would be in despair. But holiness is supreme; it sits enthroned in majestic glory and beauty, impregnable and eternal; therefore the race has hope.

It was the original nature of all created beings. It is not merely the atmosphere of heaven, but the essential of heaven. It is the absolute authority and ruling power in a universe of free wills. It is the moral order of the universe from everlasting to everlasting. Before time was, it was; the same yesterday, today, and forever.

It is essential to the good of all created intelligences that this order prevail. As the power supreme, equal to all emergencies, it shall prevail. It goes forth conquering and to conquer. History proclaims its triumph in the past; experience proclaims its triumph in the present; prophecy proclaims its triumph in the future. Let us note:

## THE NATURE OF THIS TRIUMPH.

In history it is not merely the victory of Omnipotence over all opposing forces. If it were Omnipotence conquering just because it could, we might think that "might made right." But here the order is reversed. *Right is might.* God is Omnipotent because he is holy.

The triumph of the Holy in history is then the triumph of virtue over vice, of holiness over sin, of moral law over spiritual anarchy.

The first record we have of this is Lucifer's rebellion. An archangel aspired to rule and dared to challenge the authority of Infinite Holiness. Jesus was an eyewitness of this first clash between virtue and vice. He declares that quick as a flash of lightning, holiness triumphed, moral order was restored, and the archangel and his cohorts cast down and ruined in defeat. Jesus says, "I beheld Satan as lightning fall from heaven." Luke 10:18.

It is the nature of holiness to overflow in love and spread until it fills the universe. This was the purpose of creation. God did not create man because he was lonely, but rather because life has holy worth and the possibility of spreading holiness. So man was created; holiness spread from heaven to earth and reigned supreme. All was harmonious, beautiful, glorious.

Satan disturbed this order and sin entered the world. It seemed that holiness was defeated. But not so. He who gave us our freedom of will did not do so without holding in reserve enough power to save us from any abuse of it. Immediately holiness triumphed again and "The Masterpiece of Omniscience" came forth in a plan of salvation.

We have also the record of Noah. Jehovah had threatened to blot out the race for their wickedness. This holy man found grace in the sight of the Lord, saved the day for humanity and God saved the holy few. Then the flood came and destroyed the wicked. Once more God made known that his earth was to be peopled with holy people.

Elijah's victory on Mt. Carmel was another glorious triumph for holiness. This holy prophet challenged four hundred false prophets and the God that answered by fire was declared by the people as supreme.

However the greatest moral battle of the ages was fought out at Calvary. Jesus was

victor. Holiness was made a possibility of grace, and the atoning cross exalted as the sign of the conqueror. Ever since then the forces of Satan have been in retreat. Though stubbornly counter attacking at times, they are being steadily driven back toward the pit.

God's chief concern is the restoration of holiness to the conscience of his church. Therefore holiness must be the ruling idea of a ruling religion. It is so in Christianity. Holiness as a second work of grace is its central idea.

Jesus taught moral purification by faith alone in his atoning blood. He taught it as a second work of grace. John 17:17. He considered this so important that he left the world out of his thought in his last prayer, while he prayed for the sanctification of the regenerated, chosen eleven. So we come next to notice:

## THE CERTAINTY OF THIS TRIUMPH.

Daniel saw it in the vision. Pentecost made it real as an experience for the church and started the movement for its continued propagation. Moral purification is an experience possible only in Christianity. Because of this all other religions must be relegated to the moral scrap-heap as outworn superstitions. Christianity alone survives as the moral absolute, as the only religion worthy of the name, and the only one able to furnish this experience to believers.

But in Christianity this experience is the believers' inheritance. "The blood of Jesus cleanseth from all sin." 1 John 1:7. This is a cleansing act of the Holy Spirit whereby the consecrated believer is purified; it is also an endowment of spiritual power. The Holy Spirit comes into the heart as a burning, cleansing flame and the soul is purified by his incoming presence that fills the heart with power. It is a great experience, a triumph of the Holy in experience once it is ours. It is a triumph of the Holy by faith. Daniel encourages us to believe that many will exercise this faith and thus be purified.

This prophecy will come true. The great Holiness Movement is but in its morn. It is but on the threshold of its greatest victories. Sometimes it seems quite the contrary. That is because we only see the battle-line from our narrow little sector. We do not have the world vision and a report from the whole battle-line. In the great World War many of the soldiers only saw the battle from their little sectors. Viewing it from that angle, they were sometimes discouraged because driven back. But viewing the whole line at once, General Pershing could see a steady advance toward victory all along the line.

The need of the hour is a kingdom vision that will help us to see that our church (no matter what its denominational title is among the clean holiness churches) is but a very small sector of this world battle-line. Holiness is steadily girdling the globe. The holiness forces are sweeping on to certain victory, on a world scale.

If we could have daily reports from the whole world battle-line, a great shout of victory would go up as we realized the constant progress of this movement. Let us remember that hourly this prophecy is being fulfilled. Thousands join the ranks of the conquering holiness host every day. This brings us to a consideration of

## THE MAGNITUDE OF THIS TRIUMPH IN THE FUTURE.

When the clock on the walls of time strikes the prophetic hour, holiness shall be honored in the earth. At the coming of Jesus, the kingdoms of this world become the property of Christ. Under the severest tests of human experience, a new humanity shall come forth, a blood-washed, regenerated, sanctified and resplendent in the glory of ho-

liness. The whole world will be compelled to acknowledge that they are the "Holy People of The Lord." When holiness has been thus honored in the earth, the Lord will say, "It is enough. Come up higher." Then for the first time we shall catch a glimpse of the magnitude of this victory. They shall come from the east and the west, the north and the south, and from the uttermost parts of the earth. Behold this gathering of saints, precious soul, and revel in the glory of the vision, and rejoice.

Marching up the highway of holiness the greatest crowd ever seen by human eyes approaches. The marching column of these soldiers of the cross extends far down the highway, stretching even beyond the range of faith's telescope. What a host of saints. A great company which no man can number. Abraham and Isaac, Moses and Elias, Daniel and Job, Paul and Silas, Patriarchs and Apostles, saints and martyrs, behold them marching into the eternal city. The banner of the cross floats in the breeze as they march through the gates, accompanied by angel escorts and led by the Captain of our salvation. They have reached their goal. They halt before the great white throne. Shadows have fled away. The perfect day has dawned in all its splendor. The saints are in their genial native land. Environment is perfect. Prophecy is fulfilled at last in all its magnitude. It is coronation day. The blood-washed millions stand around the throne. Silence is tense with expectation. The archangel crowns Christ King of kings. Holy love sits enthroned as a governing power forever. Sin is vanquished and Satan is destroyed. All heaven is in jubilee. The shouting breaks out louder than thunder. The holy war is won. The triumph of the holy is complete. The saints possess the kingdom. The shouting shall never cease. Holiness is supreme forever, and time is no more.

## That "Great Conspiracy."

REV. A. S. HUNTER.

I read that Ernest Gordon has written a booklet in which he gives the inside facts of a great conspiracy between the brewers and the billionaires to break down and destroy the Eighteenth Amendment, and bring back the reign of liquor, especially beer. His facts are undeniable, and constitute a most serious situation; and there is plenty of evidence all about us, official and otherwise, to fully corroborate them. However, the head partner in the conspiracy is not mentioned. His name is Satan, alias the devil! He is "the prince of the power of the air, . . . the ruler of the darkness of this world;" against whose invisible principality Christ and his forces contend. The devil is "the prince of this world," and has an ally in every carnal heart, especially every unregenerate heart. That helps to explain why so many church members, who are apparently good citizens, are apathetic about prohibition, or critical of enforcement.

A quotation from Shakespeare is something like this: "O, thou invisible spirit of wine! If there is no other name to call thee by, let me call thee devil!" Shakespeare was a keen observer, and recognized the devilish character of alcohol when in the human system. Inspiration says, "Be not drunk with wine, wherein is excess (riot), but be filled with the Spirit." There God sets forth the deadly antagonism between alcohol as a beverage, and the Holy Spirit. Alcohol is the devil's material agent by which to get control of the brain, with its thinking and reasoning capacity, and of the will; and dethrone reason, judgment and conscience. One

(Continued on page 6)



# THIS, THAT AND THE OTHER.

Thomas Clark Henderson.



DISSATISFACTION and restlessness characterize many preachers now-a-days. Preachers who are morally in earnest, called of God, clearly sensing that their first obligation is to him who called them into the ministry of the Gospel, are aware that somehow the church in which they are investing their lives is binding them. Instead of being set free to build the Kingdom of God, they feel that they are being used as a horse is used in the harness of a master. They are struggling for heart freedom. They are gasping for breath. Sensing that they are functioning more as parts of a religious system, or as units in an institution, than as prophets of God, they are restless and longing. Such men have an inner protest against having to spend the better part of their time and energy in doing the things which promote their denomination, but do not seem to express the divine urge and passion of their deepest selves. Here are some tragic words from the heart of a friend of mine, a Methodist minister and son of a widely known Methodist leader, who is now pastor of a church of no little size and prominence: "I have not lost the sense of personal, Divine commission, but here I am serving a church that needs to be disorganized and started all over again. I know that this church needs to be smashed all to pieces. The choir and the worldly officials hold the whip over all the life of the church. I have all but sold my soul for the sake of peace. I dare not do what I know should be done to this church because this church and its pastor are part of a well-oiled system which must not be disturbed. If I dealt with my church official as Jesus Christ dealt with the seven churches mentioned in the early chapters of Revelation, I know that it would not be long before I would be secretly tried by my local officials and those who are above me in the church, and at the next annual conference I would be thoroughly punished. My mouth is not locked, and every one who knows me knows that I am not a moral coward, but surely there is something better than this sort of thing. Do all pastors have to feel that if they obey God they will be no longer the mouth-piece of their own congregation? Must a man get into the smaller churches in order to preach the Gospel without fear or favor? I have hours of well-nigh consummate discouragement." Just today a pastor-friend of another denomination, pastor of a church with about one thousand members, a man of signal evangelistic passion and ministry, said to me, "The missionary work of our denomination is now in the hands of the most definite Modernists. When I let it be known that I would not ask my church to give money to support missionaries who are not loyal to the crucified Savior, I was informed that influence would be used to separate me from the pulpit in which I am preaching. My church is loyal to me and my message, though there are some persons in our Sunday school and church membership who are very liberal and are only enduring me. What may be the outcome, I do not know, of course, but I long for a place to labor for God and souls where I know that the religious group with whom I am identified is with me. I hate to think that, because I am conscientiously loyal to Christ, I am a disturbing factor in the life of my denomination." It seems abundantly evident that the older and larger denominations are less and less sympathetic to the thorough evangelical person and to the passionate evangelist. It is sad to observe that some preachers are consenting to cramp their souls and drift with their churches.

Here are two things which struck me as

being especially incongruous. The newspapers today report the story of a certain minister, pastor of a "holiness" church, suing the officials of the church for back salary. The current edition of the *Christian Herald* presents William Lyon Phelps as a great Christian man and thinker, while the current edition of a popular secular magazine displays a full-page picture of him smoking a cigarette!

\* \* \* \*

As we walked about the business section of an Indiana county-seat town, where Mrs. Henderson and I were resting in quiet seclusion for three days between our engagements, we spied the advertisements of a revival meeting. After supper on Monday night we sought the hall in which the meetings were being held. Two earnest evangelists from another city had rented a second-story room large enough to seat two hundred or more persons, and had furnished it with chairs, lights, piano, etc. The advertising of the meeting was thorough and effective. The larger churches in the down-town section were definitely disinterested in the crusade. The two evangelists were independent, but not antagonistic to other religious groups and organizations. Being Monday night, and rain falling copiously, we did not expect to find a large congregation. There were easily one hundred persons in the service. The singing was lively and without artificial stimulants. The preaching was true and earnest and winsome. The audience was evidently made up of the poorer classes of citizens, though certainly it was not what is sometimes contemptuously called a "mission crowd." The people were enjoying the meeting, and the preachers were blessed. Mrs. Henderson and I were refreshed as we shared in this rainy-night service where the Gospel was sung and preached and where the Holy Ghost had a chance to work unhindered. These two brethren were doing a bit of faith-work, with no church funds back of them, earnestly, simply, wisely; and their venture was being owned of God, and the common people were attending the meetings and giving sufficient support to the evangelists so that the effort could be continued indefinitely. This very thing must be done in many of our cities and towns. If some of our rich and proud churches do not get reconverted and go into the soul-saving business, it is my confidence that many independent and unfettered evangelistic centers like this one will be promoted by holy evangelists and devoted laymen. May God grant it!

\* \* \* \*

I noticed in the monthly report of a small Salvation Army corps, in a county-seat city in which we were laboring recently, that during the month of January, 1931, that particular corps had conducted 12 open-air meetings with a total attendance of 1,109. They also conducted 23 indoor meetings with a total attendance of 521 persons. If I figure it correctly, the average attendance in their open-air meetings was 92, while their in-door services attracted an average attendance of less than 23. This record was for the month of January. One might expect such a difference in attendance between outdoor and in-door meetings in the summer time, but when 92 persons stand and listen to a Gospel service in the open air in January, while only 22 or 23 will go into a hall or chapel, it is a significant thing. If our business is to get the Gospel to the masses, then it must be clear that the open air, the street, the park and the fields or forest is the place to reach them. Who dares to seriously try it?

\* \* \* \*

The newspapers say that they select for

publication the news which will interest the largest number of their readers. While news is news, regardless of the nature of it, their space is so valuable that they must use it only for the telling of that which will attract the thought of the majority of people. Could it be that this was the reason why front-page and editorial-page space was given to the death of Lillian Leitzel, a star circus performer, which took place recently in Copenhagen? Three of the strongest newspapers in the central states gave two-column space to the report of her death, and one of them gave four inches of editorial comment on the event. Lillian Leitzel could do a thrilling trapeze stunt, aside from that her life was quite colorless. Why shove really important things off the pages of the papers and give this quite unimportant event such publicity? Well, I do not understand the editorial mind, of course, but my guess is that the reason for this is that so many readers of the newspapers go to the circus. The reason why a prayer meeting is of so little news value to the newspaper is because so few persons go to it. Maybe the salvation of a sinner is not newsy enough to get on the front page of a newspaper because so many, even church folk, care so little about such an event. Publicity comes to that person, event or thing which excites the curiosity of the largest number of persons, and not to that which is of the most importance to the largest number of persons. So, if the church would have great publicity it needs but to bring the circus into the church. This matter of getting crowds is more a matter of showmanship than it is of the downright worth of the ministry offered to the public. It is not the truth that great crowds wait on the ministry of Aimee McPherson, or of Mr. Fosdick, because they are true prophets of God, but it may be because they use better showmanship than the unpopular Jeremiahs and Isaiahs. However, let it be remembered that the Gospel of Christ is not seeking mere publicity, but is simply asking that its saving message be published by devotees who are morally in earnest.

\* \* \* \*

Holy people are not only evangelical in their faith, they are evangelistic in their service to God and men. Their passion for genuine salvation work tends to lift them above merely sectarian loyalties. While not impossible, it is not easy to pull a truly holy soul down to where he gives his major investments of time, passion and possessions into denominational treasuries regardless of how such investments are used by the denominational leadership. The holy man wants his influence, his prayers, his energy, his time and his money to go towards the saving of the world from sin to holiness. Evangelism is not peculiar to those who profess heart holiness, but it is a significant fact that during one-quarter of a century of observation I have never seen one professor of entire sanctification who was out of sympathy with aggressive soul-saving work. Be it said, though, that one of the subtle perils of the holy man is that of failure to maintain this paramount passion for the salvation of others, and of turning his highest enthusiasm into lesser quests. Many have done this.

\* \* \* \*

In the current edition of THE PENTECOSTAL HERALD I have just counted up the number of different revivals which are announced by the evangelists for the late winter and spring months of this year. It thrills me to see announced exactly one hundred and twenty places where the evangelistic brethren and sisters are to pour their best efforts to bring the lost to Christ and the church to holiness. All the evangelists are not idle, and all the



churches are not shutting their doors to the rugged message of the Gospel. Here is a shouting point!

## THE REMOVED SHOULDER.

COLINE CAMPBELL COAD.



HE Holy Spirit, speaking through David's lips in the 81st Psalm, refers to Israel's deliverance from bondage. The 6th verse says, "I removed his shoulder from the burden."

How wonderfully God speaks in his Word. He is exact in every statement. He says just what he means and he means just what he says. Men speak lightly and thoughtlessly. God weighs his every word. Men do not mean half they say and they say only half they mean.

We cannot always be sure what men mean. We can *always and forever* be sure what God means. We cannot always believe what men say. We can *always and forever* believe what God says. Only a flesh and blood man is back of man's word. *The Almighty Jehovah God, the Eternal One* is back of God's word.

Man's ways are so different from God's ways. God says his ways are *not our ways*. When we have a way, we can be sure it is *not God's way*. We as mere men, looking at the situation, would have said, "All that the Israelites needed was to be relieved of their burden."

Had some men been able to free these slaves, it would have been a great achievement, great in the eyes of men, for men judge as men. Even without the burden they would still be despised and in danger of being again enslaved. They would still live in Egypt. God always does the exceedingly great thing. God did far more than remove the burden from their shoulder. *God removed their shoulders from the burden*. How like God! No matter what happened, the burden could no more be laid upon them. God had removed them far from the land of their taskmasters.

Are you, dear reader-friend, burdened and oppressed? Do not ask God to remove the burden. God is a great God, his ways are higher than our ways. Ask God to remove you from the place of burdens and trouble. Your need is not just relief from the present burdensome trial, your need is a *change of country*.

Egypt, without a burden would still be Egypt, the land of slavery and taskmasters, of garlic and flesh-pots. *You need Canaan*, the land of freedom, wine, oil, honey and milk.

Our ways are so small, our vision so limited. We think only of the present. God's plans and thoughts have to do with eternities. He sees the end from the beginning. We are oppressed not because of the burden, but because of the country we are in. The Israelites were oppressed because they were in Egypt.

Dear troubled heart, dear burdened soul, let the Holy Spirit speak to your heart; you are not a helpless slave; that burden does not belong on your shoulder and you are out of place in Egypt. Were it not for the burden you would forget you were in Egypt. The burden is not to crush you; it is to make you homesick, to make you long for another country even an heavenly country.

Look up, rejoice, lift up your eyes toward Canaan. God will not remove the burden, but he will do far better. *He will remove your shoulder from the burden* so far that it can never touch you again. O, yes, it is true; there were burdens in Canaan, but they were so light, they never seemed like burdens. They were God's burdens and his burdens are light. God has made the truth of this very real to me, again and again.

Last year I had to do all the work in this big house and mornings when I went downstairs to the kitchen, I would sigh and say, "Oh, how can I ever do this work today. It is too much for me." My heart was very heavy as I thought of it. Then a flood of questions would follow, "Was it God's will for me?" "How long would he leave me to do it alone?" "How God heard my prayers for money?" and so on.

Such questions did not bring peace or joy, neither did they produce any praise. There are no questions in God; there are only certainties in him. One morning as I came down feeling unusually sick and weak I said with what courage I could gather, "Oh, this is so easy and I am well able to do it." This I said by faith, believing God's word and not my feelings. In place of the complaining questions I found to my delight, faith-producing promises. "My strength is made perfect in weakness," and "When I am weak then am I strong," and "I am the Lord that healeth thee," and "Be strong and of good courage," "For I the Lord thy God will hold thy right hand saying unto thee, 'Fear not, I will help thee.'"

What a change! *Assured help, strength, comfort, and certainty*, my eyes turned to him. My thoughts turned from my work to him. My heart no longer bowed down but lifted by his love. What a wonderful God is our God, Jehovah, Jesus, Creator, Watchman, Care-taker, Keeper.

Truly, the kitchen was still there and there was as much work as ever, but I had been removed from the burden. Yes, I was living, *by his grace*, above the burden. Before, it weighed me down; now I walked on it. If this was not an account of an actual occurrence, I would say that money and help came the next day, but this is not a *made-up* story. This is something I have lived and so I must write just what occurred. It was months before help came, I still did the work in the kitchen but its power over me was broken, *I was free*.

God had removed my shoulder from the burden. I praise him for his tender, considerate love for me, for his faithful watchful care. The kitchen was filled with songs of praise and thanksgiving. The Holy Spirit has put within my heart a real longing to help others who are burdened. God commands us to praise. It is not a question of feeling; *it is a question of obedience*. It is not, "Do you feel like praising?" but "*Will you obey?*" As you obey and "rejoice at all times and in everything give thanks," God will remove your shoulder from the burden. *Wonderful Saviour and God*.

### A Great Book at a Small Price.

I wish to call attention to a very remarkable offer of one of the greatest books I ever read—Farrar's Life of Christ. Our business manager, Mr. Pritchard, has been able to secure a number of these books at reduced price, and is offering to send a copy to any one who will send us a new yearly subscriber to THE HERALD at the regular subscription price of \$1.50, with an additional 20 cents for postage. This is one of the finest offers ever made by THE HERALD. The book is well bound in cloth, good print, excellent paper, and contains 744 pages. No preacher should be without Farrar's Life of Christ in his library. It is fine for Sunday school teachers, in fact, any one who likes good reading. The money cost to you is only 20c in money. Look around among your friends, secure a subscriber and send in at once before the supply is exhausted. If you cannot get some one to subscribe you would make an excellent investment by donating the paper to some one, adding the 20 cents for postage and sending the name with money. I can hardly remember reading a book since I entered the ministry which I found more helpful, every way, than Farrar's Life of Christ. H. C. MORRISON.

### The Eighteenth Amendment.

REV. D. RAND PIERCE.

To the Eighteenth Amendment—"All hail, thee!" we say;  
In the Old Constitution you're written to stay;  
If the offspring of Pilgrims and patriots bold,  
Will arise in this day, like their grandsires of old,  
And will battle with faith in their forefather's God,  
You will live till your foes are all under the sod!  
You have cost blood of martyrs, the prayers and the tears  
Of our mothers, God bless them, through long, bitter years!  
And the Christians and statesmen, your champions brave,  
Fought the deadly drink traffic, their country to save,  
Till the word "Prohibition" was written one day  
In the Old Constitution, God grant there to stay!  
But the demons of hell, now it seems, and bad men,  
Are conspiring to curse our fair country again;  
They are sweeping all barriers to passion aside,  
And are lifting the flood-gates for damnation's tide;  
While the rose-water millions, in church and without,  
Have no conscience in voting the devil to rout!  
'Tis a Gettysburg, now, and a real Waterloo  
That we face, but the same God can carry us through,  
Till the criminal bosses and gang leaders all,  
In the face of an old-time revival will fall!  
'Tis the need of America! God help us pray,  
Till the Eighteenth Amendment shall bring a new day!

### The Life of the Holy Spirit.

The above is the title of one of the most interesting books that has fallen into my hands for some time. The writer, Rev. James Robert McIntire, has studied the subject with great care. He goes into the Old Testament and New and gives a most interesting account of the work of the Holy Spirit among the people of God from the early religious history of mankind to the close of New Testament revelation. The book is quite unlike any other book I have read on the subject. It is very informing on a most important and sadly neglected subject.

It is hardly to be supposed that every reader of the book will agree with everything the author has to say, but it is certainly very instructive. I would be glad if hundreds, yes, thousands of ministers would give this book a thorough study. It is by no means intended for preachers only, but for the thoughtful readers of all classes. The book is well bound, good print, excellent paper and contains 267 pages. The price is \$2.00, and may be had of The Pentecostal Publishing Co., Louisville, Ky.

H. C. MORRISON.

Look to the east, the dawning of the glory is near. Your Guide is good company and knoweth all the miles and the ups and downs in the way.—Samuel Rutherford.

### If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



# THAT "GREAT CONSPIRACY."

(Continued from page 3)

whose blood is fired and his nerves tingling with alcohol, feels, thinks, talks and acts as the devil directs; and is wholly outside the influence of the Holy Spirit. One who is filled with the Spirit feels, thinks, talks and acts as God directs; and is wholly outside the influence of the devil.

It is easy to see why the devil has marshalled all his cohorts to break down and destroy our national prohibition, as embodied in the Eighteenth Amendment. Prohibition is aimed directly against his chief means of controlling mankind! The brewers have a vast pecuniary interest at stake. Their spokesman says they will willingly pay a billion and a quarter dollars tax on their product, annually, if they may operate freely, as before prohibition. They can do that, and have billions of profit. The ungodly, worldly-minded millionaires are willing to pour many millions into the campaign to accomplish this, and escape their business tax, as they hope. One firm estimates that its saving in tax would be ten millions a year.

But, back of it all is the devil himself, working through the carnal hearts of wicked men. The dollars involved, but constitute a fulcrum for him. It is Antichrist (not yet personified) against Christ! It will take more than the Eighteenth Amendment and the supporting laws, and the justice department of the government, to defeat the devil and his hosts! Two years ago, the nation voted overwhelmingly dry, and yet the wets have been gaining ground steadily ever since! All the dry propaganda, prohibition education, church organizations for prohibition, etc., will fail to stop the advance of the devil, as long as we fail to get people individually saved from sin in the Bible way!

The thousands of Methodist preachers have it within their grasp to turn the tide within the next two years! They must first get right with God themselves. A preacher who can go a year, and have no salvation revival, no souls born of the Spirit; is not himself right with God, he does not have the mind of Christ. Then, each must have his own personal pentecost, being cleansed from all sin and filled with the Holy Spirit; not talking about pentecost, but getting it for himself. Such a band of Spirit-filled men will make a change in things before the next presidential election rolls around. Let the hundred thousand preachers of all churches do this, and millions of souls will be saved and prohibition will be safe. Otherwise, the millions will be eternally lost and prohibition will be overthrown! And, the preachers! What if they do not get right with God, and have their pentecost?

## ONE MINUTE SERMON.

BETHEL COOK:

### LOVE YOUR ENEMY.

Texts—"Love your enemies." Matt. 5:44.

"If ye love them which love you what reward have you?" Matt. 5:45.

It is impossible for a man to be an aggressive Christian and not have enemies.

It is no compliment to a Christian to say, "He does not have an enemy in the world." It is not having enemies but what we do with them that counts.

The world hates its enemies and tries to destroy and kill them.

What shall a Christian do with his enemies?

If we love those who love us there is no mark of distinction between us and the world.

The Bible way is to "Love your enemy." In this we save ourselves and possibly our enemy.

## The Christian's Ultimatum to the Devil.

REV. W. EVANS BURNETT.

"But if not." Dan. 3:18.



HE highly dramatic incident, or occasion, that caused the utterance of the three immortal words above is altogether familiar to every Bible student as well as to thousands who do not claim to be students of the inspired Word of God. As we attempt to visualize, through the eyes of our imagination, the scene that called forth the words of our text we are made to realize that the entire situation from beginning to end was most marvelous in every detail, and impregnated with an electrifying tenseness that would fill with ecstasy the heart of the modern moving picture producer. Indeed the scene was the culmination of a succession of events that permitted the great God of heaven to stage one of the greatest panoramas of all times, and one which ultimately brought into plain view of the astonished gaze of thousands of pagans the greatest of all future world characters—the only begotten Son of God himself.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Under regulation the consumption of alcoholic liquors rose from 4 gallons per capita in 1850 to 23 in 1911, and dropped to 3 gallons in 1920, under Prohibition according to the U. S. Statistical Abstract. Loyal observance and reasonable enforcement will reduce it even further.

There on the plain of Dura, in the province of Babylon, that mighty monarch of the Chaldeans had caused to be set up a magnificent image of gold that was evidently a very massive affair, for the dimensions as given in the Bible account is that of sixty cubits high and six cubits broad, and in fact everything connected with the physical setting of this dedicatory, or unavailing, service was done on a massive scale. As we study this recital of events the vastness of the whole thing from beginning to end grows on us more and more.

Not only was one of the greatest monarchs of the world at any time the master of ceremonies, but he had all the notables of his realm in grand array before him. The princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all rulers of the provinces were there together with the multiplied thousands of the inhabitants. No man-made arena, or auditorium, was large enough to accommodate that great crowd of people, and the newspapers of this day and time would doubtless say that the pomp and splendor represented made it indeed a striking and "colorful" scene. It was all very grand and inspiring, and was intended to be so, but the greatest and grandest attraction in evidence that day was the great Jehovah God himself, as represented by the three quiet, unassuming, Hebrew young men,

Shadrach, Meshach, and Abednego, whose names were given them by the prince of the king's eunuchs on a former occasion of another crisis in the lives of these young men, but one which was not near so acute and spectacular as the crisis that now confronted them.

The age-old drama of life was on with these young men, and that was the issue of righteousness versus iniquity; the world, the flesh, and the devil (as represented by the pagan king) against the true God and Bible religion. A crash of worlds would have been small in comparison to the failure of these young men to stand true, but, thank the Lord, they did stand true, most emphatically revealing to us that the Christian man or woman, boy or girl, can be delivered from the fear of man that bringeth a snare. This writer once heard an evangelist of international reputation say, in the presence of six or eight thousand people, that every Christian had a "yellow streak" in them, meaning that every one at some time (in their fight against the devil and sin) would manifest a spirit of cowardice and compromise. We are glad this evangelist did not know what he was talking about as evidenced by the lives of more men and women than we could tell about in this article.

Not only does the ultimatum (or last word) of these young men reveal that they had been freed from all slavish fear of man that causes the believer to compromise, but that they were also delivered from the tendency to complain because of this severe, and apparently fatal, trial that had overtaken them. Not one word of complaint, discouragement, or unbelief fell from their lips while looking death in the face on this momentous occasion. Certainly the fruits of perfect love and complete consecration were manifested here by these three Hebrews. The testimony of a certain man in Atlanta, Ga., after being reclaimed from a backslidden condition, and sanctified wholly, was that he never got discouraged any more, no difference how things went with him in business or otherwise.

Just at this point we wish to quote what Rev. John Wesley has written as to the attitude of the unsanctified believer. "Some who have much love, peace, and joy, yet have not the direct witness (of being perfected in love); and others who think they have, are, nevertheless, manifestly wanting in fruit. Some are undeniably wanting in long-suffering, Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in everything give thanks and rejoice evermore. Sometimes they complain. They say, 'This or that is hard.'"

Another very important thing was revealed by the attitude of these young men, and that is that they were not self-seeking, politicians, or "wire pullers." They had splendid positions of prominence and power already which they evidently considered as dross as compared with the Divine approval. There is now one of the highest officers in the Salvation Army who started years and years ago in the lowest position the Army could give him then, and yet he was a Doctor of Divinity. This man might have thought the Army should have considered him "one of their biggest catches," but he did not feel that way, and the Army never did so advertise this new recruit even though he was a D. D. from another organization. How much "wire pulling" there is these days to obtain and retain certain positions ecclesiastically! We were very much impressed by something the editor of this paper said sometime ago about the bishops of a certain denomination being elected for only four or six years, thus giving many other deserving and competent ministers an opportunity of being promoted without the same ones holding the office for many years.

(Continued on page 7, col. 3)



# GLEANINGS FROM THE EVANGELISTIC FIELD

## ASBURY COLLEGE MISSIONARY TEAM.

Dear Friends of The Herald Family:

Among the gratifying experiences on this trip have been the contacts we have had with the Asbury Alumni here in China. A goodly number have gone forth from our Alma Mater into this needy field where the darkness is so tense and the witnesses so few. We have found them successfully working out in the laboratory of experience those principles and truths which Asbury College has so faithfully stood for during the passing years. As missionaries of spiritual vision, and dynamic power they are standing firm for the faith once delivered to the saints. While many other missionaries have lost sight of the true aim and motive of Christian missions we were pleased to find our Asbury friends pressing forward a strong evangelistic program and carrying a real burden for the lost.

In northern China working with the National Holiness Mission there are eleven former Asburians. In Tientsin we met Brother and Sister Troxel who both attended Asbury some years ago. Brother Troxel is one of the founders of the National Holiness work. With his splendid grip of the language, together with his strong personality and deep spiritual life he is being greatly used of God in the spreading of scriptural holiness in northern China. We were greatly privileged to have Mr. Troxel interpret for us during our meetings in their territory.

Rev. George Warner and his wife who was formerly Miss Bertha Bartlett, are also in Tientsin. Bro. Warner told us of some of the interesting as well as serious encounters he and Mr. Troxel had with some of the bandit groups which caused such great havoc in the Shantung province last spring. God wonderfully protected them and brought them through in safety.

In Nankwantao, Shantung we met Dr. Wesche and Rev. A. Richards. After graduating from Asbury Dr. Wesche took his medical work at Northwestern University and then came to the field as a medical missionary. He has a medical car with which he travels to the villages in his district and holds dispensaries administering to the needs of the body, but using this only as a means to reach their souls. In this manner he is able to reach many who would never be reached in any other way. Brother Richards is district superintendent of the National Holiness mission in Nankwantao and is being greatly used of God in this work.

We visited three more Asburians in Tungchang, Shantung in the National Holiness Station. Earl Newton who is a classmate of ours is living here and at present is giving his time to studying the language which is essential before a missionary can do effective work. Rev. and Mrs. L. E. Supernois are also at this station and are both doing very successful service.

Rev. and Mrs. Kenneth Wesche who both attended Asbury when we were there, are now living at Teiming, Shantung. They are in charge of the National Holiness work there. Mr. Wesche is giving considerable time to translating and writing some Chinese Bible study books.

We are convinced that the mission fields of the world today need more missionaries of the Asbury type. Too many go to the field without a real deep spiritual experience and with a faith that is loaded with question marks. No burden for the tremendous need they encounter and no passion for the souls of men. The result: a fruitless ministry and a life that has failed to carry out God's purpose on the mission field.

Asbury College has been called to a great task. She needs to send more graduates to the field. We pray that in the coming years scores shall hear the call and with the preparation received under her godly teachers shall let God thrust them out into this ripe field of labor.

Pray for the Asbury graduates in China.

Yours in his service,

Asbury College Foreign Missionary Team.

Erny, Crouse, Kirkpatrick.

## TORONTO, OHIO.

Am glad to report that God has given us some very gracious revivals in the Northwest since the holidays. After closing a successful revival in Bakersfield, Calif., on Jan. 18, we came on to Kennewick, Wash., where the Lord gave us something over a hundred clear professions. Not card-signers or handshakers, but people who came to the altar and wept their way through to God, and gave glad testimony of what God had done for them in saving, reclaiming or sanctifying them. This was a real Holy Ghost revival where the people really prayed through to God in the old-fashioned way. The young pastor, Rev. E. H. Edwards, is a wide-awake young man full of the Holy Ghost and power.

We gave a few days to Union Gap with Rev. J. W. Henry and his loyal band of people. We had excellent crowds and some in the altar, but could only remain a few days, but expect to go back soon and give them a real revival.

Our next meeting was at Grandview, Wash., where my good brother Rev. Jos. N. Speaks is the pastor. Here again God gave us an gracious revival. The last Sunday there were over fifty in the altar, and many of them were new people and happy finders. God blessed in a wonderful way.

Our last campaign was with Rev. J. N. Tinsley and his excellent people at Moscow, Idaho. While

some of the other churches had on revivals and other doings, and many people were sick with colds, yet we had an excellent meeting. From the very first God was there and gave us souls in the altar from the first to the last. The finances came easy and the people gave their pastor a good pounding, showing how much they really loved him. He is doing an excellent work. All these meetings were in Nazarene churches, where the people and pastors are banded together to push Bible Holiness.

There is a marked spirit of revival among the people these days and we believe that God is using the hard times to awaken the people to their need of spiritual things. This scribe believes we are on the verge of a glorious heaven-sent revival if the preachers and people will only pray as they should, and pay the price. These churches all had several nights of prayer, and that brought the blessings of God in the services. Try it and see. God still answers prayer.

A. O. Henricks.

## HENRIETTA, MISSOURI.

Rev. J. A. Collier, evangelist, of Nashville, Tenn., and Prof. O. M. Womack, of Henderson, Ky., conducted a successful revival meeting at Henrietta, Mo., Jan. 18 to Feb. 1. The meeting, held in Trinity Methodist Church, was attended by large crowds.

This is the first time for several years that a meeting of this kind has been held in Henrietta. It was gladly attended by members of the church and the people of the town. Rev. Collier preached to good audiences every afternoon and to large and increasing crowds each evening, till at the closing service on Sunday evening the house was packed. Prof. Womack conducted the song service. The choir responded ably to his leadership. He sang a special number at each service. He also developed a good junior choir during the course of the meeting.

On Sunday morning, Feb. 1, fourteen persons were baptized and twenty-one were received into the church.

Rev. Collier and Professor Womack rendered an effective and helpful service to the church of Henrietta. An offering taken toward the close of the meeting was given them in consideration of their service to the church. Any pastor who has need for an evangelist and singer can make no mistake in calling these men.

R. L. Oliver, Pastor.

## REVIVAL AT BROWN CITY, MICHIGAN.

Brown City Methodist Episcopal Church has been blessed with a gracious revival under the leadership of Rev. Charles A. Jacobs. The Spirit of God was certainly manifest in the conversion of sinners and the sanctification of believers. Seventy-nine seekers came to the altar and went away with a new song in their hearts. Brother Jacobs has made a life-long study of the Scriptures and uses his knowledge with wonderful effectiveness in the preaching of full salvation. This community has been greatly blessed by the presentation of Bible truth along lines of Scriptural holiness for six weeks. The meetings early took on the nature of a community revival for the doctrine of holiness is popular among church folks in this town and people from the several churches came in to unite their efforts with ours for the welfare of all. Arrangements are being made for a return engagement at a future date.

W. L. Card, Pastor.

## REPORT.

The year 1930 was a very happy year in the service of the King; my heart was made glad time and again by the many manifestations of God's presence, guidance and approval. While comparatively busy throughout the year, yet like many other evangelists, I felt the stress of the financial depression and the reaction against revivals which seems to have swept perilously across Methodism. Both of these factors curtailed the activities of many a faithful evangelist the past eighteen months.

Through January and February it was my privilege to assist the pastors of the Ft. Worth District in the promotion of missionary interests. From First Church to the smallest outlying circuit church we went night after night with sermons and stereopticon programs endeavoring to awaken hearts to respond to the calls for help from the General Mission Board. God knows the church of the homeland needs a new missionary conscience.

From the beginning of my Christian experience missionary work has been the predominating interest of my heart. This was intensified early in my evangelistic career by two trips through Central and South America. Two years ago I finished my third tour, traveling through the Caribbean countries. After having seen human need in other lands and heard the cries of heart hungry humanity the indifference of the church at home all but crushes my heart. While Mission Boards are unable to meet the demands for lack of financial support, church people continue to support the movies, ride in luxurious cars and indulge in useless extravagances.

While the doors of modernistic churches are being closed to evangelism in the U. S. A., God's true saints who have the means ought to pick out a few scores of Spirit-filled evangelists and send them evangelizing into the churches of other countries. After they have seen the physical suffering, heard the heart cries and witnessed the mighty power of God in breaking the shackles of heathen darkness,

they will come again with a new message which will help to create a missionary conscience and kindle new fires on the altars of the churches in the homeland.

God willing, I expect to depart early in May for another evangelistic journey through South America. Will my Herald friends please pray the Lord of the harvest to prepare the way and provide the necessary finances. Order a copy of "Missionary Heart Throbs" from The Pentecostal Publishing Co., (price 50c) and read of the mighty works of God being wrought through missionary evangelism.

James V. Reid, Ft. Worth, Tex.

## REPORT.

During recent months the blessings of God have been upon us. Soon after Conference we began praying and planning for a revival. The work was making good gains along all lines notwithstanding the economic depression. The Sunday school was averaging over 200, the Junior and Senior Epworth Leagues with about 43 members each, and a W. F. M. S. were doing good work, but we felt a growing need for a spiritual deepening and an old-fashioned revival. Rev. J. Thos. Johnson, pastor First Pilgrim Holiness Church, Covington, Ky., was called as the evangelist. He was with us over two weeks. Rev. W. W. Hanks, City Assessor, Ashland, Ky., and the C. C. Childer's family quartette came and continued the meeting from Friday over Sunday with wonderful victory. Brother Johnson's beautiful singing, piano playing, effective praying and strong sermons captured the crowds. He is a rare combination of an all-round evangelistic worker. His sermons are scholarly, fresh and applicable—they are clothed in sanctified oratory. Hundreds of people heard the old rugged truth night after night and 135 persons knelt at the altar for prayer. 105 of that number were saved, sanctified or reclaimed. 25 were baptized, and 31 received into the church. Finances came easy and without a single public pull the evangelist was well paid. This is the fourth revival the writer has had Brother Johnson for and every time he has left the church in a beautiful condition. Some are still praying through in houses and cottage prayer meetings. Around 50 people in prayer meeting on inclement nights. Increased morning worship attendance and all evidences of a genuine revival prevail. Remember us when you pray.

Rev. Chas. F. Pegram, Th.B.

## APOLLO, PENNSYLVANIA.

During February we assisted Rev. L. A. Stahl and the people of the M. E. Church, of Apollo, Pa., in a revival. From the start the revival was on and continued throughout the four weeks. Rev. Stahl had the ground well prepared before the meetings started and his people worked valiantly in our efforts to reach the lost.

Great throngs of people crowded the church to the doors to hear the Gospel message in sermon and song. There were fine responses to the special services conducted for the men, women, young people and boys and girls. The altar was never barren. One night in particular I recall when a little lad of seven years was at one end of the altar for salvation and an old man of eighty-one years at the other end and all ages in between. Some of the notorious characters of the town were saved. Homes were re-united, habits were broken, cards were destroyed; family altars were established and many lives brought into harmony with the Lord.

There were 200 at the altar for either pardon or purity. Eighty joined the church. A fine group of boys and girls from our Happy Helpers Club was organized to take the work of the Catechetical Class to be conducted by the pastor.

Through the courtesy of Rev. Luther Horn, Field Secretary of Bob Jones College, we broadcast a series of Gospel Programs over KQV, Pittsburgh, which met with the approval of many listeners.

These are great days for revivals. Men's hearts are turned to God as never before. The things of the world have slipped away and men are ready for the Gospel. The churches have a wonderful opportunity to reap a great harvest of souls if they will take the opportunity.

Paul White.

## THE CHRISTIAN'S ULTIMATUM

(Continued from page 6)

In conclusion, we wish to call your attention to the very majesty of heaven in the simplicity and resignation of these young men as they delivered their ultimatum (in person, if you please) to the king. No temporizing, no diplomacy, no arrogance. We fear it will be impossible for us to tell you just how we feel about this life drama, but their final word was given, and they faced the firing squad undaunted. And you know what happened; it paid to speak those three immortal words that memorable day on the plain of Dura. Paganism was thrown violently from its pedestal, and Jehovah worship was enthroned, or elevated to its true position.



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(Continued from page 1)

of souls, there was a moral and social benefit produced by his ministry that is beyond human estimation. It was the salt that penetrated society with gracious saving qualities and light which illuminated the minds of men to distinguish between wickedness and righteousness. Those who were not saved were restrained and less wicked and therefore, less hurtful to society than they otherwise would have been.

Before the World War there were many great union evangelistic meetings held in practically every part of these United States. Mr. Moody's great city revivals were of spiritual and moral value beyond computation. Sam Jones' vigorous attack upon wickedness of every kind, especially the liquor traffic, was of national benefit. Mr. Torrey's meetings were of such character as to awaken the national conscience. He was a scholar, a devout Christian, a champion of Bible truth. He could answer all the enemies of the Word of God and the Son of God with a courage and clearness that was most satisfactory. He lifted up a Christ mighty to save. Chapman and Alexander held meetings in many of our great cities that were of value beyond figures to calculate. Gipsy Smith was a blessing to any city he entered. The spirit of the man seemed to impart itself to the people to whom he preached. He was full of the love of Christ and humanity. He drew the people together and drew them to God. His messages poured forth like the oil of good will, gladness and consolation.

The great city revivals held by Billy Sunday and Rodeheaver were tremendous in their influence. No tabernacle could be builded large enough to contain the thousands who crowded to hear this champion of the inspired Bible and a virgin-born Christ. Our nation has never had the service of any man who has wielded more powerful influence against the liquor traffic than Billy Sunday. He smote against sin of every kind with an enthusiasm and vindictiveness that made men to think, that drew upon him much adverse criticism, nevertheless, when he preached five or six weeks in a community people were made to think about God, Christ and his offering himself upon the cross to save men, sin, judgment day, and hell. Billy Sunday made people think. How important that people be made to think of God, of his

presence among them, and the fact that they must meet him in judgment and render an account for the deeds done while they lived in the body.

The great revivals held under these national leaders stirred the conscience of the city. People went to talking about the things of religion. It was a subject of conversation in hotels, boarding houses, stores and shops. Noonday services were held in the great manufacturing plants. The daily papers wrote extensive reports of the meetings, often publishing the entire sermons of the evangelist. The city pastors, with their churches of various denominations, united in these campaigns and were drawn into close fellowship, lost sight of their differences and united in an earnest effort to save the souls of the people.

These great city revivals drew upon the towns, villages and country districts. Special trains were made up, the people came to hear the great evangelists and went home to talk to their families, friends and neighbors about what they had seen and heard in the union meeting. The people bought Bibles, read and marked them; bought religious books, studied and talked about the truths they contained.

It may be that in some of these meetings there was a larger financial feature than necessary, but just now we are not thinking about finance but about the fact that there were spiritual awakenings and men were made to think seriously about the presence of God, their obligations to him, and the fact that there was coming a time when they must render account.

Meanwhile, evangelistic services were going on in county seats, towns, villages and country churches throughout the nation. Many evangelists with less reputation and drawing power than the men mentioned above, were holding union, or denominational meetings, mightily preaching the word of God to packed churches in hundreds, I may say, thousands, of places throughout our republic. The gracious effect was far beyond the possibility of computation.

I would not undertake to indorse all the men who were holding revivals, some of their methods, or the stress laid upon the financial feature of some, perhaps many, of these meetings; but this unfortunate feature is not for the present claiming our attention. The thought which we would impress upon the reader's mind is the fact that God, his word, his law, his love, his Son, his Holy Spirit, was preached to the masses of the people. The effect was gracious in the salvation of many souls.

Great holiness conventions and revivals were held far and near and multitudes were awakened to pray for the baptism with the Holy Ghost, purifying the heart by faith, and many received this gracious blessing—a Pentecost indeed! Not the mere celebration of an ancient Jewish feast, but the same blessed Spirit who came upon the upper room company in that Pentecostal Day long ago, came graciously with the fullness of salvation upon thousands of devout, consecrated, seeking Christians.

It was this revival work throughout the nation that gave the church and the country the conscience and the courage to overthrow the legalized liquor traffic. When people are brought to a consciousness of the presence of God and a desire for fellowship with him, they are also brought to love their fellow-beings; to love God and humanity is to hate the liquor traffic with a holy indignation that cannot be silenced or appeased.

Had this great revival movement been kept going the victory over the liquor traffic would have been a splendid success. In order to moral legislation, the uplift of the social life of the people, and the proper adjustment of human relationships, there must be a God consciousness that produces the spirit of reverence and obedience to our Maker, an altruistic spirit toward all men. This

state of mind, in the nature of things, is destructive, not only to the liquor traffic, but to the spirit of selfishness. It awakens men everywhere to the fact that they are their brother's keeper.

Nothing can be found to take the place of intense evangelistic revival preaching. God has appointed the preaching of his word with fearless zeal, with intense earnestness, for the awakening of sinners and the salvation of the lost. This mere visiting around from house to house, and pleasantly inducing people to unite with the church may result in building up the church membership, but it is an utter farce and failure compared with a revival of religion brought on by the powerful preaching of the word of God. During revival meetings the church members ought to visit the homes of the people and induce them, not to give their names for church membership, but to attend the revival, to come under the gracious influence of gospel singing, or earnest prayers, and the powerful preaching of the word of God; to sit in an atmosphere of faith and Christian love; to see the shining faces and hear the glad testimonies of young converts; to be made to feel their own spiritual nakedness and emptiness, to be brought to broken-hearted repentance and earnest prayer to God for forgiveness; to be regenerated by the power of the Holy Ghost; to feel and know that the Lord Jesus is a personal Saviour; to go out as glad witnesses of the saving power of Christ, and with loving solicitude, to invite and bring their friends and relatives to the revival meeting, and to help them to Christ.

One of the great crimes against humanity and God at the present time, is the appointing of a day to bring children into the church, thousands of them, without the instruction that comes from protracted meeting preaching, without any proper conception of their own sinfulness, of repentance, of the atonement by Christ, of the regenerating power of the Holy Spirit. I repeat that this process of deception is a crime against God and humanity.

Of course, children ought to be brought into the church, but first of all, they ought to be brought to repentance and saving faith in Christ. How any Methodist preacher who knows the bitterness of repentance before God, and the joy of conscious pardon, regenerating grace, and the witness of the Holy Spirit to his personal salvation, can get his consent to thus trifle with the souls of the children of his church, I am unable to understand, unless he is backslidden and lost the joy of salvation out of his heart.

I am quite sure that my position will be criticised. I care nothing for such criticism. Before God, I defy it, I detest it, I stick to my proposition that to trifle with the souls of the young is an awful sin. It is to turn them out in this wicked world without having been born again, the easy victims of the many snares set by the enemy for their unregenerated souls. Having nothing of a consciousness or joy of personal salvation, they are easily led away from the plain teachings of the Bible to all sorts of modern liberalistic views that destroy their faith in the Holy Scriptures, and turn them loose to drift upon the uncertain, dark sea of sin and doubt.

Revivals where men preach with unusual emphasis and a holy enthusiasm on sin and its danger, the presence of God and our responsibility to him, are absolutely necessary to keep the thought of God, as the Scriptures reveal him, in the minds of the people, to cultivate in them a reverential fear and a spirit of obedience. The enemies of revivals of religion are the enemies of God and humanity.

This going around from house to house and speaking to persons about uniting with the church is one thing, and awakening a community with the powerful preaching of the gospel in revival meetings is another



thing. If, during the past ten years we had been having great union revivals in our cities by men who could draw the multitudes, and in our county seats, villages and country churches, there would be a God consciousness that would be of inestimable value in this crisis of the life of our beloved nation. It would be easy to rally the forces and sweep away the cohorts of Satan and hell who are trying to bring the liquor traffic back upon us. In the name and fear of God, and the love of humanity, I declare if the liquor interests succeed the preachers and the church are responsible for it; the men who have opposed revivals of religion are responsible for it. I cry to our preachers and people to take a tremendous stand for righteousness, to refuse to be controlled and browbeaten by ecclesiastics who oppose revivals of religion, and in the fear of God, the love of human souls and our country, to determine to have revivals of religion, determine to be heard, to awaken the people, to make them think of God, his laws, his judgments and the gracious provisions he has made for the salvation of souls. The time has come for action, and if we fail to act, it can soon be written of their generation, "They did not like to retain God in their knowledge, God gave over to a reprobate mind to do those things which are not convenient."

### Help Some One Else Into Canaan.

The sanctified life is not a stagnant pool; it is a flowing stream. It receives life from Christ and gives out life to those with whom it comes in touch. God only knows, and will know, in that great day when he distributes the stars of rejoicing to whom they shall be given. There is many a minister of the gospel, of courage, strength and aggressiveness who has gathered precious sheaves for the Master, back of that minister has been a devout man, a consecrated woman, unseen and unknown, who brought him to Christ, or rendered him invaluable service, that no one understands and knows except the great final Judge.

In these forty-three years, and more, in which I have been editor of THE PENTECOSTAL HERALD, encouragement and assistance that has come to me from, I may safely say, thousands of humble men and women, without whose help the publication of THE HERALD would have been impossible. In the final assessment of things, whatever good this paper may have accomplished, they will receive due consideration. Just now we are calling upon those faithful souls to give a helping hand to send THE HERALD to a host of preachers.

After all, much depends upon the inner life of the preacher. I have been a minister of the gospel long enough to know that the soul of the preacher needs the refreshings of the Holy Spirit. There is all the difference between the man going into the pulpit on Sunday morning to say something to the people because that is his regular task, and a man going into the pulpit with a heart all aglow, refreshed by the blessed Spirit to give a thrilling message of the Word of God to the congregation. Help us to help a host of preachers, in order that they may help the people to carry forward the work of the Lord. Send one dollar, with the name and address of some preacher to THE PENTECOSTAL HERALD for the paper and it will be sent free of charge to him. Help us in the great work. Faithfully your brother,

H. C. MORRISON.

### Available for Meetings.

Dr. Andrew Johnson, who has just closed a successful campaign on the Pacific Coast, is now available for meetings. His address is Wilmore, Ky. He is ready for camp meetings during the summer, or assisting pastors, or wherever needed in the great work of soul winning. Dr. Johnson is well known to the readers of THE HERALD, and should be kept busy.

H. C. M.

## What Shall I Render Unto the Lord?

MRS. H. C. MORRISON.

**L**IVING the Christian life is not child's play; it is the greatest undertaking a human being ever assumed. There is but one standard of right living, and that is found in the Sermon on the Mount where Christ is laying down certain principles by which the disciples and we are to measure our lives.

Our duty toward God and man is laid down in this Sermon, and there is not allowed any shoving to suit this or that one, but all must stand by the divine standard and be judged accordingly. We are also given the steps we must take in order to get into the kingdom. First, by having poverty of spirit, the mourner who shall be comforted, the meek who shall inherit the earth, the hungry and thirsty who shall be filled, and finally, the pure in heart, who alone shall see God.

The matter of our relation to our neighbor, our responsibility to a world in sin, and of husband and wife, with many other details of living, is clearly brought out, also the way in which a true follower of Christ is expected to meet these tests and responsibilities. To read this wonderful sermon on Christian living one almost shrinks from its demands, but we must remember that when the first part of the Sermon has been complied with, the latter part will come naturally. The secret of right living is to have the indwelling of the Spirit of him who knew no sin, neither was guile found in his mouth.

It is a token of God's love that he asks us for our highest and deepest affection. It is no more than the husband asks of his wife, or the wife of the husband, for the reason that true love is jealous in the right sense of the word. God loves us, hence he wants all of our heart's affection; indeed he wants the best of our talent, our labor, our love and all that makes up a true and devoted service. And if we neglect to render unto him that which is his by right of creation and redemption, the talent will be taken from us and given unto one more worthy. If we have reserves in our heart, the liberty in prayer and testimony will be taken from us and we shall be as the barren fig-tree, only to be cut down when Mercy can no longer prevail. But if we improve our talents, keeping nothing from our Lord and Master, we shall find the springs of our spiritual life flowing copiously in blessing upon our own souls and those of others. Let us remember that, "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." With such an irrevocable spiritual law staring us in the face may we not with the poet sing in a deeper, more meaningful way,

"O may it all my powers engage  
To do my Master's will."

Then we should give God our best because he gave us his best. Jesus, the only begotten of the Father, sacrificed himself and the Father gave him to save us from the curse that rested upon us from the fall. God gave his almighty ALL for us, should we not give our little all for him? We have nothing to offer but hearts redeemed from sin and filled with love divine, and it were base ingratitude to withhold that which our Father yearns to have—our heart's devotion.

I can do no better in closing this meditation than to give you the thought couched in a poem I recently came across. Read it, and ask yourself if you have met the conditions.

"Christ wants the best. He in the far-off ages  
Once claimed the firstling of the flock, the finest of the wheat,  
And still he asks his own with gentlest pleading  
To lay their highest hopes and brightest talents at his feet.  
He'll not forget the feeblest service, humblest love;  
He only asks that of our store we give to him  
The best we have.

"Christ gives the best. He takes the hearts we offer,  
And fills them with his glorious beauty, joy and peace,  
And in his service, as we're growing stronger,  
The calls to grand achievements still increase.  
The richest gifts for us on earth, or in the heaven above,  
Are hid in Christ. In Jesus we receive  
The best we have.

"And is our best too much? O friends, let us remember  
How once our Lord poured out his soul for us.  
And in the prime of his mysterious manhood  
Gave up his precious life upon the cross.  
The Lord of lords, by whom the worlds were made,  
Through bitter grief and tears gave us  
The best he had."

### A Pertinent Question.

I should like a definite answer to this question: Has the Methodist Church a fixed system of Bible doctrine? Is there any system of doctrine supposed to be essential to salvation, and the highest development of Christian character which Methodist people, North and South, East and West, are required, or expected to believe?

Is it not a fact that professors in theological schools, and preachers in Methodist pulpits can teach and preach almost anything they please, without any probability of a trial for heresy?

Is it not a fact that the Methodist preacher who is entirely friendly to modernism, and is opposed to certain doctrines of Methodism, and decidedly opposed to revivals; in fact, who lays but little emphasis on the doctrine and experience of the new birth, is a more acceptable man as pastor in all of the more important churches in Methodism, than the real Methodist preacher who is free from the taint of modernism, who insists on the original doctrines and experiences of early Methodism?

I do not believe an organization claiming to be a church of Jesus Christ has a right to exist and ask for the exemption of taxation upon its property, without a clearly stated system of doctrine resting upon a firm scriptural foundation to which the teachers in its institutions of learning, the pastors in its pulpits, and the members in its pews firmly hold.

Something more on this subject later.  
H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### DAVID RAISES AN ARMY.

Mrs. Geneva Mendenhall.

David left Saul's Court so suddenly that he had neither food nor weapons, nor did he know where to find refuge from the king's hatred. One day he came upon the little city of Nod, and wandering into the Tabernacle he asked the chief priest, Ahimelech, to feed him, saying that Saul had sent him that way on an important secret mission.

The priest not only fed him with the sacred bread of the Tabernacle but offered him the sword which had once belonged to the great old Philistine giant, Goliath. So David took several loaves of bread and the big sword and went away into the land of the Philistines where even among his old enemies he felt safer than in the country of King Saul.

But the Philistines soon remembered who he was and would have seized and punished him, but he pretended to be crazy so that he was able to escape, returning to his own hills of Judah. Here he hid in a large cave. In a little while men began to gather about David as their leader, so that before long he had an army of some four hundred men, all brave, good fighters, and loyal to him.

One day as Saul sat out of doors with all his nobles about him, an Edomite by the name of Doeg told Saul of how he had been in the Tabernacle on the day when Ahimelech gave David the priests' bread and the giant's sword. Saul became very angry and ordered that Ahimelech and all the other priests be taken and brought before him. When he asked them why they rebelled against him and befriended his enemy, Ahimelech spoke up and reproved King Saul. This made Saul more furious than ever and he ordered the guard to kill the priests, eighty-five men in all. But the soldiers refused to commit such a dreadful deed.

But Doeg, the Edomite, obeyed the king, and killed not only the priests but all their families, except one man, a son of Ahimelech who escaped and fled to the camp of David, taking the robes of the chief priest with him. Then David mourned because his visit to the Tabernacle had brought such an awful fate upon these men. And when all the people heard of this dreadful deed, many of them left Saul and turned to David.

#### Questions.

1. How were David and Saul related?
2. What other member of Saul's family loved David dearly?
3. Why did the chief priest help David?

Dear Aunt Bettie: I am a young man of thirty years. I gave my heart and life to Jesus last August. I have felt the call to preach very definitely. The devil tells me that I am too old, but thank God I know it isn't so. The good Book tells us that John the Baptist was thirty years old when he was called to preach. John became a great worker for God. He preached sinners to repentance. If we had a few hundred preachers in old America like John was it would be more for God. The most of preachers will get up and read a text from the Bible and go to preaching money and it multiplied, and never get back to their text. The thing they should mention is God and his wonderful power to save. I am sorry to say the people have become tired of such preaching, and have taken to cars and picture shows. These things are damning millions of souls. I read Mr. Henry Ford's letter about olden times and the present days of the car. Look back before the cars came in America. What great times the people had going to church in buggies and wagons and how the Lord poured out his fire from heaven on the people. Since we have the car multitudes get in their cars and go by the churches on pleasure trips. Cars have robbed the people of their souls and bodies' welfare and have sent thou-

sands of poor souls into eternity unprepared to meet God. These hard times that the people are experiencing is only the word of God being fulfilled. God says, that there will be famines, pestilences and earthquakes in divers places. By the signs we know that the end of time is at the door. God says to lay up treasures in heaven, not on earth. Money is most people's god these days. God says the merchants will throw their money into the streets and their gold and silver will canker and will be a witness against them in that great day. And what a sad day that will be if you are not ready. God says to give to the poor and needy. We must obey his will or die and go to hell. God has put it in my heart to go to Asbury College. I have a wife and four small children, and I am not able to go to school. I am a poor boy, but thank God I was brought up in a Christian home and I know that God will open the way for me to go to school. I have surrendered all to him and God being my helper I am determined to do his will.

I will have to work my way through school if it is God's will, but anything for Jesus let me do.

Haynes Moody.

Waynesboro, Miss.

Dear Aunt Bettie: Will you let a South Carolina boy join your happy band of boys and girls? I am nine years of age and in the fourth grade. A boy and girl and I are the smartest ones in the room. I get on the honor roll every month. My teacher is Miss Burgess. I like her, too. Daddy takes *The Herald*. He gave me and sister a Bible for a birthday present. He had already given my other sister a Bible. He got them from *The Herald*. I go to the M. E. Church every Sunday. I like to go to Sunday school. My first name is Herbert, my second name begins with A, and ends in N. The middle letter is E. It has eight letters in it. If any one guesses my middle name please write me and I will be sure to write you. My pet is a little dog named Teddy. I have a sweetheart; if you write me I will tell you her name. I have brown eyes, dark hair, and am about 56 inches tall. Be sure to write to me.

Herbert A. Sturkey.

Box 142, McCormick, S. C.

Dear Aunt Bettie: I thought after so long I would come in just to see what you and all the cousins were doing. I think *The Herald* is a fine paper. My dear mother is sick. I haven't missed a day in school this winter. Grandma and grandpa got their house burned last Tuesday and everything they had. I got a letter from a girl after I wrote to *The Herald*. I would love to receive several more letters. Who can guess my middle name? It begins with M and ends with N and has six letters in it.

Henry M. Hess.

Galax, Va.

Dear Aunt Bettie: Have you room in your happy band of boys and girls for an Arizona girl to join you? This is the first time I have written. I was fourteen years old Jan. 26, 1931. Have I a twin? If so, please write me. Who can guess my middle name? It begins with M and ends with E. It has five letters in it. Whoever can guess it I will write to them. I hope Mr. W. B. is out gathering eggs when this arrives, so will close before he gets in.

Jessie M. Jacobs.

Williams, Arizona.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am in the second grade, and am eight years old. My birthday is Nov. 8. If I have a twin please write. My father is the Methodist preacher. I like to go to church. I go to Church and Sunday school every Sunday that I can. Can you guess my middle name? It begins with V and ends with A. It has eight letters in it. I hope Mr. W. B. doesn't get my letter before it is in print.

Marjie Pro.

Lenora, Kan.

Dear Aunt Bettie: Will you please move over a wee bit and admit a Nebraska girl to your happy band? I am seventeen years old, have brown wavy hair, blue eyes and am about five feet, three inches tall. Say boys, what's the matter, you're getting way behind? Better hurry up. I often wonder why so many young folks would rather be at a movie than to church on Sunday nights. I think there are a lot of boys and girls whose parents have taught them right from wrong; and not to go to such places, but still they go. I cannot enjoy myself at a place I know is wrong, and where my parents would not want to find me. Here is a poem I like very much.

#### "My Telephone."

I've a telephone to glory,

Yes, an individual 'phone,

With a golden wire suspended,

Twixt my heart and Father's

throne.

Oh, the wires are never crossed and

Never out of order there;

They are managed by my Father,

And he keeps them in repair.

When my heart cries "Abba Father,"

He attends my fervent prayer,

I am never disappointed

For my Father's always there.

Oh, how patiently he listens,

Never coldly turns away,

Never bangs up the receiver,

Though I call him night and day.

Off I hear my 'phone bell ringing,

'Tis my Father calling me,

He has some important message

To his child across the sea.

As I listen, I am strengthened,

For his voice is full of love,

And I praise him for the union,

'Twixt my heart and his above.

Blue Eyes.

Dear Aunt Bettie: Will you move over and let a little Kentucky girl join your happy band of boys and girls? I am eleven years old Feb. 21. I am four feet, seven inches and one-half. I have brown hair, blue eyes and light complexion. I want all the girls and boys to write to me. I hope Mr. W. B. is sweeping the floor when my letter comes. I will answer every letter I receive.

Nona Lee Thomason.

Rt. 3, Box 113, Leitchfield, Ky.

Dear Aunt Bettie: Will you let a little Jerome girl join your happy band of girls and boys? I am nine years old, have fair complexion, brown eyes and blond hair. My birthday was March 23. If I have a twin, let me know. If you can guess my name I will send you my picture. It starts with D and ends with S, and has five letters in it.

D. Lynell Haven.

Box 145, Jerome, Ark.

Dear Aunt Bettie: I will write a few lines. I hope you are real well. I am going to school at Carmel. I'm in the sixth grade at school. I'm eleven years of age. I go to Sunday school. I enjoy reading page ten. I enjoy reading the letters. I know lots of poetry. I would like for you to put one poem in *The Herald*. The name of the poem is

#### Our Father.

Our Father, thou almighty one, whose glory far outshines, America is giving thee deep gratitude for liberty. We thank thee for the good Mayflower that was protected by thy power and brought brave souls across the sea, so they could freely worship thee.

I have one sister but no brothers. I am four feet tall and my birthday is Oct. 30. I have brown eyes and black hair.

Hazel Pauline Hamilton.

Rt. 1, Milton, Ky.

Dear Aunt Bettie: Will you let a little Ohio girl join your band of happy girls and boys? I am eight years old and in the fourth grade. I go to school at Oak Valley. My birthday is June 10. Mama takes *The Herald*. I go to church every Sunday. My little brother and I have a pet rabbit apiece; also a little bantam hen. This is my first letter and I hope to see it in print, as I want to surprise papa. With best wishes to Aunt Bettie and all the cousins, I will close.

Dorothy Moore.

Piedmont, Ohio.

## Gospel Tents

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Dear Aunt Bettie: As this is my first letter I would like to see it in print: I am twelve years old. I go to Henry's School. I am in the seventh grade. My teacher's name is Miss Gladys Vance. I have read the Bible through once. I have three brothers and three sisters. My father takes *The Herald* and I enjoy reading page ten.

Noami Ruth Sumney.

Rt. 3, Eighty-Four, Pa.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? Can you guess my middle name? It starts with F and ends with S. It has seven letters in it. My mother takes *The Herald* and I read page ten and it is very good. My birthday is April 27. Have I a twin? If so write me a card. I am in the fourth grade at the Lida Benton School. Miss Culpepper is my teacher. I go to the Nazarene Sunday school.

Betty Gochenour.

Dear Aunt Bettie: It is so much pleasure for me to read *The Pentecostal Herald*. Will write some to the cousins' page. I get so much help in studying the Bible from that paper. I thank God for all his people. I am praying that Dr. Morrison may be spared many years for in these times we don't have any holiness preachers to spare. I am going to testify as we have testimony meetings in our church every service, which I enjoy so much. I am glad God saved me when a little girl and on July 21, 1926, Rev. C. H. Capps preached from this text, "Have you received the Holy Ghost since you believed?" and I felt that meant me, and God sanctified me. Praise his holy name for ever. I am a Wesleyan Methodist. My pastor is Rev. P. J. Parker, a real man of God. The world is so opposed to holiness but it just suits me. As the worldly folks will say we can't live a life above sin, I just read St. John 17, the prayer that Jesus prayed just before he left this world.

Some get offended at what the world says but I don't feel like God's children have any time to get insulted at anything. We must just press on for we will soon be home. Five minutes in heaven will pay us for all we have stood in this world. I am glad I ever got acquainted with the holiness people for the Bible teaches that without holiness we cannot see the Lord. I mean to see the one that died for me.

I get to go to conference and camp meeting sometimes and that is like heaven to me. Everybody looks so good and clean, no smoke, no snuff, and no tobacco, just praise God. Our conference is at Colfax, N. C., in August and the camp meeting is just after the conference is over. We have large crowds of Wesleyans, Pilgrims, Nazarenes and Southern Methodists that believe in a full gospel. I would love to have the privilege of hearing Dr. Morrison preach one time as I love his sermons so much in the paper, but if I never have this privilege I have told my folks I will know him when we meet on the golden streets in Glory.

I had the privilege of hearing Uncle Bud Robinson at Camp Free near Conley Springs, N. C., for which I praise God. And I read his books, they are real food to my soul. I will close and give room for others. Dear cousins, let's try and make the Cousins' Page better; it doesn't differ how we look, let's tell how we behave, for pretty is as pretty does. Please pray for our home; with best wishes to all.

Mrs. Horace Dagenhart.

Stony Point, N. C.

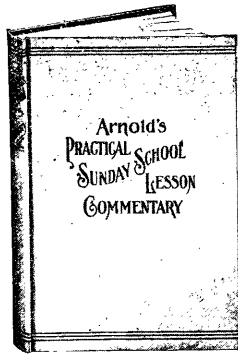
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## FALLEN ASLEEP

COBB.

Funeral services for Henry C. Cobb, 82, who died at the Fred Roberts Memorial Hospital, Thursday, were held this afternoon at 3 o'clock from the First Methodist Church. The Rev. Gaston Hartfield officiated, assisted by Dr. H. E. Draper and Rev. C. W. Perkins.

He had been a resident of Corpus Christi for the last twelve years. He was a member of the First Methodist Church and the founder of the Henry Cobb Bible class.

He is survived by two brothers, W. F. Cobb, of Leavenworth, Kan., and J. D. Cobb, of Mullin, Texas, and one nephew, H. J. Cobb, of Corpus Christi. Pallbearers were J. B. Brown, J. W. Horton, J. M. Graves, J. Ivel McClain and J. E. Douglass.

Burial was in Rose Hill cemetery under the direction of David T. Peel.

JORDAN.

Bro. J. J. Jordan, after an illness of a few days, went to be with Jesus. He died Feb. 13, 1931. Bro. Jordan was born in Mississippi, January 13, 1847, but lived in Natchitoches Parish near Shamrock, La., for forty-one years.

He was a Christian for seventy-five years and a member of the M. E. Church; also he was licensed to exhort in that church forty-two years ago. Bro. Jordan lived in a Christian home for seventy-eight years, then the Lord called his wife to that better land, and he lived with his children until God called him home.

He leaves to mourn him three sons and one daughter, and a host of relatives and friends. One son, Rev. Wilson Jordan, is a Methodist preacher. His daughter, Mrs. Elizabeth Cornline, was the wife of a Methodist preacher. Bro. Jordan was a loving father, a sincere, humble Christian. He has fought the good fight and finished his work. Peace be to his ashes.

The funeral was conducted by Rev. W. P. Prothro at Shamrock, La.

## A WONDERFUL CONVERSION—A GLIMPSE OF GOD.

I had been to the great revival conducted by Rev. W. E. Thomas at Highland Park Methodist Church, and the Spirit of God touched my heart. I had just finished reading a story of God's Spirit and laid the book down when it came on me. I was busy shaving a man, when this Spirit so gloriously engulfed me and carried me away and I had a vision of the real thing that all human beings are connected to the living God by his love and the Comforter. To me, this man appeared as dead as I shaved him, but God showed me that everyone without his grace is as a dead body. As I stood in that great light, my heart went out in pity to that man if he had not the living spirit. Then it was that I realized that all men are brothers and sisters, and how badly we need to know this.

I got busy and thought how could I keep this wonderful feeling and experience. Then I thought, how can I be a child of God and remain in a barber shop? How could I avoid vulgar talk, bad company, drunkards, who would kid me about my religion.

Just as I finished shaving this man, God sent a man in as an example for my doubts; one whom I always detested, as he was always saying something silly and foolish, and this time was no exception, but I saw him in a different light. I was sorry for him and realized that maybe this was all that he was capable of doing, and that I loved him instead of ridiculing him and being disgusted. The Lord sent Brother Thomas to instruct me and now I am praising him for deliverance.

While I look back, I see myself tied to the image of darkness lying there in weights and doubts and dissatisfaction. Then I see a light that illuminates, that displays a clearer reality. Faith in God puts you into the light. Then in your mind's eye you span heights and depths; there is a clearness that will suddenly make you shiver. I see it, I comprehend it fully, Peace. The weight that nothing erased before is lifted at last. Something unknown and new takes wings. Peace, sweet peace, trembling, tremulous expectancy. First a glimpse, presentiment, hope, exaltation, Peace. I tremble for joy and am not ashamed.

Chester Polston.

## A MOTHER'S SOLILOQUY.

Tobacco? Let me see. What good thing can I say for you? Well, the best that I can say for you is that you are a tyrant—a tyrant, do you hear? You've held my loved ones in your grasp. Time and time again they have said, "I'm done with you." But time and time again I've seen them fall prey to your wiles and come home with the secret written on their faces that you had conquered again.

I've seen that bright-eyed boy of mine, whom I held in my arms as a tiny babe and dreamed and planned over, fall to the charms of Lady Nicotine who ruined him body and soul! Ruined him, O yes, my God, ruined him, so that I have determined by God's help to fight you to the end.

And yet you were not satisfied. I had a daughter—a lovely fragile girl, given to me by God above. She often came to me with her confidences, her hopes, her ideals, her plans for the future. But alas! in order to be a good sport she fell prey to the cigarette habit and now I watch her with sinking heart, as she goes about with lagging steps and lusterless eyes. Then I whisper, "O God have mercy upon us all and save our boys and girls through Jesus Christ. Amen."

C. E. C.

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Mrs. M. H.: "Will the holiness saints pray for me and my wife that we may be saved and sanctified wholly, and that I may find work and prosper."

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God the glory. Also for next-door neighbor's salvation, whose life is fast ebbing away with Potter's consumption."

"Pray earnestly for a brother to be healed of a very nervous trouble that seems to affect his mind at times, and that he may get along peaceably with everybody."

Mrs. E. M.: "Please pray that my home might be a godly home before long."

A Reader: "Please pray very, very earnestly that a prayer may be answered if it is consistent with the Lord's will. Please do."

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson III.—April 19, 1931.

Subject.—The rich man and Lazarus. Luke 16:19-31.

Golden Text.—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6:20.

Time.—January A. D. 30.

Place.—Perea.

Introduction.—In the lesson of last Sunday we studied the parable of the Prodigal Son. Passing into the sixteenth chapter, we find the Master still in Perea, and in what seems to have been a private talk with his disciples concerning stewardship. As a sort of clincher to what he was saying we have a passage from the Sermon on the Mount: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

While this teaching seems to have been intended for the ears of the disciples, the fourteenth verse of this sixteenth chapter tells us that the covetous Pharisees heard all these things. They must have been a sort of side audience. The Master took time to give them a short lesson concerning hypocrisy, divorce and adultery, and passed on to the subject of our today's lesson.

Perhaps Jesus Christ was the only preacher in all the ages with sufficient courage to face the money question squarely. We quibble, and try to tone down his severe teaching, lest the rich should get offended and withhold their contributions. We compromise with wealth, fearing that it may not see fit to support our pet plans; but Jesus had no more respect for a millionaire than he had for a pauper. We get dollars so close to our eyes that we cannot see men; but he was never blinded by the love of money. To put it in plain terms: We value dollars; he values men. We need money; he needs men. We think our need is money; but his need is ours. The church is not lagging for want of finances, but for want of Spirit-filled men and women: What a blessing she could be to the world, if she had the courage to face men and issues with the honesty of Jesus Christ.

## Comments on the Lesson.

19. There was a certain rich man.—This may be history, or it may be but a parable. The difference does not affect the lesson. Is it a sin to be in possession of great wealth? If not, it certainly is very dangerous. Dr. Adam Clarke says of this man: "His being rich is, in Christ's account, the first part of his sin. To this circumstance our Lord adds nothing: he does not say that he was born to a large estate; or that he acquired one by improper methods; or that he was haughty or insolent in the possession of it. Yet here is the first degree of his reprobation—he got all he could, and kept all to himself." I fear the good commentator has made an accusation in this last clause which the text does not warrant. Maybe he was not so stingy. But there is a charge against him: he "was clothed in purple and fine linen, and fared sumptuously every day."

20. There was a certain beggar named Lazarus.—We are not told

who he was. Such characters were common in Palestine at that time. We are told that this beggar was laid at the rich man's gate, and that he was "full of sores." He was an object of pity—possibly not able to stand upon his feet at all.

21. Desiring to be fed with the crumbs which fell from the rich man's table.—He did not ask for much; nor does the record say that he received even that. Certainly the rich man gave him no protection; for had he done so, the prowling dogs would not have been permitted to punish him in his helplessness by licking his sores. That was no kindness on their part, as some have taught. They tore away protecting scabs, and exposed the raw wounds.

22. The beggar died.—We know not how long he lay in his helpless condition at the rich man's gate. Perhaps he was placed there every morning and taken away every evening for sometime; but I am only guessing. The little time was not important; but it was something tremendous that he "was carried by the angels into Abraham's bosom"—into heaven, for that was what Abraham's bosom meant to a Jew. The sufferings of this present world are not worthy to be compared with the glory that awaits us in the coming kingdom. The rich man also died.—Yes; money cannot stop death. And was buried.—He is sometimes called Dives; but that simply means rich. I suppose they gave his dead body a great funeral. If things then were anything like they are today, all his rich neighbors were in the funeral procession, and flowers were abundant. It was in keeping for the minister to pronounce a eulogy upon him. Sympathizing friends visited the widow, and wept with her. How sorry they were that this great man had to die when he was so much needed in the community. We are not told what was done with the dead body of Lazarus. Maybe it was thrown out to the dogs. That mattered little: the real man was in glory.

23. In hell he lifted up his eyes. Some modern wiseacres are telling us that there is no such place as hell; but Jesus Christ says there is; and those chaps will not be in it ten minutes before they will be, like the rich man, crying for a drop of water. Being in torments.—Hell is an awful reality. If, as many suppose, Jesus used figurative language to describe it, what must the reality be? The word used here for hell is the Greek word Hades, which properly signifies the abode of departed spirits. It was supposed to be divided into two sections, one for the good and one for the bad. Our lesson says that the rich man saw "Abraham afar off, and Lazarus in his bosom." That expression was purely Jewish for heaven itself.

24. Father Abraham.—I judge from this expression that the rich man must have been a Jew. Have mercy on me.—What a pitiful cry; but it was too late for mercy. Send Lazarus.—When Lazarus lay at his gate begging for crumbs would have been a good time to communicate with him. Why send Lazarus? "That he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." This is no make-be-

lieve. Jesus knew what he was saying. There is a hell; and may God save us from it. It is a terribly real place and condition. It is the penitentiary of the universe. It was prepared for the devil and his angels; but there is no other place to confine and punish bad people. Only one drop of water; but not even that much could be had.

25. Abraham said, Son.—That was almost enough to break the heart of a demon—no rebuke or condemnation, but Son. Remember.—Fearful! In hell, and memory still living and active. Yes; we shall never forget. I think there was an unutterable kindness in the words of Abraham when he said: "Thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." This was not the reason why Lazarus was in heaven and the rich man in hell. Heart conditions had determined destiny, as it always does.

26. A great gulf fixed.—I am not sure that any one knows exactly what this means. Whether real or figurative, it is a barrier between heaven and hell, that renders it impossible that any one should be able to pass from one place to the other. Death settles our future destiny, and settles it eternally. There is no such thing taught in the Bible as a second chance.

27. Send him to my father's house.—Strange how pitifully he prays. Did he still have some feeling for former loved ones, or was he afraid that their coming would increase his misery? Note how he clings to the word father in addressing Abraham. There is no question as to Abraham's future: he is in heaven.

28. I have five brethren.—The inference is that they were of his own sort—none of them prepared for eternity. This he knew, and for some reason wished to warn them against hell. No matter how dreadful hell may be in itself, I am satisfied that its horrors will be increased if one's family should join him there.

29. They have Moses and the prophets.—God has given us all the teaching and all the warning that we can possibly need. If we will not believe the Bible, and live by it, there is nothing left to us but hell forevermore.

30. If one went unto them from the dead, they will repent.—No. The last verse settles that matter. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If one will not yield to the Holy Spirit, there is no semblance of hope for him; he must perish.

If words mean anything, and they do, Jesus Christ is here giving an unanswerable endorsement to Moses and the Hebrew prophets. The only answer that can be made to him would be to impeach his Deity; and that no man, save a knave or a fool, would dare to do. As sure as Jesus is God, Moses lived, and wrote the Pentateuch; and just as certain is it that there is a hell and a heaven.

## NOTICE!

I will be glad to come and hold a revival meeting for any small group of holiness folks (two or more families) that can secure a school house, abandoned church or store building to hold the meeting in. I am an evangelist in good standing in my church. I am a converted Hebrew. I can give



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references and will gladly do so if requested. I want to help in the great white harvest fields, in the communities where the work is most needed. All I ask is entertainment and whatever the folks give me as an offering will be satisfactory. I just closed a very gracious meeting in the Holiness Christian Church in West Conshohocken, Pa., with Rev. Mrs. Ella J. Nace, as the pastor. God met with us in an unusual way and the results were splendid considering conditions. Several saved and sanctified and a nice class of twelve taken into the church with others to follow.

We will be glad to hear from any one wanting a holiness meeting, where the Gospel is preached in a way that it rebukes sin and wins folks to Christ. My slate is in The Pentecostal Herald. I have served several different denominations.

Evangelist Samuel Thomas.

117 Eagle Drive, Indianapolis, Ind.

—●—  
OCEOLA, OHIO.

We are in need of a revival in our town and would like to hear from some one who has faith, who is not afraid of work; one who knows how to get hold of God in prayer and pray the power down. Entertainment and board will be furnished and God alone will give the other. The pastor is making this request. This is a country place of a couple of hundred people, an average farming country to draw on, but not much help in the church. Would like some one in June, if possible. If you are looking for a hard field, where souls are to be saved, address Rev. F. T. Nichols, Oceola, Ohio, pastor United Brethren Church.

## NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.



**RISE.**

Rise! equipped for lofty flight;  
Soar above with tireless wing;  
With the Spirit's wondrous might  
Seek the palace of your King.

'Bove earth's highest mountain climb,  
Seek the bright celestial shore;  
Leave the transient things of time  
And your heritage explore.

Leave God's footstool just one day,  
View Jehovah's rich Bequest;  
By his Spirit borne away  
Enter your abiding rest.

Grasp the glory held in store  
And the life unending see;  
With the saints of God adore  
Him who died on Calvary.

On faith's lofty summit stand;  
Upward lift your longing eyes,  
And behold the Holy Land,  
Your own Home in Paradise.

W. C. Carter.

**THE EVANGELISTIC HOLINESS ASSOCIATION, INC.**

"Holiness Becometh Thine House."

Statement of its Organization and its Purposes.

The Evangelistic Holiness Association is organized under a Board of Trustees constituted by a Charter issued under the laws of the State of Florida, granted Nov. 10, 1930. The Board met on January 10, 1931, completed its organization, electing permanent officers, forming its financial Budget and duly empowering its Executive Committee to attend to the details of the work before the Board.

This Association is not organized to compete with existing evangelical denominations in their Christian work or camp meetings, but proposes to confine itself to elemental gospel work which may be of value to all fellow-Christians who love holiness and are true to the Word of God and the great essentials of the Gospel. It prefers to co-operate to make the success of Evangelism paramount. Its outstanding objects are as follows:

1. Intense Evangelism: The Carrying of the Full Gospel, according to the original doctrines of Methodism and the Holy Word of God, into the highways and hedges in these last days. Particularly are we interested in tent campaigns in the smaller and out-of-the-way, unreached places, conducted by tried and true men and women, Spirit-filled, who have a passion for souls akin to that which mastered the Lord Jesus Christ while here on earth.

2. A Bible Training School of Evangelism: A school of practical training for God-called men and women, to fit them for the very practical things of spiritual evangelism, in order that the efforts put forth might count to the maximum as they go out to win souls for God.

3. Camp Meetings: To conduct two camp meetings each year when practical and make them the period from which will be launched our semi-annual evangelistic campaigns; these to cover Florida in the winter and spring months and other states in the summer months, over as wide field as possible under the strict supervision and direction of the Association.

4. A Year Round Program: Proposing to carry on twelve months in the year, Evangelistic Campaigns through our workers in tents and tabernacles, rather than simply a ten-

day campaign once a year, and to build up a strong spiritual community of real holiness people who meet the standard requirements of the Association and who are tired of spending their time in the winter in Florida in large, wicked cities, but would like a genuine, spiritual atmosphere; who will lease lots for a nominal sum and build thereon a suitable cottage under the regulations of the Association with Warranty Deed in lease, in-operative unless grounds are abandoned as a camp ground site, in which case the deed will become fully operative, thereby securing to the leaseholder, the lot and all improvements thereon.

**Headquarters and Officers.**

The headquarters of the Association is at Orlando, Florida. Its officers are: Rev. E. H. Crowson, Pres.; Rev. E. C. Wills, Sec.-Treas.; Mr. A. P. Whitman, 1st V-Pres.; and Mrs. L. M. Crouch, 2nd V-Pres. All communications concerning camp ground site, applications for membership, donations to the work, contracts for evangelistic work and other matter should be addressed to Rev. E. C. Wills, P. O. Box 1944, Orlando, Fla. The spiritual famine of the times is great but so is the power of our God. We ask the true friends of real Bible holiness to join with us in prayer that the blessing and guidance of God may be upon this great work and mighty revival blessings come to many immortal souls to the glory of his Precious Name.

**The Executive Committee.**

**PERSONALS.**

E. E. Watts: "I have been in the field of General Evangelism for seven years and the Lord has blessed my work by giving me hundreds of souls. For a long time I have been feeling a burden that we as holiness churches ought to push out and do more to spread Scriptural Holiness over these lands. My plan is to purchase a good tent and take with me a first-class men's quartette, with good music and enter the towns and cities and put on extensive campaigns to get people saved and sanctified. I am giving God's people everywhere a chance to reap some of the reward from this great work by helping us along in a substantial way. If any of the Lord's people who read this feel led to help us please send your gift, whether large or small, to Evangelist E. E. Watts, 1106 Liberty St., Allentown, Pa. I am sure the Lord will bless you."

Rev. A. C. Searcy and wife are holding a meeting in Socoro, N. M. They are having success and the hungry people are finding the Lord. The churches are dead but when the gospel is preached the people respond and are saved. God is crowning the efforts of Brother Searcy with victory.

Guy W. Green, layman of Kansas City, Mo., conducted special services for the Ministerial Alliance of Kankakee, Ill., seven churches co-operating, March 11-22. The music was in charge of E. L. Frizen of Chicago. Although the meeting was held in the auditorium of the First M. E. Church, the largest in Kankakee, the place was filled nightly, even on Saturday, and on both Sunday nights large numbers of persons were turned away. The officers of the Kankakee Ministerial Alliance say the results in every way exceeded their expectations.

Rev. Andrew Johnson: "The revival campaign in the big Gospel Tabernacle of this city (Franklin, Pa.) is starting off fine. Sunday was a great day. Billy Sunday was here a week before we came. He is still hitting on all cylinders and fighting the devil for all he is worth. We will be here till April 12. Let prayers ascend for the success of the campaign, that many souls may be saved. Rev. L. P. Lehman, pastor of the Tabernacle, is a fine worker. He has accomplished much the past two years in Franklin."

Rev. J. B. McBride: "On account of constant changes made in my slate, caused by financial depression, and other things, I have not been able to keep my slate in the papers, but have been busy, the Lord opening the doors for me, and we have seen a goodly number of souls saved. On account of unsettled conditions I have some open dates from April 15, on through the months which I shall be glad to give any place, or people, wanting my service. I make no specific demands, but am willing to do my best for God and souls, and will be satisfied with the best that can be done for me. We must keep up the revival effort, and get the people saved, we must sacrifice with the pastors, and churches, and do our best. I can be reached through my home address by letter or wire, 1234 N. Mentor Ave., Pasadena, Calif.

Roy L. Hollenback: "Some months ago, I became acquainted with Brother Nyles H. Eaton, of North Billerica, Mass., while conducting a meeting in that place. In fact he was gloriously sanctified in those meetings. He had been for some years the leading spirit in the Baptist Church there, being superintendent of the Sunday school, and holding other offices of prominence, besides leading their choir. I have never seen anyone whose experience of sanctification was more glorious, and who developed more rapidly in the things of God than this precious young man. His ability as a song leader and soloist so impressed the congregation of the First Church of the Nazarene, at Lowell, Mass., that we engaged him for the singing in a revival held by Brother A. B. Carey. He not only answered to all our expectations but far exceeded them—so much so that Evangelist Carey has been advertising him elsewhere, and has opened up for him considerable work among other pastors in New England. As Brother Eaton feels definitely led to devote his time to evangelism, I do not hesitate to say that, new as he is in the way of holiness, I know of no man in this line who will add more fire to a meeting through the singing than Brother Eaton. He lives in prayer, he sings with real glory, he is there when the altar service is on, and he is not spoiled by professionalism in the least. He will be glad to serve pastors or camp meetings anywhere; and those in the New England section should by all means use this man."

**"THE OLD RUGGED CROSS"** stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of *The Story of The Old Rugged Cross*? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00. The

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See page 16 for Bible Offer.



## EVANGELISTS' SLATES.

**AYCOCK, JARRETTE AND DELL**  
Gary, Ind., March 25-April 5.  
Warren, Pa., April 8-19.  
Landale, Pa., April 21-May 3.  
New Bedford, Mass., May 6-17.

**BABCOCK, C. H.**  
Detroit, Mich., April 12-26.  
Johnstown, Pa., May 1-10.

**BENNAARD, GEORGE.**  
Aliquippa, Pa., March 25-April 14.

**BUSSEY, M. M.**  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

**CALLIS, O. H.**  
Delanco, N. J., April 12-26.  
Corbin, Ky., May 3-17.  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
South Portland Methodist Church, April 5-19.

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Wells, Kan., April 12-26.

**CHOATE, CALVIN R.**  
Central Falls, R. I., April 1-12.  
Woonsocket, R. I., April 15-26.

**CLIVE, FLOYD W.**  
(Gospel Singer, Columbus, Ga.)  
Tylertown, Miss., till April 10.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Louis, Ky., May 8-22.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
Dodge City, Kan., April 6-19.  
Collinsdale, Pa., April 28-May 10.  
Bicknell, Ind., May 31-June 14.  
Auburn, Ind., June 14-28.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Open dates, April 12-26.  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

**EITELGEORGE, W. J.**  
(1107 Lawrence Rd., N. E., Canton, Ohio)  
McRae, Ga., April 5-19.  
Abbeville, Ga., April 20-29.  
Palmetto, Fla., May 3-17.

**FAGAN, HARRY L.**  
(Blind Song Evangelist and Pianist,  
52½ Walnut St., Shelby, Ohio.)  
Waynesburg, Pa., April 5-26.

**FLEMING, JOHN**  
Garden City, Kan., March 31-April 12.  
Wichita, Kan., April 13-26.  
Dayton, Ohio, April 29-May 10.  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.

**FLEMING, BONA.**  
(2952 Hackworth, Ashland, Ky.)  
Malden, Mass., March 22-April 5.  
Providence, R. I., April 6-19.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Marcus Hook, Pa., April 5-19.  
Vestal, N. Y., April 26-May 10.  
Mineral, Va., May 17-31.  
Donora, Pa., June 4-28.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
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China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.

**GOODMAN, M. L.**  
(Burnip, Mich.)  
Sunbury, Pa., March 29-April 12.

**GREGORY, LOIS V.**  
(Young People's Worker, Waterford, Pa.)  
Kane, Pa., April 6-27.  
Columbus, Pa., April 28-May 10.  
Ashville, N. Y., May 10-24.

**HENRICKS, A. O.**  
(Toronto, Ohio.)  
Lisbon, Ohio, April 6-19.  
Bellevue, Pa., April 23-May 3.  
Washington, Pa., May 4-10.  
Pittsburgh, Pa., May 10-24.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Open dates after May 1.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Peoria, Ill., April 5-19.  
Arcola, Ill., May 31-June 15.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Atlanta, Ga., April 5-24.  
Indianapolis, Ind., April 26-May 10.  
El Paso, Texas, May 15-27.  
Phoenix, Ariz., May 28-June 7.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Franklin, Pa., March 22-April 12.

**JOHNSON, HAROLD C.**  
(401 W. Wash. St., Springfield, Ill.)  
Austin, Ind., March 31-April 12.

Flint, Mich., April 13-26.  
Cumberland, Ky., April 27-May 10.  
Frankfort, Ky., May 11-24.

**JONES, T. HOWARD.**

(Sheffield, Mass.)  
Centerville, Md., April 6-20.  
Greensboro, N. C., April 25-May 10.  
Burlington, N. C., May 11-26.  
Franklinton, N. C., May 26-June 1.

**KENDALL, J. B.**

(Lexington, Ky.)  
Independence, Kan., March 22-April  
Strand, Okla., April 14-26.

**LEWIS, M. V.**

(Wilmore, Ky.)  
Bristol, Tenn., April 6-19.  
Greenville, S. C., April 20-May 3.  
Slaughter, S. C., May 4-18.

**LINN, MRS. C. H. JACK.**

(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

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sionary Society, Shanghai, China.)

**LINCICOME, F.**

(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Fargo, N. D., May 17-25.

**LOWMAN, J. WARREN.**

(1039 Clinton Ave., Carthage, Mo.)  
San Benita, Tex., April 12-26.  
New Rockford, N. D., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**

(772 N. Euclid Ave., St. Louis, Mo.)  
Wichita, Kan., March 27-April 12.  
Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

**MILBY, E. C.**

(Song Evangelist, Greensburg, Ky.)  
Garden City, Kan., March 31-April 12.  
Wichita, Kan., April 13-26.  
Oklahoma City, Okla., April 27-May 10.  
Bentonville, Ark., June 11-21.

**MINGLEDORFF, O. G.**

(Blackshear, Ga.)  
Society Hill, S. C., April 12-26.  
Lanham, Md., May 3-17.  
Columbus, Ga., May 24-June 7.

**PARKER, J. R.**

(415 N. Lexington Ave., Wilmore, Ky.)  
Bethany, Ky., April 6-18.

**REED, LAWRENCE.**

(Rt. 1, Salem, Ohio)  
Greensburg, Ohio, April 5-19.  
March 15-29 open.

**REID, JAMES V.**

(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Kingsville, Tex., April 12-26.

**RICE, LEWIS J.**

(2823 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Havener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY.**

(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**SURBROOK, W. L.**

(225 Ferris Ave., Highland Park,  
Detroit, Mich.)  
Kannapolis, N. C., April 5-12.  
High Point, N. C., April 17-26.  
Rameur, N. C., May 1-17.

**THOMAS, SAMUEL.**

(Converted Jew, 117 Eagle Drive, India-  
napolis, Ind.)  
Birdsboro, Pa., March 23-April 12.  
Barnesville, Pa., April 14-18.  
Pittsburgh, Pa., April 19-May 3.

**THOMAS, JOHN**

Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**THOMAS, W. E.**

(Nashville, Tenn.)  
Owensboro, Ky., April 18.

**VAYHINGER, M.**

(Upland, Ind.)  
Stone Bluff, Ind., April 13-May 3.

**WHITE, PAUL.**

(Box 204, Highland Park, Ill.)  
Peoria, Illinois, April.

**WILSON, D. E.**

(General Evangelist, 557 State St., Bing-  
hampton, N. Y.)  
Harrington, Del., March 29-April 12.  
Binghamton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 11-21.

**WOODRUM, LON R.**

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LET ME DIE.

W. R. Livingston.

Lord, to all unworthy, low ambitions,  
Let me die.  
Thou, the Source of strength and  
power,  
Art always nigh.  
In hours of trial and deepest need,  
God to his table, my soul will lead;  
There on Heavenly Manna I will feed,  
To Thee I fly.  
If I would have Christ reign and live  
within,  
Then I must die.  
If I would have all selfishness and sin,  
Die out in me.  
If his follower I would truly be,  
I must look in faith to Calvary,  
For Christ's blood shed on the Tree,  
Was shed for me.  
Yes, I must die to this old world,  
If I would live.  
If I would ask God's richest gift,  
Then I must give.  
To him, all my talents, strength and  
time,  
That the Holy Spirit might be mine,  
Come into my heart, Oh! Christ Di-  
vine:  
I now am Thine.  
From the bonds and snares of Satan,  
Lord, keep me free.  
In the shelter of the Rock of Ages,  
I safe will be.  
God fills my soul this very hour,  
With the Holy Ghost, and power;  
I am Thine and Thine alone;  
All praise to Thee.  
In the loving arms of Jesus,  
Let me hide.  
In the shadow of his wings  
I will abide.  
When my work on earth is done,  
And the crown of Victory's won,  
I shall dwell forever more  
With God's dear Son.

A MIRACLE IN MODERN LIFE.

A Review of "God in the Slums"

By Commander Evangeline Booth.  
(Copyright, 1931, Fleming H. Revell  
Co.)

As rats in a trap, men, women and children were drowned in the slums of London when the high winds from the storm-lashed North Sea swept up the river Thames and in the very heart of the teeming city made a sea of destruction of the waters that overflowed its banks. But let the author of this rare book tell the story.

A Salvation Army lassie approached a young man sitting at the back of a large meeting addressed by my father, William Booth. He looked disconsolate and unhappy. With gentle, winning courtesy she asked, "Can I help you in any way? Are you saved?" "Saved!" he retorted fiercely, "Why should I be saved? I am a reporter."

The author of this fascinating book is one who by his abilities rose from the rank of reporter to be the night editor of a London daily paper with a million or more circulation. One day he discovered that he was meant to be more than an editor. He was promoted to be himself.

We seek God in churches. We seek God in music. We seek God in art, in science, in the flowers of the field, the clouds of the sky, the waves of the sea, the trees of the forest, the song of the birds, and the glories of the mountains, the sun and the stars. We never seek God in the slums, but it

was here Hugh Redwood found God, and God in the slums meant to him God in his soul.

The all-powerful gospel of God's boundless and irresistible love to all men however degraded, however impoverished, however desperate, broke upon him, not as a dogma, not as a sentiment, not as a sermon, but as the most astounding, absorbing, original and exclusive piece of "news" that had ever come under his trained observation.

This gospel was a fact that made the difference between unmentionable squalor and reasonable comfort, between indescribable dirt and habitual cleanliness, between unquotable blasphemy and humble reverence, between maddening remorse and the splendid sanity of an inspiring hope, between misery in the most tragic expression and happiness in the most glorious triumph over environment and heredity, between hell, here and hereafter, and heaven, here and hereafter. Never had it occurred to him that, as a newspaper man, it would be his fortune to come across such "a story" as this, and compared with it, the achievements of aviation, the sensations of sport, the rise and fall of governments, the wars and rumors of war, the revolutions and crimes and scandals that hitherto had provided his paper with headlines, faded into the normalcies of a back page. War? Here was the real war on which the future of mankind depends. Revolution? Here was the real emancipation from a cruel and oppressive autocracy of evil. Battle? Hugh Redwood found himself in the very foremost of the front trenches, fighting with the shock troops of the Lord of Hosts.

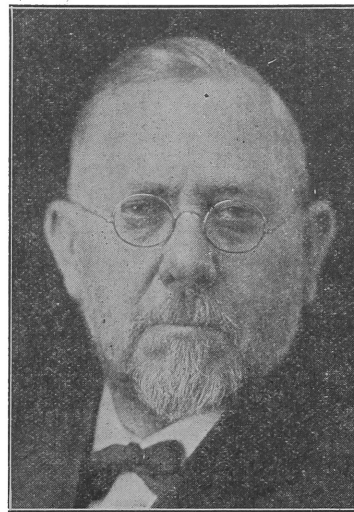
I am not surprised that already Great Britain has bought 120,000 copies of this book, and that from the royal family in the King's palace, to the high Churchman, the intelligent, and the man in the street, it is being read as the book of the hour. If ever there were a human document, genuine, and vivid and moving, we have it here. In these compelling pages, we can distinguish all the mingling melodies of the mighty symphony called life. There is the agony of tears. There is the ripple of laughter. There is the curse of hatred. There is the grace of blessing. Dickens never envisaged a degradation more appalling, nor St. Augustine or Wesley a redemption of the degraded more completely effective or more divinely lovely. We have the opposing ultimates—one hundred percent sin and one hundred percent salvation.

It is with a heart aroused to ineffaceable memories of arduous yet ennobling campaigns, fought to a finish in other days, that I have read these latest dispatches by a war correspondent on the battlefield that I know so well. The slums in the English cities, here described in such intimate, such graphic language, are the slums into the very depths of which as a girl, I voluntarily plunged. It was amid these people, so fearfully tempted, that I spent my youth, and, knowing the inside of these saloons, having taken my stand on these chill and loveless pavements, having stood in their rags at the wickets of the pawn shops and been the only mourner by their side in the Potter's Field, I can testify that in these pages there is not a syllable of exaggeration. The "Darkest England" for which my father appealed has seen the dawn, but still awaits the day.

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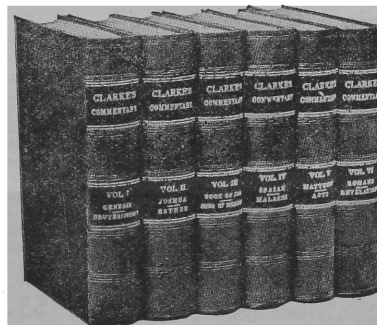


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## HOLINESS OF HEART AND RIGHTEOUSNESS OF LIFE.

By The Editor.

**I**F the heart is pure the life will be clean. A holy heart means a righteous life. Out of the heart are the issues of life. If the fountain is purified by the power of God, the stream will be a pure stream.

\* \* \* \*

In religious teaching and Christian living we should not lose sight of the fact that in the whole scheme of the atonement, from the first sacrifice that was ever offered by a consecrated priest for the sins of the people, God's objective for the individual is a complete separation from sin. From first to last of divine revelation God has been seeking to separate us from sin and perfect us in holiness.

\* \* \* \*

It should be remembered that, apart from Christ and his atoning death, there is no salvation. We must come to Christ. We must reckon all things up to, and out from, the cross. We must have in our hearts the thought of the poet from first to last,

"In my hand no price I bring;

Simply to thy cross I cling."

To depart from the cross is to fail. To cling to the Christ of the cross, and to trust in the merit of his crucifixion and cleansing blood means victory here and hereafter.

\* \* \* \*

With holiness of heart and righteousness of life as our objective, as teacher and liver, we embrace the whole of redemption. Christian holiness involves recognition of the fact that I am a sinner. It involves repentance, true repentance, a broken heart and a contrite spirit. It involves, not only belief that Jesus is the Christ, and the Saviour of men, but it involves trust in him to save me, and a persevering trust until I have the witness of the Spirit, the blessed inward assurance that my sins are forgiven. It involves the discovery of the remains of sin; that I yet have carnal inclinations and uprisings. The discovery of the old man involves his crucifixion, a baptism with the Holy Ghost, a fiery purging of my nature, a cleansing out of carnality, the incoming, abiding, keeping and empowering of the Holy Ghost.

\* \* \* \*

We grant the reader that what we have said in the above paragraph is much; it covers much ground, but we as sinners are in need of much, and God in his divine mercy has provided much. The fact is, God makes large requirements, but praise to his name, he makes provision to meet every requirement. In Christ we may find everything we need in order to become to be, and to do, all that God requires. Godliness hath the promise of the life here, and that which is to come. Without doubt the happy people are the people who have peace and joy and rest of soul, and a blessed assurance that they are prepared for whatever may come and, most of all, prepared for death and judgment. They, in the nature of things, must be best prepared for this life because they are prepared for the life to come. They have a peace

and a joy that cannot be found by any other means in all the world. They indeed have the very best of this life, with the abiding assurance that the future is safe; that they are going forward into eternal life, with all the blessing and the glory that eternity holds, and God gives to those who embrace the salvation he so abundantly offers, at the tremendous price of the gift and sufferings of his Son, our glorified Lord and Saviour.

\*\*\*\*\*

### Without Holiness No Man Shall See the Lord.

\*\*\*\*\*

PEOPLE BELIEVE WHAT THEY ARE TAUGHT.



**W**HEN people are born into the world they have no knowledge or learning; they are remarkably helpless, ignorant and dependent. They must be nursed, nurtured and taught. They have capacity to receive instruction. It is remarkable how hungry, receptive and retentive the young mind is. We could not hope to find more fertile, intellectual soil than the mind of a child. It comes into this new, big world full of so many things it never saw or heard of, or knows anything about. Its curiosity is aroused; it wants to know, hence its many questions. We cannot think of a finer or more delightful task or opportunity than to answer as cheerfully and intelligently as possible the questions of a child.

The child that is born in a heathen land is taught to worship idols and grows up believing that images carved out of wood, and hewn out of stone have some power to minister to its wants and to protect it from evil. These teachings, belief and convictions become so ingrained into it that it will fight to the death for its idol.

Roman Catholic children grow up believing what they are taught; and you may be sure they are carefully taught to believe what their parents believe. They believe in the mother church, in the priests, the bishops; they believe in the infallibility of the Pope. Their beliefs are ground into them; they carry them into their daily lives, into trade, into social life, into married relationships, and into politics. They believe what they are taught.

The great body of the Methodist Church is made up of the children of Methodist parents. They used to be taught a system of very clear scriptural doctrine with reference to the inspiration of the Bible, the Deity of the Lord Jesus, his teaching, his miracles, his sacrificial death, the fall of man, the sinfulness of the race, the great facts of judgment day, heaven and hell. They were taught that they must repent; that they must be regenerated by the power of the Holy Ghost—born again; that they might and must have the witness of the Spirit; that they must go on to perfect love. That they could, and should make an entire consecration, be wholly sanc-

tified, live righteous lives and be living witnesses to the power of Christ to save from sin, by word and deed. These teachings made a peculiar people and a tremendous evangelistic force in the world.

The majority of the membership of the Baptist, Presbyterian, in fact, all of the Protestant churches, is made up of children born in the homes of the members of the churches who teach and guide the thinking of their children. We have come to a period in the history of our country when the children of the rising generation are, perhaps, more powerfully influenced by the instruction they receive in the schools than what they receive in their homes, and from the pulpits of their churches.

The fact is, many parents who thought they had their children well taught and established in the evangelical faith, have been startled to find that in the schools of today, practically everything they have taught their children with reference to spiritual and moral life has not only had no nurture but has met with opposition and ridicule, been uprooted and destroyed, has become the object of contempt on the part of the children. They have also made the sad discovery that the destruction of this faith has by no means ministered to the deepening of the spiritual life of the children, or the lifting up of high moral standards but, on the other hand, spiritual life has disappeared, skepticism, and often atheism of the worst type, has taken the place of faith, moral standards have been lowered and practically disregarded. There has come an arrogant attitude toward God, parents, church, ministry, purity of womanhood and everything that is highest and best in mankind.

### THE PREACHERS.

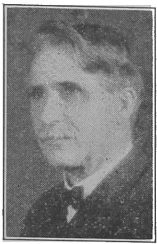
It has always been true, and will be true, that the preachers wield a powerful influence over those who come under their ministry. If the preacher is a man of God he not only has the intellect, the influence, experiences and prestige of his manhood, social position and the weight of his office, but he is reinforced by an invisible Person. He has the Holy Spirit dwelling within, guiding and giving him power which enables him to bring to bear upon the community in which he lives, and the people to whom he ministers, supernatural influences far beyond anything possessed by the mere man. It was this power that enabled Moses to lead Israel out of Egyptian bondage into the desert, and through it to the land of promise; that enabled Joshua to conquer the inhabitants of Canaan; that enabled Paul to plant the church; that enabled Martin Luther to bring on the Reformation; that strangely equipped John Wesley to bring the great revival at a critical period of modern history; that enabled Dwight L. Moody to bear a simple gospel message which brought untold thousands to repentance and saving faith in Christ. This same indwelling Spirit has been the force and power in the lives of tens

(Continued on page 8)



# TRAVEL NOTES FROM SOUTH AMERICA.

Rev. G. W. Ridout D.D., Corresponding Editor.



We are writing this article in Ecuador. Mr. Jordan of the American Bible Society in his splendid little book on Ecuador puts things very strikingly in the following words which we transfer to this page:

"Ecuador, why, y-e-s, the name is familiar; we had it in our geographies,

didn't we? It is one of those little Central American republics whose principal product is revolutions."

"I beg your pardon; Ecuador is not in Central America."

"E-c-u-a-d-o-r, oh, yes, I remember, now; the Equator passes through and gives its name to the country, therefore, it must be in South America."

"My, but is it not sizzling hot?"

"Can you move about in the heat without danger of sunstroke?"

"Is it safe to travel in the country?"

"Are not the people prejudiced against foreigners?"

These and similar questions greet the traveler returning from Ecuador, and cause him to realize how much the country has suffered from isolation.

I am writing from Guayaquil the Sea Port of Ecuador. This is a great city and constantly growing. It has a population of 80,000 people, perhaps nearly 100,000. For years it was shunned and avoided because of yellow fever. It was a pest hole.

Guayaquil owes its deliverance from yellow fever, isolation and its importance now as a Port to American enterprise, to American money (Rockefeller) and to our American sanitation specialist, Dr. M. E. Connor. This man came down to this yellow fever pest hole of a Port and cleaned it up and there has not been a case of yellow fever since 1919. In 1910 U. S. S. Yorktown anchored in the river opposite Guayaquil. The captain alone went ashore, he died of yellow fever. Eight sailors sleeping on deck took yellow fever and most of them died. A German ship came in and left eighteen of its crew in the cemetery; at last the wife of the scholarly American Consul General, Dr. F. W. Godding died. Her death stirred up things. Dr. Gorgas of Panama fame came, then Dr. Connor, and yellow fever was no more, thank God. Now Guayaquil is a healthy and busy port; vessels from all parts of the world come here and the Grace Line ships make it one of their regular ports of call.

Ecuador is a country that cannot tell how big or small it is. Its boundaries are in dispute. It is wedged in between Colombia and Peru on the Pacific Coast of South America, her sovereignty extends over 116,000 square miles and the population is about two millions. For natural beauty, mountain scenery and startling contrasts, Ecuador is great. Mountain peaks from fifteen to twenty-one thousand feet high are among the attractions.

The man who possibly more than any other man opened up Ecuador for Christian Missions is Rev. W. E. Reed. He is now the veteran missionary of this country and lives in Guayaquil. Mr. Reed is a Dartmouth graduate, Mrs. Reed is of Oberlin. They came to Ecuador in 1897. Imagine how they came and what they came to over 30 years ago.

Until recent years few cities furnished a more undesirable residence than Guayaquil, Ecuador. There was no drainage system. The streets, a succession of mud holes in the rainy season, were worked up into fine dust during the dry. Vermin of many kinds abounded. The city was looked upon as the

pest hole of the Pacific Coast. A large percentage of outsiders visiting it died of yellow fever. The destination of the missionaries, however, was Quito, the capital, and although they returned some years later to Guayaquil, their first stay there was not long.

A newspaper of Quito reporting the arrival of Protestant missionaries on the sacred soil of Ecuador said that the people of Guayaquil might allow them to remain if they desired but

"If the heretics come to the Interior they will find that our clubs are not made of corn stalks nor our stones of pumice."

Ecuador had never had such a thing as a Christian Protestant missionary before and it meant a desperate faith and purpose and courage to break in on Roman Catholic soil and 'mid the blackness hold up the standard of the Cross. Their coming stirred up the very powers of hell and the government, persecution, mobs, storms were all on the program. They would rent a house then get turned out at the orders of the priest, even merchants were forbidden to sell them food. Let me cite this instance from Jordan's book: They were about to be turned out from their house which they had rented. They were given notice to leave. The little band engaged in prayer asking for a place in which to live. While they were praying they were interrupted by a knock at the door. An Ecuadorian gentleman, Sir Manuel A. Vascones, entered and said to Mr. Reed:

"Sir, I have been watching you. I note that you do not get angry when people fail to treat you decently and even abuse you. I see you have nothing but good will for those who are persecuting you. I believe the religion you teach is good for our country. It would be a shame to allow you to be driven from it by four fanatical old women and a parcel of priests. I have a little farm out in the country. I will move there with my family. Do me the favor to come and occupy my house."

Mr. Reed went with Senor Vascones to look at his dwelling and found it to be a large one with several unfinished and unoccupied rooms.

"There is no need," said he, "for you to move into the country. These rooms can be so arranged that they will do very well for us."

The missionaries moved into the house and Mr. Vascones remained. Thus a home had been provided in direct answer to prayer and they lived in it until they were able to go on to Quito.

Senor Vascones suffered great persecution because of his friendliness and hospitality to the heretics, but he stood faithful to his principles and has been a staunch friend of Mr. Reed through the years that have followed.

## II.

Well it takes a real pioneer to start Christian Missions in a Catholic country. God called W. E. Reed to lay the foundations of the work and to open the way; he has lived to see Ecuador open to the gospel everywhere, churches and schools and a Bible Training School are now operating and the Christian and Missionary Alliance has this field almost to themselves. Thank God here is one Republic where modernism has not yet got an entering wedge. The Alliance is committed absolutely to the old gospel and thus far none of the big societies who send out modernistic missionaries have any work in Ecuador. Let God's people pray for this clean work in Ecuador, pray for the missionaries who are praying and toiling and teaching and preaching and pushing the work of salvation. Rev. Paul Young is Bro. Reed's chief helper now at Guayaquil, while Rev. D. Stuart Clark holds forth in the capital city

Quito, where the work is growing and extending through the mountains. A number of other Alliance missionaries are at work in various parts of the Republic.

## III.

Missionaries preach by their lives as well as by their preaching. Once when Reed was preaching in the open air a Priest came along and began to talk against the missionary insinuating that he was, maybe, a runaway American, etc. Now it happens that for eight years Mr. Reed taught English in the college at Guayaquil and business men, doctors, lawyers, all know and honor him. One of them hearing the priest berate Reed stepped out and told that Mr. Reed was his old professor and he had known him for years as a good man. This stopped the priest's lying lips.

## IV.

In open air meetings in Latin American countries they do a lot of testifying. Here's some samples.

One old woman told of having been very devoted to the worship of images, but she was a great drunkard. The habit had complete control of her. She could not resist the thirst as long as she had any money with which to purchase rum. One day she was handed a leaflet and given an invitation to the meeting. She came out of curiosity and was told of a Christ who saved from sin in this life. The Good News gripped her and she left the hall entirely forgetting to take with her the half bottle of rum she had brought. But she had taken her last drink. Jesus had delivered her. She was now happy and wanted to tell about it.

Another, a young woman with strong features, the wife of one of the active church members, told how she had hated her husband after he became a Christian, how she hated life and was disgusted with herself for ever having been persuaded to marry such a man. Before his conversion they had lived together without the ceremonial sanction. One could see that her hatred had been real and bitter, for the signs were still on her face, and the firmly set lower jaw showed how strong the emotion could become in such a character.

"My hatred," she declared, "extended even to the children and I began to wish I might kill both him and them. Then," she continued, "one day a short time ago, as I was working in the kitchen, God spoke to me. I saw what a sinner I was and asked him to save me. I have been happy ever since; my soul is filled with peace and rest."

## V.

The power of the priest in these Latin American countries is beyond telling. They live the most corrupt lives. In this city there died an old priest who left behind him five families, and before he died he bought five houses for his five women and their children. Missionaries were happily fixed in a house which they had hired upon reaching a certain city; the landlady came to them one day with tears in her eyes and said: "I am sorry, but the priest has ordered me to put you out, and I must ask you to leave, since he has power to do me great injury. I realize that you are true Christians, and that our religion is only on the surface; but I am helpless."

The missionaries decided when looking for another house to tell the people at once who they were. After a suitable place had been found and they had told the owner they were Protestant missionaries she said: "That makes no difference. I am not a Romanist but a Spiritualist."

This explains the fact that while Quito is a fanatical Roman Catholic city Protestant



missionaries have always been able to secure a dwelling. There are a number of Spiritualists in the city and the superstitious inhabitants are afraid to live in a house where they think spirits have been seen. They think that, having visited a dwelling once, disembodied spirits are likely to return and trouble the occupants.

VI.  
PERSONAL NOTE.

At this writing we are in a ten days' meeting at Guayaquil. Fine crowds every night and souls are seeking and finding God in every service. Last night a man confessed Christ who said it was his first time hearing the gospel.

We go from here to Riobamba, then to Ambato and then to Quito the capital city, where we shall hold seven days' meeting. April 1 we sail for Lima, Peru, and our address for April will be P. O. Box 2178, Lima, Peru; our address for May will be P. O. Box 133, Santiago, Chili.

RELIGIOUS INSECTS.

Rev. Tilden H. Gaddis.

**P**ESTS and parasites abound even in the radiant sphere of religion. A pest is defined as anything mischievous, annoying or injurious, and a parasite as a hanger-on, or that which is nourished by another to which it attaches itself.

A *faultfinder* is a pest in that he or she is annoying, and injurious. Most of the faultfinders are not as far up the road as the one they are criticising. It seems that most churches have a liberal supply of those who have become efficient as watchdogs and if a sheep happens to get over the fence they bark so loud that the whole sheep-pen is notified. Like the dogs who licked the sores of Lazarus, they seem to derive a special delight in mistakes and blemishes and spots and wrinkles. They seem to lose sight of their own faults or else are trying to cover them by parading before us the faults of others. This habit can grow on one until purity appears impurity and holiness looks to them like carnality. The idea will come to them that no one is right. They are like the cow in Aesop's fable on whom they put green glasses and she ate straw and thought it was grass. So with the green glasses of carnality; an angel looks like a devil. Let us pray God to help us not to make such fools of ourselves.

The *Disputer* comes in line as a pest as he will invariably cause a cross spirit in churches and camps and revival meetings and between Christians, in general. If you have him on the official board he is always the opposite side and, no matter how good an improvement is suggested for the church, he can argue against it, and if it finally does go through he will add enough vinegar to it that it never tastes as good as it should. He will dispute over doctrine and take the evangelist to task for some thought he may have dropped which is not to his way of thinking. Anything you mention to him he takes the opposite view and is never satisfied till he can prove to you that he is right.

The *man who will not forgive and forget* is a pest. Of course forgiveness is never complete unless it is applied for by the offending party, but at the least sign of true repentance we are exhorted to forgive our erring brother, even to seven times a day. The man I mean is the one who keeps the fuss in eminence. Quarrels are started by vanity and many times ignorance and lack of tact. They are childish. They start with a difference of opinion. If neither will listen to the other or weigh the reason for the difference and both talk at once, it is proof they are pig-headed. All continued quarreling can be traced to selfishness, jealousy or self-conceit. You will hear them talk about the principle of the thing but it is mostly the vanity and bluster and a bit of carnality that fans the flame. This so-called principle seems to be very noble and impressive but they lose sight of the real issue and instead of seeking justice seek revenge.

The *Advice Hunter* is a pest or a parasite we hardly know which, as he is both a nuisance and a hanger-on. He will come to the preacher, especially the evangelist, for advice but you will soon find he is not after it, but wants to give it. He wants to hear himself talk and tell you what he knows. Some-

times it is an excuse for one to be near somebody they like, and in such case are more concerned about the company than the advice. Of course, there are honest hearts who need help and it is proper for them to have it, and we are exhorted to help them, on the other hand there is a host of professional advice hunters that are such for various reasons not in keeping with holiness.

The *Church Tramp* who goes from revival to revival and camp to camp and never settles down anywhere to be a real help to any people is a parasite. No one can depend on them for you do not know where you will find them next. He assumes no obligations anywhere and helps mostly himself. He feeds and feeds and feeds and seldom pays any board. By so doing he loses the spirit of sacrifice and lets others pay the price of the victory which he shares as he attends. The struggling church may pray and weep and sacrifice with time and money to bring a revival to its fruition, but he comes in too late for that. He loves to be entertained and becomes a sermon idolater. You will find him where the big preacher is. He seems to lose all thought of whether God has a will for him and a place to work where his talent might be put on interest. It is surprising how wonderful some folks can appear in a revival and then you never hear of them until the next.

The *Lazy preacher* is a pest and we suppose also a parasite. He sits around and talks when prayer would help him. He is out running around when if he were studying it would be more appreciated when he mounts the platform. He may even visit where he can enjoy himself rather than where he is needed most. His preaching has a sameness that is monotonous and is mostly his testimony and a bit of exhortation with probably some licks at the habits and dress of his hearers. His preparation was so limited that he must draw preaching material from his audience. So he takes a shot at everything that bobs up in front of him and does it so regularly, and in such a manner that his hearers, unless they think and read themselves, will begin to think, that is about all there is to holiness. John Wesley told his preachers, "If you have no taste for books get out of the ministry." He wonders why he does not advance and usually feels he could do better somewhere else. It is not the location but the application that makes you move. Finally they try evangelism, for that looks easy, but open dates, hard places, and unappreciative audiences soon convince them that even that is a man's job. Too many preachers are taking it easy and like preacher-like people. The vision of the audience will never rise above the vision of the preacher. At the peril of being criticised I am going to say that this age needs some men who will burn the midnight oil and wear an aching heart and a tired brain and a driven mind much of the time. Men who will have grit and grace enough to stay at it until they can intelligently present the scheme of Redemption, the Law of the Bible, the ethics of Holiness, the Blood, the Divinity, the Incarnation of Jesus, Repentance and the New Birth, and other fundamentals so that this age will see something in religion except emotionalism. Men like Lincoln and Washington went past their fellows by hard work and study. Lincoln with one year of school

borrowed books and read them by the light of a log fire and worked problems in the ashes with a sharpened stick on the dirt floor of his humble home, while others were lying in feather beds. When the world needed a man it found him in the woods, and we have read that if you build a better house, or write a better book, or preach a better sermon or make a better mousetrap than your neighbor even if you build your home in the woods, the world will beat a path to your door. We will not succeed joking and talking and laughing with the crowd and visiting with even good folks, but alone with God like Moses and Paul in the Sinai wilderness of Arabia you can so learn the secret of prayer and meditation and study that you will not get lonely, you won't have to pray so much to keep the victory, and money and popularity will not be such a temptation; for your vision and ambition and objective will be so big and the burden of your heart so heavy that worldly, devilish trash will look small. You can get a "Sent of God" consciousness that your hearers will feel; you will have the stamp of authority and your messages will thrill and burn into the hearts of your hearers.

You can add hypocrites and fanatics and others to our list of pests, but let us all seek the remedy for these evils in the cleansing blood which makes us holy, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Christ As "Food of Conduct."

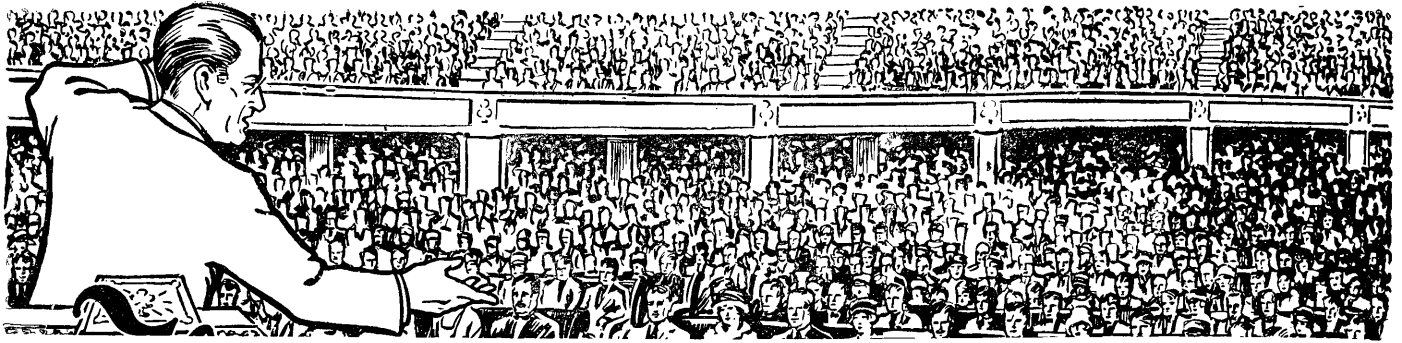
H. H. SMITH.

**S**OMETIMES an expressive phrase is more forcible in emphasizing a truth than a whole paragraph. In his interesting book, "If I Had Not Come," Bishop Hendrix says: "The supreme claim of Christ is as 'Lord of conduct,' and the ideal of life must be sought in conduct to meet his approval." Here is a subject for profitable meditation at this season, for, above everything else, Jesus Christ is "Lord of conduct." Five times in succession in the Sermon on the Mount he makes this assertion: "Ye have heard that it was said . . . but I say unto you, . . ." The Cambridge Bible notes that the phrase, "I say unto you," is a "most emphatic formula, which implies the authority of a law-giver." After hearing this wonderful discourse concerning righteousness (right conduct) and the kingdom of God, no wonder his hearers were astonished at his teaching and declared that he taught as one having authority and not as the scribes. He is Lord of conduct because he is the Son of God and speaks with authority.

Christ is Lord of conduct in another sense: He is the inspirer of God-like conduct. His influence upon all his followers, from the disciples to the humblest follower of today, is ample evidence of this. What a miracle of transformed conduct is shown in Pliny's letter to the Emperor Trajan, when Christianity was in its infancy. The only fault to be

(Continued on page 6)





## SANCTIFICATION--GOD'S SPECIFIC FOR SIN.

Dr. L. R. Akers, President of Asbury College.

Text: "This is the will of God, even your sanctification." 1 Thess. 4:3.

**T**HOUGHTFUL men on every side are viewing with the utmost apprehension the continued tidal wave of sin and depravity which well nigh threatens to inundate our nation. The daily press brings to us continuously an unbroken stream of sinful happenings and heart-breaking tragedies. The arrogance of organized iniquity has never been more evident nor its power more manifest than at present writing. Well did John Stuart Mill say, "If there is one fact, the reality of which is certain, it is the fact of sin."

Any of us who is at all familiar with the pages of Holy Writ knows God's abhorrence of sin. The red lamps of danger are hung out all along the way of humanity warning against sin's insidious approach and crying loudly and insistently against its defilement. As we behold the sin-chequered story of humanity and realize that down through the ages its darkening blight has hung continually over succeeding generations of mankind with its inevitable train of misery, hopelessness, and despair, we cannot but ask the question, Is there a remedy for this soul disease? Is there for the sinner any hope? Is there any balm in Gilead?

Let us thank God that this question may be answered in the affirmative. Sin is mighty, but Christ is almighty; sin is powerful, but Christ is all-powerful. To the despairing one comes the message, "Sin shall not have dominion over you"; "Behold the Lamb of God which taketh away the sin of the world"; "The blood of Jesus Christ, his Son, cleanses us from all sin." For the faint of heart there is the valedictory prayer of Christ for his disciples: "Sanctify them through thy truth: thy word is truth. . . I sanctify myself, that they also might be sanctified through the truth." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

So from divine revelation, we behold *Entire Sanctification* as the cure for sin. Let us seek to have an understanding of this much-neglected, much misunderstood, and much-opposed doctrine. In 1 Cor. 1:30, we read, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Here the word, *righteousness*, should be translated, *justification*. Let us understand then that sanctification is not regeneration but an entirely new experience. If regeneration and sanctification were the same, the passage quoted above would become senseless. Regeneration is a perfect work in itself. It needs no improvement and is distinctly sufficient in its particular function. Sanctification has no quarrel with regeneration either in the Bible or in Christian experience. It accomplishes another work distinct from that of regeneration. It removes from the soul of the justified or regenerated

man that which has been a constant trouble and hindrance to him. In other words, it takes away what Dr. Whedon calls the "sinwardness" in us or the "prone-to-wander" feeling about which the sweet singer has written. The young convert early recognizes that while his sins are forgiven and he finds joy in the saving grace of Jesus Christ, he must contend continually with the presence of wayward tendencies of the flesh which our theologians have called *original sin* and which come to us from Adam and have been interwoven in our very natures. It is here that we become conscious of the carnal mind, which "is not subject to the law of God, neither indeed can be." It is hopelessly cursed of God now and forever and has to be removed or destroyed. God wished Agag to be destroyed, not that he should become an Israelite. So the spiritual Agag must be hewn to pieces and not conformed to the likeness of another. Regeneration renews the soul, imparts power to resist and conquer sin, but it does not rid one of the presence of depravity in the heart. The death of the "old Adam" comes by another and distinct work of the Holy Spirit and that is the work of *Entire Sanctification*.

Justification evidently does not deal with original sin. In regeneration, the soul is born again, is made new, and enters upon a spiritual life, but inherent depravity remains untouched. Paul, in writing to Christians, did not say, "Make the old man a new man," but "Put off the old man which is corrupt," and put on the "new man." It is idle for us to say that this is done in regeneration. Sound reason is against it and also universal Christian experience. The only conclusion to which we can come is that the regenerated soul still retains the presence of depravity. Let us sum it up by saying that regeneration alters the personal, sinful life and nature for which we are accountable, while entire sanctification removes the inherited sinful nature for which we are not accountable but with which we are harassed and afflicted none the less.

In our further study of sanctification, let us remember that it is something more than a blessing. It is a second work of grace wrought in the soul by the Holy Spirit. How many people have jocularly referred to the "second blessing." They say they have gone much further along in the spiritual numerals, that they have had hundreds of blessings. That may be quite true, but the blessings mentioned were those of any regenerated life arising at moments of spiritual uplift in prayer through submission to God's will, or in the joy of Christian service, but none of these have touched the life of which we speak. There is an experience so peculiar, so distinct, that when a man experiences it, although he may have felt thousands of blessings before, ever afterwards he calls this one "the second blessing." Those who laugh at this experience might profitably go back to John Wesley who was the mighty exponent of "the second blessing properly so called," or listen with open minds to the testimony of innumerable others of later day who with

joyous hearts and shining faces testify to the exact date when this new and complete work of grace was accomplished in their souls. If God's people, instead of doubting and denying, would humbly and prayerfully seek for sanctification as they did for regeneration then our testimony and prayer meetings would be cheered by the relation of these experiences of the higher life just as they now are with those which tell of justification and the new birth.

Entire Sanctification is one of the cardinal doctrines of Methodism, as much so as repentance, faith, and regeneration. Its position in our hymnology and theological standards, as well as the clear way in which it is urged in the Scriptures, sets it apart as a doctrine recognized and taught as such by God. It would be well that no mistake be made here in thinking that repentance is a distinct thing, that regeneration is a distinct thing, but that sanctification is a hazy, indefinable, indifferent, never-to-be-realized state, and thereby lose sight of its individuality as a blessing and thus remove from the Bible one of its cardinal doctrines.

Let us remember that Christians are urged to go on to perfection and to possess it. The Word tells us that the blood cleanses, that the altar makes holy. The prayer of the apostle is that "the God of peace sanctify you wholly," while Christ himself entreats the Father "to sanctify" his disciples. In other places the expressions used in description of the experience are "the baptism of the Holy Ghost," "the anointing and sealing of the Holy Ghost," "the renewing of the Holy Ghost," "purity of heart," etc. By the constant recognition of God in the Bible as the *sanctifier*, we are shown that sanctification is not man's work, that it cannot be growth in grace, which is always incumbent as a duty upon man, but that sanctification or holiness is the work of God in the soul of a Christian believer. Paul in speaking to the church, which is made up of believers, says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness (justification), and sanctification, and redemption." Christ's command to his disciples to tarry until they be endued with the Holy Spirit was not that they might have simply a blessing that might disappear in a day or a week, but a work that would transform them into totally different men. Luke 24:49, Acts 1:8. Let us keep in mind very distinctly the fact that the disciples were regenerated men. The proof of this is indubitable. He had said to them, "Ye are the light of the world." Had they been sinners, they could not have been the light of the world. In his prayer to his Father, referring to his disciples, our Lord stated, "They are thine." His command to them was that they go and teach men everywhere the truths which he had imparted to them. None of these things could have been said or would have been said to a body of men who were not already regenerated followers of our Lord. However, one of the clearest proofs of the disciples' regeneration is found in that instance when they came to him exultant that they were



able to cast out demons, and he replied unto them, "Rejoice not that demons are subject unto you, but that your names are written in heaven."

Since then the power of Christ for his disciples was that they might be sanctified, let us note what this work does in the soul for his believing children. First, it is the utter destruction of inbred sin or inherited depravity in the human heart. Various terms are used to describe this dark heritage of humanity: "the law of sin and death"; "the carnal mind"; "the flesh"; "the old man"; "prone to sin"; and other like terms. This principle of evil rules in an unconverted life and struggles for mastery in the heart of the regenerated Christian. Call it by whatsoever name you will, the fact remains that this thing is *destroyed* in sanctification and is *not destroyed* in regeneration. Regeneration gives one power over sin. Sanctification kills the sin principle.

Second, entire sanctification is cleansing and purification. The symbol is fire. Baptism of water accompanies regeneration; baptism of fire, sanctification. The cleansing blood is a vital reality. The frequent testimonies of joyous believers that the blood cleanses and makes pure attest the heart's consciousness of this divine work of grace.

Third, entire sanctification means the fullness of the Spirit such as was never realized before. The Scripture, referring to this event, says, "Then were the disciples filled with the Holy Ghost." Paul, in writing to the Romans, calls it, "the fullness of the blessing." We see then in this work of grace: first, the destruction of sin; then the purification of the believer; with the coming of the Holy Spirit to take complete and final possession.

Oftentimes there is confusion in the minds of believers in thinking that sanctification is a gradual process or that we grow into it by degrees. There is no verse in Holy Writ to substantiate this view. Oftentimes are quoted the verses: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"; "The path of the just is as a shining light that shineth more and more unto the perfect day." Neither of these passages refers to sanctification. The expression, "perfect day," Dr. Adam Clarke says, means "the endless felicity of heaven," while the words, "grow in grace," bear not the slightest allusion to sanctification. Consecration and growth in grace are *man's* work; sanctification is the work of *God*. Men consecrate gradually and grow in grace gradually, but when God regenerates or sanctifies the soul he does it instantaneously. Let us consider the necessity of the immediate work to be done in the human heart. The very uncertainty of life shows to us that the work should not be a gradual process for we know neither the day nor the hour when we will be summoned from life to death. Second, our knowledge of the power of God prepares us for such an immediate work. If he can convert a soul in a second, can he not also sanctify a soul in a second? If God can take a man of sin and make him a babe in Christ in a moment, can he not take a babe in Christ and make him a man in Christ Jesus in a moment? If God can instantaneously make a spiritual man out of a sinner, he can with even greater ease make a holy man out of a Christian. Again, the Scripture tells us, "This is the will of God even your sanctification." Would any one dare to say that God wills our sanctification or holiness sometime in the future and not today? Is it not to God's honor that the hearts of his people should be holy as soon as possible? Is there any reason why sin should linger or for a certain period continue to have its lair in the human heart? "Be ye holy," is an unmistakable injunction for a present state in life.

The question may then be asked, how is this work obtained? and the answer is, in the same way that conversion is obtained: by faith in God, as in Acts 15:9, "purifying

their hearts by faith"; and again in Acts 26:18; "that they may receive forgiveness of sins and inheritance among them which are *sanctified by faith*."

Let us note that this work of sanctification is clearly attested to by the Holy Spirit. In fact, the Holy Spirit witnesses to every state in the spiritual life. Every sinner has the witness of condemnation. The Holy Spirit bears witness to the new birth; to a call to preach; to the fact of one's consciousness of inbred sin, convicting one afresh, as he did Isaiah, to inward uncleanness. Finally, when there was the full and complete consecration to God and trust in him for sanctification, the Holy Spirit bore witness to the blessed work done in the soul.

Since this work is the remedy for sin with all its attendant woes, since this experience gives perfect joy and freedom in the Holy Ghost, why should we not hear continually the message of full salvation? Who can estimate the result, the spiritual revolution that would take place if preachers, evangelists, missionaries, Christian workers everywhere would begin to preach with a flaming passion on "sin and its cure"? If from tens of thousands of pulpits men heard thundered the changeless truth that "the wages of sin is death, but the gift of God is eternal life?" What if the text, "Behold the Lamb of God that taketh away the sin of the world!" should be preached for only thirty days by the prophets of today? Is it too much to say that we would behold our modern Ninevehs, our twentieth century Babylons, in sackcloth and ashes, that the glory of our God would shine in our midst, that Christ would indeed be acclaimed as King of heart and life? Sublimely daring was the quiet statement of the blessed Christ suffered on the cross, "And I, if I be lifted up from the earth, will draw all men unto me." Dare the church of the living God accept the challenge? May God make us flaming heralds of his sin-curing, energizing truth, crusaders of a new day proclaiming the sanctifying power of Jesus' blood until the righteousness of Jehovah shall cover the earth as the waters cover the sea!

### ~~~~~ "I Do Set My Bow In The Cloud." ~~~~~

MRS. H. C. MORRISON.

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**H**AD you ever thought, my reader, that the rainbow of promise was equally dependent upon the cloud and the sunshine? And that it spans the vault of the sky and becomes a link between earth and heaven? Some one has said that, "The bow is a type of mercy following upon judgment, a sign of connection between man's necting gloomy recollections of the past with bright expectations of the future."

How kind of our heavenly Father to cover the sad past occasioned by man's transgression, with the rainbow of his unfailing promise. The Lord is doing his best to make atonement for the failures and sins of the human race, yet how stupidly slow we are to understand his providences and love. There are promises in the Word that we have read time and again, but we have received no more benefit from them than if they had never been read. There is one alone, "My grace is sufficient for thee," which, if believed and trusted, would line the galling yoke of service from a sense of duty, with a love that would count it a privilege to do the most humble service for the Master who bears the heavier end of the yoke.

A man was riding home after a heavy day's work; he felt weary and depressed, when swiftly, suddenly, as a lightning flash came: "My grace is sufficient for thee." He said, "I should think it is, Lord," and burst out laughing. He said he never fully understood what the laughter of Abraham was until then. It seemed to make unbelief, ab-

surd. It was as if some little fish, being thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." "Or," said he, "it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine, and Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Or imagine a man away up on yonder mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth would say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee." Then he exhorts us to be great believers, saying, "Little faith would bring us to heaven, but great faith would bring heaven to us."

It seems to be one of the enemy's chief tactics, when he cannot get a soul to commit overt sin, to play upon their spirits causing them to grow despondent, and inject the feeling that, after all the Christian life is one beset with things hard to bear. Just at the time when Jacob thought the last ray of hope had vanished and he exclaimed, "All these things are against me," the Lord was working through Joseph to give the old man one of the happiest surprises of his life. Joseph told his brothers to tell his father of all his glory in Egypt and to hasten and bring his father down to him. When they broke the glad news that Joseph still lived and had sent for him, it is said the old man's heart fainted, but after a convincing recital of the facts, he said, "It is enough."

Can we not get a lesson from this mysterious providential dealing with Jacob? Have there not been times in your life when it seemed that the cogs in your wheel of daily duties were clogged; when nothing seemed to go right and your strength was tested to the utmost? You really felt like Jacob, that, "All these things are against me," and the devil would suggest that you had as well give up the fight and cease the struggle. But then we may ask, what would be gained if we were to surrender to the enemy of our souls? Does he promise anything better? Nay, but at this juncture, we may put him to flight by reminding him of Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This, if believed thoroughly, will put the enemy to flight and leave you on shouting ground every time.

It is a comforting thought that we have a Father who loves us, and who seeks our highest and best good in everything, and if it is necessary to use the chisel to trim us down and polish the rough places, we must have the confidence in him to hold still, even in the hottest fire, until his purpose has been fulfilled in us. And be assured of one thing: he will not keep you in the furnace one moment too long, but will remove you when the dross is all consumed and the image of your Master is clearly reflected in you. Then, like Jacob, you will say, when you fully understand, "It is enough." The following little poem brings out the thought that is in our mind, so will pass it on praying that some soul whom "Satan has been sifting as wheat" may read and find hope and comfort that will gird him for the conflict that is yet ahead:

#### GOD UNDERSTANDS.

It is so sweet to know,  
When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort, that the Heart Divine  
Still understands these cares of yours and mine.  
Not only understands, but day by day  
Lives with us while we tread the earthly way,  
Bears with us all our weariness, and feels  
The shadow of the faintest cloud that steals  
Across our sunshine, ever learns again  
The depth and bitterness of human pain.  
There is no sorrow that he will not share,  
No cross, no burden, for our hearts to bear  
Without his help, no care of ours too small  
To cast on Jesus: Let us tell him all—  
Lay at his feet the story of our woes,  
And in his sympathy find sweet repose.

—Selected.



## CHRIST AS "LORD OF CONDUCT."

(Continued from page 3)

found with these early Christians just emerged from paganism was that "they had been accustomed on a stated day to meet before light and recite among themselves in turn a hymn to Christ as God, and to bind themselves by an oath, not to any crime, but to not commit thefts, robberies, or adulteries; not to break their word," etc. With this picture before us, how appropriate the phrase, "Christ, the Lord of conduct."

The principles of conduct which Jesus taught are being acknowledged, more and more, as the highest code of ethics in existence; but unless his teachings find expression in daily conduct, they are valueless. Some years ago a little book appeared with the title: "In His Steps, or, What Would Jesus Do?" It gained almost instant popularity, and a million copies were soon in circulation. Why? It was a simple little story without pretension to originality of thought or literary excellence, but it forcibly conveyed a great truth; that the world would be transformed if every professing Christian would take the teachings of Jesus Christ seriously, and make it a matter of conscience so to conduct himself as to win his approval. No man ever goes astray who conscientiously seeks to conform his life to the teachings of the Man of Galilee.

Conduct is the acid test of the Christian, and the Master was ever applying this test. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "If ye know these things, happy are ye if ye do them." We often think of Christ as our Saviour, but it will avail us nothing to call him, Lord, Lord, if we do not the things which he commands. If we would be assured that he is our Saviour, we must see that he is the Lord of our conduct. The much-needed revival will come when we turn to him with all our hearts and let him be, indeed and in truth, "the Lord of our conduct."

## The Blessedness of Ignorance.

REV. E. E. SHELHAMER.

"Brethren be not children in understanding; howbeit in malice be ye children, but in understanding be men." 1 Cor. 14:20.

This is an advanced age in inventions, machinery and knowledge. In many respects ignorance should be deplored, but on the other hand it should be cherished.

First, be ignorant in *malice*. A child may be stubborn and unruly for the time being but as a rule, he soon forgives and forgets. It requires an older person to cherish and pack away in the memory a real or fancied injury. What is more pitiable than to see an old, tottering, decrepit person so sour and revengeful that no one enjoys being in his company. Instead of his children and others bowing down to do him reverence, they are sorry when he comes and glad when he goes.

Second, be ignorant in the art of *deception*. It is wonderful to find a person who is incapable of trickery and duplicity. I had rather have it said of me, that shrewd business men had taken advantage and cheated me, than that I was so "keen" and "slick" that I came out on top. They say if you want to know how much religion a man has, have a little business transaction with him. If he has the real article, the more dealings you have with him the bigger he will become in your estimation.

Third, be ignorant in knowing the latest *jazz or jokes*. It only requires a thimble full of brains and not an ounce of grace to understand and enjoy silly songs and sayings. This is one reason why the movies have become so popular; it requires so little gray matter to understand them. It is certainly sad to note the emptiness, shallowness and looseness of our modern young people. Even our revivals seem to be short lived and need to be worked over in a few weeks or months. Lord give us depth, rather than breadth! Give us quality, rather than quantity! Give us solidity, rather than sentimentality!

Fourth, be ignorant in *bestiality*. This is not only a loose and licentious, but also, a cruel age. Men and women think nothing of destroying human life. They say France has become a decaying nation and the birth rate is waning. This can also be said of rich Americans. Why? Because they have become wise in lewdness and wickedness. Were it not for the poor and ignorant people—those who do not know the art of killing—it would only be a little while before the human family would become extinct. Even children in their teens, know too much about each other. Yea, they show by their bold countenances that they are well advanced in dishonesty and uncleanness.

My brethren, in these respects let us be content to be looked upon as back numbers, as being "slow," as being ignorant and not up to date! In these respects, it might be well to quote the old saying: "When ignorance is bliss 'tis folly to be wise."

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Wets demand the repeal of Prohibition because (they claim) it has crowded our jails. Official figures show twice as many commitments for burglary and three times as many for other thefts. Less than 8% of prisoners are liquor law violators.

## Love and Passion for Souls.

A. W. ORWIG.

It ought to be taken for granted that all Christians have a real love for souls. Why should they not also have a *passion* for the *salvation* of souls? That is, something more than an *ordinary* desire for their salvation. It ought to be so absorbing that they will feel more or less distressed if souls are not won for God. Not all persons know that the very root word of passion is *suffering*. And that is why our Saviour's suffering is called his *passion*.

It is very evident that some Christians do not have a deep love for souls, much less a passion. Nor do they seem to be troubled because of this lack of love and vehement desire. I once asked a professor of religion if he ever led any one to God. He replied, "I don't know *how*." That seems to be the condition of not a few who claim to be Christians. If we truly *love* God it will manifest itself more or less in behalf of the salvation of the unsaved. Some one wrote

"Oh for a passionate *passion* for souls,  
Oh for a pity that *yearns*!  
Oh for the love that loves unto death!  
Oh for the fire that burns!"

Such a love and passion for souls is not natural, and cannot be manufactured. It is a gift of God. And while it is a divine bestowment, we need to co-operate with God for its acquirement.

## BELIEVING PRAYER.

This is one great feature of such co-operation. Yes, a deep, yearning, quenchless, Christlike compassion and *passion* for souls

comes largely through prayer and its concomitant exercises. Several times it is recorded that Jesus was "moved with compassion" for the people. How much of this spirit have we? An eminent preacher of the Gospel said, "I have long ceased to pray, 'Lord Jesus have *compassion* on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for *you* to have compassion.'"

When praying for a passion for souls the answer is sometimes received in a way that we did not expect. I refer to the fact that it often comes through suffering like many *other* blessings. We are informed that Jesus himself, with a combined human and divine nature, was made "perfect through suffering." And dare we look for exemption from a similar experience? The highest Christian graces usually come through seasons of suffering,—sometimes through bodily afflictions, the loss of very dear ones, or of worldly goods. Not infrequently it is the result of sore conflicts with the powers of darkness.

That princely preacher and winner of many souls, George Whitefield, once prayed with such fervency that his heart might be melted into still greater tenderness and love for the perishing, and to his great surprise and sorrow he was assaulted with the most awful and vile temptations that almost distracted him for several days. He cried mightily to the Lord for succor. When he had been deeply humbled by the impure temptations the Holy Spirit led him into such an ocean of gentle love as he had never known.

Some years ago I read of an old Indian who was possessed of a remarkable passion for soul-winning. He prayed in stores, barber shops, railroad stations,—everywhere. At the altar of prayer he went from one penitent to another, placed his hands upon their heads, and cried out, "Oh Jesus, my heart is breaking for these people."

Another thing that we need to do in order to have a deep love and passion for souls is to *meditate* on their lost condition. That will increase the fervency and faith of our petitions, and promote a real *wrestling* spirit in behalf of the unsaved. Actual and mighty *soul travail* for the perishing is a rare thing. Coming into actual *contact* with their wretchedness is likely to move and melt the heart of the real Christian, and to stimulate to holy *action*. The Salvation Army people set us a good example in mingling among the low and criminal classes,—with the poorly clad, and coarse and vicious and filthy. Of a certain man, it is said that he literally *loves* the most degraded people into the kingdom of grace. "Love suffereth long and is kind." It will make real sacrifices in order to win souls.

"Oh 'twas love, 'twas wondrous love  
That brought me to the fold."

## IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

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# GLEANINGS FROM THE EVANGELISTIC FIELD

## MISSIONARY TOUR.

Dear Friends in America: Our last report was Shanghai, just as we began the Convention there. Rev. E. L. Kilbourne and his band of missionaries are very aggressive. They had rented a large church in the heart of the city at \$10.00 per day, "Mex" or American money. Here we had a new experience preaching to Christians, semi-heathen and vicious "reds." Russia has certainly succeeded in sowing the seeds of discord. The ignorant Chinese play into the hands of the Reds to hate and even kill the "Foreign devils." However, there is a better feeling toward Americans than any other nation because we have not exploited them.

We held three services a day. At 10:00 A. M. we preached on the compound (five miles out) to the missionaries, students and native workers. These were very instructive services, so they said. At 4:00 and 7:30 P. M. we held evangelistic services in the large church down town. Here we saw many earnest seekers rush to the altar and prostrate themselves at Jesus' feet. The Reds showed their contempt by keeping their hats on and talking out loud. We did not know what moment there would be an outbreak. Though many of these and their sympathizers have been put to death, yet there is great unrest, especially among the students. Police patrol the streets in front of colleges and search autos for fire arms and propaganda. We were stopped one night, but let pass when found to be missionaries.

Our next stop was at Hong Kong after a three-days' voyage. We were with Rev. A. K. Reiton and his noble band in the Peniel Mission. They likewise have a school and are doing a grand work. Here we saw something seldom seen in China—most of the congregation in tears. They are taught from infancy to suppress all emotion. But when the Holy Ghost falls upon them they act like Americans. Son Everette ran up to Canton (100 miles) and preached in their Bible School for Bro. Monroe, who has recently turned over his work to the Oriental Missionary Society. When we said good-bye to dark, bleeding, superstitious China, a number of choice native workers and students, along with their teachers and missionaries followed us to the large ship, "Andre Lebon," where they sang and we wept. It seems that each place, especially the last place we visit gets a new grip upon our hearts. O, how we would like to return and open up a red-hot holiness mission in the city of Hong Kong proper. Think of this city of over 300,000 without a single Holiness church, or mission! There are many Americans and Europeans there after the dollar, but no one to hunt souls.

And now we are off for Port Said, Egypt—a month on the water. After holding a Convention up the Nile about 400 miles, we go to Jerusalem for meeting, then to Rome. But I fear we shall not succeed in getting the Pope or Mussolini on his knees. Write us there, care Thos. Cook and Son, up till May the 1st.

Our last meeting is to be in London, May 1-15, then "home sweet home." Pray for us that we may be clean channels through which God can convey his thought to the children of men.

E. E. Shelhamer.

## REV. J. L. GLASCOCK REPORTS.

Since last reporting our evangelistic work, we have held three meetings. The first one was held in the Nazarene Church in Anderson, Ind., Rev. C. H. Strong, pastor.

This was an especially successful meeting. The attendance was large, the interest continued until the very close of the meeting and a goodly number were converted, reclaimed and sanctified, and a number of the Sunday school pupils were reached in a service held especially under the auspices of that organization.

The members of the church were greatly blessed, some of the officials stating that that meeting was the most profitable one to them that had been held in the church in a long time. Some remarkable cases could be mentioned if space would permit.

The second meeting that we held was with an interdenominational society in Mt. Clemens, Mich., the Rev. Wm. B. Dunn being the pastor who, with his people, stood nobly by the work. There was not a barren service in the whole series, and many times the altar was filled with seekers. The work seemed to be thorough, the seekers praying through to a satisfactory experience. The real break came in the first Sunday service and this was climaxed the next night by a number of young men getting converted who afterward professed to be sanctified. Many other victories could be reported if the space would permit.

The third meeting that we held was with Everybody's Mission in Detroit, Mich., which has all the functions of a church organization and much better promoted than many church organizations.

The efficient pastor is Rev. Robert Ramsey, whose efforts are supplemented by a competent corps of workers. The attendance was large throughout the whole meeting, extra chairs had to be put in and the platform was seated to accommodate the people. The altar was crowded many times with seekers, and extra chairs were necessary to accommodate all that came as seekers.

In visible results this was the most successful meeting of the three, about sixty people have testified that they were converted, reclaimed or purified,

making more than 100 in the three meetings we are reporting. To God be all the praise and glory.

We have some vacant dates for spring and summer meetings not yet taken. Persons desiring to correspond with us regarding dates should address us 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

## A WORD FROM REV. ANDREW JOHNSON.

I am back from the Pacific Coast after five months' campaign. Much good was accomplished in many different ways. The prolonged absence from the Eastern and Central sections of the country has somewhat put me out of touch with the evangelistic movement in this part of the moral vineyard. But I am now on the firing line and ready for marching orders, and open for calls for revival and camp meeting work.

Andrew Johnson, Wilmore, Ky.

## BOWLING GREEN, KENTUCKY.

We went to Bowling Green on business, and after attending to same, rented a discarded Baptist Church for \$5.00 a week, rented a piano; a young lawyer who owned the chairs in the building consented for us to use them. We bought the wood for the stove, started the meeting and the crowds began to come. Owing to a siege of scarlet fever, the young people under eighteen years of age were forbidden to attend, and some of the schools were dismissed. Many who had not attended church for years became interested and asked for prayer. Men fifty and sixty years old said they attended church more in three weeks than for many years.

The last service will long be remembered. Some twenty asked for prayer, and others prayed through at the altar. One man who had been a drunkard said, "Brother Beck, never another drop of whiskey goes down my throat."

We paid all the bills. The collections at the night services met all the expenses of the meeting. We announced that we were going to preach and pay all bills. God helped us in our business and we came out in good shape. The Devil wants to scare me out, but I am going to preach to hungry souls, and the people come and want to be saved. I could hold a church meeting in April or first of May, should any one desire my services.

A. S. Beck.

## LETTERS OF TRAVEL.

Tilden H. Gaddis.

A few hours between trains in Paris gave us opportunity to revisit Notre Dame, with its great organ of 6200 pipes, its most wonderful windows, one of Old Testament characters and one of New Testament notables, and the front one of blue and red glass which, through reflection, multiplies to many colors, and is the most wonderful and beautiful in the world. The treasures here include Napoleon's coronation robe and scepter, gifts of emperors, kings and popes, woven gold cloth and a great cross of precious stones. The cardinals buried in the crypt have their hats suspended from the ceiling by cords. It is supposed that when age weakens the cord and the hat falls, the Cardinals' souls are out of Purgatory. They say one old fellow's hat has been up there for over a hundred years. Be it more or less he must be having a time of it; if it takes a Cardinal that long, Heaven would be a long way off for common mortals like myself.

More of the gray city, with its sidewalk book-stalls, flower stands, and markets where you buy everything from birds to beetles, we leave Paris. Passing through Pisa we find the famous tower still leaning, and trusting it shall not fall, speed on to the Italian Riviera where, in January, between the mountains and the Mediterranean, a balmy southern California with palms and orange groves surrounding palatial homes. The sun shining, flowers blooming and progress everywhere. Powerful electric trains running on the minute into beautiful stations, great power lines crossing the land. Then Rome. Sunday, our first day, we attended three services. At Santa Maria Maggiora, the largest of 80 churches dedicated to the virgin out of Rome's 400 churches, we attended mass. A little girl throws kisses to the virgin while her mother says prayers. Many confessing to the priests, then standing in the front, the father opens a little door in the confessional, hits them on the head with a rod and sends them off with a blessing to a side chapel for communion. Mass is conducted at several altars at the same time and the crowds too large to be seated, stand. The Priest mumbles, crosses self, bows, wipes basins, reads in Latin, drinks wine, and occasionally turns to bless us, but I was not conscious of any extra joy unless it was that I was happy to know that I had been brought into grace by the blood of the Lamb and not depending on pots and pans, cups, basins, robes, candles, beads, bells, forms, ceremonies, and statues which can never take away sin. I had such a blessed time in prayer that morning I did not care to kiss the priest's hand as so many did. This church is ceiled with American gold and is a very wonderful building.

Our second service was at the American Methodist Episcopal Church, where we felt a warm welcome and soon had Christian friends about us speaking in terms of the Kingdom. Dr. Maynard invited us to take the service following, and moreover, sent his auto with two brethren to take us about the city and to the M. E. College for boys, a most remarkable institution on the slope of one of Rome's seven hills, a magnificent view of the Alban and Sabine moun-

tains snowcapped in the distance, the Appian Way, over which Paul trod outlined up the slope, the great city outlined clear and white below us, directly overlooking the Vatican and St. Peters. We viewed the building where Martin Luther was imprisoned. After a pleasant afternoon we worshipped in the evening with the Italian M. E. congregation in their beautiful and commodious chapel. A number of soldiers were present and the audience seemed interested as the preacher put his heart into the message. While we could not understand his words we shared his spirit. Singing with them, pronouncing as best we could, and recognizing good old hymns by the music, and praying for them, as well as with them, the God of all peoples blessed us there together.

Sunday in Rome is promenade time. Shows, bars, markets and many stores are open and all Italy seems on parade. Priests with funny hats, nuns, students of both sexes from catholic schools garbed and guarded, old women in dirty clothes, young fellows in sporty attire, soldiers, military bands with great black-feathered hats and green uniforms, Fascist boys in groups, blackshirted and keeping step, tourists with guide books and maps, red-wheeled carriages, honk-horned autos, organ grinders, but no beggars; the Dictator has eliminated them. Militarism is seen everywhere. These fatalistic Italians see war coming and prepare for it while we idealistic Americans say it must not come and hope it will not, when we are most sure it will.

The old guidebooks tell you how to see Rome in two weeks; the new ones have a three-day program. I suppose this indicates the advance of the age. The Pope says you can see a little of Rome in three years, much of it in three weeks and all of it in three days. And while it can be looked over quickly it needs time; one man spent 45 days in St. Peters, alone.

Vatican City four miles in circumference, now an independent state, is erecting a great railway station, mint to make its own money which we suppose will be holy money and the love of it will not be the root of any evil. The Vatican, the largest palace in the world, contains 20 courts and 1100 rooms and is the home of Pious, the present of a line of 265 popes (St. Peter the first of course) 2000 priests ministering to his Holiness, while 72 cardinals and 500 bishops carry out his designs over the world. They wanted me to kiss St. Peter's toe, bow and kiss the Pope's ring, also wanted me to buy a cameo or a rosary or a something, then take it around to some other place to some other body to have it blessed for a lire or two and I would have good luck, for I forget how many years, but I said, "No thank you. I intend to keep my trust in the Lord."

The Sistine Chapel is where the Popes are elected by cardinals who gather from all parts and are kept in separate apartments, cast ballots at the altar; the ballots counted are burned, and smoke going out a pipe in the roof notifies the people that the election is over. Some of Angelo's best work is on the walls. A purgatory with Paradise above and Hades below on which he spent six years. An archbishop criticising the nude figures of angels caused Angelo to paint the archbishop in Hades with mule ears and a snake about him. Complaining to the Pope he received this answer, "You criticised the painting, now you complain about the painter, but as I have no power in Hades I can't help you." The Bible characters on the ceiling occupied five years. Michael Angelo a painter at 24 died at 91; a sculptor, artist, designer and architect of St. Peter's.

The Vatican library contains 300,000 books and 34,000 manuscripts; among them they show a letter from Martin Luther to the pope telling of his conversion and a roll of names and amounts of subscriptions to the Pope from St. Patrick's Church, New York, 2000 feet long. One amount of five hundred dollars heads the list.

The Vatican museum contains some of the world's finest statuary dating back to 2000 B. C. The alabaster bath of Nero, Model of an old Roman gallery, priceless gold woven tapestry, an old Roman passage up which horses could be ridden to the top of the building and out the window one beholds the gardens of the pope as well as the tower where they once fled for protection in battle.

St. Peter's, the largest church in the world so massive that it heats itself naturally, in the front four columns from the Appian Way. The Jubilee door in the vestibule opened once in 25 years by the pope; two million people from all parts of the world passed through it the last year it was opened. On the front balustrade Christ and the twelve apostles stand in statues 19 feet high; at the foot of the vestibule stand St. Peter and St. Paul, and the celebrated mosaic, "Peter walking on the sea." On entering one is thrilled at the size. 613 by 446 feet, and the dome 440 feet high; 80,000 people have been crowded into it. In the central nave is the slab on which Charlemagne was crowned: at the right St. Peter in bronze with the keys to the kingdom in his hand and the right foot worn by the kisses of pilgrims. It cost sixty million dollars 500 years ago, required 176 years to build it, and could not be duplicated, and is never finished, millions being spent on it each year. Every head is covered, and all statuary is covered with marble clothes.

One feels that great changes are taking place in Rome and the power of a new Rome may yet be felt over the earth.



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(Continued from page 1)

of thousands of humbler ministers of the gospel and lay Christians in homeland and mission fields who have brought multitudes of lost souls to salvation in Christ.

A large percent of the unbelief that is undermining and destroying the spiritual life in this country has been brought about by modernistic preachers in our pulpits. When men in the sacred desk attack the authority of the Bible and the Deity of Christ they undermine the foundations of Christian faith, and their false teaching finds a ready response and receptive attitude in the carnal nature of the people. Man's fallen carnal nature is unfriendly to the laws of God. The apostle tells us that the carnal nature is not subject to the law of God, neither indeed, can be. A carnal-minded preacher pleases a carnal-minded people. It builds up for himself a large following and ample support.

The spiritual dearth which is very generally recognized in this country, with the evil results of crime and lawlessness of every kind, is largely due to the false teachings received by the people from their preachers, who have led them away from the Word of God, and the Son of God, rather than leading them to repentance and saving faith.

### THE HOLINESS MOVEMENT.

There has been going on in this nation, in fact, throughout many nations, and in the mission fields, a spiritual awakening and soul-saving evangelism for several decades generally known as the Holiness Movement. It has been brought about by an awakened interest, and the preaching of the original doctrines of Methodism. The vital Bible truths preached by John Wesley calling the people to the experience of entire sanctification from sin and holy living have had a tremendous effect in this nation and many other countries, especially in the mission fields. As a result of this movement many camp meetings have been established, a number of schools have been organized, and several new church organizations have come into existence. This movement has been very bitterly opposed, grossly misrepresented with reference to its teachings and experiences, and not infrequently hurt and hindered by some of its advocates; but in spite of all these opposing forces it has gone forward bringing a host of people to Christ and a full cleansing in his precious blood, and has seen them shouting his praises on their deathbeds, and

with radiant joy going out and up to eternal blessedness.

Shall this good work continue to move forward, be enlarged and spread abroad with its absolute loyalty to the Word of God, and the virgin-born Christ, mighty to save to the uttermost? In a word, do those of us who claim to have received this blessing, intend to give ourselves, our time and our means to the spread of scriptural holiness over all lands? One of the marked features of a baptism with the Holy Ghost sanctifying from all sin, is that it creates within the recipient a desire for the salvation of others; a longing to spread the good news; an irrepensible determination to witness, to pray, to give, to do something to bring sinners to Christ and believers into the kingdom of perfect love.

I believe every one professing the blessing of sanctification will agree with us that the imperative need, in fact the most urgent need now, is a well educated, wholly sanctified ministry; men and women for the homeland and mission fields who are possessed with a supreme desire to win the lost to salvation in Christ. Along with this doctrine that covers the entire system of Bible teaching with reference to personal salvation, come all the good fruits of Christian civilization.

It would take a small library of books to tell the interesting stories of how tobacco-chewing, liquor-drinking, poor, illiterate, godless families have been reached by earnest holiness preachers in camp meetings, tent revivals, brush arbors, old sheds, downtown missions, in bad-smelling halls, have been converted and gloriously sanctified. They quit their tobacco, their liquor, their idleness and became industrious, worthy citizens. They moved into better homes, dressed better, lived clean lives, subscribed for holiness papers, bought holiness books, educated their children in holiness schools. But for this gracious revival they would have remained human dregs, and their children would have grown up in ignorance and sin. This is true! Let those deny it who will. I have been in this movement for forty years and I know whereof I speak.

### A HOLINESS SEMINARY.

We have organized at Asbury College, Wilmore, Ky., a Theological Seminary resting upon a firm Bible foundation, and giving special emphasis to the doctrines faithfully preached by John Wesley and his coadjutors. Special emphasis is laid upon the doctrine and experience of entire sanctification. Every professor in this Seminary believes this doctrine and witnesses to this experience. There is no fanaticism connected with it. The teachings of the Bible on salvation from sin are intelligent; it's God's appeal to men to forsake their sins and come into harmony with himself and his laws and his offer of a Christ who died for our redemption, rose for our justification and whose blood cleanseth from all sin. The doctrines of salvation embracing the crowning experience of Christian Perfection, appeal to the intellect and heart. Our professors in this Seminary are highly educated, sober, strong, clear, forceful men with a wide range of knowledge and intellectual equipment. They can be trusted.

This Seminary is the only one of its kind in the United States. It carries an excellent course of study. The men who graduate can measure arms with the graduates of any seminary. We have one large, substantial building. Every brick and plank and pound of cement in it is the gift of God's sanctified people. It is a monument to their faith and devotion.

### IF THE HOLINESS PEOPLE.

If the holiness people of this nation, men and women who have been sanctified as a second, definite work of grace, who believe in the doctrine, rejoice in the experience, and desire its spread, will help us—hold a minute—will help the blessed Trinity. Mark you, this is God's work! We are helping God

who gave his Son to save men from all sin, to spread the good news of a full redemption. The Lamb of God came, lived, taught, suffered, died and rose again to save the people from all sin. He wants them to know it. He wants his sanctified people to help him spread this good news throughout the earth. It is possible for God's sanctified people to build up an institution here that will accomplish results beyond the power of the multiplication table to figure out.

### MY SANCTIFIED FRIENDS,

Will we do it! Here is a glorious opportunity. We have a proposition so simple and easy that most anyone who has this blessing and loves this full gospel can assist in this work. There are sanctified people who could give thousands of money for this work. May the Holy Spirit move them to help educate a ministry that will preach a full gospel all over this nation, and carry it over every sea. There are others who can give hundreds, others fifty, others twenty-five; but there is a host of loving hearts who cannot give large sums so we are making a proposition to enable them to have a part in this work. It is this: Send us your pledge to give ten, five, or one dollar per year for five years for this Theological Seminary. Look at the bottom of page 9, in this issue of THE HERALD. Clip out the pledge printed there, sign it as you feel God would have you, and send it to Mrs. H. C. Morrison, Box 592, Louisville, Ky. This work is so important, it means so much for the salvation of souls, for the preservation of vital godliness in the world, for spiritual salt and light in society, that I cannot, and must not, keep quiet on the subject.

Your brother in Christ,

H. C. MORRISON.

P. S. Please to let us hear from you by May 20. Make your first payment September 1. M.

## A TURNING OF THE TIDE.



HE liquor forces of the nation have not been wanting in the spirit of conceit, aggressiveness and boasting. In their desperation to save their dear old friend, the liquor traffic, the enemy of God and man, they have used the daily press, the magazines, the cheap, hungry politicians, the lawless element among those so rich they do not fear, up in the millionaire world, where it is almost impossible to punish offenders, and down into the realm of the lower world of racketeers, where it is dangerous to interfere. They have walked roughshod over decency, truth, honor, sobriety, the homes and hearts of the people; they have been boastful in their confidence of ultimate and complete victory over the forces of righteousness and sobriety, but just now they are finding some trouble in their own camp.

A little more than two years ago a group of Tammany leaders, in their finest tailored suits, went down to Houston, Texas, and, horrible to think of, dominated and controlled a great body of excellent southern people, and put Al Smith over on them, one of the most popular products of Tammany Hall, for president of the United States.

In spite of Raskob, with his millions, the Romish Church, the liquor interests, a group of godless millionaires, and the underworld, something occurred that ought to teach politicians a lesson. A number of states that had gone strongly Democratic for almost three quarters of a century, spoke in no uncertain sound to Tammany Hall, and that corrupt bunch of loud-mouthed, cheap politicians. Al Smith's state gave an immense Republican majority. His defeat seemed to madden his supporters, and they leaped like hungry, angry wolves upon Bishop Cannon. Such a spirit of persecution and effort at



terrorism has not been known in this country within a century. These mad men, somewhat gratified their rage by defeating a few candidates for office who had the courage and manhood to refuse to bow to Romanism and the liquor traffic.

There is no question but the unceasing war made upon Bishop Cannon has had some effect on timid souls, but there are indications that these political cannibals, in their hunger for human flesh, have gone a bit too far. There is a general belief that free speech is more important in this country than free liquor. It now turns out that Tammany is having troubles of its own. Her darling Jimmie Walker, whom she made Mayor of New York City, is up against a serious proposition; and Governor Roosevelt, who boasts of being dripping wet, has a problem on his hands. It seems that he will be almost compelled to break with Tammany.

We shall never vouch for the truthfulness, or assume any responsibility for what appears in the daily press. The corruption of the political and moral life of New York City is well known throughout the nation, and it seems that, finally, a committee has determined to act with real zeal against the Tammany darling, Mayor Jimmie Walker.

We clip the following from the daily press, and although it occupies quite a bit of space, we feel that its contents will be of interest to our readers.

(By the Associated Press)

ALBANY, N. Y., March 18.—Removal of Mayor Walker of New York on charges that he had "condoned incompetence" and "encouraged corruption" in 10 specific instances was asked of Governor Roosevelt by the City Affairs Committee in a letter made public by the executive today.

The charges, appearing over the signatures of Dr. John Haynes Holmes, clergyman, and Rabbi Stephen S. Wise, chairman and vice chairman of the committee, were vigorous in their denunciation of the mayor's administration of government.

They spoke of the mayor's "easy procrastination," "gross betrayal of public duty," his failure to speak "one clear and earnest word of disapproval and denunciation of this orgy of corruption in one department," and alleged he not only declined to help the inquiry into magistrates' courts, "but actually sought in every way to obstruct and even block its progress."

"Legally as well as morally," the letter said, "the mayor of New York is culpable for the corruption of his subordinates, the breakdown of his departments of government, the collapse of law and order, and the prevalence of low standards of public life under his administration."

The mayor, the letter charged, had brought the city's administration "into disrepute by daily neglect of the affairs of his office, by careless standards of public life and by complete indifference to the inefficiency and dishonesty of appointed subordinates."

The following summary of the charges was made public:

Failure to act on allegations that the board of standards and appeals had been used in the interest of real estate speculators.

Appointment of James F. Geraghty as commissioner of licenses constituted "not only a grave but a patently wilful neglect of public duty."

Tardiness in acting on alleged disproportionate awards in condemnation cases which the committee estimated to be resulting in an annual loss to the city of \$33,000,000.

Failure to act on corruption in the health department which the committee said had been revealed by investigation.

Retention in the office of director of the budget by the mayor of a man whose "knowledge of corruption" in the health department disqualified him from office.

Failure to fulfill a promise that he would correct "indecent conditions" in the department of hospitals and in "permitting if not actually compelling" the appointment of untrained deputy commissioners who held high places in Tammany Hall.

Failure to speak "one clear and earnest word of disapproval and denunciation of this orgy of corruption" in the dock department and sinking fund commission.

Failure to remove from office officials who refused to testify before a grand jury investigating charges of corruption.

An attempt "in every way to obstruct and even block" the progress of the inquiry into magistrates' courts.

Failure to give initial impulse and "ardent support" into an investigation of charges of corruption in the police department.

It is high time that Democratic statesmen who are deeply interested in their party, and the welfare of the country, learn that Tammany Hall, with its products, is no more fit to govern the nation than they are to govern

the city of New York. Of course, it is understood that the prominent politician in the south is not responsible for the delinquencies of the mayor of New York City; but is it not about time for them to go into one tremendous and everlasting rebellion against the liquor oligarchy and its eastern representatives. Such men as Al Smith and Jimmie Walker do not represent in one single item, the ideals and spirit of the people of the south. How would it do, by the way, to call the dogs off of Bishop Cannon and put them on the trail of Jimmie-Tammany Walker?

We were delighted with the tremendous words of Senator Robinson, of Arkansas, and some of his colleagues, to that conceited and impudent millionaire, Raskob, who undertakes to ride two horses going in opposite directions. It is to be hoped that both of these horses will run away. Raskob proposes to be chairman of the Democratic Committee and, at the same time, to be one of the most aggressive and liberal members of the liquor group that are seeking, at the expenditure of hundreds of thousands of dollars, a corruption fund, to do away with the Eighteenth Amendment of the Constitution against the liquor traffic.

The good people of this country have been in a doze on this subject; it is time for a tremendous awakening. We thank God that THE PENTECOSTAL HERALD family stands firmly and absolutely against the liquor traffic. May God increase the family, and save our country from the blight and curse that a powerful combination of men and women seek to bring back upon us in the form of the liquor traffic. Let us pray and talk, agitate, speak out and vote.

## Jealousy.

JULIA A. SHELHAMER.

Would you like to see the home of Jealousy? Come with me into yon subterranean vault and let us explore her haunts.

Here we are. It is dark and damp. The air is putrid, for lying about are unburied corpses of ruined lives and maligned characters—people who have been hen-pecked to death by Jealousy's cruel tongue. There is nothing cheerful, for specters and ghosts seem to flit about accusing their murderers.

Here are persons of note and usefulness who have been slaughtered by Jealousy's ruthless hand. No one is too good for her sword—nothing too white and ethereal for her to besmirch with mud.

Her tongue poisons the victim as the spider poisons the fly which he quickly drags into his storehouse.

The damage she has caused may be recalled by the many skulls of victims now hanging upon her walls. History abounds in them.

Jealousy threw a javelin at David and drove him nearly wild with fear and distraction until his white spirit curled before her rage like a worm before the fire.

Jealousy murdered the noble husband of Semaramis that she might reign in his place.

Jealousy impelled Queen Mary to cruelly imprison her sister Elizabeth lest she should reign.

Jealousy caused Aaron Burr to murder Hamilton.

She prompted Peter the Great to behead a good man because he, out of mere politeness, picked up the queen's handkerchief which she had dropped and handed it to her.

"Jealousy is the rage of a man; neither will he deliver any in his great wrath."—Proverbs. Her tongue is a drawn sword.

Jealousy usually speaks in a whisper. Her tones are confidential. Few suspicion her. She insidiously thrusts her long tongue through the heart of her victim in such a sanctimonious manner that even some saints deem her to be but valiant for the cause of Right.

Mrs. Catharine Booth says of her:

"Jealousy makes a target of the highest and best. Its shafts are ever aimed upwards, at whatever happens to be superior to itself. Unable to rise above the waters of quagmire in which it lies, it seeks to bring all others down to its level of accomplishment, or mars what it cannot make and pulls down what it cannot rebuild. It first caricatures a good cause, then burns its effigy.

"It only remains for those whose wounded spirits have rankled beneath such cruel thrusts to take courage in the consciousness of the integrity of their hearts and to learn that the ultimate triumph of right is assured to those who will but persevere.

"It seems strange," continues Mrs. Booth, "that the more one tries to do right, the more one is fated to be misunderstood. But it is a comfort to remember that righteousness brings its own reward."

## The Best Offer We've Ever Made.

Among the many splendid offers we have made to our HERALD readers there has been none that equals the one The Pentecostal Publishing Company is making at this time when it offers Farrar's Life of Christ to any one sending in one new subscription for THE HERALD, enclosing \$1.50, plus postage of 20 cents. This book contains 710 pages, and is a standard work on the Life of Christ. It is beautifully bound in cloth, has good print, and is a most valuable asset to one's library. I suggest that any minister or Sunday school teacher, Christian worker or student who does not possess this wonderful Life of Christ get busy, and by soliciting one new subscriber to THE HERALD, secure this excellent book. Your library is incomplete without it. The regular price of this book is \$3.00, but our offer makes it a real bargain for a little effort plus 20 cents.

MRS. H. C. MORRISON.

## Paul's Superlative.

Dr. M. P. Hunt has just published a book of sermons. Rev. M. P. Hunt, a Baptist minister, pastor of one of the Baptist churches in Louisville, is well known throughout Kentucky as one of the most devout, honest, earnest, fearful and fruitful men in the state. He has been preaching for almost a half century. In every question involving right and wrong you will always know where to find M. P. Hunt. He is not only on the right side, but a courageous and aggressive soldier for righteousness. I have known him intimately for more than thirty years and count him among my best friends. His new book contains eleven sermons and are quite interesting. The book is bound in very attractive style, good paper, clear print and strong meat, served with plain earnestness. The price of the book is \$1.00, and can be had of The Pentecostal Publishing Co., Louisville, Ky.

H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky. For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### A SINGLE SOUL.

"Ruth, I have tickets for the concert of the Bell-Ringers on Wednesday night, can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself wondering what it could mean—"So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, saying:

"Plenteous grace with Thee is found,  
grace to cover all my sin;

Let the healing streams abound,  
make and keep me pure within.

Thou of life the fountain art, freely  
let me take of Thee;

Spring Thou up within my heart, rise  
to all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose, and invited any who would give themselves to Christ to come forward.

As he waited, in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth, and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn."

"Jesus, lover of my soul," I thought to myself, "There must be something in religion, and I am going to have it." So, I wish to thank you that it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the true direction, so she answered simply:

"I thank you for telling me this. I shall never forget it."

Yet she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound.

Looking from the window she could see where the midnight express and the 11:30 freight had collided.

The frantic cries of the frightened, and the piercing shrieks of the wounded made her shudder. But she bravely

put away all thoughts of self, and calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers, as she stood beside the burning train, was that of Mrs. Walters.

Pale and peaceful it was, though showing how intensely she suffered.

She was extricated and borne to Ruth's home.

The power of speech was almost gone.

She rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips, she whispered feebly:

"Child, I'm going away—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of

A Single Soul.—Mrs. A. C. Morrow.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Prov. 11:30.

### SAUL HUNTS DAVID.

Mrs. Geneva Mendenhall.

David and his men lived in the hills and caves of Judah for a long time, hiding from Saul who came out with his army to seek them.

One time when David and his men were hiding far back in a cave, Saul came into the entrance of it alone and lay down to sleep. While he slept David crept up near enough to cut a piece from his royal robe but he would not harm Saul because he felt that it would displease the Lord. After Saul awakened and left the cave, David went out and called to him showing him the scrap of cloth as proof that he had refused to harm the king when the chance was given him.

When Saul saw and heard all that had happened his old love for David returned and he wept, saying, "You are a better man than I, David, and may God reward you for your kindness." And he invited David to return to the palace but when he was gone, David returned to his hiding-place.

Sure enough, it was not very long until Saul took Abner in command of an army of three thousand men to hunt David out and kill him. But while Saul's army lay encamped on the plain David and one of his men came quietly down at night and walked into the middle of Saul's camp. Saul lay asleep in the midst of his guards. The man with David wished to strike Saul dead but David would not let him, saying that God would strike Saul down in his own good time. So they only took Saul's spear and a bottle of water from beside him and stole silently away.

When morning came David stood off a little way and called out to Abner mocking him because he slept while the king was in danger. Again, at the sound of David's voice Saul forgot all his anger toward him, begging his forgiveness and asking him to return to his old place in the palace.

But because of the wicked men whom Saul kept about him David did not trust him, but sent the spear and jug back by a young man, and with a final farewell, turned and went his way.

By this time David was leading a large and powerful army. He made a treaty with the king of the Philistines who gave him to rule the city of Ziklag in the south of the land of Judah.

#### Questions:

1. Why did Saul fear David so much?

2. Why did David spare Saul's life?

3. Why would David not return to the palace to live?

You may answer the questions in your letters to the page.

Dear Aunt Bettie: Will you please move over and let a Virginia boy join your happy band of boys and girls? I am fourteen years old; my birthday

is September 2. Have I a twin? If so please write to me. I will answer all letters I receive. I am in the sixth grade at school. My father takes The Herald and I enjoy reading page ten. Aunt Bettie, I am not a Christian but hope to be some day. All the cousins that know the worth of prayer pray for me that I may become a Christian. I hope W. B. is getting in wood when this letter arrives.

Reuben Cave.  
Rt. 2, Stanley, Va.

Dear Aunt Bettie: As this is my first letter to The Herald I hope to see it in print. I am glad I can say that seven years ago I opened the door and let Jesus come in and take possession of my life. My favorite hobbies are riding horseback, playing the piano, writing poetry, and reading. I am a girl fourteen years of age, have hazel brown eyes, am five feet, six inches tall, weigh about 103 pounds and I am a freshman at Bloomfield High School. I am a Methodist and also pianist at the Sunday school. Our pastor is Rev. H. C. Martin. We like him, also his wife. I would like to correspond with anyone who cares to; old or young. Love to Aunt Bettie and all the cousins.

Mary Willie Cheser.  
Bloomfield, Ky.

Dear Aunt Bettie: Would you please let me say a few words for my first time to the happy band of boys and girls? Am renewing my subscription for the dear old Herald. We could not do without it in our home. My grandmother (Mrs. S. C. Hunt) took the paper for years, and loved to read it so well, and after she passed away, we have continued to take it. We enjoy every word it contains, and always long for the day of its arrival in our home. I am thirteen years old, in first year high school, go to Sunday school and church every Sunday. My birthday is August 12. Who has the same? I have one brother eleven years old. His name is Lucian Hunt Ward. I play the piano, he plays the mandolin, papa plays the guitar, so if you should hear our names called over WFIW, Hopkinsville, Ky., sometimes, do not be surprised. (Ha, Ha!) Love to Aunt Bettie.

Eva Nell Ward.  
Lewisburg, Ky.

Dear Aunt Bettie: Greetings with this Bible verse, "All things work together for good to them that love God." I do praise the dear Lord for victory in my soul. He saves, sanctifies and keeps me by his everlasting hand. I was saved at the age of ten years. It was ten years ago last summer, August 15, since Jesus saved me, and what a joyful birthday I had. It was about two years ago at this time when I wrote you. I received a number of letters from the cousins of the different states. If I remember correctly there were twenty-five different cousins who wrote to me. These letters have been a great blessing to me, and I am still corresponding with some of them. Many things have occurred since I wrote last. We went as a family on a trip to California. On our trip we visited many places of interest, one being the beautiful Grand Canyon. We went a few feet into the Canyon and sang some Gospel songs there. We also visited Denver and The Carlsbad Cavern. On Mt. Wilson we looked through the 60 inch telescope viewing the wonders of the heavens. At Yosemite Valley we saw many, many beautiful scenes hard to describe. God protected us on our trip and blessed us as we stopped and sang and told people of Jesus. It was a trip to be remembered not only for educational benefits, but spiritual ones also. That was the summer of 1929.

Last summer, we made two trips to Oklahoma where we were in the direct evangelistic work. It is a great work. God blessed so many times in such unusual ways. To him be all the glory. How glad I am I ever chose this way. It is a joy to give our all to Jesus. It pays to leave this world with all its follies, powder, paint, fashions, short, thin dresses and flesh stockings, jewelry and all the rest of the world's attractions. It has lost all its attractions for me, and I am fully satisfied to go the plain way with Christ. Some laugh at me, but young folk, let me tell you, there are such who admire a girl who dresses both

## Gospel Tents

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34 Years in Business

ways, up and down. I have found that it pays to take this holy, plain and narrow way. I would never sell it for this world's foolishness. There are so many young folks and even among those no doubt who may read this letter, who are trying to serve both God and Mammon, but that is impossible. Oh, let us not try to walk on the fence, young people, but let us be out and out for God. I do not associate with unsaved young people. I try to win them but if they reject, I leave them and seek the companionship of those who do serve Jesus.

This last week has been a blessed one for me. Friday evening as we were having our regular prayer meeting I again had my Junior meeting in a separate room. I felt led to give an altar call in the beginning of our meeting instead of going on as usual. I began to sing "Just as I am," and one after another knelt down at our altar until I sang and cried and every one came forward. I called for help and we prayed all evening until one after the other got Jesus in his and her heart. Oh, if you could have all seen how these children cried and prayed and asked forgiveness of one another and of their parents. It was a wonderful evening. To God be all the glory. It pays to obey God when he leads. We must follow, and if we do then we are happy. May this incident encourage Sunday school teachers and Christian workers. The time of revivals is not passed yet. Jesus is the same yesterday, today and forever.

I am attending school this year here at our Sunnyside Bible Graded and High School. I am a Junior and like my work fine. My father is the superintendent of this little Holiness School. We have four teachers this year, nine high school and Bible students and fifteen graded pupils. Jesus is blessing our little school and we are so thankful that we can stand here as a lighthouse for Jesus. Any one who wishes to hear about our work here write to my father, J. J. Engbrecht, or to me and I will try and tell you of our work. Our teachers come here and teach without salary and trust God for their daily needs. This school is run by faith, for both students and teachers and so far Jesus has never failed but always supplies our needs. We also have a girls' choir and God blesses us as we go out on week-end trips rendering programs in different places. I will be glad to hear from those who need help in a spiritual way or those who are traveling the same narrow road to heaven. My letter is long and I must close, wishing all the cousins God's richest blessings. I am yours in him,

Rosa Maria Engbrecht.  
Freeman, So. Dak.

### "PAUL'S SUPERLATIVE."

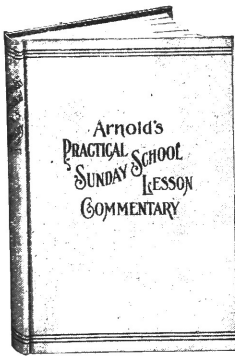
I have just finished reading "Paul's Superlative and Other Sermons" by Dr. M. P. Hunt. This new book contains eleven sermons. Each sermon is a soul-stirring message. Every one is pointed, heart appealing and compelling. This book of sermons is due to win thousands to a knowledge of Christ the Lord. These sermons will enable Christians to live more consecrated lives. This new book sure burns with fervor and glows with useful, helpful sermon material.

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John M. Newsom.  
Pastor First Baptist Church, Danville, Ill.



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A Reader: Please pray for my friend H. She is suffering with rheumatism, and that she may be led in the light of God."

A. J.: Please pray very earnestly for the salvation of Albert Trumpf and all his brothers and sisters, and for the salvation of his wife. Also, please pray very earnestly that we will have a good spiritual church in our neighborhood."

A Reader: "Please pray earnestly at eight o'clock each morning for the sound conversion of my dear husband and that he may return home. Also, pray for my son and daughter, and that I may be a better Christian."

## PAUL'S SUPERLATIVE.

The Baptist Record says of "Paul's Superlative" by Dr. M. P. Hunt: "This book gives us some of the greatest of his sermons. They exhibit a virile faith and a high moral purpose. They will serve as a good tonic and a means of edification to anybody who loves the Lord and believes in gospel preaching."

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## "HUMAN ENGINEERING."

T. Richardson Gray.

This headline is borrowed from the "Pathfinders of America," an organization whose aim is to build moral character in children and youth in public schools. A special attempt is being made in Detroit schools. It is hoped to thus change the destiny of America for the better. Rightly sensing a growing tendency to out-of-control and lawlessness, that menaces the future peace and safety of the world, they would forestall a possible chaos, by instilling in children and youth higher moral standards of self-government. This is commendable, for the insistent need is morals, character, spiritual ideals and living. They would link learning with life; to quote them, "We deary emphasis on grades and diplomas: Education is not to know what we do not know, but how to live, to behave, to conduct ourselves." With their plan we agree, and in part disagree. For years I have advocated with both tongue and pen, the absolute necessity of moral training in schools, by religious teachers, but backed by Divine Authority. For years I have addressed schools, and in written articles have urged other ministers to do likewise. My claim has been that an educational system that trains the head to outstrip the heart, is faulty-dangerously so. The school slogan "More Pep" has been at the expense of restraints. Organized crime has amazed authorities by the brains put into it by high school and college men who lack character, but show cunning of highly developed mental acumen. I heartily approve of morals being taught in public schools; but we shy at "Human Engineering." We are afraid of too much Humanism; that this worthy society may unwittingly commit the error of so many other well-meaning ones, who in effect—bowed God out of his world.—This is foreshadowed in the "Pathfinder's" attempt to bar morals from their moral source. To quote, "No religious reference enters into any lesson: 'twould not only be unconstitutional, but fatal to mention the Bible. We

draw the line between religious doctrine and conduct."

Personally, we shrink from any suspicion of complainer or faultfinder, but we fear that the "Pathfinders's" plan, like so many others, is weakened by ignoring, or by not giving prominence to, Divine authority. And we wonder if Protestantism, in her boasted freedom, did not blunder in sacrificing all authority. We further quote, "The art of living can fall back on no final authority: science alone can form a basis for the conduct of life." But in dealing with the age-old problem of sin and its results, from the very first, it called for more than human power. In the following quotation, we deplore their failure to reckon with the inborn religious soul instinct, "In the conduct of life we cannot trust religion, for the sentiment of fear, awe, reverence, is sadly mangled by superstition." Knowing the tendency of children to take the line of least resistance, we feel they will welcome the following as an encouragement to do so;—"We use no commands or rules; children are asked to follow their own reason, based on facts we give them." Far be it from me to throw a straw in the way of any good movement, and we trust the "Pathfinders" will have a great measure of success. However, many organizations, setting forth on the worthy purpose of redeeming the nation from an intolerable condition, make up a long list of partial failures, by attempting to accomplish a superhuman task, through purely human agencies, when the cure, once for all provided in the mission of Christ and his gospel, as the one panacea for the ills of earth, is at hand, but which the world still refuses to take seriously.

**Conversion of the Heart:**—The world knows better than it does. True education must reckon with character: the heart must keep pace with the head. We are often made to wonder at the intelligence displayed by young folk on biblical and religious subjects, but whose hearts are often far a field. Mid the absorbing economic strain, the world's greatest need, that of righteousness, remains the same. The future will affect most seriously children and youth, for they must need it. Yet students themselves confess to a growing disinterest in religion, and are not, as a rule, under church influences; hence the "Pathfinders" wisely seek the schools in order to reach them. Should the present "hard times" duplicate that of 1857, which brought the nation to its knees, and turned on the greatest revival of religion in history, then it will not have proved an unmixed evil. Meanwhile, to cope with the most critical conditions now upon us, we would encourage the teaching of Bible religion and laws of God in all public schools: the selection of Christian teachers only; and a special provision made, other than now exists, whereby students would be under church and gospel restraints.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IV.—April 26, 1931.

Subject.—Prayer. Luke 18:1-14.

Golden Text.—Lord, teach us to pray. Luke 11:1.

Time.—March A. D. 30.

Place.—Perea.

Introduction.—“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.”—Jesus Christ in Luke 11:13.

“There is a manifest want of spiritual influence in the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit.”—Richard Cecil.

“Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer.”—John Wesley.

“Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray.”—Edward Payson.

From my reading I have culled out the foregoing quotations. Although they apply primarily to ministers of the gospel, they are equally applicable to all Christians who desire to be useful in the church of God. Communion with God is the source of all spiritual life and power; and without it our spirits wither and die.

“Worship God.” These are the words of the angel whom John was about to worship. He was giving John some vision of the coming glory of the post-graduate world; and the radiant beauty of the heavenly visitant was so entrancing that the apostle was about to fall down in adoration. If any one ever had an excuse for worshipping any being, except God, he had it that day.

Nothing so expands the soul as the worship of God. To worship anything else shrinks and belittles the soul; but all communion with truly great companions, as long as it is not worship, enlarges and exalts one. No one could be the companion of Frances Willard, and remain little and trashy. If communion with great and good human beings so deepens and broadens one, how much more will communion with the infinite God? No one can worship and commune daily with him, and remain little in soul. “Worship God,” and grow into his “image from glory to glory.”

In the physical realm no force is ever lost; and the same is true in the realm of spirit. Prayer is a spiritual force; faith is a spiritual force. In prayer we throw out into the spiritual universe living, vitalizing currents of spiritual power, that God uses for the accomplishment of great ends. He has so ordained; and when

men fail to furnish prayer power, they thwart the purposes of God. Jesus had two great purposes in prayer: (1) Communion with the Father, which refreshed and strengthened his spiritual Being; (2) He was helping to furnish the spiritual force needed for the salvation of men. He is still engaged in this glorious office, and invites us to be co-prayers with him. The honor thus conferred upon us is verily beyond measure. Like our Lord, I trust we shall be able to continue the blessed work in glory.

### Comments on the Lesson.

1. He spake a parable.—It would be interesting to know whether or not these parables were taken from real history; but our curiosity cannot be gratified. This one reads like history; but I am inclined to believe that Jesus manufactured his parables out of multitudes of similar things that were constantly happening. The parable of the sower was being enacted before the eyes of his hearers every passing year. No doubt there are many court cases that parallel the parable in today's study. Jesus may have formed it out of material with which the people were familiar. Men ought always to pray, and not to faint.—Men should have a regular habit of prayer, and never neglect it for any cause. I have never known any one who prayed too much.

2. A judge.—Such officers are under tremendous responsibility. They should always be intelligent and morally clean. No immoral man is fit for the bench. It is not a place for a dishonest man, or a coward. A judge should fear God and respect his fellowmen. He should be a leader of men in all good things. Which feared not God.—Therefore, his conscience was dead; and he was unworthy of being entrusted with any moral responsibility. Neither regarded man.—He was little better than a common beast. One of the noblest marks of genuine manhood is profound respect for other men.

3. A widow.—If any one has a right to appeal to a judge for protection, that one is a helpless widow. Avenge me of mine adversary.—Some one was endeavoring to swindle her; and she was begging the judge to see that she got justice. Woe betide the court that fails to live up to the demands of his oath under such circumstances. Better were it for him, had he never been born.

4. He would not for a while.—Jesus is endeavoring to paint a strong picture, because he is looking forward to a strong contrast. The judge's hesitancy portrays his meanness. Then he begins to soliloquize: “Though I fear not God, nor regard man.”—One has to sink very low in manhood to boast of his filthy littleness; yet, such is this judge's condition. There is hope for one as long as he is ashamed of his sins, but none when he is proud of them.

5. Because this widow troubleth me, I will avenge her.—Such a judge would have accepted a bribe. He needed stripes and a penitentiary sentence for about three decades. Lest by her continual coming she weary me.—One has no right to hate such a judge, but it is tremendously religious to have a profound contempt for him; and to regard him as one's friend would make a decent man de-

spise himself. This judge's demeanor marks him as entirely base. There is not a high-toned symptom in him.

6. Hear what the unjust judge saith.—Here the contrast between the unjust judge and our heavenly Father begins. Size up the judge fully; and be not afraid to contrast him with God.

7. Shall not God avenge his own elect?—Men act out what is in them; and so does God. It is natural for him to answer our prayers. That has been in his plans from all eternity. To do otherwise would be to violate the Divine Nature. God cannot do contrary to his own Being: he cannot lie. Though he hear long with them.—I think we shall be coming nearer the meaning of this clause if we say: “And he is very patient with them.” He knows us altogether, and pities us as do our earthly fathers.

8. I tell you that he will avenge them speedily.—An answer from God is like touching an electric button. If the machinery is in good order, the current comes when the connection is made. “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” When the Son of man cometh, shall he find faith on the earth.—Dr. Clarke makes this question refer especially to Palestine, and answers: “No! And therefore he destroyed that land.” No doubt his exegesis is true as far as the land of the Jews was concerned, but I feel certain that in its fuller import the question applies to the entire human family. No more terrible question ever fell from the lips of the Master. When he comes again the race will have fallen away in the Great Apostasy; and that seems to have begun already.

Our space is nearly all filled; and we have just reached the second section of the lesson. Maybe a general more particular one. Note to whom comment will suit here as well as a more particular one. Note to whom the parable was spoken: “Certain which trusted in themselves that they were righteous, and despised others.” There were just such characters in James' audience. His speech was what we would call personal. The Pharisee did not pray to God, but “stood and prayed thus with himself.” His prayer is locked up in that word *thus*. He brags on what he believes to be his own goodness, but condemns the poor publican who is standing afar off simply begging for mercy. The contrast is complete. God seems to pay no attention whatever to the Pharisee; but is all attentive mercy towards the penitent publican. Jesus says that “he went down to his house justified rather than the other. In other words, his prayer was answered, and that of the Pharisee was not.

The lessons taught in both these parables are as fresh today as they were in the long ago. We are to be importunate in our prayers, remembering that our Father will answer when it is best for us. The second parable gives us a great lesson: namely, it is the humble, penitent soul that reaches the heart of God. Both lessons will last for all time.

### A SURVEY OF THE PROHIBITION SITUATION.

Rev. W. N. Briney, Pastor Broadway Christian Church, Louisville, Ky., says of Dr. M. P. Hunt's pamphlet, “A Survey of the Prohibition Situation”: “I think it contains in brief form facts that should be in the possession of every friend of Prohibition. It should be of special service to ministers, who wish to get before their congregations the facts concerning this important matter.”

May be had from Pentecostal Publishing Co., Louisville, Ky., for 5 cents.



## Mothers.

ON THE AIR—AN ADDRESS—

REV. B. C. GAMBLE.

Subject:—“Mothers.”

From far and near they write for a copy.

One said: “Never heard anything like it.”

Another: “I will pay any price for it.”

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Another: “I want to be a better mother.”

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## Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a “first course” at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

## ANNOUNCEMENTS.

A new mission has been opened at Amity, Oregon, Mrs. Ray Green pastor. She desires any holiness evangelist who may be passing near that town to stop and give them some services. She would be glad to know as far ahead as convenient.

Rev. J. B. Kendall: “We are in a great meeting at Independence, Kan. Forty were forward last night. We shall hold a meeting in Stroud, Okla., beginning April 12. I have May open and would be glad to hold another meeting before returning to Kentucky. Can come with or without singer. Address me, Lexington, Ky.”

Rev. David E. Wilson recently held a wonderful meeting in Erie, Pa., with Rev. Ford Persons, superintendent of Lawrence Park Mission, in which 157 souls were blessed, among them conversions, reclamations and sanctifications.

Mr. and Mrs. Rice are leaving for Peking, and from there will go on to Seoul, Korea, to attend the convention of the Oriental Missionary Society, March 18th to 23rd, Tokyo, April 1st to 5th, Canton, China, April 15th to 19th, Shanghai, China, April 29th to May 3rd. They will return to the states on the Chichibu Maru, arriving in San Francisco, May 20th.



O. M. Womack: "I have been very busy this year, most of the time with Rev. J. A. Collier, and God has wonderfully blessed our services. We held a meeting in Henrietta, Mo., where a number prayed through to victory. Then we held a good meeting in Honaker, Va., between 50 and 60 souls being saved. We are now in a meeting in Sebree, Ky., and a number have already found the Lord. I have some open dates for spring and summer and will be glad to hear from camp meeting committees or pastors. Address me, 1319 Clay St., Henderson, Ky."

Blish R. Shaw: "I have open dates as Song Evangelist and Guitar player; will go anywhere the Lord may lead. Please write me at Los Angeles, Calif., General Delivery."

Rev. John F. Owen will hold a meeting in the Taylor Ave. M. E. Church, Columbus, Ohio, until May 10. Let the readers of *The Herald* who live in Columbus attend this meeting and get good and do good.

Rev. Charles H. Babcock will hold a meeting in the big Nazarene Tabernacle, Detroit, Mich., from April 12-26. Friday, April 17, will be an all-day meeting; Young People's Zone Rally. Will God's people fast and pray for this meeting. Rev. H. W. Jerrett is the pastor.

Rev. Roy L. Hollenback, who is now serving as pastor of the First Church of the Nazarene at Lowell, Mass., and who is nationally known in holiness camp meeting circles, announces that the church is allowing him a leave of absence of one month during the summer, and that he is able to accept one camp meeting engagement, preferably in the central states. He may be addressed at 57 Fremont St., Lowell, Mass.

## Ten Cents Each, or 100 for \$5.00

We have quite a stock of Scripture Calendars for this year and we are offering them, while they last, at the above remarkably low price. Brighten up the rooms of shut-ins; they will enjoy the pictures and the daily Scripture messages. Put them in Barber Shops, Hotels, Hospitals, Almshouses, Jails, Stores, etc.

PENTECOSTAL PUBLISHING COMPANY  
LOUISVILLE, KENTUCKY.

LOUISA, KENTUCKY.

We have just closed a very successful meeting here. The pastor was assisted in the services by Rev. H. L. Cochran, young people's evangelist and singer, of Sherman, Texas. Bro. Cochran is a consecrated man, a hard worker, and an exceptionally efficient worker with the young people and children. Bro. Cochran preached at the morning services, conducted children's meetings and young people's services, led the singing and did personal work. Our official board has unanimously requested him to return next year.

Our meeting continued for two weeks with the following results: 160 conversions and nine volunteers for life service. All of the churches of the town will receive members as the result of the meeting. We received 32 members last Sunday and the total will probably exceed 50. Our church is in a better condition than it has been for quite a while. I heartily recommend Bro. Cochran to any pastor needing evangelistic help.

H. W. Ware.

## WEST CONSHOHOCKEN, PA.

Thank God he still answers prayer. We opened fire on March 1. Rev. and Mrs. Samuel Thomas were the engaged evangelists. From the beginning God's blessing was upon the meeting. Thirty-two were gloriously saved and about fourteen were sanctified wholly. The church edified and built up, and the devil is as mad as he can be. A church member said that the little Jew is the only one going to heaven. But John beheld great multitudes which no man could number of all nations and kindreds, and people. Twelve joined the church. They were nearly all young people. We thank God for these young people. God grant that they may be true unto the end. Amen.

Brother and Sister Thomas are fearless second blessing holiness preachers. They surely gave sin and the devil a black eye in West Conshohocken. They preach the word with no uncertain sound. God bless them wherever they may go, and give them many souls for hire. Please pray for us that the revival may continue. There is much conviction upon the people. Ella J. Nace, Pastor.

"THE OLD RUGGED CROSS" stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of *The Story of The Old Rugged Cross*? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00.

## HANNAH, NORTH DAKOTA.

This report of our special revival effort on Hannah charge is sent to you with the hope that it may inspire other pastors in their efforts to win souls.

Special prayer meetings were held many weeks preceding the meeting. Prayer was made for guidance in choosing an outside helper and for a God-sent revival. Our meeting opened March 1st. Rev. H. J. Empie, of Crystal, N. D., came to do the preaching and assist us. The Word of God was faithfully and earnestly proclaimed at afternoon and evening services, with separate meetings for the children at the close of school and Saturday and Sunday P. M. This effort for the children resulted in a Junior Church being started for the children.

In general we have seen registered a mighty protest against sin and worldliness in this community. Besides, several misunderstandings were straightened up and cooled off church members returned to the Lord. One or two were definitely sanctified. Ten of the young people were graciously converted. The church has taken on new life and work here is much more enjoyable. The promise given us in Isaiah 45:2-3, has begun to be fulfilled and we are pressing on for greater victory.

B. T. Osborne, Minister.

## HATTIESBURG, MISSISSIPPI.

Since I last reported I have held two fine meetings, one in the city of Hattiesburg, where I spoke every night at 7:45 and was to have spoken every day at noon over the radio, but some days they did not broadcast so we did not use the radio every day but we reached several thousand people

when we did speak. Amen. God gave us quite a few who were saved from sin. We went from there to Bessemer, Ala., where God gave us a very precious meeting. Many times the house was full and God helped us to reach some of the fine folks of the city. I am at home for a few days with my family, and I hope to be out again in the battle for God and holiness. I was called to go with the pastor of one of the big Baptist churches of Jackson the other day to anoint a dear girl who had cancer of the stomach. The doctors had given her up to die; we prayed for her and anointed her in Jesus' name and God has touched her, and we are believing for her complete recovery. God is the same today and will heal in response to faith.

I am making out my slate for the spring and summer and the calls are coming in. I have several important dates open and would like to hear from any camp meeting board or church needing a revival. I have spent twenty years in the ministry and fifteen years of these have been in the city pastoral work. Pray for me. R. A. Thornton, D. D. Evangelist.

## "Mother" A Sermon for Mother's Day.

BY REV. H. E. CORBIN.  
A little book to put in the hands of boys and girls who are away from home. It will remind them anew of Mother and Mother's God. Neatly bound in attractive paper cover. Price, 20c each, or 6 for \$1.00. PENTECOSTAL PUBLISHING CO. Louisville, Kentucky

## REPORT OF EVANGELISTS T. C. AND R. E. GRIGSBY.

Since the Missouri district assembly of the Church of the Nazarene, we have held the following meetings: Our first meeting being at Lodi, Mo., with Brother McElrath. God gave us a good meeting; folk sure prayed through in the old-fashioned way.

Our next meeting was at Rogers, Ark., with Prof. Hardy as pastor. This was sure a hard battle. The Pentecost had a revival in swing when we arrived; the Christian Church also started their meeting during this time, but God heard and answered prayer; a few people were saved, and the church was helped and greatly encouraged.

From there we went to Sabulah, Mo., with Brother Brawley, as pastor. Among the number saved was an old man around seventy years who prayed through in his home. We then helped at Iberia, Mo., Brother S. C. Hendly, pastor. We found a fine class of young people who knew how to pray and get blessed. A number were saved, reclaimed or sanctified.

From there we went to Wheatland, Ind., with the M. E. folk. Rev. Crider is pastor. There was great interest shown among this people. Several were saved, reclaimed or sanctified. One lady who had been a school-teacher was at altar praying for the Holy Ghost and was struck down to the floor twice, then came up praising God for the blessing of holiness.

We are now in a meeting at Mt. Pisgah near Iberia, Mo., with Rev. Ezra Hendly as pastor, a recent graduate of Trevecca College. Conviction is on the people and restitutions are being made.

We go from here to Eldin, Mo., for our next meeting. Any one desiring our labors write us at our home address, Piedmont, Mo.

## A BOOK FOR THE Mother's Day Season

MOTHERS OF FAMOUS MEN  
by Archer Wallace

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys a new appreciation of life and success; it will grip the attention of readers of all ages. Among the sixteen mothers in the books are those of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

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## BENNARD'S MELODIES—SOLOS AND DUETS

Just published. By Rev. Geo. Bennard, (author of "The Old Rugged Cross") a 96-page book, 7x10. Artistically bound. It is just filled with beautiful songs that can be used on all occasions and the range is suited to high, low and medium voices. They are being sold all over the country and in Canada. Some singers think it is the "cream" of all the books of special songs. Price 50c per copy. Pentecostal Publishing Company.

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Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

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21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

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900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 16 for Bible Offer.



## EVANGELISTS' SLATES.

**AYCOCK, JARRETTE AND DELL**  
Warren, Pa., April 12-26.  
Landale, Pa., April 21-May 3.  
New Bedford, Mass., May 6-17.

**BABCOCK, C. H.**  
Detroit, Mich., April 12-26.  
Johnstown, Pa., May 1-10.

**BUSSEY, M. M.**  
Colorado Springs, Colo., April 5-19.  
Lansing, Mich., May 3-17.

**CALLIS, O. H.**  
Delanco, N. J., April 12-26.  
Corbin, Ky., May 3-17.  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
South Portland Methodist Church, April 5-19.

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Wells, Kan., April 12-26.

**CHOATE, CALVIN R.**  
Woonsocket, R. I., April 15-28.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Louisia, Ky., May 8-22.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Insko, Ky., April 1-19.  
Lansing, Mich., April 19-26.  
Adrian, Mich., April 26-May 10.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
Dodge City, Kan., April 6-19.  
Collinsdale, Pa., April 26-May 10.  
Bicknell, Ind., May 31-June 14.  
Auburn, Ind., June 14-28.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Open dates, April 12-26.  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

**EITELGEORGE, W. J.**  
(1107 Lawrence Rd., N. E., Canton, Ohio)  
McRae, Ga., April 5-19.  
Abbeville, Ga., April 20-29.  
Palmetto, Fla., May 3-17.

**FAGAN, HARRY L.**  
(Blind Song Evangelist and Pianist,  
52½ Walnut St., Shelby, Ohio.)  
Waynesburg, Pa., April 5-26.

**FLEMING, JOHN**  
Wichita, Kan., April 13-26.  
Dayton, Ohio, April 29-May 10.  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.

**FLEMING, BONA.**  
(2852 Hackworth, Ashland, Ky.)  
Providence, R. I., April 6-19.  
Evansville, Ind., April 24-May 3.  
Kanawha City, W. Va., May 8-17.  
Ablene, Ky., May 22-31.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Marcus Hook, Pa., April 5-19.  
Vestal, N. Y., April 26-May 10.  
Mineral, Va., May 17-31.  
Donora, Pa., June 4-28.

**FUGETT, C. B.**  
(4312 Williams Ave., Ashland, Ky.)  
Chicago, Ill., April 7-19.  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

**GADDIS-MOSER, EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.

**GREGORY, LOIS V.**  
(Young People's Worker, Waterford, Pa.)  
Kahe, Pa., April 6-27.  
Columbus, Pa., April 28-May 10.  
Ashville, N. Y., May 10-24.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio)  
Collingswood, N. J., April 12-May 3.  
Oberlin, Ohio, May 12-31.  
Alton, Kan., June 4-14.  
Haynes, N. D., June 19-28.

**HENRICKS, A. O.**  
(Toronto, Ohio.)  
Lisbon, Ohio, April 6-19.  
Bellevue, Pa., April 23-May 3.  
Washington, Pa., May 4-10.  
Pittsburgh, Pa., May 10-24.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Lisbon, N. Y., May 3-18.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Peoria, Ill., April 5-19.  
Arcola, Ill., May 31-June 15.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Atlanta, Ga., April 5-24.  
Indianapolis, Ind., April 26-May 10.  
El Paso, Texas, May 15-27.  
Phoenix, Ariz., May 28-June 7.

**JOHNSON, HAROLD C.**  
(401 W. Wash. St., Springfield, Ill.)  
Pitt, Mich., April 12-26.  
Cumberland, Ky., April 27-May 10.  
Frankfort, Ky., May 11-24.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Centerville, Md., April 6-20.  
Greensboro, N. C., April 25-May 10.  
Burlington, N. C., May 11-26.  
Franklinton, N. C., May 26-June 1.

**KENDALL, J. B.**  
(Lexington, Ky.)  
Strand, Okla., April 14-26.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Bristol, Tenn., April 6-19.  
Greenville, S. C., April 20-May 3.  
Slaughter, S. C., May 4-18.

**LINN, MRS. C. H. JACK.**  
(Oregon, Wis.)  
Pittsburgh, Pa., April 5-19.

**LINN, C. H. JACK.**  
(Oregon, Wis.)  
Japan, China, Korea, February, March  
and April. Address, care Oriental Mis-  
sionary Society, Shanghai, China.)

**LINCICOME, F.**  
(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Fargo, N. D., May 17-25.

**LOWMAN, J. WARREN.**  
(1039 Clinton Ave., Carthage, Mo.)  
San Benito, Tex., April 12-26.  
New Rockford, N. D., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Wichita, Kan., April 13-26.  
Oklahoma City, Okla., April 27-May 10.  
Bentonville, Ark., June 11-21.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Society Hill, S. C., April 12-26.  
Lanham, Md., May 3-17.  
Columbus, Ga., May 24-June 7.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, Ohio)  
Columbus, Ohio, April 5-19.  
Irvington, Ill., April 21-24.  
Rome, Ga., April 26-May 10.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Bethany, Ky., April 6-19.

**REED, LAWRENCE**  
(Rt. 1, Salem, Ohio)  
Greensburg, Ohio, April 5-19.

**REID, JAMES V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Kingsville, Tex., April 12-26.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY.**  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**SHADE, N. B.**  
(561 N. W. Bighth, Miami, Fla.)  
Tampa, Fla., May 17.  
Plant City, Fla., May 24.  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 28.  
Downings, Va., July 19.  
Park Lane, Va., July 30.  
Open dates after July 10.

**SHANK, MR. AND MRS. R. A.**  
(1539 East Howard St., Pasadena, Calif.)  
Mendon, Ohio, July 9-19.  
Monroe, Ind., July 23-Aug. 9.  
Wichita, Kan., Aug. 9-19.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park,  
Detroit, Mich.)  
High Point, N. C., April 17-26.  
Ramsour, N. C., May 1-17.

**THOMAS, SAMUEL**  
(Converted Jew, 117 Eagle Drive, India-  
napolis, Ind.)  
Barnesville, Pa., April 14-18.  
Pittsburgh, Pa., April 19-May 3.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmet, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**THOMAS, W. E.**  
(Nashville, Tenn.)  
Owensboro, Ky., April 18.

**VAYHINGER, M.**  
(Upland, Ind.)  
Stone Bluff, Ind., April 13-May 3.  
Chicago, Ill., May 10-31.  
Cincinnati, O., June 1-4.  
Upland, Ind., June 5-13.

**WHITE, PAUL.**  
(Box 204, Highland Park, Ill.)  
Peoria, Illinois, April.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Bing-  
hampton, N. Y.)  
Binghamton, N. Y., April 14-19.  
Salisbury, N. C., April 30-May 10.  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 11-21.

**WOODRUM, TONY E.**  
(633 Chestnut St., Abilene, Texas.)  
Tulsa, Okla., April 12-28.  
Poteau, Okla., May 3-17.

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## FROM THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

"There is no place in America for a traffic which refuses to obey the law or even a group of people who refuse to obey the laws of the country."

This ringing declaration was the high point in the speech of Mrs. Ella A. Boole, president of the National Woman's Christian Temperance Union, to the Committee on Judiciary of the House of Representatives at Washington during the recent exciting Wet and Dry Hearings on the resolutions to repeal the 18th amendment, or modify national prohibition.

Mrs. Boole appeared not only as the leader of the white ribbon women, but as Chairman of the Conference of National Organizations Supporting the Prohibition Amendment and in charge of the program of testimony on the dry side. Her speech was listened to attentively by the members of the Judiciary Committee and made an impression in the press of the country.

After listing the steps of the temperance forces in arriving at national prohibition, Mrs. Boole reminded the committee that the wet charge that "prohibition was put over while the boys were overseas," and then asked if they remembered what the brewers and distillers were doing "while the boys were overseas?" She recalled the dog-in-the-manger attitude of the liquor interests, their refusal to co-operate with the government in the food and fuel conservation programs so necessary for a victory, and the famous exposure of the brewing interests as the chief financiers for enemy propaganda in this country.

Continuing, she said: "Much has been said about personal liberty. Women and children are people and they too are guaranteed life, liberty and the pursuit of happiness. The intutions of women, confirmed by the logic of events, indict the drink habit and drink traffic for loss of life, for interference with their liberty and the destruction of their happiness."

"The women now enrolled in the movement for the repeal of prohibition have no idea of the conditions which prevailed when the women's crusade of 1873-4 resulted in a woman's organization committed to finding a solution of the problem of protecting the home from the liquor traffic. They have no idea that in the effort to find a solution of this problem education, agitation and organization employed many methods, but after forty years of activity it was the conclusion that prohibition was the best method."

Mrs. Boole reminded the committee of the several great petitions of women which were presented to congress for war time prohibition and national prohibition.

Mrs. Boole said the W. C. T. U. is made up largely of women in the churches and outlined why they believe national prohibition is the best method of handling the liquor traffic:

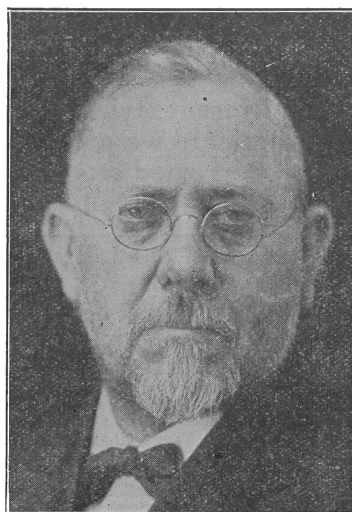
First: It establishes a uniform method; second it prohibits the entire traffic in every branch; third, because the definition of intoxicating liquor is uniform throughout all the states, the definition accepted by the Internal Revenue Bureau for forty years and sustained by the Supreme Court; and fourth, because the only way to deal with a law-defying evil is to prohibit.

"Prohibition," she said, "has disclosed no new attitude on the part of its opponents, for the liquor traffic has always been a law violator."

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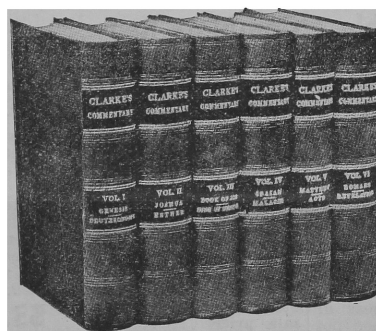


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The studies of his earlier years always had a bearing on this great work. From the beginning he felt the

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"Restore the legal sale of intoxicating liquor," she said, "even under state control, every restriction will be violated. It was so before prohibition; it is so now; it was even stated by one witness at this hearing that under no circumstances would he obey the prohibition law."

"There is no place in America for a traffic which refuses or even a group

of people who refuse to obey the laws of the country. The prohibition of the liquor traffic is incorporated in the Constitution and is binding on all the people. Neither greed nor appetite is an excuse for violating it."

The flowers appear on the earth; the time of the singing of birds is come. S. Sol. 2:12.



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Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, April 22, 1931.  
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.  
Vol. 43, No. 16.

## THE HUMAN RACE IS A PROCESSION.

By The Editor.

**T**HE human race is a procession marching to the cemetery. It cannot stop and mark time. Every movement in the life of every human being is a forward movement toward the inevitable—death! And death does not end the existence of a human being.

That incident in the history of an individual which we call death is simply a change of place of residence. We cease to live here and go to live in the hereafter. It is the height of madness to be indifferent with reference to that hereafter residence. We live here but a short time and, as a rule, we undertake to make our abode here as comfortable and attractive as we can. We certainly ought to seek to make our place of eternal abode a place of comfort.

Philosophers have striven in vain to penetrate the future. They have not been able to lift the curtain and look into that world, or place of abode, where the spirits of those who have departed this life have gone to take up their residence. They all realize that we are going, that soon we must be gone. They believe that we are going somewhere; practically all grades of human beings in all parts of the earth, and all the history of the world, have believed in the immortality of the soul, and a future state of existence, and most people have believed that something must be done while the spirit abides in the body to prepare it for a better state in that life beyond.

The Bible is THE BOOK, and the only Book that pours a flood of light on this all-important question. The Bible claims to be of divine authority, and it carries within itself positive proof of the justice of its claims. It teaches that the body is a mere place of residence; that it is mortal; that its decay and death are certain. Human history has proven that statement in the Bible—"It is appointed unto men once to die." Men have died; they continue to die. It is not at all probable that any one of the many thousands of the readers of these paragraphs will be alive ninety years from now. A very large per cent of them will be gone ten years from now. The majority of them will be gone twenty-five years from now. Three-fourths, yes, a larger percent, will be gone fifty years from now. Very few, if any, of the readers now holding THE PENTECOSTAL HERALD in his or her hand, will be living seventy-five years from today. A century from this date the earth, if populated, will be populated with a new people. Now and then, but rarely, you will find persons a hundred years of age; but the readers of today have already gotten a good start in life, and they will have departed and a new generation will have taken their place. The big, important question is, Are we who are living today prepared for a better state of existence? Are we waiting with full assurance for entrance upon that better state?

The Bible proposes to tell us exactly how to make preparation for a peaceful death and a safe passage and a full assurance of an eternity of blessedness. All that the Bible proposes on this subject is reasonable. Sin of any kind and every kind is a disadvantage to the present life, if there were no future life. Take sin out of the world and this life would be quite worth living if there were no future. But sin is here. It always has, and always will be destructive of peace, of happiness, of life itself. The Bible's offer of a better state of existence for our spirit after our bodies have fallen victims of death, begins with a powerful appeal to forsake sin. This very appeal to forsake sin, and to live righteously is a proof of its divine origin and inspiration. One of the remarkable things about the offer of a preparation for a better state in the future is the fact that the Bible offers the forgiveness of all past sins. It proposes to create within us a new nature, with different desires, attitudes, dispositions and propensities. ~~It claims a power that will make us new creatures, that will adjust us to the will and law of the great Being who gave us existence.~~

One of the interesting things about the Bible is the fact that those who have accepted its offers and fallen into harmony with its requirements, have experience, have found a peace, a new joyful life. They have been marvelously changed; hatred has gone out of them and love has taken its place. Profanity has gone out of them and praise has taken its place. The vilest of heathen people have been transformed into beautiful saints. I shall say no more just now, only this: My dear Reader, what about your immortal spirit? That physical temple in which you now dwell will soon decay; that spirit, which is the real YOU, must find a dwellingplace elsewhere. Is it ready? If not, I commend you to the Bible, the God of the Bible, the Christ of the Bible, the Holy Spirit of the Bible. Make haste! Get ready!

Without Holiness No Man Shall  
See the Lord.  
No. 2.

PEOPLE BELIEVE WHAT THEY ARE TAUGHT.

**I**T is hardly probable that any one will question the truthfulness of the above statement. Somehow, somewhere, we must be holy before we can enter heaven. It is generally conceded that people believe what they are taught. Unfortunately, a large percent of the church members in Protestantism have been taught that they cannot be saved from all sin in this life; that in the nature of their being they must have sin within themselves and commit more or less sin so long as they live. To us, this seems to magnify the power of sin and Satan above

Christ. This certainly teaches that Jesus is not able to save to the uttermost. It contradicts the statement made by the beloved John that, "the blood of Jesus Christ cleanseth us from all sin."

It is because of much false teaching that the centuries have passed and left the world unevangelized; large portions of it entirely without the gospel; and this false teaching has prepared the way for the fearful conditions that we find in the church today. Teach the people that they cannot be saved from their sins, and they certainly feel safe in the practice of it. The people need to be taught that Jesus Christ did not come into the world so much to save them from hell, or to save them in heaven, but to save them from sin. Salvation from sin settles all questions with reference to the future. If a soul is saved from sin hell is impossible and heaven is certain.

What the people need is a ministry that lays tremendous emphasis upon the importance of salvation from sin, here and now, meanwhile, exalting Jesus Christ as the mighty Master of all devils and the all-powerful Son of God able to save from all sin; to baptize with the Holy Spirit, who is to abide, inhabit and keep the children of God with their lives hid with Christ in God.

ASBURY THEOLOGICAL SEMINARY.

The greatest need of our times, and of all time to come, is a God-called, well-trained, wholly sanctified, Spirit-filled ministry. Whatever natural ability or scholarship a man may possess he is not fully equipped to preach the Gospel until he has received the baptism with the Holy Ghost. We have much discussion with regard to the need of a widespread, genuine revival of religion. We appoint committees, have various gatherings and discussions, which unfortunately produce meager, if any visible results. If the Protestant preachers should betake themselves to upper rooms, consecrate themselves wholly to God, and wait in faith and prayer until the Holy Ghost fell upon them, cleansing and enduing them with power, the revival would be on; nothing could prevent it. The fire would spread, the nation would be stirred, a tremendous purging influence and cleansing power would enter into business, politics, the schools, the whole social and economic life of the nation would be graciously affected. Such a revival would do more to bring about enforcement and respect for law, than any and everything that can be thought of.

It is a startling fact that we see no indication of such consecration and Spirit-outpouring upon the ministry. In a large per cent of our Theological Seminaries there is a line of teaching that beclouds the mind, destroys evangelical faith, and sends out from the schools year by year an army of apostles of doubt, with no passion for souls. They oppose and ridicule revival methods that once combined the churches in earnest prayer and effort to win the lost, brought countless multitudes to Christ and have sent them on to Glory.

(Continued on page 8)



# SOME MISSIONARIES I HAVE KNOWN.

Rev. G. W. Ridout D.D., Corresponding Editor.



Missionaries are not made, they are born—born of the Spirit. They are twice-born men and women. I would as soon think of a pilot taking charge of a ship who knew nothing of the channels and tides, or of a doctor going forth to minister to sick and dying who never studied anatomy and medicine, as to conceive of a person going to the mission fields who was never born again and who never knew what it was to be called of God.

The true missionary is a person of impulse and vision—holy, God-given vision and impulse. Like Joan of Arc, he hears voices and, like her, he can say: "I have heard my voices again." Thus did Carey hear voices call him to India, Hudson Taylor to China, Cowman to Japan, Hunt to the Hebrides, Bishop Taylor to South America and South Africa.

I have met missionaries in all parts of the world, and the more I have met them, the more I have believed in Christian missions, and the more I have praised God for the triumphs of the Gospel in heathen lands.

My first missionary I met in Japan came on board the steamer to greet us and take us home with him. He came to be a missionary through fire and water, through hardships, and tears and prayers, through disappointments and sacrifices. No big society sent him out; no salary was promised, out of his own earnings he paid his passage to the field, and through conflicts, many, he was now connected up with a live evangelical and evangelistic society. He had the language and whatever he did, wherever he went, he was always a missionary. He was an expert in personal work, and travelling in the trains, gave him a great field. He always travelled third class so as to be near the natives. He was an expert in visitation and had travelled on foot hundreds, perhaps thousands, of miles visiting from village to village and house to house. Missions, to him, was a life work, a passion, a truly.

Missionary number two I met in Shanghai. She had spent twenty-eight years in China. She received her baptism of fire the first year of her arrival. Going up river her boat was attacked by pirates; one or two missionaries lost their lives but she, in some way, managed to escape. She was a born leader—daughter of a leading Methodist preacher and thoroughly indoctrinated in the good old doctrines of grace, as taught by the Methodist Church. She knew all the ins and outs of Chinese travel—by boat, by wheelbarrow, by chair, by rickshaw. She was a born evangelist, and as she traveled her district she set things on fire; schools were opened up, and churches. She left a trail of missions behind her; in fact, she went too fast for the brethren, and they tried to put a resolution through stopping all work that they could not keep up with. The good bishop laughingly advised them not to, but suggested that the brethren get a move on and try to "keep up with Lizzie." She had a Bible school and that became crowded to capacity, and she was turning out Bible women, and preachers' wives and evangelists, and whatever she touched had to go. She never could stand failure nor could she abide the "status quo."

If she hadn't been a woman she would have been a District Superintendent, quite surely; and now they are electing their own bishops. If she had been a man she would have surely gotten some votes for that office but—and what a story could be written at this point—modernistic influences always bring on many changes for the worse. She could not stand

modernistic books in her school. She could not abide modernism in her mission, and she felt the parting of the ways had come and she must say good bye to the work of years and go out, not knowing whither, but trusting God to lead and he did lead, truly. He led till she saw a new work growing up including Tabernacle, Bible School, Hospital, Orphanages, etc., etc., and out from that center go evangelists touching China to the very center. The Lord very often has to smash up our plans and our nests to get us ready for a greater work and a vaster field.

In one of the British Schools stands a beautiful crucifix bearing underneath it this inscription: "*Dedicated to minds that can soar, that will rise and not be discouraged by obstacles or difficulties, that will chance and dare for what they know is right.*"

Missionary number three I met in Korea. He was truly a called missionary and took to the language almost like a native born. He had the sweetness of St. John, the theology of Wesley, the steadfastness of a Daniel, the passion of a Moody. He was tall and straight but he was the kind of man who could bend; he bent in prayer; he was a man of prayer. He could bend to the people—the poor, the ignorant, the needy. He makes me think of those words of John the Scott, an ancient mystic who said, "There are as many unveilings of God as there are saintly souls." And again, I think of him in connection with that statement, "A saintly life makes a man an auditory nerve of the eternal." The Koreans loved him. Everywhere he went he was greeted as a man of God and gospel messenger. He was my interpreter at the early morning meeting at 5:30 A. M. He chose that hour because it was easier to get interpreters for the other meetings; he was used to these early meetings. He knew just how to deal with souls, and in the after meetings, I always felt the seekers were in good hands when he had charge of things. He believed in getting sinners soundly converted to God and believers sanctified. He preached the second work of grace and believed in pressing believers on to full salvation.

Missionary number four had spent twenty years away over in far-away Yunnan, China. She had literally buried her life in that part of China. Her sacrifice knew no bounds. She loved the Chinese people and if it were possible for her to be naturalized she would willingly apply for it and be known absolutely as a Chinese woman. When war came on she did everything possible for wounded and sick soldiers. She cared for and nursed them till she caught the dread eye disease and went blind. She had to be taken by her Chinese worker down to Shanghai; fortunately, she was thrown in with a sanctified doctor. An operation on her eyes was performed and sight restored in one eye; then she attended a holiness Bible Conference where she heard sanctification preached as an attainable experience for the first time. At first, she revolted; her Calvinistic teaching asserted itself and she fought the truth, then conviction settled on her; she saw her real condition; she came to see that first she needed to be converted all over, because in carrying on her missionary work she had deceived; she flew into violent tempers, she falsified sometimes—Jesuit fashion—in order, as she thought, that good might come, and as her heart was shown up to her with the white light of Holy Spirit conviction she saw her need of restoring grace. The blessing came to her and the sanctification. One day at the altar she was definitely and powerfully sanctified. God gave her a clean heart and filled her with the Holy Spirit and with joy unspeakable. She became transformed. She hardly knew herself. She was full of testimony. She would visit the missionaries in

Shanghai and take real delight in telling of her sanctification. She would say, "God took from me, not only a diseased eye in my operation, but an evil and unclean heart." She was a wonder unto many, and when the time came to return to Yunnan she went back with five other Chinese workers with her and since that her work has grown by leaps and bounds. The blind, backslidden missionary has become the Spirit-baptized missionary to all that region round about. Marvelous the change in her! Marvelous God's work through her!

Missionary number five I met up the Yangste River. He was in China by the grace of God, and kept there by grace divine. He had the root of the matter in him, he loved the Chinese and bore to them a great message of salvation to the uttermost. He was a thorough Methodist and enjoyed a real vital experience of sanctifying grace. He was a man of prayer, of faith, of vision. He loved souls and his influence with the other missionaries was always vital. He was a manly fellow, well educated, well trained, well saved and knew how to get along with his fellow workers. He was keen in vision; he could see when there was sin and deception, and he mourned over it when he saw the native preachers double in their dealings and carnal. In our revival in his town there was considerable opposition to our preaching but he stood solid without compromise; he knew what the conference needed and he did not want us to use any soft pedals, nor did we, and the results were beautiful; conversions took place and reclamations, and the Spirit moved many and some were sanctified and there was a precious in-gathering.

Missionary number six we met in South China. She was a medical woman. She had a fine woman's hospital in that city which did untold good. She was a noble Christian living the life of real consecration to God; no preaching and teaching on the sanctified life was too deep for her. She believed her Bible from cover to cover. She was a woman of strong characteristics—a real leader. She could rejoice, and did, in the precious revival God was giving in Mrs. Ridout's women's meetings. She managed to get most of her hospital patients to these afternoon meetings. It was truly a case of the halt, the lame, the bandaged, the blind when they began to hobble into the meetings. Never shall I forget this medical woman for her kindness to us when we stayed at her home. It was here I was taken sick—oh, so sick! I never had any suffering like it before. Bishop Birney told me later it sure must have been a case of Chinese bug. I don't know—the good Doctor herself did not know. To this day I have been unable to find out what my trouble was but the suffering sent me to my bed and there I lay a terribly sick man. The good Doctor did everything to help me. The meetings were on and I was expected to preach twice a day and I could not; the need was great. The second afternoon wife came from her meeting filled with the Spirit and she said, "George, I believe this is a trick of the devil to defeat this meeting. You are needed here and something must be done. Let us pray God for deliverance." I got out of bed and we prayed together in the violence of prayer. At the close I said: "I shall not take any more medicine but trust God to give me the victory." I told the Doctor later when she came in and she readily assented to my act of faith. I went out the next day and preached. I was weak, of course, desperately weak, but I preached on twice a day and the Lord strengthened me. I would preach and go back to my room and could hardly taste a bit of food, but gradually strength returned. As we were to leave for our next appointment I was seized again with the most violent



pains, but they subsided soon and I was enabled to take the car and go to the next place. The good Doctor put a few things in a suitcase, brought a little medicine with her and came along with us. We had a very important meeting on our hands—one of the largest in the series. The good Doctor seemed to take it as part of her mission to watch over me and direct my food and nourishment; gradually appetite came back and strength, and though I felt the effects for months after, yet I was able to carry on from one revival to another till I got back to Shanghai.

Missionary number seven I met in South China—in the interior. He was a District Superintendent and a good one. He was a man of prayer, a sanctified man, a second-coming preacher and a revivalist. He believed in having his district on fire of the Holy Ghost. He was in China because it was the will of God for him and the call was clear, and he was happy; he had a great way of overcoming difficulties and meeting oppo-

sition. He was a man of holy vision and soul passion. Missions was his life work; he could not be happy in any other calling.

When we arrived at the place of meeting we found that he had prepared the way by weeks of prayer. He had called in his preachers from the district, his Bible women and leading members of the churches and at the very beginning the fire began to fall. Day after day the schools and preachers, Bible women and members filled the church and over all the presence and power of the Holy Ghost was felt. Between the preaching services he had prayer meetings going so that the revival was literally baptized with prayer all through. He told me one day that during the trouble of 1927, when so many missionaries had to leave their stations and they just had to wait around, he spent nearly six months in prayer. The ministry of prayer was very real to him and he felt he could not spend his time more effectually than in prayer; then again, he was one of the Methodist

missionaries who believed in the second coming. He loved to teach it and preach it. This missionary had a wife devoted to God and the salvation of souls just as much as her husband, and they had a little boy who came to the meetings and his face was as the face of an angel. You have looked at some of those beautiful pictures of Jesus when a boy—well this little son of the missionary had a face like that.

I could, if time and space permitted, write of many other missionaries whom I have met on mission fields throughout the world—devoted men and women, whole-souled, consecrated; they could not be happy in any other field than the mission field. They were there to live or die.

As we travelled through these mission fields and met the missionaries of today we were constantly reminded of pioneer days; of those who laid the foundations of the work through tears and, maybe, through blood.

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## IF CHRIST SHOULD COME TODAY!

Rev. W. S. Bowden.



HE word "if" is really one of the biggest of words. We sometimes think of *if* as a small word, because of the fact that it is a monosyllable. But it is a word laden with great possibilities.

"For the want of a nail the shoe was lost,  
For the want of the shoe the horse was lost,  
For the want of the horse the rider was lost,  
For the want of the rider the kingdom was lost;

And all for the want of a horseshoe nail."

If there had been a nail! How often we must say, *If* so and so had happened! Sometimes it is hard to say what would have been if something else had not been. At other times the would-be result is quite evident. If he had received an education, *if* he had not made that great blunder, *if* he had called in medical aid, *if* he had given his life to Jesus Christ.

"Of all sad words of tongue or pen,  
The saddest are these, It might have been!"

If Christ should come today! He is surely coming. Upon that coming hangs tremendous realities. What if he should come now! To get the force of this *if* meditate for a few moments on some of the passages where the word is used.

"But *if* the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. 8:11.

"For *if* ye live after the flesh, ye shall die; but *if* ye through the Spirit do mortify the deeds of the body, ye shall live" Rom. 8:13.

"For *if* we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5.

"If a son, then an heir of God through Christ." Gal. 4:7.

"If children, then heirs. If so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

"For *if* the dead rise not, then is not Christ raised; and *if* Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19.

If Christ came to our city, how would he be treated? I dare say you would not need to go outside the city limits to find people who would vote to crucify him. "He came unto his own, and his own received him not." If he should now appear, some who profess his name would not welcome him. His preaching would not be tolerated in some of the churches of the land. Whether or not

you would be glad to welcome him would be an invariable index to your character. He is always welcome where his law is the great law of life.

"And when Herod the king heard it, he was troubled." Men possessed by the Herod spirit are always troubled at the presence of Jesus. Men living in sin do not want to see Jesus. The way Jesus was treated by Chorazin, Bethsaida, Capernaum, and other cities throughout his public career, with the exception of a brief period of popularity, is the way he would be treated by many a city in Christendom were he to honor such cities with his presence today. He is welcome only where the principles of his kingdom control.

What would he do were he here? One of the first books written by Charles M. Sheldon—"In His Steps," has had a wide circulation. The gifted author imagines how Jesus would act in various relations of life; the same author has further developed the thought in a later book—"Jesus is Here." Both books are unsatisfactory. We are not left to our own imaginations in such matters. More important and more practical than speculations as to what Jesus would do in various imaginary relations of life is to find out what he actually did under various conditions. I was much disgusted with an article I read some time ago discussing the question of what Jesus would do if he were in Washington. The article showed such a lack of knowledge of the teachings of the great Teacher.

If Christ came today, where would I want him to find me? Where would he find me? He would find you, but where? At the dance hall? Among the gamblers? Would you be found shirking duty? Would you be engaged in soul-winning? Would you be found strictly honest in business dealings? the booster for every good thing controlled by the spirit of Christ, the uncompromising foe of every evil? Would you be found in the right kind of company, exerting the right kind of influence, with the right kind of books on the shelf, and the right kind of pictures on the wall? Would you be thinking right thoughts and planning on doing good deeds?

If you knew Jesus were coming today could you join in the sentiment of the eminent statesman, who, when he was asked what he would do if he knew he were to die before night, replied, "I would just go on and do my duty as on every other day!"

Would you desire to change any plans, if you knew he were coming? Would you want to cut out any appointments? destroy any letters? apologize to any one? pay any debt? dust the Bible? speak to any soul about eternal interests? Would you refrain from doing the deed contemplated?

A wealthy family returned home late one night to find that their silver chest had been rifled of all its contents. The house was in general disorder. The contents of the dresser were scattered about. The family noticed especially that the marble head of the Christ, which was so situated that its eyes fell directly on the silver chest, had been turned with its face to the wall. The burglar was unable to commit the theft with even a marble Christ looking at him. We forget that nothing is hid from infinity. We forget that our Lord is coming quickly. We need to be reminded of the fact. We should let the hope of his coming affect our lives.

If he should come today would he find us filled with holy zeal? Would he find our hearts aflame with divine love? Would he find us ready? "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42).

"Hark! dear heart, and make thou ready,  
For thou knowest not the time.

Should he come at noon or midnight,  
Canst thou meet the Christ divine?"

"Keep thy lamp well trimmed and burning;  
Be thou watchful, faithful, true;  
So that at thy Lord's returning,  
He may say, 'Well done,' to you."

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## WHAT'S THE MATTER WITH THE CHURCHES?

J. W. BEESON.

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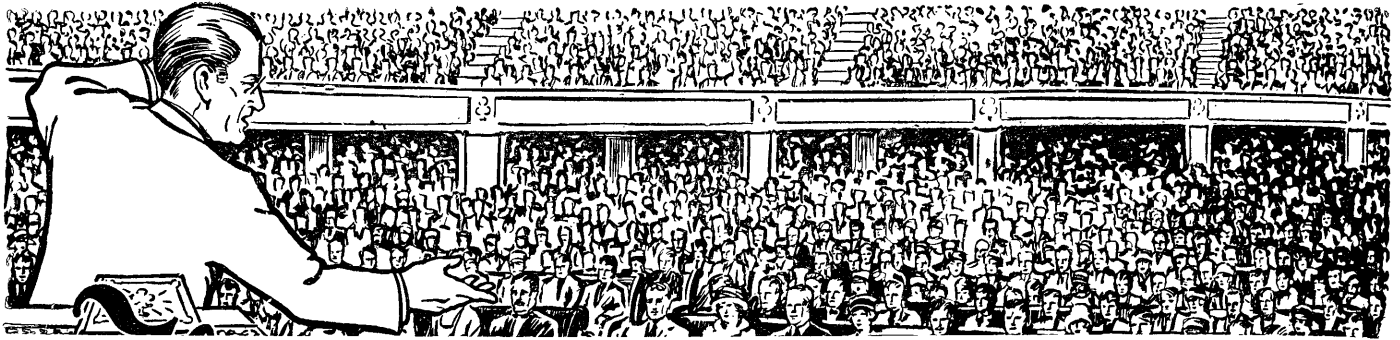
HAT question is often asked of the Christian church and the query often comes from various sources. It ought to make church people take inventory and see if anything is really wrong with

the church.

Never in the history of protestantism has there been so many fine church buildings and they are increasing in numbers and in cost every year. Never has there been such excellently equipped Sunday school buildings and so well organized Sunday schools, and so many trained Sunday school teachers. Never were there so many highly educated ministers, and such excellent church machinery. Surely the "program" of the church was never so extensive and so well planned. In face of all this wonderful equipment and expenditure of money for church work, and the array of intellect and talent enlisted in the program of the Christian churches, many seem

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## THE CREDIBILITY OF THE RESURRECTION.

W. M. Young, Ph.D., D.D.

*"Why should it be thought an incredible thing with you, that God should raise the dead?" Acts 26:8.*



HE importance of the fact of the resurrection of the dead can hardly be overestimated. Without the resurrection, our Christ would be a dead Christ, and our gospel would perish in the shadow of the tomb. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13, 14. But, we have a living, resurrected Christ, to whom all power in heaven and in earth is given. With him we go forth conquering and to conquer. In the darkest hours of life we can feel the grip of his allmighty power and the thrill of his ineffable love.

### "A THING INCREDIBLE."

There are many things in nature which would seem to us incredible if we were not so much accustomed to seeing them, yet by the evidences of all our senses we are forced to admit their truth.

By the simple processes of nature the grass of the field is changed into a tooth in the jaw of an ox, fat under his hide, and hair on his back. The same grass becomes feathers on the back of the goose, wool on the back of the sheep, red blood in the veins of the cow, and white milk streaming into the milkman's pail.

Blue violets, yellow carnations, red roses, and white poppies, take their colors from the same air and earth and sunshine. The wholesome, nourishing wheat, and the deadly poison plant grow out of the same soil.

### THE HUMAN MECHANISM.

The human body is a strange mechanism. The auditory nerves catch the slightest strains of music and interpret them to the mind through the sense of hearing; but those same wonderfully sensitive nerves are blind to all the beauties of nature and art, and have no power to interpret light to the mind.

The optic nerves convey to the mind the wonderful pictures of mountain, valley, and plain, but a noise loud enough to shake the earth would have no appeal to them.

The olfactory nerves can catch the slightest odors and interpret them to the mind, but they are both blind and deaf.

The sense of touch and the sense of taste are also very useful and very wonderful. But all these senses are simple compared with the powers of the mind, by which we receive these sounds and sights and smells and tastes and impressions and interpret them in thought and describe them in words so that other intelligent minds can understand.

### COMPLEX PROCESSES OF LIFE.

It is a very strange but charming process by which God changes the little larva during its stay in the cocoon and it is born again in the form of a beautiful butterfly, which spreads its rainbow-colored wings and flies away over fields of living green, to glint in the sunshine and suck nectar from the flowers.

God puts together a little calcium in the form of a shell, some albumen in the white of an egg, and some yolk for the food of the little life which is to be. Then, through the influence of a little heat, the egg becomes a bird; the shell drops off, and the bird takes wings and flies away toward heaven. And why should it be thought an incredible thing if God put together a shell of clay, and some bones made of substances like those of the shell of the egg, and put into it some soul and spirit, and one day when the life work is finished, the earth and bones are dropped, and the soul takes flight to the heavens?

### II. "THAT GOD SHOULD RAISE THE DEAD."

When God is taken into account all processes become easy. There is a class of so-called scientists and theologians which would belittle the power of God; these people would put God into a straight-jacket and make him subject to the powers of the natural world, but God is not straitened, and is not put under the power of any. There is no theory of evolution which can get along without God, and there is no theory of creationism that can get along without God. Dr. George Thomas White Patrick aptly says that if we could explain everything by evolution, then we would have to explain evolution.

An old classic writer has represented Jupiter as saying to the lesser gods that if they all combined together against his throne, he could overthrow them all. Posit God, the Almighty, All-wise God, and everything else becomes possible. "With God all things are possible." It is God who transforms clay into beryls, and soot into diamonds, and barnyard manure into wheat, and the filth of the swamp into the beauty of the lilies. Matter is changed into refined forms. There are substances which, by sight or hearing, we cannot apprehend. Magnetism and ether are so refined as to pass almost beyond the physical. Water is changed into invisible steam, and by the transformation its power is increased—and what if the invisible man be stronger than the visible man! A man has been known to stand on a ladder and hold his position in spite of the strength of two horses pulling to drag him off. Physical power, say you: Soul power, say I. Tie a dead man there by hands and feet, and a single horse would shred his body like flax in the hands of the hatcheler. What if we cannot hear or see soul! What if we cannot discover it with the microscope or the crucible! We have not seen magnetism or electricity, but we have felt their power: we have not seen the soul, but we have felt its power. The physical body has no power of itself; it is made of the same kind of stuff that the rocks and trees are made of.

### THE SOUL A THING OF POWER.

See that man dragging his feet along the pavement; his arms are swinging like wet ropes; his jaw is fallen, and his tongue is lying on his slobbering lips. What is the matter with him? He has air enough. He has food enough. He has body enough. But he has not soul enough; he is an idiot.

Here is another man. His brow is like the front of Jove. His face beams with intelli-

gence; light, courage, decision, love, beam in his countenance. His step is firm and every movement of his body is regal. He is a great soul, made in the image of God. "The body without the soul is dead." It is a poor helpless thing. We know not to what extent soul-power can be developed. Abraham Lincoln developed a soul large enough to throw his arms around a divided nation and bring it together in loving embrace. Mrs. Herbert Hoover has a soul large enough to entertain a colored woman with her white sisters in the White House. The soul is akin to God, and can become like God through the power of God in Christ Jesus. It may also become degraded and hideous in its debasement.

### BEAUTY OF SOUL.

In the story of "Quo Vadis" there is a description of a beautiful Christian maiden loved by a Roman. "Vinicius looked at her profile, at her drooping lashes, at her hands lying on her knees; and in his Pagan head the idea began to hatch with difficulty, that besides the physical beauty, confident and proud Greek and Roman symmetry, there is another beauty in the world, new, immensely pure, in which the soul resides." And some of us have seen that soul-beauty. We have known men and women who were born of the Spirit, led by the Spirit, and filled with the Spirit, and they had walked with God until they had taken on some of his beauty.

### A SPIRITUAL BODY.

In the Apostles' Creed we say: "I believe in the resurrection of the body." The body that thou sowest is not that body that shall be. "It is sown a natural body; it is raised a spiritual body." We do not understand the natural body very well (1 Cor. 15:37); we do not understand the spiritual body very well. The psalmist said: "I will praise Thee; for I am fearfully and wonderfully made." And it is written concerning the Son of God that "The Word was made flesh and dwelt among us."

I went into the National Art Museum at Washington, D. C., and there I saw an old Egyptian mummy. It had been well dried and wrapped in linen, and was in a good state of preservation. It may have been worth a thousand dollars for museum purposes, but it was worth nothing for resurrection purposes.

"For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. It is a body. It is not to be thought of as a formless thing, something that floats away into the universe like an unworded idea or music from the strings of a harp. It is a body with parts, a spiritual entity. The Bible calls the physical body *ptoma*; and the spiritual body *soma pneumatikon*.

### CREDIBILITY OF CHRIST'S RESURRECTION.

Jesus Christ was raised from the dead and became the first fruits of them that slept. His resurrection became the type of our resurrection; we shall be like him. The fact of his resurrection is well verified. The record has the ear-marks of having been made by eye-witnesses.



Christ was crucified for our sins; he was dead. To make sure that he was dead, the Roman soldier drove a spear-point into his heart. He was buried in a rock-hewn tomb. A great stone was rolled to the door of the tomb; upon it was placed the Roman seal. Every Roman and every Jew knew that to break that seal bore the penalty of death. Soldiers were sent to watch the tomb. They knew that the penalty for sleeping on duty was death. The soldiers ran into the city terrified and afraid; they said they had seen angels. The angels said: "He is not here; he is risen." He was seen of Mary. He was seen by two disciples as they traveled to Emmaus. Paul tells us that he was seen of five hundred brethren at once, most of whom were alive at the time of his writing.

The disciples began right there in Jerusalem where these things took place, and they preached Jesus and the resurrection. They testified of these things within sixty days after they took place. Why did not the Jews produce the body of Jesus? If they had produced the body of Jesus, they would have destroyed Christianity at its very inception. Three thousand people believed the very first time Peter made a full presentation of these facts. Soon there were five thousand believers, and a little while after that there were thirty-five thousand believers in and around Jerusalem. The number of the believers increased until there are five hundred and sixty-seven millions of believers in the world today. Abraham Lincoln said, "You cannot fool all the people all the time."

The men who told the story of the resurrection were reputable men; they were not fools, nor hypocrites, nor liars. The apostle Peter was the great preacher of the resurrection, and liars fell down dead in his presence. The same Peter tells of hearing the voice of God on the holy mountain proclaiming Jesus the Son of God, and he says: "We have the more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Pet. 1:19.

## A Departure From the Faith.

REV. W. E. LYTLE.

Timothy 4:1-2. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy.*

**I**N the last Sunday of the old year, we were unable to attend public worship, so we turned on the radio that we might "listen in" on some religious service. Not knowing the "combination" of the radio, we struck at random. We very soon found ourselves listening to a preacher who was endeavoring to enlighten his congregation concerning Paul, the apostle. We were soon listening to things that were new to us, and our listening was with astonishment. We heard about Paul's early education among the Greeks and the influence of that early training on his later life; we were also told of Paul's physical and mental makeup. From a very ancient painting the preacher had learned that Paul was small of stature, had a long nose, crooked limbs, and that his personal appearance was anything but prepossessing.

This learned gentleman also informed us of the true nature of the age-long discussed "thorn" in Paul's flesh. He told us that after a long and careful study of Paul, his mental and physical constitution, he had arrived at the conclusion that this "thorn in the flesh" was not imperfect vision nor an explosive temper, as many had supposed, but that Paul was an epileptic, was subject to epileptic falls. We were also the recipients of the additional information that the apostle to the gentiles was also subjected very frequently to dreams and hallucinations, and that the

incident that occurred on the road to Damascus was the combined results of an epileptic fall and of the dreams and hallucinations aforesaid. We were further informed that the Jews of Paul's time would not, could not, accept Paul's doctrine of the Trinity, and had Paul been less obstinate and more tolerant towards the Jews, that Judaism and Christianity, of which latter Paul was the founder, might have walked hand in hand these past two thousand years to the very great and glorious blessing to humanity. In closing, he told us that Paul was wholly ignorant of the glorious doctrine of the universal brotherhood of man and the common fatherhood of God.

Incredible as it may seem, the gentleman is pastor of one of the greatest Protestant denominations in the world. The radio not permitting us to "talk back" or ask questions, we turned off, and as we did so, the following words of Whittier occurred to us:—

"How long, O Lord, how long,

Shall such a priesthood barter truth away,  
And, in thy name, for robbery and wrong,

At thine own altars pray."

And thus it goes on. The professed followers of Christ are "carried away with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Is it any wonder that church attendance is falling off everywhere, and at such a rate that the ministry has become alarmed? The emasculators of the Bible are not a few. They are legion. They occupy, in many instances, places of great honor, power, influence and trust in the church of today. They receive high salaries. They are found in all denominations.

In no other business, profession or calling in this world is there such confusion, mixup and babble; such diversity of belief, opinion, practice, and teaching as is found among the professed followers of the lowly Nazarene. Surely we are in Babylon. The unregenerated, unsanctified, uncalled, and unanointed preacher holds forth in multitudes of pulpits, with a doctrine and message alike uncertain, and generally faces a congregation with a spiritual complexion resembling Joseph's coat. Many members of these congregations will return to their homes to read the books and literature of the isms and cults of the day.

How long would our fathers of fifty years or more ago have tolerated a teacher of a Bible class, who did not believe in the divinity of Jesus Christ? Or a teacher who would have attempted to describe the "glories" of evolution, or was a believer in any of the isms and cults of the day? And we wonder what these old fathers and mothers, now dead and gone, would say, should they return to earth and take a view of the schools and colleges they founded and fostered during their lives here, and for which they sacrificed, for the teaching of "the faith once delivered to the saints," if they could examine the output of these same schools and the professors in the chairs, and were permitted to listen to the strange noises and doctrines that emanate from them both.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Therefore if any man be in Christ, he is a new creature." And again, "If any man have not the spirit of Christ, he is none of his." In view of these plain statements of both Jesus Christ and of Paul, it would seem that among professing Christians, the way of salvation would be so plain there would be no grounds for either division or argument. But we all know that this is very far from the situation as it is today. "Yea, hath God said, . . . ?" the question propounded by a higher critic, the first of his kind, to our foreparents in the Garden of Eden, and many have continued to pass judgment upon the expediency of God's commands ("construe," if you please) ever since.

Numerous other statements just as clearly, just as plainly, pointing the way of the "strait gate" and "the narrow way," "the way of salvation," found in God's word, but they are seldom heard of today. These great truths are very disquieting, unpleasant and very unpopular to the modern church, and the modern church would leave out disquieting and unpalatable truth. Man has enough sorrow and trouble, and repentance is out of date. Give man pleasure, and reason not of such disquieting things as "temperance, righteousness and judgment to come," lest "Felix trembles," and Felix should not be disquieted. Make Christianity attractive to the natural man. Cool his sinful heart with pleasant things, with clubs, with feasting, with cantatas, with fine music, with pulpit eloquence. Provide amusement and entertainment for the mournful, the sad and the sorrowing. Small wonder the world turns away, turns away in disgust. It is the height of absurdity to think that the church can be built up by offering men some cheap substitute for the pleasures of the world.

Gladstone once said: "Talk about the questions of the day: there is only one question, and that is the gospel. It can and will correct everything needing correction." Gladstone meant the gospel preached by Paul, who was "not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth," and not the gospel of human plans and schemes and substitutes for God's way, nor the gospel of the natural man, nor the gospel of spiritual ignorance in high places.

The professing church has tried every way known to it to enter the gate of the "sheep-fold," but by "the straight gait," and "the narrow way," "the way of the cross," but these ways have all proved to be failures. Modern "personal evangelism," a species of camouflage to increase church membership, and by which great things were to be accomplished, is barely mentioned today. "Decision Day," an easy and imposing method by which unregenerated people have been herded into the church, has failed to bring the desired results. "Come forward and give your hand to the preacher, and be received into the church," "confirmation," the "catechism," yea, even the telephone, and so on *ad infinitum*, have all proved failures, and power and influence and attendance continue to wane.

However, we now have something comparatively new, and we are confidently informed that "there are potential possibilities of boundless achievement" in "religious education of the youth" of our land. Now we are not going on record as opposed to Christian education. Nay, verily, we are very, very much in favor of it. But religious education that does not have as its object the bringing of the child into the proper personal relation to God, in other words, that has not as its object Bible regeneration, will fail to solve our troubles. Oh, the innumerable multitudes that have walked these ways "that seemeth right unto a man, but the end thereof are the ways of death."

We are now hearing much of "church federation," "church merger" and "unification." It is purposed to show to mankind that the followers of Christ are not divided, and the church will present a solid front to a lost world, and great things are predicted. That some things will happen, we are very confident, but we are yet to be convinced that a live Baptist Church will be in any way spiritually improved by uniting with a Methodist Church that is spiritually dead; nor are we convinced that a spiritual Methodist Church will be spiritually improved by uniting with any other church from which the Holy Spirit has withdrawn. The average church member does not concern himself very much about these "movements"; he leaves these things to the preachers, as he does the preaching and praying. Of his kind who be-

(Continued on page 9)



## WHAT'S THE MATTER WITH THE CHURCHES?

(Continued from page 3)

to think there is something lacking. It has been over 1900 years since Christ left the spread of his Kingdom to his followers, and yet not one-half of the human race ever heard the name of Jesus.

The late, Dr. Plato Durham, of Emory University, before leaving us, stated publicly that more people in the world had heard the name of Henry Ford than had heard the name of Jesus Christ. A former editor of the *Christian Advocate*, a few years ago stated that more children had been born into Methodist homes in Georgia that year than there were new members taken into the Methodist church, and we believe Georgia is as good as the best.

The Methodist Episcopal Church, South, reports that it now has 2,669,786 members, including preachers. In 1930 it reported its operating expenses as approximately \$43,000,000. During 1930 the report shows its increase in membership was 14,953, which is greater than in any time in recent years. That is, it took 2,669,786 members including ministers, missionaries and all kinds of officials, salaried and without salary, a whole year, at an expense of 43 millions of dollars to gain 14,953 members. That dose not take into account the multiplied millions of original investment in church property, or the interest on that investment in gaining this 14,953 members. What would one think of any secular business with that much outlay of capital and running expenses and that great array of intellectual power enlisted that showed the same results in the same length of time? Surely a discerning public would decide that something was lacking.

In the reports we learn that 90% of the forty-three millions dollars our church spent in 1930 was spent on the local church. That is, 90% contributed is spent on SELF, and only 10% on others. That fact would indicate that all is not well with Christianity that spends 90% on the local church and only 10% for all other purposes.

We note also that during the last ten years while there has been such an increase in building enterprises and expansion programs at home, yet there has been a proportionate decrease in extension of the Kingdom in other lands. As we grow more cultured, become better educated, increase in wealth and prosperity, have a better educated ministry, better equipped facilities for local work, the extension of the kingdom abroad has decreased. What is the cause of it all? That is a question that should concern every protestant Christian of the present generation.

From a layman's standpoint, it seems to me that one serious trouble with the Christian church of today is that we are losing sight of the need of experimental religion, or a religious experience. The strength of the early Methodism lay in the fact that John Wesley and the early Methodists insisted upon a church member having a vital Christian experience. It was not merely that he accept Jesus Christ as a Savior and join the church and do the best he can and everything will be all right. Certainly he must accept Jesus as his Savior, but then the Holy Spirit must perform a work of grace in his heart. He "must be born again." He must be regenerated. He must have a vital experience and must know of a fact that the work was really done in the heart. Generally he could recall a day and an hour and often the very minute the work was done. Even if he could not remember a time and place he knew of a fact, that he was converted and had a new experience. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16). He had an inner consciousness that he had been born again and that he is now a child of God. Little children could and did know that they had been born from above.

That was the experience of all the early Christians. They knew they had "passed from death unto life" and were delighted to bear witness to that fact on every possible occasion. Others were led to seek, and attain a similar experience because they wanted what others witnessed to. They could see the change in their lives. It made people hungry for a religious experience that would do for them what this experience had done for others. Their lives and their testimonies created a longing for salvation through Jesus the Savior. Therefore, the Christian religion grew faster the first 300 years than in any period of its history. Later Martin Luther insisted on a real experience of salvation through faith, that wrought a definite change in the heart, a transformation of lives from spiritual death unto spiritual life.

In later years people have drifted into the idea that children are naturally good and all they need is to join the church, be as good as they can and they are all right. We hear little about a change of heart or being born again, the transforming power of Jesus working a real change of heart. I have heard only one sermon on "Ye must be born again" in over ten years. Yet I have heard the idea ridiculed by young preachers. Little is being said about a religious experience these days.

## FACTS FROM THE FIRING LINE.

*"My people are destroyed for lack of knowledge."*—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Perhaps alcoholic insanity is the most accurate measure of drunkenness. New York and New Jersey are among the wettest states. Official reports comparing 1910 (wet) with 1920 (dry) show a decline of 80% or more in this disorder in these two states.

A book entitled "The Beliefs of 700 Ministers" was published several months ago by a professor of religious education in a leading institution in the north. He sent a questionnaire to over 1300 preachers most of whom were in the north, and received 700 answers, 500 from active ministers and 200 from theological students. More than one fourth of the Methodist ministers who answered did not believe in the Trinity; that is, one-fourth of the Methodist ministers are really Unitarians and yet serving Methodist churches and supported by Methodist money. Only one in four of the Congregational ministers, and about half the Methodists believe in the Virgin Birth of Jesus. Only one-fifth of the Congregationalists and three-fifths of the Methodists believe that Jesus' death on the cross was the one act which made the remission of sin possible. Only 53% of the Methodists, 40% of the Congregationalists and 70% of the Baptist and 66% of the Presbyterians believe in the "Inspiration of the Scriptures."

One of the most alarming discoveries revealed by this questionnaire is that a large percentage of the theological students are practical infidels. It is bad enough to have revealed to us that about half the active ministers, including 20 denominations, that answered that questionnaire are practical infidels, more dangerous than were Bob Ingersoll or Tom Paine, because they are pastors, professors in Theological Seminaries, church schools, high officials of churches, etc. Yet

more alarming is the fact revealed that the theological students, the future pastors and church leaders are almost all practical infidels. Not one-fourth of the theological students believe in the fundamental teachings of the Bible.

We are glad to believe that it is not as bad in the South as in the North. Yet, this insidious infidelity is growing to an alarming extent in our Southern churches, theological seminaries and Church Schools. Revivals of religion are taboo in many quarters. If a preacher insists that "ye must be born again" he is a back number. It passes as a sign of scholarship and culture to condemn the fundamentals of religion. "Religious Education" is substituted for a religious experience in the new "program" of the modern church. The term "religious education" is all right if we are careful to define its proper meaning. Too often it carries with it the idea that no religious experience is necessary, no change of heart is required, that Christ only meant it for Nicodemus and hardened sinners when he said "ye must be born again."

One trouble with the church of today is that it has in its membership too many unregenerated, unconverted men and women, those who have been taken into the church on "decision day" without any change of heart or any experimental knowledge of Jesus as a personal Saviour, or else they have joined the church as they join the high class civic or social club that will give them prestige; or maybe it will furnish an opportunity to do some social service work, assist in some good philanthropic enterprise, all of which is good in its place, as a fruit of Christianity.

Does membership in protestant churches of today, as a rule, satisfy the longings of the human soul? Does the life of the average church member create a hunger in other human beings for the kind of religious experience and life they seem to have?

Does not the average church member sometimes wonder if what he has is all there is in religion? Does he ever wonder if it is really worthwhile to try to spread the kind of religion that the average church member has? If the work of the church is to educate, refine, and civilize the "heathen" is it worthwhile? When the "heathen" come to Christian America and attend the average Christian church, deal in a business and social and civic way with the average member of a Christian Church, does it make them want to carry that type of Christianity back to his people? Does he want them to be Christians such as the average Christian he sees and with whom he mingles?

Yet this is what our great investment in churches and the large "overhead expenses" is producing. These are the ministers, educated, trained and sent out by our church schools and theological seminaries.

Of course much good is being done, but is it all we have a right to expect of our great investment? There is room for much improvement somewhere. Many more people are being born in America every year than are taken into all churches combined. We seem to be drawing in our stakes and shortening our cords in foreign fields rather than extending them. There's a reason.

The great need of the Christian church is the baptism of the Holy Spirit on preacher and laymen. The machinery of the church is excellent, but power is lacking. "And ye shall receive power when the Holy Ghost is come upon you."

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

PENTECOSTAL PUBLISHING COMPANY,  
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If a church and minister won't co-operate, they can separate—generally.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## TRAVEL LETTER.

Tilden H. Gaddis.

"See Naples and die" an early traveller has said. I have seen it and see no particular reason for dying unless it would be that Heaven is far ahead in grandeur. However, this the largest city in Italy, is beautifully situated with Vesuvius the active volcano belching smoke and fire as a background. Since A. D. 79 when this black mountain finished the destruction of Pompeii it has burst out in 59 eruptions, the latest in 1904. A visit to the ruins of the cities buried under ashes and pumice stone and now excavated enables one to walk streets 2000 years old, past temples, shops, theaters and homes. The relics from the early excavations were taken to museums including one at the entrance which displays, in addition to bronzes and statuary, the figures of human bodies formed by filling the cavity left by the decaying body of the hardened ashes with plaster. The postures and struggles of these bodies are fully reproduced, and even the features. One can imagine the agony of being buried in fire. In the new excavations everything found is left in its place and the ruins roofed over so that it is more original and very interesting.

There are parts of these buried cities for "Men only," and only by application and a tip can the doors be unlocked. In these special places one sees sights that freeze your blood and are unimaginable and reveal such horrible sins that it is easy to believe that the destruction was a judgment from God. Paintings on the walls of homes reveal an indescribable immorality; altogether, it is an uncovered picture of depravity without restraint. This region gives a new vision of the blackness of the natural heart and makes one more determined to cry against sin.

A profitable visit to a coral factory informed us of the wonders and possibilities of this strange undersea formation.

The Aquarium at Naples is the most important establishment for the study of marine biology in the world, supported by the various nations including the United States. 2000 students have studied there. We view most every known species of small sea life. Surely the Creator has put life in strange forms and shapes. The feeding of an octopus is a most unusual sight, as well as the many strange and delicate plants which change shape at the touch. Fish are of every color and combination, horrible looking and beautiful.

The National Museum, one of the finest in Europe, contains 120,000 art treasures mostly Roman antiquities.

Again we go to sea. Our good French vessel soon brings us to the port of Athens, and soon the little train brings us into the center of this ancient city where Paul preached repentance. Climbing to the acropolis, a great rock now in ruins, we are not only thrilled at the great Parthenon, Erechtheum and other massive remains, but survey the city from this commanding height. Climbing down and over to the Areopagus we stand on the lower hill where Paul declared his faith to the court; a good place to read Acts 17, pray, meditate and imagine the old warrior facing that array of architecture on the hill and the idolaters and philosophers around him, with boldness, crying out against their sin and false gods.

We walked through the old market place where Socrates had his school; the most unique remains here is the water clock; fortunately an American archaeologist explained its workings which, by a continuous flow of water, kept accurate time, and recorded it on a great dial above the city.

Athens is a city of temples, and they are building them yet today, great modern works of art for modern idolaters. They need Paul again.

Lazy old Athens full of singing Greeks, milkmen on donkeys, bootblacks, little and big, young and old, male and female, cameramen, boys flying kites, gamblers on every open space and, as in the first century, godless, and reeking in filth.

## BROTHER TILLMAN'S LETTER.

Dear Herald Family, which is increasing all the time, for which I am thankful. When I go into a home and find a Herald on the center table I feel free and easy for I see that some of our sort of folk live there. I do not mean by that that we are quair and curious. It just shows good religious common sense to have such a periodical in the home. Wish I was able to put it in a thousand homes. But isn't it a sight what we folks who have no money would do if we had it?

On Friday the 13th of February, daughter and I headed for St. Augustine, Fla., in response to an invitation by the pastor, Rev. C. P. Tyler, to come and hold a meeting for him in his church there, the First Methodist. We continued two weeks with him. (This was the fourth time he has had us). The Lord gave us a wonderful meeting in many respects.

Evangelists who have worked in Florida know that it is no child's play to have a successful revival in Florida. But in all my experience in the forty-seven places I have conducted meetings in Florida, this one in St. Augustine proved to be as good, or even better, than most of them. Not more than fifteen or twenty were added to the church but a goodly number were saved at the old-fashioned mourner's bench, which Tyler believes in.

At the preachers' meeting the day after the close of this engagement they passed resolutions com-

mending the kind of work we did, saying that to their knowledge, this was by far the best revival ever held in the city.

When we closed out at St. Augustine, we responded to a call, for a meeting at Baldwin, Fla., where F. R. Seaborn is pastor. This is quite a small place but not a small people by any manner of means and they are very fond of their pastor. The Methodist Church was not large enough to accommodate the crowds, so the Baptists threw open their doors to us and denominational lines were lost. Quite a number were saved and joined the different churches.

At this writing we are closing up a meeting in our own church, Park Street Methodist, Atlanta, Ga., with our pastor. After this engagement we have some open dates, in fact they are all open till camp meetings at Mt. Gilead, near Atlanta, and Indian Springs. Of course I never did like to ask for anything but just about now I could be prevailed upon to help some pastor who has a job for a man who does both the preaching and the singing. Soliciting an interest in your prayers, I am,

Charlie D. Tillman.  
Tillman's Crossing, Ga.

## OUR FIRST VISIT TO THE ORIENT.

Mr. and Mrs. O. E. Rice.

"Cast thy bread upon the water and thou shalt find it after many days."

For years Mrs. Rice and I have been praying and giving to missions. In fact years ago the writer made a statement to a group of Christians in the city of Detroit that some day he was going to take a trip across the ocean in the interest of the Gospel. This statement was verified Friday, Feb. 20, 1931 as my wife and I stepped off of the Canadian Pacific liner, The Empress of Russia, on to China soil.

The day that we left Los Angeles for Vancouver, B. C., was a very remarkable one, as an unusual providence happened in the following manner. Early Friday morning (we were to take the train that evening) the well known holiness evangelist, Rev. Joseph H. Smith, telephoned the office and said that he had come in from Redlands, Calif., to say good-bye to us, so the pastors of the O. M. S. Missionary Tabernacle, Rev. Emory W. Petticord and Rev. Jas. E. Campbell and I drove down town to meet Brother Smith at his hotel. After a short visit Brother Smith prayed for the safety of our trip. My, how our dear brother was led out in such intercessory prayer for God's blessing upon us as we sailed for the Orient. I told Brother Smith that I felt God was surely sending Mrs. Rice and me to the Orient at this time in order to visit our fields of labor in China, Korea and Japan. As quick as a flash Brother Smith said, "No, Brother Rice, God is taking you." Thank the Lord this has come true and he has brought us safely across the ocean.

In the afternoon of that same day Rev. Robert Young and Rev. H. C. Morrison (editor of The Pentecostal Herald) came to the Los Angeles O. M. S. office to bid us good-bye, and before leaving Brother Morrison prayed a fervent prayer in our behalf, not only that we might have a safe voyage but that we might prove to be a blessing to the missionaries and to the hundreds of native students and Christian workers.

About one hour later Rev. Paul Thomas, the general missionary secretary of the Pilgrim Holiness Church, and his wife came to wish us God speed and also to offer prayer for our missionary journey. What a splendid and helpful prayer our dear Brother Thomas made in our behalf at the throne of grace. We felt our hearts strangely warmed and had an unusual sense of God's presence and that he was sending us away with the prayers of these saints to back us up throughout our trip in the Orient. Thank God for these faithful men of the cross! They will never know the real ministry they rendered that memorable day to this unworthy servant. Since that day thousands of miles have been traveled and as I pen these lines my heart swells up in gratitude not only to them but also to others who have stood by us with their prayers down through the years.

That evening the president of our Society, Mrs. Chas. E. Cowman, together with our other co-workers and friends, were at the depot at Glendale (a suburb of Los Angeles) to say good-bye, and as the train glided out of the station they sang, "God be with you till we meet again."

On February 6 we arrived in Honolulu about eight o'clock in the morning. We were met at the dock by a number of our O. M. S. friends and after a most delightful luncheon a missionary meeting was arranged at the Y. W. C. A., where Mrs. Rice and I spoke and the Lord graciously blessed the service. Our stay on this beautiful island can best be expressed by a verse of poetry which Mrs. Rice wrote for the occasion:

"And our day at Honolulu  
That we never shall forget,  
For our kind friends did their utmost  
And fond memories linger yet."

En route to Shanghai we stopped off for a day at Yokohama and Tokyo and were met at the dock by Rev. Juji Nakada and Rev. Obara, and were taken to the O. M. S. compound in Tokyo. We visited the Japanese Holiness Church of which Brother Obara is pastor. This is a very thriving and strong holiness church located near the Bible Training School, and Brother Obara has a membership in his church of over six hundred members. We were very glad

to be able to see the first Bible Training Institute of the O. M. S. in Tokyo where there are now 140 students attending and diligently studying the Bible and preparing themselves to go out to win more natives for their Saviour who has done so much for them. In the front of the auditorium the picture of the founder, Rev. Charles E. Cowman, was hanging and we were delighted to see his picture in the assembly room. What God hath wrought through the faithfulness of his servants!

We were taken to Brother and Sister Nakada's home, where we were served our first Japanese dinner. The writer had not been able to eat for seven or eight meals on the boat and the Japanese dishes such as "sukiyaki" and "chawannushai" were very appetizing, as we certainly had our appetite. We had a most delightful time in Brother Nakada's home, he being a co-founder with Brother Cowman of our great work in Japan.

Just as an excellent group of God's children said good-bye to us in Los Angeles so also a very select group of God's chosen ones met us at the dock in Shanghai. The Chinese students had a big banner with the words, "Welcome to Brother and Sister Rice," printed on it. We drew on our imagination and saw behind the word "welcome" many years of hard, faithful work on the part of our missionaries to make this possible. As these Chinese students stood there with shining faces we could see plainly that they gave us a real warm welcome from their hearts. Then again at the evening welcome service which was held in the chapel through the remarks that were made we were so greatly impressed with Brother Yang's genuine welcome to us, which came direct from his heart. It made us feel right at home. Brother Yang in representing the Chinese students and workers stated that in olden times the Shumane woman had fixed up a room with a bed, a table, a stool and a candle and that they too had in their hearts to do this for us but as we were already comfortably housed in Brother Kilbourne's home that all they could say was that they would like to have done it for us themselves. Mrs. Rice and I were both wonderfully impressed with the fine Chinese student body and the excellent work of our missionaries.

Our splendid group of workers here at the Cowman Memorial Bible Institute are as follows: Rev. and Mrs. Edwin L. Kilbourne, Rev. and Mrs. Fred Briggs, Rev. and Mrs. Roy Adams, Mr. and Mrs. Lee Jeffries, Mr. and Mrs. Lawrence Grant and Misses Clara Nelson, Esther Helsby and Rosalind Rinker. What a royal welcome they gave us and how we were so delighted to see all of their smiling faces at the dock, and personally I was glad to leave the boat and get my feet back on to land. Mrs. Rice proved to be a better sailor than her husband as I was sick twice and she was not seasick at all.

We have already attended several meetings but we wish to speak especially of one which was held Sunday afternoon in the O. M. S. Chapel Mission, which has been made possible by the faithfulness of one of God's men who has heard the cry of China's millions. Mrs. Rice sang and spoke a few words and the writer spoke from John 6:28, 29, "Then said they unto him, what shall we do that we might work the works of God. Jesus answered and said unto them, this is the work of God that ye might believe on him whom he hath sent." This was our first experience of speaking through an interpreter. How we thank God that fourteen souls bowed at the altar at the close of the service seeking for pardon and purity. How thankful we are that in the city of Detroit we ever stepped out by faith and left our banking connections and business associations and took up salvation work with The Oriental Missionary Society. After all the real and lasting values of life consist in doing the will of God.

Rev. and Mrs. Edwin L. Kilbourne and Mrs. Rice and I will leave soon to visit our work at Peking, and from there on to Seoul, Korea to meet Rev. Harry Woods and attend the O. M. S. convention at Seoul on March 18. And from there we go to Tokyo to be with Brother Nakada at the great Japanese convention, April 1-15. We will then return to Shanghai for a day or two and then go on to Canton to meet Brother E. R. Munroe and our other workers there in Southern China and to attend the convention April 15 to 19. Then we return to Shanghai for the spring convention here, April 29 to May 3. The Lord willing, we expect to sail for Los Angeles, leaving here the first part of May in order that we may attend the camp meetings in the United States during the summer months. Mrs. Rice and I solicit a special interest in your prayers that we may prove to be a blessing and encouragement to these faithful missionaries and native workers. How we thank God for a safe voyage and for kind friends and their prayers.

## The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.



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(Continued from page 1)

Had we space we could give you ample proof of the above statement. We call attention to the following gleaned from a book recently published by Rev. G. H. Betts, of Northwestern University. He sent out a questionnaire to some 700 ministers in the various churches in order to ascertain their beliefs with reference to the fundamental teachings of the Bible. We wish to give you a few figures published in this book. Out of 95 preachers, 48 replied that they did not believe the creation of the world occurred in the manner and time recorded in Genesis. Out of 93 preachers, 55 did not believe that the Bible is wholly free from legend and myth. Out of 94 preachers, 24 did not believe that the death of Jesus on the cross was the one act which makes possible the remission of a man's sins. Out of 96 preachers, 43 did not believe that man is born wholly sinful and depraved. Out of 96 preachers, 50 did not believe that, in order to be a Christian, it was necessary and essential to believe in the virgin birth, therefore, the Deity of the Lord Jesus Christ. We note in this book that only 42 per cent of Methodist ministers believe in the resurrection of the body, as set forth in the Apostles' Creed.

The above statements refer to pastors in charge of churches. We now turn to some of the unbeliefs of theological students. Out of 94 theological students, 80 do not believe the world was created as taught in Genesis. Out of 84 theological students, 60 do not believe that God sometimes sets aside the regular laws of nature and performs miracles. These sixty preachers will seek to do away with a large per cent of the New Testament. I suppose they believe that the writers of the New Testament were either so stupidly ignorant, or was such a bunch of liars that they wilfully wrote into this book an account of miracles that never occurred. Think of the pulpits in the country filled with that sort of skeptics! Out of 91 students, 82 do not believe that the devil exists as an actual person or being. Out of 100 theological students, 69 do not believe that the New Testament is a final revelation of the will of God to men. Out of 100, 66 of these students do not believe that the Old Testament prophets had divinely inspired knowledge by which they were able to predict the future. Out of 100 students in the theological school, 95 do not believe that the Bible is free from legend and

myth. Out of 100 of these theologues, 51 do not believe in the virgin birth of Christ. Out of 100, 61 do not believe that the death of Christ on the cross was essential to our salvation. Out of 100, 76 do not believe that hell exists as a place of torment. 69 out of 100 do not believe in the resurrection of the body; 77 out of 100 do not believe in a day of judgment; 79 out of 100 do not believe that suffering was brought into the world by the disobedience of Adam and Eve. Only 8 out of 100 believe in the coming of Christ to reign over a redeemed world. Out of 100, 92 do not believe it is necessary to believe in the virgin born Christ in order to salvation.

Only think what havoc these young skeptics will make of the church when they come into the public ministry almost entirely without a single essential doctrine of salvation in Christ. If we are not coming into a great apostasy in our pulpits, then figures certainly may lie. Can God's believing children be indifferent to these conditions!

I could fill a large volume with proofs of the great need of just such a Theological Seminary as we are building up at Asbury College, where every young man going out to preach has an unshaken faith in the Holy Scriptures and every fundamental doctrine taught therein.

### SHALL WE SIT STILL? CAN NOTHING BE DONE?

It is because of this condition of things that I am praying to God day and night, and appealing to his people to help us build up a strong Theological Seminary at Wilmore, Kentucky. The work has been well begun. We have a splendid faculty of educated, thoroughly trained men, who are Wesleyan in doctrine, experience and teaching. There is not a man on our Seminary Faculty who does not claim the gracious experience of entire sanctification. Many of the young men in the Theological Seminary are regular students in Asbury College, but taking their Bible study and theological training under the instruction of the professors in the Asbury Seminary. Apart from them we have a regular three years' Seminary course, giving the B. D. degree, and sending out into the world men who believe the Bible; who believe in the virgin birth of Christ; who believe that his precious blood cleanses from all sin. Men who have received the baptism of the Holy Ghost and will go out with a great passion for souls.

From Old Testament times God has largely found and called his prophets and preachers from among the poor. From the earliest days of the Church of Christ it has been necessary for those who loved the Lord and believed in the saving power of the Gospel to assist in the education of the ministry.

We are offering you an opportunity to help in this great work. There are those who could give hundreds and thousands without any difficulty. We are making this call upon those who are claiming the sanctifying power of Christ's precious blood. Of course, we would welcome assistance from any child of God who is a full believer in the Christ of the prophecies and the gospels. But this appeal is especially to the Lord's sanctified children, and we are making a proposition that can be accepted by almost any and every one who sympathizes with the great work in which we are engaged.

It is this: that you promise to pay ten dollars, five dollars, or one dollar per year, for five years, to establish and build up the Theological Seminary at Wilmore, Ky. As you know, the Seminary is in existence and doing a great work, but it needs enlargement; it ought to be doing five or ten times the work it is doing. If the Lord's sanctified people will help us, in a few years it will have the largest number of students of any seminary in the world. Look at the bottom of page 9, clip out the pledge slip, sign it with the amount you are willing to give the Lord for this work and send it to Mrs. H. C. Morrison, Louisville, Ky., by May 20, if possible.

## Things We Ought to Think About No. 1.

**I**n our Bill of Fare for 1931 we have the above head. We suggest under this head, among other things to think about, is the Fulfilling of Prophecy, and the probable ending of the age with the Coming of the Lord. We are about to begin the publication of a series of nine chapters on the Second Coming of Christ. The head of the chapters will read, "If Christ Should Come to Jerusalem."

### HEARST'S PAPERS.

There are other things near at hand that are quite worth thinking about. For instance, what is the attitude of William Hearst, with his twenty-seven newspapers and various magazines, toward Bolshevik Russia? Brisbane, his main correspondent, has written enough of favorable stuff toward Russia within the last twelve months, under the head of "Today," to make quite a good sized pamphlet. If the Russian government is not making a liberal contribution for this propaganda the Hearst papers are wonderfully generous. If I were a member of congress I would set on foot an investigation to find out why it is that Brisbane is using the Hearst papers to make favorable impressions for Russian Communism in these United States.

### SENATOR ROBINSON.

The position that Senator Robinson, of Arkansas, has taken against wet domination in the democratic party, is well worth consideration, and Senator Robinson deserves great credit for his courageous stand and outspoken denunciation of Raskobism. No man of any party, or any section of our country, has a right to claim to be a prohibitionist and, at the same time, follow the leadership of Raskob or any of his ilk. Think about this!

### OUR CHILDREN.

It matters not how carefully you rear your children, how much of the Bible catechism you train into them, how earnestly you pray for them, when you place them for years under the teaching and influence of godless evolutionists who will teach them to believe that they have evolved from apes, that they are animals, without any real responsibility for their moral actions, they are bound to become skeptical with reference to the existence of a personal God, the inspiration of the Scriptures, or Christ as a Redeemer from sin, and they will grow up full of conceit and unbelief; in whatever grade of society they may find their place, and exercise their activities, they will not be good God-fearing citizens, but will be a menace to the best interests of the country, live in sin, die in sin, and go into hell. You might think about this!

### A VULGARLY DRESSED CHURCH CHOIR,

With short skirts, no sleeves, labors under two disadvantages. The moment they appear in choir loft to the rear of the pulpit, their appearance and actions are such as to disgust devout people who have come to worship; on the other hand, they are quite naked enough to attract the higher elements of the underworld who live in a realm where vulgarity is supreme. So these half-naked, giggling, worldly choirs are "neither flesh nor fish"; they might be called "foul." There is one thing absolutely certain—no church will be able to promote revivals of pure religion and develop a deeply spiritual life under the leadership and domination of a godless, vulgarly dressed choir. You might sometimes think about this!

### IT DOES LOOK LIKE A PITY.

To pay out one's money, and to give one's time and labor and longings of soul to a congregation where a modernistic preacher and a combination of worldly churchmembers make the salvation of a soul most improb-



able, if not impossible. Under such circumstances one hardly knows just what to do. One can at least think the matter over at odd times.  
H. C. MORRISON.

### The Ascension of a Saint.

On January 15, 1931, Mrs. Elisha P. Vaught, of Harrodsburg, Ky., passed from earth to heaven. I have seldom known any one in more than half a century of my ministry who lived closer to our Lord Jesus than this saintly woman. She was converted in early life; I am not positive, but think she was a member of the Baptist Church. She married Mr. E. P. Vaught in 1872. He was a brother of James Vaught, for many years one of the most beloved members of the Kentucky Conference. He died several years ago in California.

Many years ago, I cannot recall the date, I think something like thirty or thirty-five years ago, I assisted Brother James Vaught in a revival meeting in Harrodsburg. Sister Vaught, his sister-in-law, attended the meeting, was an earnest Christian woman and by the Word and Spirit was brought into a hungering and thirsting after entire sanctification. After days of earnest seeking she was powerfully sanctified. I shall never forget her testimony. She was filled with great courage and spoke with wisdom. Day after day she told of the marvelous work that had been wrought in her by the coming and indwelling of the Holy Spirit. Her testimonies stirred many hearts to seek the Lord. From that time until her departure to be with the Lord in Paradise, she was a living witness to the power of Christ to save and keep from sin. It has been my privilege to be in her home frequently, and have met her sometimes in travel; always with wisdom and grace and shining face, she has been testifying to the saving, sanctifying power of our blessed Lord.

When E. Stanley Jones was a student in Asbury College he came in touch with this intelligent and saintly woman. He was a young man of remarkable attractiveness, and she greatly loved him and made him a special subject of her prayer. If I am not mistaken, he has frequently said that her prayers largely influenced his going to India as a missionary. Her holy life was like a stream flowing through the land refreshing and blessing every one she touched. She has gone up to join that mighty host washed from all sin in the precious blood of our crucified and risen Lord.

She was one of many hundreds of thousands who have been touched by the revivals of the great old Bible, Wesleyan, Methodist doctrine of entire sanctification, who met the conditions, stood the tests, bore any ridicule or opposition with a cheerful grace and steadfastness, endured unto the end, and has gone entirely beyond the reach of all the enemies of human souls.

If she was a Baptist—and I think she was at the time of her sanctification—she afterward united with the Methodist Church. The camp meetings for the promotion of holiness, and the holiness conventions where the scattered sanctified people meet with such joy and holy love for each other, often make me think of what a meeting it will be as they come up from the wide world and meet together at the feet of the Master. I am looking forward to that time when I shall join them. Their names and faces come up before me, a host of them, with whom I have sojourned, and among whom I have labored in many parts of the earth. A tinge of sorrow comes to me when I realize they are gone and I shall see them no more in the flesh, but a great joy thrills my heart as I remember that through the redeeming love of the blessed Trinity, I shall join them on the other side. May the blessing of God, the love of Christ, and the comfort of the Holy Ghost abide graciously with the loved ones Sister Vaught has left behind.

H. C. MORRISON.

## A SPIRITUAL AWAKENING.

MRS. H. C. MORRISON.



HE spiritual dearth that has fallen upon the church is so apparent that it is keenly felt by all who have any spiritual life. There seems to be a strange power settled down upon us that makes it difficult for even those who long to do the Master's will, to be at their best.

It is appalling how rapidly the tide of modernism is rising and how generally saturated our schools are becoming with Darwinian teaching. Even our little six-year-olds are being taught that their ancestors were apes, and that through the years to come the race will continue to improve until the present one will be a great discredit to those who are then living. When our churches and schools are being controlled by those who have such perverted views of our beginning, and try to account for everything on a scientific basis, we can hardly expect to reap a harvest of faith from such unscriptural sowing. It is still true that, "Whatsoever a man soweth, that shall he also reap." Sow the seeds of doubt and you will have a harvest of infidels. Sow the seeds of truth and you have a harvest of God-fearing men and women.

This tide of unbelief and skepticism is too strong for human effort to curb or restrain. It will take a supernatural power to check the stream of poison that is flowing from our nation's seats of learning and many pulpits. The boys and girls who sit in the desks of the schoolroom today will be the men and women who will frame our laws, govern our cities, make our homes and guide the future destiny of our great country. How important, then, that they be taught the principles laid down in Holy Writ, instead of being taught that the Word of God is unreliable, full of mistakes, and is not to be taken for what it says about man's beginning, the divine program for his life, and the hereafter that awaits us all. We need to cry out in the language of one of old when he said, "Wilt thou not revive us again: that thy people may rejoice in thee?"

Speaking of the need of a revival, we are giving some reflections along this line from Rev. W. B. Woodrow, which are very opportune at this time. He says:

"The tide of modernism (so called) that is sweeping in and threatening to engulf the Church of Jesus Christ, of every name, has been permitted if not invited, by the apathy of the Church, in recent years, and its willingness to permit the essential doctrines and teachings to be set aside, in many instances, without even a word of protest.

"The tide will not be turned backward by legislation; that may help to curb it. Dismissal from places of trust, in which men have betrayed the Church into the hands of unscrupulous, if not sinful men, will turn the tide backward. Appeals in the name of past glory, achievement and experience fall upon deaf ears. The successful process must change the heart and move outward through the ramifications of the Church.

"Holiness practiced, preached, patronized and pushed, until a church-wide revival of pure and undefiled religion is kindled, is the

need of the hour. A red-hot church, aflame with the fire of the Holy Ghost, living testimonies and aggressive spiritual conquest will solve the problem; these modern leeches who are sapping the life blood of the church, spiritually and in many instances financially, would be burned loose, fall off and go to their place. The church thus on fire for God and the salvation of souls would shed them as the duck sheds the water. God's word declares 'All things are possible.'

"How then can such a revival come? It will not come through ecclesiastical 'Nuncio.' Would God that it might. It will not come through perfectly organized forces, programs and drives; these have produced many things, but have failed to produce a revival. It will not come through efforts to silence criticism, which may have ample basis for existence. Nor through efforts to befog the mind of the church as to real conditions. The average Lay-mind, while not versed in the profundities of theology, philosophy, etc., may and does know life from death, and the real from the venerated. The revival will come, and come through the faith and prayer of the *Remnant* that has held on to God through the lowering clouds of modern infidel teaching; have kept themselves unspotted from the world, with their windows open toward Jerusalem, looking for the first grey fingers of a dawning day of hope and promise and victory.

"Shall we make such a revival the theme of incessant and insistent prayer until it really comes—A spiritual awakening, a Church-wide revival?"

### A DEPARTURE FROM THE FAITH.

(Continued from page 5)

lieve that something is "wrong in Denmark," there are multitudes innumerable, as the following conversation, which is one of many heard by the writer, and which took place on a railroad train in Canada, will have a tendency to prove:—

Gentleman:—Are you a church member?

Lady:—Yes, I belong to a church.

Gentleman:—Of what church are you a member?

Lady:—I am a Methodist.

Gentleman:—Were you ever converted?

Lady:—Pardon me. I do not know what you mean by being converted. I joined the church because my parents were members of it. But we have no Methodist Church in Canada now. We have the United Church.

Gentleman:—Oh yes, I now call to mind that some denominations did unite a few years ago. Can you tell me why these churches united?

Lady:—As near as I am able to determine, a waning interest in church matters and a gradual decrease in attendance—small congregations.

Gentleman:—What changes, beneficial to the churches, has unification brought?

Lady:—None seemingly. There is no change in the preaching, and no apparent increase in interest. They do not seem to draw the people outside, nor hold those within, the church. It appears to me that union has only postponed the inevitable day, if it has done even this, when the united churches will have no congregations.

In the opinion of this lady, not much was to be expected of a wedding, the high contracting parties to which were so near the point of dissolution.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### SAUL'S REIGN ENDS.

Mrs. Geneva Mendenhall.

David lived peaceably in the city of Ziklag for a year when Achish prepared to make war on Saul and the land of Israel. Achish commanded David with his army of six hundred men to join the fight against the Israelites. But when some of the Philistine lords saw the army of David in their midst they said that they would not fight with him lest he should make his peace with Saul by turning against them in battle. So David and his men were sent back to their own city.

But when they reached Ziklag they found that their enemies the Amalekites had taken and destroyed the city and led the women and children away to become slaves. David hastened in pursuit of his enemies but part of his army could not endure the forced march, so he left them beside the brook Besor, some two hundred men.

He and the remaining soldiers fell on the Amalekites suddenly as they feasted and drank, killing most of them and driving the others away into the desert.

Meanwhile, to the north, King Saul had called his army together and pitched his camp on the side of Mt. Gilboa, while the Philistine army filled the whole valley below. Saul had killed all the priests, Samuel was dead. David was gone, leaving Saul very much alone and afraid.

One night, after taking off his kingly robes and changing to those of a common man, Saul took one or two of his closest guards with him to visit an old witch who lived in a cave in Mt. Moreh. He asked the witch to call the spirit of Samuel up where he could speak with it. But the old woman became terribly frightened when she saw an old man like a god and covered with a long robe. Samuel told Saul that God was no longer with him and that he would soon die and the kingdom would pass on to David.

The Philistines did not wait for Saul to strike but attacked his army early the next day, killing all who did not flee for their lives. After Saul's three sons were killed and the enemy was pressing him very close he drew his own sword and threw himself on it.

The Philistines took his body and those of his three sons and fastened them on the wall of the city Bethshan. But the men of Jabesh-gilead remembering the kindness and courage of Saul when he first became king, slipped down in the night and brought them back to Jabesh where they burned them and buried the ashes under a tree.

Saul had reigned forty years but his reign ended in failure and ruin because he forsook God.

#### Questions.

1. What was the first sin that crept into Saul's life?
2. Why did Saul turn to an old woman for help in trouble?
3. How were the people of Israel governed before Saul was made king?

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band? I am seventeen years old, have (long) brown hair and brown eyes, medium complexion, weigh 117 pounds and am five feet, four inches tall. I do not go to school this winter but take music lessons. I have been trying hard to learn to play the piano. I belong to the Methodist Church at Lake Ford and attend church and Sunday school every Sunday I can. I haven't any brothers or sisters, so I would like to hear from some of the cousins. Hope Mr. W. B. is gone when this letter arrives.

Jennie A. Miller.

Rt. 1, Terra Alta, W. Va.

Dear Aunt Bettie: I certainly do enjoy reading page ten. I am glad so many are Christians. I enjoy seeing the young people take their stand for Christ. It certainly means a lot in this day and age. I made my start for my Master about two years ago.

I shall never regret the step I took. Since that time, I've seen other young people make the start for him. One of the greatest desires of my heart is that I may not be a stumblingblock to any one, but that I may always be ready to lift up Christ to them. I corresponded with a girl in California for a while, but I guess she has forgotten me. I certainly did enjoy the letters I received from her. I have seen two letters from her in *The Herald*. I wonder what is the matter with Iowa? I very seldom see a letter from my state. I am a Senior in high school, and am seventeen years of age. I am five feet, four inches tall. I have brown eyes and long, light brown hair. As this is my first letter, maybe I ought not take up too much time. I sure hope I see my letter in print.

A Reader.

Dear Aunt Bettie: Would you let me in with your boys and girls? I live with my grandmother. My daddy is pastor of a Methodist church in Baltimore, Md. My grandmother is a member of a Nazarene church. My mother is dead and that is why we live with our grandmother. I have a brother nine years old and I am ten. I go to a Methodist church. I am in the sixth grade at school. This is my second letter. My grandmother takes *The Pentecostal Herald*. I read the Boys and Girls' Page. I hope Mr. Waste Basket is gone riding in his car when my letter arrives.

Jack Esaias.  
Morrilton, Ark.

Dear Aunt Bettie: Please let a Missouri girl join your happy band of boys and girls. This is my first letter to *The Herald*, although we have taken it for several years. I enjoy reading it each week from cover to cover. I wish we had more preachers like Dr. Morrison, who would preach the old-time religion. I go to the M. E. Sunday school every Sunday and teach a class of boys eleven and twelve years of age. I want Aunt Bettie and the cousins to pray for me that I may always live like Jesus would have me live and that I may help win each one to him. I am the oldest of ten children, five sisters and four brothers. My age is between eighteen and twenty-five. Can anyone guess it? I would love to hear from boys and girls near my age. I hope Mr. W. B. has gone visiting when this letter arrives.

Bertha Heffron.  
515 Jefferson St., DeSoto, Mo.

Dear Aunt Bettie: Would you let a little orphan child join your happy band of boys and girls? I am eleven years old and in the fourth grade. I love to go to school. My teacher's name is Miss Oland Putnam. I love my teacher. I go to Sunday school and preaching. My father is dead; he died when I was seven months old. I have two sisters and brothers. My oldest brother is twenty-four; he is the superintendent of Sunday school at the M. P. Church in this town. I am the baby. My hair is brown, my eyes are brown and I have fair complexion. I live in North Carolina. My middle name starts with B and ends with E, it has six letters in it. My pastor's name is J. D. Cranford. I love the Lord. My brother takes *The Herald* and I love to read page ten. I hope Mr. Waste Basket doesn't get this. I hope to see this letter in *The Herald*. This is the first I have written. I will answer all letters that I receive.

Pauline Carpenter.  
Rt. 5, Lincolnton, N. C.

Dear Aunt Bettie: Here comes a Kentucky girl to join your happy band of boys and girls. This is my first letter. My father takes *The Herald* and I like to read it, especially page ten. I am fourteen years old, have blue eyes, black hair, weigh one hundred and ten pounds, and am about five feet high. My school is out now. My teacher's name is Miss Elizabeth Mae Noe. She is a fine teacher. I read a chapter out of the Bible every day, and I say the Lord's prayer every night. I am

not a Christian but I hope to be some day. Who can guess my middle name? It begins with E and ends with S, and it has five letters in it. I hope Mr. W. B. has gone a fishing when this letter arrives.

Katherine E. Hogan.  
Bradfordville, Ky.

Dear Aunt Bettie: I would be glad for you to move over and let a Florida girl join your happy band of boys and girls. We take *The Pentecostal Herald* and I enjoy reading it, especially page ten. As this is my first time to write to you I will tell you about myself. I live on a large farm and enjoy farm life very much. I have two sisters and one brother at home now. Who can guess my age? It is between thirteen and nineteen. I have heard Dr. Morrison preach; he is a wonderful preacher. I hope his health is improving rapidly. I will be glad to correspond with any of the cousins so let the letters fly to

Era Smith.  
Graham, Florida.

Dear Aunt Bettie: May a little Henry County boy join your band of boys and girls? My mother takes *The Herald* and we can hardly wait for it to come to read page ten. I sold post cards for *The Herald* in December and got me a new Bible, which I like fine. I have dark hair and eyes, and am in the fourth grade. I was ten years old Feb. 15. Have I a twin? Would like to hear from some little boys and girls near my age. Will answer their letters. I go to Sunday school every Sunday. I sell the Louisville Herald-Post in the afternoon after school. Aunt Bettie, don't let Mr. W. B. get my first letter.

Paul Malin.  
Pleasureville, Ky.

Dear Aunt Bettie: Would you mind for me to join your happy band of boys and girls? I am a little Georgia girl. Wake up, Georgia girls and boys, and try to make something out of yourselves. Elizabeth Wade, I guessed your middle letter in your name, so keep your promises. I would like for some of you boys and girls to write to me. I will answer all letters I receive. I have gray eyes, sandy hair and fair complexion. I am in the fifth grade at school. I go to Sibley school. My teacher's name is Mrs. Lois Phelps. She married about four weeks ago. I like her fine. I hope Mr. W. B. is making up his cornbread for supper when this letter arrives because I am anxious to see it in print. Who can answer my riddle: Out of the earth came forth meat, and out of the strong came forth sweet. Who writes back to me when they see this riddle I will also write back to them a great long letter. I will close and go to work.

Etta Mae Johnson.  
Rt. 2, Greensboro, Ga.

Dear Aunt Bettie: Here comes a girl from Virginia. I have written to *The Herald* several times and I thank Aunt Bettie for printing them. Our house got burned down about four weeks ago, and we are living in town now. I am fifteen years of age, have blue eyes, blonde hair and fair complexion, am five feet, five inches tall and weigh one hundred and twenty-five pounds. It sure is lonesome since the house burned down. I hope to receive letters from all the boys and girls. I am glad so many are Christians. My birthday is April 28. Have I a twin? I am writing a little poem. I hope you all will enjoy it.

"Remember me as you pass by;  
As you are now so once was I,  
As I am now you soon must be.  
Prepare for death to follow me.

"He listen'd for awhile to hear  
Our mortal griefs, then tun'd his ear  
To angel harps and songs and cried  
To join their notes celestial, sighed  
and died."

Hazel Cain.  
Galax, Va.

Dear Aunt Bettie: Will you move over a little bit and let a South Dakota boy join your band of jolly cousins? I was saved January 30, and I am so happy in Jesus. I felt I must tell you boys and girls about the joy it is to have Jesus in our hearts. We children had gathered together to have a Junior meeting and our Junior

# Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

teacher, Rosa Engbrecht, made an altar call as we began Junior and I got under deep conviction and I got on my knees and after an hour of praying and confessing to my playmates, teachers and parents, Jesus forgave my sins and wrote my name in the Lamb's book of life. I mean to stay true to Jesus and please pray for me. I beg all you cousins to give your hearts to Jesus before it is too late. I attend Sunnyside Bible and Graded School and enjoy it fine. We are sixteen in our room. I am eleven years old. I would like to receive letters from those who too are saved and could be a help to me. This is my first letter and I hope to see it in print. With love to Aunt Bettie and the cousins.

Le Roy Tieszen.  
Freeman, So. Dak.

Dear Aunt Bettie: Will you let a little South Dakota girl join your happy band of boys and girls? My father takes *The Herald*. I always try to read the letters. I am a little girl nine years old. My birthday is March 31. I attend school at the Sunnyside Bible and Graded School, and am in the fourth grade and like it fine. I enjoy to sing and read my Bible. Jesus saved me when four years old and has kept me till this day. I am so glad I gave my heart to Jesus when I was so young. It is so much joy to feel ready if Jesus should come. Children, who read this letter, won't you give your hearts to Jesus also? It surely pays to live for Jesus. I have long light brown hair and have never had it bobbed. I wear long dresses and long sleeves. I cover my knees. I think it is a big shame to show your knees, don't you? My middle name begins with A and ends with A, and has four letters in it. Who ever guesses my middle name and writes to me I will try to send each one a picture of myself. This is my first letter to *The Herald* and hope Mr. W. B. is out walking when it arrives. Now I must close, wishing all the cousins God's blessing. I am your new cousin, Sarah Engbrecht.

Box 356, Freeman, So. Dak.

### SPRINGTIME AND EASTER.

W. M. Young, D. D.

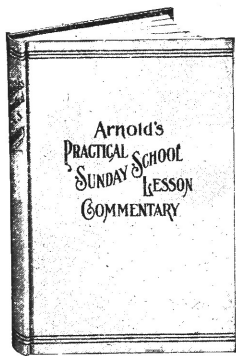
'Mid the beauty of the lilies, angels  
flitted by the cross,  
Where sorrow-stricken women be-  
moaned their awful loss;  
The sepulchre was opened by unseen  
hand of power;  
Then sprang from out the darkness  
the world's benignest Flower;  
The Lily of the Valley, the Bright and  
Morning Star;  
The budding Root of Jesse, had broken  
every bar,  
And from the tomb of Joseph the Son  
of God arose,  
And Conqueror of Death and Hell,  
and Victor o'er His foes.

And now we sing together, Hosanna  
to His Name!  
While holy men and angels conspire  
to spread His fame,  
And myriads of children the resurrec-  
tion tell,  
And throngs unite in worship, at the  
ringing of the bell.  
Fast, fast, the day is coming, when all  
shall bow the knee,  
To own Him King and Lord of all,  
who sets the nations free;  
While men of every kindred and lan-  
guage join in one,  
Proclaiming Jesus King of kings,  
God's well beloved Son.

The flowers appear on the earth;  
the time of the singing of birds is  
come. S. Sol. 2:12.



# ARNOLD'S COMMENTARY



A very practical aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday school lesson.

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## FALLEN ASLEEP

EZELL.

A large circle of relatives and friends were saddened by the passing of Mrs. A. M. Ezell, on March 26, 1931. She was born May 22, 1853, and lived her entire life in Giles Co., Tenn. She was a member of the M. E. Church, South, from early girlhood. Married to Rev. A. M. Ezell, of the Tennessee Conference, on Aug. 27, 1871. She was the mother of eight children, four of whom preceded her to the grave. Four, three sons and one daughter, survive, as follows: Franklin L. and Kelley A. Ezell, of Leesburg, Fla., Rev. Will S. Ezell of West Texas Conference, Miss Sue Ezell, who has lived with her mother all the while. These children are all members of the M. E. Church, South. Her husband died Nov. 17, 1914, and she remained a widow until death. She was a true and faithful wife and mother, a benevolent neighbor, a loyal friend and a Christian. "She hath done what she could."

J. T. Carter.

## REQUESTS FOR PRAYER.

Please to pray for a daughter who is sorely afflicted.

Pray for a sister that she may be divinely healed, if it is God's will; also for another party to be restored to health.

A. J.: "Pray for the salvation of my loved ones. Pray for a man who is very ill that he may be saved."

Mrs. G. W. M.: "Pray for a dear woman who has lost her mother; also for my sons who have lost the way."

Will The Herald readers pray for my brother-in-law who is very ill, that he may be healed; also pray for the salvation of his wife, and that she may be healed of deafness.

W. G. F.: "Please to pray that I may be healed of rheumatism, and that my soul may be refreshed."

Mrs. W. E. F.: "Please to pray for my son who has been elected superintendent of the Sunday school, that he may have God's blessing upon him, and that we may have a revival in our church, our homes and hearts."

## PAUL'S SUPERLATIVE.

The Baptist and Reflector, says of "Paul's Superlative," by Dr. M. P. Hunt: "In this volume he has preserved some of his choicest and most fruitful sermons. The arrangement of the sermons is good, the interpretations dependable, and the illustrations superb."

Sold by Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

## NOTICE.

Many of the wide-extended Pentecostal Herald family who, in the heyday of the Holiness Movement in the Auburn, Miss., section, shared the inspiring and happy associations with Mrs. Courtney A. Badon, will be pleased to know that she tarries in the flesh, that her perennial youth abides, that her faith of the best things of God is steadfast and that she yet abounds in the work of the Lord.

On February 17 her eighty-fifth birthday anniversary was appropriately observed in the home that has afforded repose and encouragement to untold numbers of faithful Christian messengers down through the decades.

Her radiant evening of life is not entirely spent in happy reflections and hopeful anticipations; but the unassuming fruitful labors in the Kingdom are continued. When an anonymous kind deed is conferred upon a

neighbor—such as a complimentary subscription to The Pentecostal Herald for instance—suspicion at once rests upon Grandmother Badon. The supreme value of an uttermost salvation is exemplified in the life and character of this mother in Israel.

S. E. Carruth.

## \$30.00 Value for \$5.00

We have still quite a supply of Scripture Calendars. We are offering these while they last at a special price of \$5.00 a hundred, or \$3.00 for 50.

What an investment! Hand them to your friends. Hang them in Hospitals, Prisons, Home for the Aged—anywhere. The pictures will attract and the Scripture will do good. Don't wait. Order today.

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LOUISVILLE, KENTUCKY.

TULLAHOMA, TENNESSEE.

I am a Methodist preacher, a member of the Central Tennessee Conference of the M. E. Church, in which conference I have served for a number of years as an active itinerant, taking a superannuated relation to that conference in 1922.

I was born Feb. 8, 1857 and, of course, am now in my seventy-fifth year. I have read of another Methodist preacher whom it has never been my good fortune to meet, who is just thirty days behind me in the calendar. I have known of that preacher since back in the nineties, and am glad to say that his writings have been a great means of grace to my religious and ministerial life. I have been taking The Pentecostal Herald for a number of years, and would say that outside of the Bible, nothing, perhaps, has contributed more to the strengthening and establishing of my faith.

I like The Herald because it opposes sin in all of its forms and phases, because it does not compromise with the world, the flesh, and the devil; because it does not advocate the idea that science (falsely so-called) is a panacea for all human ills, because it does not give favorable publication to the religion of Einstein; and again, because it repudiates such "stuff" as is being belched out over some pulpits into the "itching ears" of the godless multitudes, by the exponents of modernism. I like The Herald because it is orthodox in its teachings: According to my understanding it is a true exponent of such fundamental doctrines of the Bible as "the depravity of man," the "necessity of repentance," "justification by faith," "regeneration," "entire sanctification," and "growth in grace," all of which I steadfastly believe, and realize in my own experience.

Yours in His service,  
D. J. Proctor.

## MY GREATEST NEED.

Master, Thou knowest what I need:  
Not fame, nor friends, nor foes to bleed,  
Not pelf, nor pleasure, worldly rest;  
But O! I need my soul well-blest!

Others may pray for great success,  
And 'tis a proper thing, I guess;  
But Lord—here is my heart-request:  
Please daily keep my soul well-blest!

Without thy presence I am poor,  
And trivial trials cannot endure;  
But—I can weather every test;  
If Thou dost only keep me blest!

O,—let the criticisms come,  
Let friends deprive me of my home,  
And let me be nobody's guest  
But Spirit—kindly keep me blest!

Everett Shelhamer.  
Written in Kobe, Japan.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson V.—May 3, 1931.

Subject.—Jesus in the Home of Zacchaeus. Luke 19:1-10.

Golden Text.—The Son of man is come to seek and to save that which was lost. Luke 19:10.

Time.—March A. D. 30.

Place.—Jericho.

Introduction.—There were several Jerichos that occupied different sites in the same neighborhood. The first Jericho, the one overthrown by the Israelites under Joshua, is supposed to have been situated in the region known as "the Mountain of Elisha." At a later date the city was rebuilt at the beginning of the brook Cherith, known as the Wady Kelt. Almost nothing seems to be left of the ancient city; and only a miserable village marks the former site of what was once the habitation of great wealth.

A few incidents will always keep Jericho in the minds of Bible students. It was the home of Rahab who concealed the spies sent out by Joshua, and thereby preserved her own life and the lives of her family when the Jews destroyed the city. Its destruction was spectacular, the walls falling down in answer to the shouting and trumpeting of the besieging Israelites. It was the home of Zacchaeus and the scene of his conversion to Jesus Christ. There it was that the Master restored sight to blind Bartimaeus.

As Jesus had sent out seventy disciples to visit the cities and villages whither he himself would go, they had doubtless passed through Jericho and notified the people of his coming. Multitudes of traders were also passing through the city, who paid custom dues at the tax office of Zacchaeus. They would surely tell of the wonderful news that was circulating through the land concerning the mighty deeds of the Christ. Interest was at high pitch; and Zacchaeus determined to see the Wonder-worker. But he was "little of stature, and the multitude thronged him so that his view was absolutely shut off. Wherefore the little man put his wits to work and did what boys sometimes do at a baseball game—went up a tree. We shall not blame him, for that climbing was worth more to him than all the tax-money he ever collected.

Comments on the Lesson.

1. **Jesus entered and passed through Jericho.**—Jericho was some twenty miles northeast of Jerusalem, and was the largest and the richest city in all that region; but Jesus seemed to have no intention of tarrying in it until he met Zacchaeus under the tree. "His face was set toward Jerusalem" for the last time.

2. **Zacchaeus.**—This name is frequently mispronounced by persons who place the accent on the first syllable, when it should be on the second. We know but little about this man, but what we do know is very interesting. He was the chief tax collector, or publican, as they are commonly known. The city was rich, and being situated on an important highway of trade between Perea and Egypt, the custom duties were heavy. Zacchaeus had grown very rich; and the indications are that some of his wealth had been gained unjustly. In modern words, he was a "grafter."

3. The word **sought** is very strong in the original. It has the idea of

striving after a thing with earnestness and anxiety. I note also that it is in the imperfect tense, indicating continuous action—was seeking: "He was seeking to see Jesus." He had heard so much about the Master, that he was determined to see him for himself; but there were two difficulties in the way: The crowd was great, and he was "little of stature." But Zacchaeus was not to be out-witted by such minor circumstances; and they proved to be a rich blessing to him that day.

4. **He ran before.**—Ran around the multitude by some other way. Would that some in our day might become as anxious to see Jesus. Climbed up into a sycamore tree to see him.—Commentators tell us that this was what was known as a fig-mulberry, a tree that is now extinct. It was a low tree with a broad, bushy top, and for that reason not difficult to climb. The interesting part of it is the zeal of Zacchaeus in finding his perch above the heads of the big multitude. He had watched the moving throng, and selected this vantage place along the route it was traveling.

5. **When Jesus came to the place.**—The tree must have stood very near the road-side. He looked up and saw him.—I think Jesus knew he was up in that tree before he saw him, just as he saw Nathanael under the fig tree. Zacchaeus, make haste, and come down.—Some have overworked their imaginations to find out how Jesus came into possession of this man's name. He did not need to be told. He is God, and knows all our names; and what is more, he knows us. But he wished Zacchaeus to make haste; and he desires every being on earth to rush to him for salvation. Come at once, just as you are; for "if you tarry till you are better, you will never come at all." Today I must abide at thy house.—There now! Did you notice the snarl on the face of that Pharisee? "Just as I expected. He is going to eat dinner with a sinner, and he a contemptible publican. The man has no respect for himself." But Jesus will change that sinner into a saint before dinner is served. As Dwight Moody used to say, "Zacchaeus was converted somewhere between the limbs of that sycamore tree and the ground." That was a sudden conversion.

6. **He made haste, and came down.**—He obeyed orders. Some persons never find Christ because they never come down from the tree. Received him joyfully.—Every one should begin shouting as soon as the Holy Ghost convicts him of sins. I shall never forget the case of a young lady in a meeting I was holding. At the altar call she came down the aisle laughing and shouting, and knelt at the rail with her face turned toward heaven. When I asked her what she wanted, she said, "O, I was converted some weeks ago, and it has made me so happy that I wanted to be sanctified." I have thought from that day to this that she was acting with good sense.

7. **They all murmured.**—The hatred against publicans must have consumed the population. They, of course, were too holy to enter the home of such a man. It reminds one of a Primitive Baptist man in Southern

Georgia who had his house scoured and scalded, floor and inside walls, because a Methodist preacher entered it. Some folk are too holy, in their own estimation, to live in a land like this. Maybe they will learn better some day. I wonder why that multitude was so concerned because Jesus became the guest of a publican, seeing they cared so little for him.

8. **Zacchaeus stood.**—That was an attitude of respect on his part. He would give attention to what the Master had to say. The half of my goods I give to the poor.—Zacchaeus had found salvation. Skin-deep conversions never produce that sort of fruit. I restore him fourfold.—Zacchaeus does not say that he was guilty of having overcharged any one; but the language used indicates that he had. Roman law required the return of fourfold in cases where tax gatherers oppressed the people by overcharging. That was severer than Jewish law. We find in Numbers 5:7 that in such cases the offender must restore the goods, "and add unto it the fifth part thereof." No one had accused Zacchaeus; but I fear he was guilty. However, his manner of repentance met the case fully.

9. **This day is salvation come to this house.**—How often we hear persons in public prayer ask God to save us when we die. They are sincere, but mistaken. What we need is salvation from all sin now. Zacchaeus was saved on the spot; and we judge from the words of Jesus that his family also entered into salvation. Forso-much as he also is a son of Abraham.—The meaning here is not clear. Some one has said that he was a son of Abraham by nature, and that his salvation by faith made him a child of Abraham by grace. That is true; but it does not explain his clause fully; nor have I been able to find any comment that does make it perfectly clear.

10. **For the Son of man is come to seek and to save that which was lost.**—I am glad that he does not wait for us to seek him, but that he follows us in our sins, and endeavors to call us back. He leaves the ninety and nine in the fold, and goes after the one that has strayed away. Thank God! We have a gracious Savior.

## A SURVEY OF THE PROHIBITION SITUATION.

Rev. W. N. Briney, Pastor Broadway Christian Church, Louisville, Ky., says of Dr. M. P. Hunt's pamphlet, "A Survey of the Prohibition Situation": "I think it contains in brief form facts that should be in the possession of every friend of Prohibition. It should be of special service to ministers, who wish to get before their congregations the facts concerning this important matter."

May be had from Pentecostal Publishing Co., Louisville, Ky., for 5 cents.

## DRY LAW JAILS ONLY ELEVEN IN SIX YEARS AT ASHBURN.

Prohibition enforcement in Ashburn, Ga., is one thing the city fathers and courts don't have to bother about. Ashburn, by the way, is the home of the Ashburn Wiregrass Farmer, a weekly newspaper, of which Joe Lawrence is editor, and which helped many years ago to introduce the famous Turner County Plan of diversified farming, which attracted national attention. Now a study of the criminal docket of Ashburn shows that since December, 1924, only 11 arrests have been made on prohibition charges. Six of the arrests involved youth between the ages of 15 and 25, while the other five were men above 25; all were charged with drunkenness, but as indicated this is a rare thing in this section.



## Mothers.

ON THE AIR—AN ADDRESS—

REV. B. C. GAMBLE.

Subject:—"Mothers."

From far and near they write for a copy.

One said: "Never heard anything like it."

Another: "I will pay any price for it."

Another: "I want two copies to frame for my boys."

Another: "I want to be a better mother."

Another: "I have a higher conception of motherhood."

Order a copy today, read it and tell your friend about the good you received.

25c per copy, 5 for \$1.00. Order from Pentecostal Publishing Company, Louisville, Ky.

## Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

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## PERSONALS.

Rev. C. R. Crowe, who has been ill for some time, wishes to thank his many friends for their substantial interest in him. He is improving, but it will be some time before he is able to be out.

Rev. Samuel Thomas, a converted Jew, has a few open dates for revivals, camp meetings or conventions. His terms are freewill offering and entertainment. He may be reached until May 3, at 635 S. Third St., Camden, N. J. His home address is 17 Eagle Drive, Indianapolis, Ind.

Rev. Otis W. Spinks, whose address is Box 344, Cedar Grove Station, Shreveport, La., is available for camp meetings. Brother Spinks has had wide experience and is a splendid evangelist.

Rev. Jim Green has been given a leave of absence from his pastorate in St. Louis, for two months this summer to hold revivals where needed. Any one desiring his assistance may address him 1226 Tower Grove Ave., St. Louis, Mo.

Frank Hopkins, Conference Evangelist, Norman, Okla.: "I am available for meetings in the immediate future, or later in the year. I am



fairly well known to The Herald readers, especially in Illinois, Missouri, Arkansas, and Oklahoma, and they know the gospel I preach. I have been in the evangelistic work a number of years (also pastor), and have held more than 150 revivals in eleven states. Wire me at Norman, Okla., or write me there, Box 893."

Rev. Samuel Thomas, converted Jew, preached at the all-day meeting, Good Friday in Wiley M. E. Church, 635 S. Third St., Camden. N. J. Rev. Thomas, before his conversion, was a widely known lawyer and a leader in the Zionist Movement. He preaches the old-time gospel with the power which comes from full knowledge and conviction. Services will be conducted at Wiley M. E. Church, April 19 to May 3, inclusive, by Mr. Thomas and his wife. You will always hear the best at Wiley M. E. Church in Camden under the direction of Rev. J. S. Hackett. We have an all-day meeting each Thursday. Come and join us when in our vicinity. Listen to the Wiley broadcast each Thursday afternoon 4 to 5 o'clock, over WCAM, 1280 kilocycles, beginning May 7. Let us have your comments.

Guy W. Green, Kansas City, Mo., held special services for the First Presbyterian Church of Fairfax, Mo., March 15 to April 5, as a result of which eleven persons entered the church, all by confession of faith. Numerous delegations of local societies attended the meeting during its progress, and all local churches co-operated sympathetically. On the last Sunday of the series, Mr. Green taught a Bible class on "Loyalty," when an attendance record which had stood fifty years, was broken by sixty-nine. After the visiting layman spoke to the high school the superintendent told his classes in history and social science that all members who would turn in to him three acceptable outlines of Mr. Green's addresses would be excused from their next test. As a result an average of 25 young people were on hand each night making outlines of what they heard.

Lawrence A. Stahl: "I want to thank you for your monthly sermon in The Herald of April 8th. Every word of it is true. I know from experience that Mass Evangelism is the only kind of Evangelism that will stir the conscience of the community. We had a glorious revival in our church from Feb. 8 to March 8, 250 persons being at the altar for pardon or cleansing. The community was stirred for miles around. Folks came for thirty miles to be in the services. On Sunday evening the church was filled so that we could start our song service as early as 6:55 P. M. I preached to 800 women on a Sunday afternoon; had 600 men in men's meeting; turned people away that could not get into the church because it was filled to the doors. Cards were burned, men threw away their tobacco, drinkers were converted. One man drank a gallon of whiskey on Saturday to kill conviction but couldn't kill it and was saved Sunday in his own home. It takes Mass Evangelism for the church to take a solid front against sin. The revival is still on. People are coming to the altar in our evening services. We are having full houses, though the special meetings have closed. May God bless you and keep you well for many years, or until he comes."

# "OLD RUGGED CROSS" REVIVALS AT TABERNACLE, ALIQUIP- PA., GREAT SUCCESS.

"The Old Rugged Cross" revival campaign now in progress at the Christian and Missionary Alliance Tabernacle, Irwin and Maratta Sts., under the leadership of the Rev. Geo. Bennard, author of "The Old Rugged Cross," of Hermosa Beach, Calif., is meeting with great success. It is thought that some 200 seekers have been to the altar for pardon of sins, purity of heart, or to be reinstated in justifying grace, during the two weeks the services have been held. Boys and girls in the morning of life, as well as old folks with the evening shadows gathering on their brows, have been among the seekers. But in addition to this, there has been several scores of strong young men and women bowing at the foot of "The Old Rugged Cross" giving their hearts and lives to the great white captain of their salvation. It has been a wonderful sight to witness the altars and front seats crowded with immortal souls pressing their way into the Kingdom of God and offering themselves for service as he shall choose. Yes, old-time revivals are still popular.

Rev. Bennard is preaching the gospel in the power of the Holy Spirit and without any wildfire or abuse. Members of all churches that accept the whole Bible as the Word of God, are delighted to hear the strong sermons that he is delivering from night to night. His work of evangelism takes him into practically all parts of the United States and Canada. Be sure to hear him before these great services close.

Tonight the male quartet from Beaver Falls will bring a beautiful message in song. On Wednesday evening the Lindsays from Coraopolis will favor the congregation with at least one number. Special singers and visitors from Pittsburgh, New Castle and all the towns and cities round about are expected this week.

Every night this week is a special night. Wednesday night is "men's night, and "The Old Rugged Cross night." Thursday night is "family night." Friday night is "young people's night." Saturday night is a great "free and easy" meeting, song, testimony, and prayer. Sunday is to be the "great day of the feast," with five great services. All are invited to come and enjoy this spiritual feast.

# "Mother" A Sermon for Mother's Day.

BY REV. H. E. CORBIN.  
A little book to put in the hands of boys and girls who are away from home. It will remind them anew of Mother and Mother's God. Neatly bound in attractive paper cover. Price, 20c each, or 6 for \$1.00.  
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## NOTICE.

### To Whom It May Concern:

It was the writer's blessed privilege to have been associated in a three-weeks' revival campaign with the Rev. R. J. Smeltzer, pastor of the Wesleyan Methodist Church, at Falconer, N. Y., and he wishes to say that in his twenty years' work of evangelism he has never worked with a more brotherly man. His life and beautiful spirit not only won the esteem of his own people during the three years he has been pastor of that church, but also the love and esteem of the pastors and people of the

other churches of that city. Perhaps no other man could have gotten such a spirit of co-operation in the campaign there. He is now feeling the call to the work of evangelism and is ready to answer calls to any place or church that is anxious to go in for a genuine revival of Bible religion. We are very sure that no pastor or people will ever regret having called him to assist them in the work of winning souls. We are writing this word of commendation of our own accord.

George Bennard, Evangelist.

## TO DR. H. C. MORRISON.

When vices of the flesh were strong,  
And modern disbelief held sway;  
When men confused the right and wrong  
And found it hard to keep their way;  
God called a man with holy fire  
To preach the gospel of his Son;  
The church on wings of faith rose higher  
And felt the strength of Morrison.

The printing press could well be used  
To tell the word of grace to men;  
With truth that message so infused  
Might well employ both tongue and pen;

At Louisville a place was found  
To publish truth for souls imperiled;

That paper now the world around  
Is called The Pentecostal Herald.

When learning's cause required aid  
Against a system miscalled science;  
And asked that scholars unafraid  
Withhold from error their compli-

ance;  
A school at once sprang into being  
Well planned God's wisdom to ac-

knowledge;  
And showed to men the Eye all seeing  
Was watching o'er Asbury College.

The Bible says to render honor  
To those to whom the honor's due;  
We have a right to e'er remember  
The one whose faith continues true:  
The voice that gave the proclamation  
Of grace held out to every one;  
The plans that in their vast fruition  
Reveal the mind of Morrison.

The might of Alexander faded,  
The pomp of Caesar's hosts passed by;

But school and church with strength pervaded

Reveal the power from on high.

They live when empires are forgotten

And help to uplift struggling men;

Their worth shows forth the wealth

of vision

Of pioneers like Morrison.

The Southland has its genial sunshine,

Its gentle winds and skies of blue;

It also has the steady purpose

Upheld in lives of heroes true;

Its faith in God means true devotion

To everything the heart holds dear;

Its songs of praise and adoration

Make life more fruitful and sincere.

And of its sons, there's one we'll men-

tion

Whose words and actions will not

die;

A man well worthy of affection,

With purpose lofty as the sky;

As victor in the ancient races

Received upon his brow a crown,

Of tender words and worthy praises

We'll twine a wreath to Morrison.

O. Wright,

Christopher, Ill.

Oh how great is thy goodness,  
which thou hast laid up for them that  
fear thee. Psalm 31:19.

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See page 16 for Bible Offer.



## EVANGELISTS' SLATES

**AYCOCK, JARRETTE AND DELL**  
Landale, Pa., April 21-May 3.  
New Bedford, Mass., May 6-17.

**BABCOCK, C. H.**  
Detroit, Mich., April 12-26.  
Johnstown, Pa., May 1-10.

**BLACK, HARRY**  
(529 E. Central Ave., Redlands, Calif.)  
Colorado Springs, Colo., April 30-May 10.  
Durango, Colo., May 12-24.  
Osakis, Minn., July 2-12.  
Tyrone, Pa., July 16-26.

**BUSSEY, M. M.**  
Lansing, Mich., May 3-17.

**CALLIS, O. H.**  
Delanco, N. J., April 12-26.  
Corbin, Ky., May 3-17.  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
South Portland Methodist Church, April 5-19.

**CHOATE, CALVIN R.**  
Woonsocket, R. I., April 15-26.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Murphy, N. C., April 15-May 3.  
Henderson, Texas, May 4-17.  
Sanderson, Tex., May 31-June 14.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.

**CRAMMOND, PROF. C. C. AND MARGARET.**

(815 Allegan St., Lansing, Mich.)  
Lansing, Mich., April 19-26.  
Adrian, Mich., April 26-May 10.

**DAVIDSON, OTTO AND WIFE.**  
(Bladensburg, Ohio)  
Frasenburg, Ohio, April 12-May 3.

**DICKERSON, M. N.**  
(Ashland, Ky.)  
Collinsdale, Pa., April 26-May 10.  
Bicknell, Ind., May 31-June 14.  
Auburn, Ind., June 14-28.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Open dates, April 12-26.  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

**EITELGEORGE, W. J.**  
(1107 Lawrence Rd., N. E., Canton, Ohio)  
Abbeville, Ga., April 20-29.  
Palmetto, Fla., May 3-17.

**FAGAN, HARRY L.**  
(Blind Song Evangelist and Pianist,  
52½ Walnut St., Shelby, Ohio.)  
Waynesburg, Pa., April 5-26.

**FLEMING, JOHN**  
Wichita, Kan., April 13-26.  
Dayton, Ohio, April 29-May 10.  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.  
Bentonville, Ark., June 12-21.

**FLEMING, BONA.**  
(2952 Hackworth, Ashland, Ky.)  
Evansville, Ind., April 24-May 3.  
Kanawha City, W. Va., May 8-17.  
Abilene, Ky., May 22-31.  
Longford, Kan., June 1-14.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Vestal, N. Y., April 26-May 10.  
Mineral, Va., May 17-31.  
Donora, Pa., June 4-28.

**FUGITT, C. B.**  
(4512 Williams Ave., Ashland, Ky.)  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4905 Ravenna St., Cincinnati, Ohio)  
China and Japan, April.  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio)  
Middleburg, Pa., May 6-20.

**GREGORY, LOIS V.**  
(Young People's Worker, Waterford, Pa.)  
Kane, Pa., April 6-27.  
Columbus, Pa., April 28-May 10.  
Ashville, N. Y., May 10-24.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Piquette St., Oberlin, Ohio)  
Collingswood, N. J., April 12-May 3.  
Oberlin, Ohio, May 14-31.  
Alton, Kan., June 4-14.  
Haynes, N. D., June 19-28.

**HENRICKS, A. O.**  
(Toronto, Ohio)  
Bellevue, Pa., April 23-May 3.  
Washington, Pa., May 4-10.  
Pittsburgh, Pa., May 10-24.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Indianapolis, Ind., March, April.  
Lisbon, N. Y., May 3-18.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Arcola, Ill., May 31-June 15.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Indianapolis, Ind., April 26-May 10.  
El Paso, Texas, May 17-27.  
Phoenix, Ariz., May 28-June 7.  
Portales, N. Mex., June 11-22.

**JOHNSON, HAROLD C.**  
(401 W. Wash. St., Springfield, Ill.)  
Flint, Mich., April 13-26.

Cumberland, Ky., April 27-May 10.  
Frankfort, Ky., May 11-24.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Greensboro, N. C., April 25-May 10.  
Burlington, N. C., May 11-26.  
Franklinton, N. C., May 26-June 1.  
Graham, N. C., June 1-16.

**KENDALL, J. R.**  
(Lexington, Ky.)  
Strand, Okla., April 14-26.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Greenville, S. C., April 20-May 3.  
Slaughter, S. C., May 4-18.

**LINN, C. H. JACK.**  
(Oregon, Wis.)  
Japan, China, Korea, February, March  
and April. (Address care Oriental Missionary Society, Shanghai, China.)

**LINCICOME, F.**  
(Gary, Ind.)  
Owosso, Mich., April 5-26.  
Chicago, Ill., April 29-May 11.  
Fargo, N. D., May 17-25.

**LOWMAN, J. WARREN.**  
(1039 Clinton Ave., Carthage, Mo.)  
San Benito, Tex., April 12-26.  
New Rockford, N. D., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Wichita, Kan., April 13-26.  
Oklahoma City, Okla., April 27-May 10.  
Bentonville, Ark., June 11-21.  
Kent, Ind., July 23-August 2.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Society Hill, S. C., April 12-26.  
Lanham, Md., May 3-17.  
Columbus, Ga., May 24-June 7.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, Ohio)  
Irvington, Ill., April 21-24.  
Rome, Ga., April 26-May 10.

**REID, JAMES V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Kingsville, Tex., April 12-26.

**RICE, LEWIS J.**  
(2623 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY.**  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**SHADE, N. B.**  
(561 N. W. Eighth, Miami, Fla.)  
Tampa, Fla., May 17.  
Plant City, Fla., May 24.  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 28.  
Downings, Va., July 19.  
Park Lane, Va., July 30.  
Open dates after July 10.

**SHANK, MR. AND MRS. R. A.**  
(1539 East Howard St., Pasadena, Calif.)  
Mendon, Ohio, July 9-19.  
Monroe, Ind., July 23-Aug. 9.  
Wichita, Kan., Aug. 9-19.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park,  
Detroit, Mich.)  
High Point, N. C., April 17-26.  
Ramseur, N. C., May 1-17.

**THOMAS, SAMUEL.**  
(Converted Jew. 117 Eagle Drive, Indianapolis, Ind.)  
Pittsburgh, Pa., April 19-May 3.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 22-July 5.  
Mendon, Ohio, July 9-19.

**VAYHANGER, M.**  
(Upland, Ind.)  
Stone Bluff, Ind., April 13-May 3.  
Chicago, Ill., May 10-26.  
Cincinnati, O., June 1-4.  
Upland, Ind., June 5-13.

**WHITE, PAUL.**  
(Box 204, Highland Park, Ill.)  
Peoria, Illinois, April.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Binghamton, N. Y.)  
Salisbury, N. C., April 30-May 10.  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 11-21.  
Thomasville, N. C., June 26-July 5.

**WOODRUM, LON R.**  
(633 Chestnut St., Abilene, Texas.)  
Tulsa, Okla., April 2-26.  
Poteau, Okla., May 3-17.

## Camp Meeting Calendar

**MINNESOTA.**  
Red Rock, Minn., June 25-July 5. Workers:  
Rev. Paul S. Rees, Rev. John Thomas.  
Rev. Harry W. Blackburn, song leader.  
Write Mrs. A. P. Atkins, Newport, Minn.

**OHIO.**  
Coshocton, Ohio, June 11-21. Workers:  
Dr. John F. Owen and Rev. Jarrette Aycock, evangelists; Dell and Mariel Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamersfelder, 338 N. 8th St., Coshocton, Ohio.

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Listen! the phone is ringing and a sad voice comes over the wire, "Mrs. Shelhamer, will you please come and pray for my father? I think he is dying."

It is the voice of an unsaved daugh-ter. We hasten and find a gentleman lying unconscious. His power of speech is gone but he is breathing. His sweet daughter sits by his bed weeping. She has sat there all night long, watching, loving, and longing to help. But in spite of all her efforts he is slowly and surely slipping away.

"Is he ready to die?" I whispered. "I am not sure," she answered, and broke into a flood of tears. She was a Catholic, and the ladies who were with me belonged to various other churches. But here we were around a dying man, and were all praying for his salvation.

Why had they not called us sooner? Why wait until the man was crossing into eternity? This was the reason: they feared our prayers would excite him; but here we were in the presence of death, and this old gentleman had lived eighty-six years in sin! What could we do?

I stepped to his bed, laid my hand gently on the dying one's forehead, then knelt in prayer. Would it do any good? We feared it was too late but would do our best. We petitioned Heaven to bring the man back long enough to seek God. Then I anointed him with oil in the Name of the Lord, according to James 5:14.

Instantly he aroused and called for water. His daughter was astonished. After he had taken several spoonfuls, I asked him if he wanted God to for-give his sins. He said, "Yes, that's it, that's it."

"Now you pray," said I. He did not know how, so he prayed after me just as a child would do.

"O God, I am so sorry for my sins. Please forgive me and make me ready for Heaven. Wash my heart clean in Thy Blood. I believe Thou wilt do it."

This was all he was able to say. Jesus came very near. The room was filled with light and glory. Angels seemed to flutter about. The unsaved daughter wept with mingled joy and sorrow. At my request she too prayed audibly for her father and for her-self. Just then another unsaved daughter came in, knelt, and prayed not only for her father, but for the forgiveness of her own sins.

Then taking the sick man's hand, I held it up gently, while we sang:

"Pass me not O gentle Savior,

Hear my humble cry;  
While on others Thou art calling  
Do not pass me by."

"Will you please pray for mother?" said the nurse. We stepped to the other bed where lay the wife of the old gentleman, unable to be up, even in an hour of this kind. I anointed her and she was instantly healed. Thank God! the day of miracles is not past! In an hour she was up and dressed.

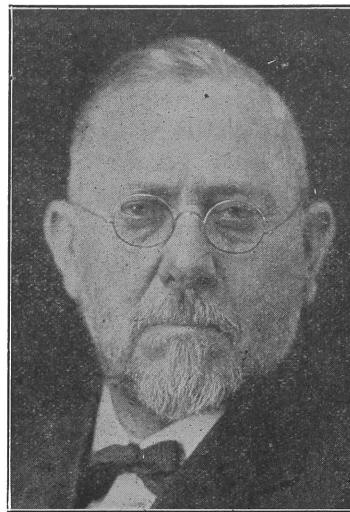
The next day we made another visit. The daughter met us with a smiling face. "Oh," she said, "I am so glad. Father is so much brighter and mother is well. It will take her a little time to get strong, but she is all right." We prayed again. The old gentleman prayed and said he had no doubts about his salvation.

God had revived him only that he

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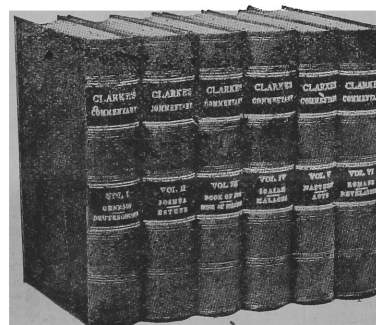


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## A SEARCHING TIME. By The Editor.

**T**HE Scriptures repeatedly and plainly teach that there is a coming day of judgment; a period of time, no doubt, sufficient to search out the life and heart of each individual. This searching can be transacted very rapidly, and with startling accuracy.

That will be an interesting day for us ministers of the gospel when the motives, desires and passions that have actuated us in our preaching, and what we have preached, and the effect of the same upon those who have heard us, shall be revealed.

The Scriptures teach that the Lord's preachers will be held responsible, to a certain extent, for the souls to whom they have ministered. If men are not properly warned, and die in their sins, woe be to the preacher who has failed to warn them. God's word says their blood shall be required at the preacher's hands. This is ample to give the preacher cause for serious thought and should drive him to his knees and to honesty and earnestness in the delivery of his message.

The Scriptures are very emphatic with reference to personal holiness, and gracious in the promise of the cleansing power of the blood of Christ; the fulness and sufficiency of the atonement the Lord Jesus made upon the cross, when he, by the grace of God, tasted death for every man, and shed the blood which cleanseth from all sin. We can hardly see how the preacher is going to get by in the day of judgment who has failed to offer a Saviour able to save to the uttermost.

We can but believe that all of the ministers who have opposed the doctrine of full salvation from sin, here and now, by faith in Christ, are going to meet a serious situation when they stand, with the people who have heard and been influenced by them, at the final judgment. There has been a tremendous opposition to the whole teaching of a pure heart; that is, a heart sanctified and cleansed from all sin in this life by the blood of Christ. Well do I remember after preaching most earnestly to a certain congregation, the fulness of salvation in Christ, hungering and thirsting after righteousness, the cleansing blood, the clean heart, the holy life, and seeing most blessed results, I was followed by a jolly pastor who, in his message laughingly said, "We hear people talking about their sanctification, but I must confess I have never seen any one who was saved from all sin. We are all sinful creatures." The poor brother comforted the carnally-minded, rebuked the glad witnesses, and stumbled the feet of some poor souls longing and praying for the cleansing blood. He died suddenly, and I can but ask myself, how will he appear in judgment, when he stands before the Christ who hung in agony on the cross, shedding the blood, not to forgive some sins, or to cleanse from a part of the carnal nature, but

### ISAIAH MEDDLING IN POLITICS.

"How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it, but now murderers.  
"Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves: every one loveth gifts, and follow after rewards, neither doth the cause of the widow come unto them." Isa. 1:21-23.

Isaiah is a bit severe on the corrupt city officials. He is speaking for God. It is a big part of the business of every preacher to cry out against the sin about him.

to forgive *all sin*, and to cleanse from *all* spiritual defilement of every kind; to make those red as crimson with defilement, white as the driven snow.

The Lord Jesus knows that he is mighty to save from all sin, the stain and defilement of sin, the love of sin, the desire for sin, and to grant the gift and baptism and indwelling of the Holy Spirit to keep, to guide, to empower and to live saved from sin, in a sinful world, as a living witness to any and all who will hear, that there is a Christ who can save the people from their sins. What is written is written. What men have done is stamped and sealed and laid away for that great day. But I tremble for those men, men I have known and loved, who became bitter antagonists against the Holiness Movement; who spoke disrespectfully of John Wesley; who discounted the teaching of Adam Clarke, Richard Watson, and discouraged the use of certain hymns by Charles Wesley, and used their influence in every possible way to oppose the revival of the old Methodist doctrine and experience of sanctification; men who were vicious in their attitude, and who sought to humiliate pastors and evangelists who preached and witnessed to the fulness of salvation in Christ. They made the expression, "Second blessing," a subject of ridicule, laughter, amusement, debate and strife. I knew them, numbers of them. They did not claim to be holy men by the power of the cleansing blood. No one believed them to be holy men. Those who were in sympathy with them, and joined with them in their opposition to a great revival, did not believe them to be holy men. None of them I ever knew died shouting the praises of Christ. I do not remember to have heard that any of them, in their dying hour, testified that they were thankful to God that they had always opposed the Holiness Movement, that they had never believed that Jesus' blood could cleanse and make men holy in this life, and that if they had life to live over, they would be more energetic in their opposition to holiness camp meetings, schools, evangelists, pastors, and revivals of all kinds for the promotion of scriptural holiness. If they ever gave such testimony I never heard of it. They have made their record and gone out and will meet it at the judgment. One can but ask if, in that great day, God will say to those men who have written and preached and opposed entire sanctification through the

blood of Christ, as a definite and gracious work of the Holy Spirit, "Well done, good and faithful servants." We shall see what we shall see. May God help us to remember that we must give an account at the judgment.

Without Holiness No Man Shall  
See the Lord.  
No. 3.

### MEN BELIEVE WHAT THEY ARE TAUGHT.

**N**O, I am not writing too much on this subject. Nothing is more important than that those of us who claim to have received the sanctifying power of the Lord Jesus Christ, should seek by every proper means to spread throughout the world the good news of full salvation. Many of us are approaching the evening of life, and we certainly should feel an intense interest in giving the rising generations and all of our fellowbeings who come into the world, the blessed gospel of full redemption by faith in our mighty, all-powerful Lord Jesus.

It is hardly reasonable for any one of us to claim to be fully saved and, at the same time, be indifferent to the state of those about us who are not fully saved. One of the features of entire sanctification is the fact that it puts within us an intense longing, a holy passion, for the salvation of others. To find Jesus and know him as our Saviour from all sin, stirs our souls to bring others to know him in the fulness of his power to save from sin.

The Bible plainly declares that we are not our own. That we have been bought with a price; not with silver and gold, but with the precious blood of Christ. Among the true Christian followers of our Lord, rich or poor, we are simply his stewards. And we must give an account in that great day for our stewardship. O my brothers and sisters who believe the Bible, who love the Lord Jesus Christ, who long to see the lost brought to salvation, will you not join us in the upbuilding of this Seminary? In the preparing of an army of young men to go out with a consuming passion for the salvation of the lost? Our race will soon be run. Our account must soon be rendered. What could we do better than to help prepare a Spirit-filled, holy ministry, to seek after the lost sheep that have gone astray from the Father's fold.

There is one thing that comforts me in this effort. It is this—I know that it has the approval of the blessed Trinity. It must have! The God who loved a lost and sinful world enough to give his Son to die for its redemption wants the message of his love and redemption to go out over this nation and around the world. Think of our blessed Lord hanging upon the Cross, dying for the

(Continued on page 8)



# SOME VITAL QUESTIONS CONSIDERED.

Rev. G. W. Ridout D.D., Corresponding Editor.



I have been asked many questions about the Holy Land since our visit there on our way back from India. Many have strange ideas of Jerusalem and the Jewish invasion of Palestine since the War. Let me here put down a few important facts and figures regarding the Holy Land:

Population is as follows: Jews 154,330 (before the War 57,900); Moslems 572,443; Christians 80,225; Bedouins 100,000; making a total of over 900,000 people. The Jews own about sixty-five per cent of the industries and they pay over forty per cent of the revenue.

Prior to the War the Jews held 5,000 acres of land. In 1930 they held 75,000 acres. 700,000 trees of various kinds have been planted in the past few years. The Jews have 227 schools with 790 teachers and 19,419 pupils. The Moslems have very few schools.

The Arabs oppose bitterly Zionism as they see in it a tendency to dispossess them of their country which they have held for thirteen centuries. They hold that they are of the seed of Abraham through Ishmael. The Balfour declaration favoring a National Home for the Jewish people and pledging the British government to use their best endeavors to facilitate the achievement of this object had a twofold effect; upon the Jews it had the effect of stimulating greatly the idea of Zionism and vastly increasing immigration of the Jews to Palestine. Upon the Arabs it had the effect of bitterness; they would prefer remaining under the Turks, of course. They resented the idea of the Jews coming in and securing, by purchase, all the best arable land in the country. Out of this bitterness grew the rioting and killing of a few years ago. To those of us who believe in prophecy we see in the events of the past decade and more some wonderful fulfillment of prophecy. In these later days many things are happening which throw wonderful light upon prophecy, particularly upon the doctrine of the Second Coming. The other day the Pope of Rome, using the Radio, spoke to all the world nearly. When Christ comes to rule from Jerusalem it seems as though science is already preparing the way by which his voice will be heard throughout the whole world. Dr. A. B. Simpson wrote the following lines:

"The air is full of party strife  
And conflicts loud and long;  
Each leader has some new device  
To remedy the wrong.  
Men vainly strive from age to age  
Earth's golden age to bring,  
But tell me why is there never a word  
Of bringing back the King?"

## II.

I see by the church papers that some strange things are happening these days. Over in Hartford, Conn., they had a conference on the subject of "Are we on the verge of a spiritual awakening?" One of the principal speakers was an out-and-out infidel, Dr. Harry Elmer Barnes. This man has bowed God out of the universe and thrown the Christian theology on the scrap-heap. It seemed a shame that they had not invited Clarence Darrow as one of the speakers also. Some months ago Barnes shocked the Christian thinking world by his bold and blatant blasphemies in which he avowed there was no God, and the whole business of religion was nothing but a sham and superstition. Now it passeth comprehension how a body of ministers and leaders of the church will insult the Christian people of the land by put-

ting an Atheist and a scoffer on a program to consider such a vital question as a spiritual awakening. Other speakers were Dr. Harry Ward, whose conception of socialized Christianity is an income of ten thousand a year. Another speaker, Dr. Gilkey, wants all denominationalism wiped out and the obliteration of the traditional system of Christian theology and a new (20th century) conception of God.

Dr. Lynn Hough raised the Conference (almost) to a shouting point by declaring that "personality is upon the throne." We might stop to ask what personality? Mussolini, Al Capone, Clarence Darrow or Fosdick?

Dr. Hough said, "Archimedes set sail in a bath tub and discovered a new, intellectual continent." Which moves me to say that a great crowd of present-day thinkers and leaders (so called) are sailing in a bath tub—it gets them nowhere—they go round and round and if they should strike a continent it is cold and bleak and icy. Their bathtubs are borne by the currents of their unregenerated thinking which carry them off to the North pole of Modernism where they freeze to death, spiritually, and they in turn freeze the people and the churches they come into contact with.

## III.

How are we to account for the loss of vision, the lack of power and the almost total failure of some missionaries, so called? Who is to blame for the changed emphasis upon missions by which those are admitted into the ranks of missionaries and sent abroad on missionary work and, at the same time, fail to bear the marks of any true conversion, have no spiritual mind, no message and no witness to saving grace? Are we sending people out to the mission fields just to teach school? Are we sending them just to do a work of social uplift? Is this the New Testament view of missions? Is it the Pauline view? Imagine a young man sent to the mission field and he cared so little about the spiritual aspect of his work that he failed to bring a Bible with him—this happened in South America!

Recently I attended a meeting where a missionary (?) was to give a report on his field. After three years' labor he reported six members and a Masonic Lodge; he reminded his hearers if the work was closed up the Masonic Lodge would go also. It was pitiable and tragic to think that this field has been operating for seventeen years at a cost of over \$25,000 and only six members to show for it, and a Masonic Lodge. When one looks a bit into the history of that work one finds that one modernist after another had been sent there, and as a general thing modernists on the mission fields are failures in making converts to Jesus Christ and his regenerating grace.

In those Latin American countries missionaries need a deep, glowing religious experience—they need to be sanctified people. Romanism is entrenched here, priests are corrupt and intolerant. The Catholics are often fanatical. Nothing but real holy fire burning in a missionary's heart for the salvation of souls will effect anything.

I heard a very prominent official of the New York Missionary hierarchy which aims to run the whole missionary program throughout the world, say recently in a meeting, speaking about those Latin American Catholic countries that "We are not here to make Protestants of those Catholic people. We are here to enlighten and elevate and show the spirit of the Sermon on the Mount and the love of Jesus to them." Now there is some truth in what he said and a lot of error. If we send missionaries to South America with no certain objective about get-

ting the people saved we are sending them to be failures. The real heaven-sent missionary is never satisfied unless he sees people turn from their idols and wicked works to serve the living God. If our missionaries to Catholic countries do not get people saved they are not doing the work they ought to do. Any amount of education and social uplift will not meet the New Testament ideal of Missions. Thank God, thus far in our travels in Latin America, we have been in meetings where souls were convicted of sin, converted and sanctified in the old-fashioned way. The gospel works the same results in every land and among every nation and race.

## IV.

Dr. Dinsdale T. Young, speaking about Types of Prayers enumerates them as follows:

"1. The Ignorant Prayer. 'Ye know not what ye ask.' Matt. 20:20.

"2. The Arrested Prayer. 'Speak no more unto me of this matter.' Deut. 3:26.

"3. The Happy Prayer. 'Making request with joy.' Phil. 1:4.

"4. The Sorrowful Prayer. 'Being in an agony he prayed more earnestly.' Luke 22:44.

"5. The Private Prayer. 'Shut thy door—Pray in Secret.' Matt. 6:6."

## V.

Faith and reason can get along fine together when linked together by genuine piety; but reason unharnessed and divorced from faith becomes a dangerous proposition. Many there are who permit reason, unattended by faith, to carry them over the precipice and they plunge into infidelity—then peace goes and fellowship with God is lost and materialism fills the horizon.

Some one has put real truth about faith and reason in the following lines:

"Reason unstrings the harp to see  
Wherein the music dwells,  
Faith pours a hallelujah song  
And heavenly rapture swells.

"By reason's alchemy in vain  
Is golden treasure planned;  
Faith meekly takes a priceless crown  
Won by no mortal hand.

"While reason is the laboring oar  
That smites the wrathful seas,  
Faith is the snowy sail spread out  
To catch the freshening breeze."

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# A HEART OF COMPASSION OR OF INDIFFERENCE.

Clarence R. Ries, A. M.



OD, through the Apostle Paul, caused the following words to be penned: "Put on therefore, as God's elect, holy and beloved, a heart of compassion." R. V.

Very few of the injunctions or exhortations of God's Word are so little heeded by those called by his name as this command, "Put on a heart of compassion." Perhaps it is because we so little understand the real essence of the word compassion or, perchance knowing its true meaning, we shun to perform because of what it costs. Only as we understand the heart of compassion in the bosom of the Father in his dealings with Israel can we understand the Old Testament. Only as we grasp the significance of the heart of compassion that mightily surged in the soul of the God-man, Jesus Christ, as he bore the sins of the world on Calvary can we truly sense the real message of the New Testament. May I go a step further and say that the world today will never know the true meaning of the Old and New Testament if God's people are devoid of a heart of compassion? Then, in truth, will our lives be a savour of life unto life and not of death unto death. Do we, in unison with the God of Israel and the Christ of Calvary, have a heart of compassion for lost, sin-cursed men or is ours a heart of indifference? Surely no true revival will come to our land until God's own people become possessed of the broken, compassionate heart of the Father and his Son Jesus Christ.

The basis of Israel's faith was in the compassion of God, for had he not out of compassion called them to be his people and delivered them out of bondage? Their forgiveness, their leadership, their provisions were all due to Jehovah's compassion, and "God full of compassion forgave their iniquity (Psalm 78:38) and was ever mindful of his covenant (Psalm 3:4, 5). When Israel became headstrong and would walk in none of God's ways we read that God repented. What does this mean? The Hebrew word is *naham* implying a difficulty in breathing; hence to pant, to sigh, to groan, meaning to grieve as one grieves when disaster or loss has come to a dear friend. What a revelation of the heart of the Father! "And they were not consumed because his compassions failed not." (Lam. 3:22). Because their God was inherently a God of compassion, Israel's prophets declared that his people should likewise be men and women of compassion.

How wonderfully significant is that Hebrew word compassion! Hebrew verbs have seven stems. One of these is known as the intensive stem. To have compassion comes from the intensive stem of the Hebrew word *raham* meaning to love. Hence, to be compassionate is to love intensely, love passionately, love vehemently. "And God loving vehemently forgave their iniquity." It has its counterpart in the New Testament in the words "have fervent—red hot, intense-love for one another." This is the compassion of the Old Testament. There is no word in Hebrew more pregnant with meaning than the noun compassion. It originally means "brotherhood, brotherly feeling of those born from the same womb" or "motherly feeling." How tender the word becomes as we note the true love of a brother in the flesh for a sick or stricken brother of his own kin, or the love of the mother as she sits by the bedside of her sick child,—her whole being going out for the child. The one who has passed through such an experience begins to approximate the compassion of God for his sin-blighted, dying people.

This helps us to understand the compassion of Jesus as portrayed in the New Testament for "He was God manifested in the flesh." That we may truly grasp the meaning of his compassion, let us note the mean-

ing of our English word compassion. It is made up of two Latin words, *cum*—with, and *pati*—to suffer; the word meaning then to *suffer with*. "And when Jesus saw the multitudes he was moved with compassion—He *suffered with them*—for they were as sheep without a shepherd." How he must have suffered as he stood above Jerusalem and wept over the city! His heart was broken. Surely there would have been no hope for man if the heart of God the Father and the heart of Jesus had not broken in dynamic compassion for man! Here lies the vital essence of Christianity. Other religions say, "Do." Christianity says, "Be." Other religions say, "Do as I say." Jesus says, "Be what I am,"—a *sufferer with* those without a shepherd, a *sufferer with* those whose house is left unto them void.

Note briefly that strong word *moved*! The Greek signifies the strongest emotion of the affections,—being lovingly constrained—impelled. How he longed to bring harmony, rest and assurance out of the distorted, restless, heart-sick lives of the multitude! In the second verse of Genesis we find the world in a state of chaos and ruin and the Spirit of God *moved*. R. V. He alone could bring harmony out of that chaos. The word *moved* in this passage means an inward, life-giving power rather than a mere mechanical, outward motion. In the Syriac it is the common word for loving, warning, cherishing. Just as the brooding of the Holy Spirit, as seen in the Genesis record, produced harmony by this inward, life-giving power, so the soul dead in sin and distorted in life will be brought into harmony with itself and God by the warming, compassionate heart of Jesus Christ through the instrumentality of his followers today.

Nor do I observe that this compassion of Jesus is a passive, negative somewhat but rather a positive, impelling force in the Saviour's life for true compassion begets action. "And Jesus moved with compassion" fed the multitude, "moved with compassion" he touched the blind man's eyes, "moved with compassion" he raised the widow's son; "moved with compassion" he wept, for alas, his hands were tied by them for "ye would not." Jesus so beautifully portrays his own heart of compassion in the parable of the prodigal son;—for "the father had compassion and *ran* and *fell* on his neck and *kissed* him." Do we have compassion with legs on it like that? He again reveals his compassion in his illustration of the good Samaritan, for "he had compassion on him (the unfortunate man) and *went* and *bound* up his wounds, *pouring* in oil and wine, *set* him on his own beast and *brought* him to an inn and *took care* of him." That's compassion! May God give us that kind of evangelical, personal work begotten of a suffering urge that will constrain us to bring lost men and women to Christ! Paul prayed that he might be accursed for his brethren if thereby he might win them to Christ. That is the language of true compassion. Moses *suffered with* and for his people that he told God to blot out his name from the book of life but spare his people. That is compassion. Why are so few brought to Jesus today? Why is the Church of God so listless? She has lost the essence of vital Christianity—compassion. In compassion there is a living faith that grips the promises of God; in compassion there is fervent, intercessory prayer that prevails with God as did Elijah who "prayed earnestly and it rained not for the space of three years and six months." There is begotten in the life of one possessed with true compassion a humble, Spirit-filled and guided walk in daily fellowship with Jesus Christ.

The great apostle's earnest prayer was that "he might know him and the power of his resurrection and the fellowship of his suf-

ferings." What a prayer! But realizing the mighty issues that are at stake in the lives of men and women all about us, dare we pray, really pray, anything else? There is no fellowship with Jesus without suffering. Peter (1 Pet. 5:10) calls our attention to the fact that our perfection, establishment and strengthening is dependent on *suffering with* Jesus. Paul reminds us that our glorification depends on our *suffering with* Jesus (Romans 8:17). In Second Timothy 2:12 we read, "If we *suffer with* him, we shall also reign with him"; and because of being "partakers of Christ's sufferings" we shall come to the grand, final rejoicing (1 Pet. 4:13) to sing the song of Moses and the Lamb through him who washed us through his own precious blood "and counted us worthy of the Kingdom of God for which we suffered." (2 Thess. 1:5).

"Put on therefore as God's elect, holy and beloved, a heart of compassion." Do we want to be like Jesus? Do we crave to see men brought to Jesus? Do we desire our lives to be as a well-watered garden? Then, let us pray earnestly for a heart of compassion,—ready to *suffer with* Christ with a broken heart over lost men, "ready to go, ready to stay, ready to do his will." "I have chosen you and appointed you that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you." "For even hereunto were ye called because Christ also suffered for us leaving us an example that we should follow in his steps." "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake."

Dear reader, will you not enter into this blessed fellowship with Jesus that as he *suffers with* lost men and women, you too, in seeing the multitudes without God and hope in the world, might be moved with compassion for the glory of our Saviour and the salvation of men?

## ONE MINUTE SERMON.

BETHEL COOK.

## A PARABLE.

Text.—*They think they shall be heard for their much speaking.* Matt. 6:7.

Once upon a time there was a man who spake much and loud in meeting, and upon every occasion. This man could make long and eloquent prayers, and those who met him believed him to be very religious. Now there lived in the same country with this man many poor and destitute people.

His church also presented, from time to time, many worthy appeals for the work of the Kingdom of God.

But when the offering was taken for the poor, and when the interests of the church were presented he never let his left hand know what his right hand did because it never did anything.

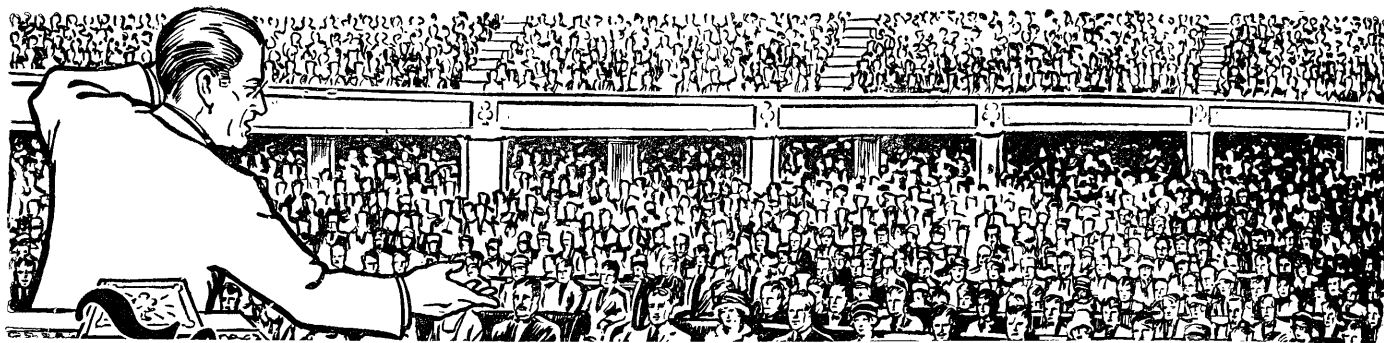
## IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

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## THREE TYPES OF MEN.

Rev. E. E. Shelhamer.

First: Those who displease God.

Second: Those who please him.

Third: Those who are well pleasing to him.

**I** am to preach to you as God may help, on these three types of men, those in the basement, those on the ground floor, and those who are up stairs.

First: Those who are the farthest from God. Turn with me to Deut. 9:11-19. "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

"And the Lord said unto me, 'Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are *quickly turned aside* out of the way which I commanded them; they have made them a molten image.'

"Furthermore the Lord spake unto me, saying, 'I have seen this people, and, behold, it is a stiffnecked people:

"Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.'

"So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

"And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had *turned aside quickly* out of the way which the Lord had commanded you.

"And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

"And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

"For I was afraid of the anger and *hot displeasure*, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also."

Dear friends, this is a sad picture; this shows the fickleness of humanity. Have you ever counted how many times God in a miraculous way raised up deliverers for his chosen people? But after about one generation, or forty years, we read, "And the children of Israel again did evil in the sight of the Lord." After all, it looks as though we do not have very much to boast of, except that we are a fearful disappointment to God. Did you notice in this Scripture lesson, how it says at least twice that "They are *quickly turned aside* out of the way which I commanded them," and because of this Moses said, "I was afraid of the anger and *hot displeasure* wherewith the Lord was wroth against you to destroy you." Here we find God's displeasure at its height and it is called "*hot displeasure*."

But let us not be too severe on the fickleness of Israel. Just look around and see how "*quickly*" we likewise have turned aside;

for instance, how "*quickly*" we fall in with the general custom of Sabbath desecration; how "*quickly*" we forget our former conscientious scruples and do like others—buy milk, buy newspapers, buy gasoline and oil, on the Lord's day. How "*quickly*" and easily preachers and others can take the train on Sunday, when, if they planned and prayed they could do otherwise. I live in California and know many good people, who at one time were very conscientious along this line. But now, they can leave the coast Friday or Saturday and know they will be traveling all day Sunday in order to attend General Conference or some other gathering. How "*quickly*" have they turned aside from former convictions.

Again, how "*quickly*" we and our children become worldly in appearance. Back there we were so humble and plain that we were a constant rebuke to worldliness and compromisers, but now it is different. Many of us and our children could hardly be distinguished from theater-goers. We dress like the world; we talk like the world; we have worldly music on our pianos; we have foolish phonograph records; we listen over the radio to foolish and unprofitable things; yea, we "*quickly*" cave in and do like the nations around about us.

Put me down as a fanatic if you will, but wait a moment until I quote John Wesley; you will accept him, will you not? In the General Rules of the Methodist Church, written by Wesley, he said that it was expected of all who desired to continue in those early societies that they should evidence that desire to "flee from the wrath to come," by avoiding evil of every kind, such as the "wearing of gold"; such as the "singing of those songs and reading those books which do not tend to the knowledge or love of God"; brother going to law with brother; "speaking evil of magistrates or ministers"; taking up goods without paying the duty. Again he says, that they should not only avoid evil of every kind, but that they should do good of every kind, such as "Searching the Scriptures"; family and private prayer; fasting and abstinence; attending upon all the means of grace, etc., etc. After he has mentioned these and many other things, he concludes by saying, "All these things we know the Holy Spirit writes on *truly awakened hearts*." Mark the language! He did not say on sanctified or even regenerated hearts, but those who were "*truly awakened*." Now friends, we must conclude that John Wesley was either too strong or we are not strong enough; John Wesley had the standard too high or we have it too low.

Oh, that God would so save us and our young people that they would not "*quickly*" cool off and compromise. I wonder if we do not sing and shout converts through too hurriedly. Better let them seek for days if need be, until they get a clear witness from high heaven; get something that will hold them steady for years to come rather than rush them through and have them quickly disappoint God and those who are truly conscientious.

Charles Finney's converts had a stability of character that was not characteristic of the Methodists. Why? Because he did not appeal so much to their emotions as to their wills. He insisted on entering into a covenant with God to please him, *feeling or no feeling*. If great ecstasy came, very well, if not, the principle of righteousness planted in the soul, was worth more than a big shout and then so quickly a big doubt. Brethren, I confess I am humiliated when a sinner comes up and says to me, "I would give the world if I were as happy as you; if I felt as good as this one or that one." Where did he get that standard? Some one is to blame. He has his eyes on a *good feeling*, whereas he ought to say, "I would give the world if I had the consciousness that I was in *right relationship* with God and all mankind." For, remember it is worth infinitely more to be right than to be tickled and feel good.

Do not misunderstand me! I rather enjoy the waving of handkerchiefs, etc., but many times I have been greatly disappointed when some of these same ones "*quickly turned aside*" because of a little money; because of a slight or insult; because of the customs and fashions of others around them. Oh, that God would give people backbones like iron crowbars instead of those like cotton threads.

Beloveds, if I were compelled to write, not a book, not a page, not even a paragraph, but one sentence, specifying the greatest need of this age, this is what I would write—"Oh, for men and women who have the courage to go against the crowd and follow their God-given convictions."

Second: *Those who please God*. If you will turn to the 11th chapter of Hebrews, you will find there recorded one of the worthies—Enoch. It tells us, "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony that he *pleased God*." If you will turn back to Genesis 5:21, you will read, "He walked with God three hundred years." It also tells us that he begat sons and daughters, one of which was Methuselah, the oldest man on record—969 years. According to this account, if Enoch could please God three hundred years, why can we not have the same testimony for three or thirty years? God is the same yesterday, today, and forever. If Enoch pleased God and yet raised a large family, this puts into oblivion that old Roman notion that in order to be holy a priest or preacher must live in celibacy. Some of us do not go quite that far, but make excuses for our failures and irritability by saying that it is hard to live for God and have so many domestic cares.

Oh, the multitudes of women who are scolding and fighting, then excusing it all by saying they are mismated or cannot live religion because of domestic troubles. No doubt Enoch had his share of perplexities, and yet he kept walking with God and pleasing him for these 300 years. We are told that he lived sixty and five years and begat Methuselah. From this I gather that it pays to please God; for a man who walks with God will not



quickly walk with loose characters, nor will he eat, drink and act in any way that will affect his blood; his children will be healthy and bright. Many sinners ought never have been allowed to marry; they are not fit to be parents; their offspring in many instances are either vicious, vile, or idiotic. Parents, you ought to covenant now to walk with God and please him in self-defense, if nothing more.

I am not preaching Holiness, but old-fashioned regeneration. The soundly converted man will please God in his intentions and behavior. In justification we get something we never had before; we get all the nine graces of the Spirit. In entire sanctification we get rid of something we always had—the carnal nature. In justification the tree is cut down; in the work of Holiness the root is taken out. In justification we get peace that passeth understanding; while in sanctification we get the peace that passeth by misunderstanding. Oh friends, let us magnify the grace of God in enabling even a convert to please him.

Third: *Those who are well pleasing to God.* Do not let it take your breath away when I refer to Matthew 3:16, 17. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Have you ever noticed that nearly every passage of Scripture that refers to Jesus Christ, (except in his Messianic office) can be applied to us? Let me read one in Isaiah 42:1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." This ought to be said of you and me in a limited sense. "He shall not cry nor lift up, or cause his voice to be heard in the street"; no boisterous talking, no railing and clamoring for this or that. This ought to be said of us. "A bruised reed shall he not break." In short, he will not bear down hard upon others. He will be sympathetic, nor say in a light manner, "Well, he or she deserves it, they brought it upon themselves."

Brother, when your ways are well pleasing to God you will not needlessly grieve others. We read, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." That is, your enemies will not be able to say truthfully that you showed an unchristlike spirit. They may find fault with your singing or shouting, but brother, it is a serious thing when they can charge you with a failure to show the right spirit.

John Alexander Dowie and a few others from time to time have declared that they were Elijah, or at least had the spirit of Elijah. They based their claim on Malachi 4:5, 6. But friends, we profess to go a step further; we profess to be the *sons of God*. "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba Father." If this be true, if we are sons of God, it is to be expected that we should act more or less as did his only begotten Son. For, are we not made partakers of the Divine nature? If so, we should look and act like our Father.

Brethren, personally I am not satisfied to simply please God, but I want to be well pleasing in his sight. Shall I illustrate? Here are two boys. The father says, "Boys, I am going to town and will be back in a half day. Willie, you chop up this tree top. Charlie, you rake up the leaves and trash on the yard." When the father returns he finds that both of the boys did as he commanded; but one of them went farther, and not only did his part and then resorted to play, but he did something else that *needed* to be done. The father commends this lad and says, "You not only pleased me, but you *pleased me well*, for you looked around and helped me bear burdens voluntarily without an iron-rule command.

Oh friends, be no longer content to live in the basement of your natures, where you simply enjoy that which appeals to the senses. Look around and find that staircase leading to a higher plane of living, and live where you can at the close of each day lay down without guilt and condemnation, feeling clear that you have pleased your Lord. But do not stop here on the ground floor; look around and you will find another staircase leading to a higher plane of life; where you live in the spiritual realm of communion with God; where you live at least one story higher than the generality of men.

There is a beautiful picture in the 11th chapter of Mark. What do we see? We see the Christ, the Divine, on top of a colt, animal, we see a triumphant march. We also hear "Hosannas in the highest, peace on earth, good will toward men." But suppose we reverse the picture and let the animal get upon the Divine. Let the animal ride the humanity of Jesus. Then what? There is a breakdown; the march ceases; there is a blockade, and likewise no hosannas. Brother, sister, this picture is reproduced in your life and mine every day. God grant that from henceforth the Divine in us will be on top; that the same Christ may triumph in our lives; that his Spirit will so permeate and control our thoughts, words, and actions, that we in return may be well pleasing to the Father.

Is this too strong? Listen to Paul, and what Paul could testify through grace, can we not do the same? He said, "For to me to live is Christ, and to die is gain." What did he mean? He meant that as Christ had died for sin, he died to sin; that Christ had disembodied himself in order to re-embody himself in the life of the apostle; that Christ was now living his life out the second time on earth in the life of St. Paul. How different from the generality of men! Most men, if they told the truth, would say, "For me to live is to scold and find fault around home; for me to live is to grasp and scheme for the almighty dollar; for me to live is to be beastly and licentious; for me to live is to seek the praise of men; for me to live is to feel sore when slighted or unnoticed." Oh friends, let us here and now give ourselves up so fully to the operations of Divinity, that others seeing our good works, our holy lives, may be led to glorify our Father which is in heaven.

"Jesus plant and root in me  
All the mind that was in Thee;  
Settled peace I then shall have  
Jesus is a quiet mind.

"Anger I no more shall feel,  
Always even always still;  
Meekly on my God recline  
Jesus is a patient mind."

—C. Wesley.

### The Christian's Hope of Immortality,

H. H. SMITH.

Before me lies a very large, old volume containing a compilation from "historians, philosophers, sages, scientists, poets, preachers, orators, and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question suggests itself: What are the arguments of the Bible for belief in the immortality of the soul? Perhaps the best answer is: There are none. The Bible does not "argue." That is not the way of the Book in such matters,—it has a better way. Men argue for or against belief in the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book: "In the beginning God. . . ." Men argue about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus dealt with such matters. He does not give us any fine-spun definitions of sin and its origin, he

simply points it out. "See that prodigal, sin brought him to that. See that demoniac, that is the work of sin." And then we are told that the only remedy for such evils is the One who stands in their midst to restore and forgive. That's enough to know about sin.

And in this wise and practical way the Master dealt with all the problems of life. He entered into no argument about the soul's being immaterial and therefore immortal, nor did he give any of the plausible arguments for the survival of the soul after death. Briefly, the Master taught that he was the source of all life, and to be in fellowship with him, by trustful obedience and consecrated service, was to possess a life that is deathless. "In him was life; and the life was the light of men." John 1:4. "Because I live, ye shall live also." John 14:19. "If a man keep my word, he shall never taste of death." John 8:52. "He that believeth on the Son hath eternal life." John 3:36. To believe on him is to have the true life, the life of God within the soul, bringing a "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave. Phillips Brooks was not given to speaking of his religious experience, but one day he "lifted the veil of the most secret prisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds. "Christ in you, the hope of glory," was Paul's word to the Colossians. "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," were the Master's words to the weeping sisters of Bethany. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John 6:54. This highly figurative language means that if we live in fellowship with him here, we shall live forever with him in glory. This is the Christian's hope of immortality.

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## THE BEST INVESTMENT.

E. O. RICE.



FOR years the writer travelled over the United States as a commercial paper broker representing a New York financial concern with our headquarters in Chicago. This particular line of business is better known as note brokerage. In other words our firm was a go-between with the bank on one side and the large borrower on the other. Our firm did a business of something like \$70,000,000.00 a year, and it was the writer's observation that the bankers who bought our notes wanted to be as secure as possible. In other words the concern who borrowed the money must have a high grade rating. Individuals, as well as bankers, when they are investing their money want the best security possible with as large a rate of interest as they can secure. Two things I have noticed about investments and these are security with convertibility. During the past three years there have been millions of dollars lost by investors who thought they were secure, but because of circumstances over which they had no control they have lost their money.

For several years the writer has been out of the money business and engaged in missionary work. There are literally hundreds of places that have come under our observation where investments can be made that will yield greater returns than any we have seen in the business world. When, according to Revelation, the books are opened, as they will be some day, money wisely invested in bringing the Gospel to the needy millions of the Orient will bring great returns, and in this way the principal will never be lost and there will also be compound and accumulative interest because the money invested to bring even one soul to Christ may mean literally hundreds of souls brought into the Kingdom because of the faithfulness of that one soul.

The president of a large trust company at one time made this frank statement to me. He said, "Rice, you must be a good beggar." I immediately told him that I did not put my work on that level, as all the money that I had ever saved was the money that I had invested in the cause of Christ. What is the Christian Church going to do with the words of Jesus as recorded in Matt. 6:19, 20, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." If the thousands of individuals who have lost money in the stock market and because of the depreciation in real estate values had had the vision of the Cross and had taken the money which they have lost, and backed up the existing missionary agencies, literally millions would have received the Gospel who are now deprived of it.

Jesus has further stated that we brought nothing into this world and that certainly we can take nothing out, so that the real rich man after all is the one who literally lays up treasure in heaven. This does not mean depositing actual money in the bank of heaven but the spiritual application is that we are to be faithful stewards and convert what earthly treasure God has entrusted us with into soul-saving work.

Mrs. Rice and I landed in the Orient Feb. 20, and have been busy visiting the various fields of labor of The Oriental Missionary Society. We are greatly impressed with the tremendous need and opportunity that faces the Christian Church. Our Society already has a lot of faithful workers who are busy in our various fields, Tokyo, Shanghai, Seoul and Canton, but after days of consultation with our trustees we are certain that the Lord would have us as his followers to open up at least one new Bible Training Institute, which will be in Peking, and possibly another

in the near future. The best possible way to reach China is through her own native people, and this can only be done through a trained, native, Bible ministry. This is the policy that the founders, Brothers Cowman and Kilbourne, fixed upon thirty years ago at the time the work was started. The 1700 graduates that have completed their Bible Training in these various Bible Training Institutes have proven that the policy which the founders inaugurated was the correct one.

Since the Holy Spirit has come to our own heart he has quickened our mind and heart so that as we visit our fields and see the need we feel that if we had \$5,000,000.00 placed in our hands we would invest every cent of it in bringing the Gospel to the millions of the Orient. However, there is not an individual in our Society sitting around waiting for these gifts, but every one of them is busy and working with all their might, and with their activities all are praying for an enlarged work, not that we want a *bigger work* but simply because of the *tremendous* need.

It has been my observation in business circles that when the business of some of our large corporations increases they immediately increase their capital stock and working

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Wets claim that youth has been more criminal under Prohibition. "On the contrary," says the Federal Children's Bureau, "only 9.4% of commitments in 1923 were between ages 18 and 20 as against 11.8 in 1880 and 12.1 in 1890."

funds, so our prayer today is for more working capital. There was a time when our Society only needed \$100,000 a year, but today the need is actually \$300,000.00 a year, and we are praying that the day will soon come when God's faithful children will entrust the Society with \$500,000.00 a year, for if any of our good friends and supporters were to visit the fields for themselves as we now are they would feel the same as we do at this writing, and that is, we would invest not only what funds God has entrusted us with but also our lives. The commission, "Go ye into all the world and preach the Gospel," is just as binding today as it was when Jesus said it.

Some years ago the writer met a very remarkable Christian woman, and after she prayed for me I told my father that I would rather have that woman's prayers back of me than a million dollars. Just so we have the assurance as we are writing these lines that the prayers of God's people are worth more than money, for real intercessory prayer will bring to our Society and the work of God all that it actually needs. Phil. 4:19, "My God shall supply all of your needs according to his riches in glory by Christ Jesus." Praise the Lord.

Soliciting an interest in your prayers toward the enlarging of our work because of the tremendous need, I am,

Your brother in Christ.

If there were a pest-detention camp for the church, which class would be detained in it—the duty-doers, or the booty-doers?

## John Paul Re-enters Field of Evangelism.

Dr. John Paul has retired from the presidency of Taylor University and will give himself to editorial and evangelistic work. His address is 1754 Washington Blvd., Chicago, Ill. The following resolution was passed by the Legal Hundred of Taylor University on the occasion of Dr. Paul's retirement from the school:

"Be it resolved by the Board of Directors of the Legal Hundred of Taylor University on the occasion of the acceptance of the resignation of Dr. John Paul as President of the University, that we highly appreciate the splendid achievements during his nine years as President, especially in his reorganization of the University and the formation of the Legal Hundred; in the marked improvement of building equipment and facilities; in the wider recognition given to the school in church and in educational circles; and in bringing the University to a higher scholastic standard than it has ever enjoyed.

"Be it further resolved, that the Board hereby express its high appreciation of the fine Christian graces displayed by Dr. Paul in all his dealings with the same, and extend to him its best wishes for many years of happy and effective service in the work of the Kingdom."

Dr. Paul is succeeded by Dr. Robert Lee Stuart.

## Graduation Time is Near,

and no matter how many presents a boy or girl receives, we believe it is rare that they appreciate anything more than an attractive Bible. It is a gift, that if properly taken care of, will last almost a lifetime, serving as "a lamp unto the feet and a light unto the pathway."

Just at this time we have a limited number of copies of one of the lightest, thinnest, most convenient sized Bibles for a young person it has been our privilege to obtain. The size is about 4¾x7 inches, a fraction over ½ inch thick, bound in genuine leather, overlapping edges, silk sewed, India paper, a clear, readable type, chapter numbers in figures, references, maps, red under gold edges, and has the nonbreakable back feature. It also has the silk marker. Net price was \$4.25. The Pentecostal Publishing Company is closing out these copies at a special price of \$2.40 each. Don't miss the opportunity of being a lifetime blessing to some boy or girl.

Putting God's will first never narrows a life. It broadens any life. God's kingdom lays hold of everything that can enrich one's nature. Many things that would be nothing but hindrances, if we let them take first place, are helps when they are put in the second place, and God's will is put in the first place and directs them.—Selected.

## IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## ASBURY COLLEGE FOREIGN MISSIONARY TEAM.

Dear Friends of The Herald Family:

After finishing our campaign in Peking, the ancient capital of China, we took a train bound for Nanking. In 1927 when the Nationalist Party came into power the seat of government was transferred from Peking and Nanking became the new capital of China.

This trip usually takes thirty-six hours but all along the way we were delayed and by the time we reached Nanking we were eight hours late, but we found Rev. Mattie and Miss Roberta Naylor, both of the Friends Missionary Society, patiently waiting for us. After the greetings were over we managed to gather our numerous and sundry pieces of luggage and what a load we had. With the help of some coolies we managed to transfer our baggage to the ferry boat which took us across the river to the city. Then we hired two old-fashioned horse-drawn vehicles to convey us to our destination. These carriages reminded one of pre-motor car days in America when speed limits were unknown and people seemed to have plenty of time to travel in this slow manner. After an hour's jog we found ourselves at the gate of the Friends Mission compound and soon we were comfortably settled around the table enjoying the good meal prepared for us by Mrs. Mattie.

The next morning we left the compound to view some of the sights of the city. We saw the remains of many fine buildings which were totally destroyed during the anti-foreign uprising in 1927 when all the foreigners were forced to flee the city and made their escape by the aid of several warships which were stationed in the harbor. A few foreigners were killed during this uprising.

We were greatly disappointed in the city of Nanking. After visiting Peking, a city bristling with things of interest and Oriental beauty, we found Nanking a very dull and uninteresting capital void of beauty and historical interest. We saw the tombs of the Ming Dynasty rulers and the new tomb of former President Sun Yat Sun who is worshipped in China by millions who consider him well-nigh a god. Outside of these two things we saw nothing outstanding or impressive about this city upon which the eyes of the world have been focused for the past few years.

Our schedule only permitted us to stop here for three days. The afternoon and evening services were held in the comely and attractive chapel of the Friends Mission which is located just a little ways from their compound. The pastor of this church is Chinese and is doing good work as the shepherd of this flock. One afternoon we had a young people's rally for the students of the various schools in the city. The church was well filled with a splendid group of keen and interested young people eager to hear the gospel. They were disappointed, as were we, that we could not stay for several days longer. The evening meetings were well attended and proved times of real blessing and victory.

We held two morning services, one at the Bible Training School for women, and the other at the Union Theological Seminary. In both of these schools young people are being trained to go out to be preachers and workers in the kingdom. We appreciated the opportunity of bringing messages to these two groups.

The Friends Mission now has seven missionaries on the field in China, and also have a group working in India whom we hope to visit while there. They are supported by the Ohio Yearly Conference of the Friends Church at home. They stand for the whole Bible and an evangelistic program. They preach holiness and God is prospering their work. We praise God for the privilege of meeting this Spirit-filled group of laborers, and pray God may continually pour out his Spirit upon their work.

After leaving Nanking we went to Shanghai, where we remained for a few days and then took a ship for South China. Ma Cao is our next stopping point. God has given us a gracious time in China and we praise him for answering your prayers.

Yours in His Service,  
Asbury College Foreign Missionary Team.  
Kirkpatrick, Crouse, Erny.

## COVINGTON, VIRGINIA.

We have just closed a revival near Covington, Va., with Rev. R. L. Reiter, pastor. The meeting began with small crowds but increased in numbers and interest as we continued. On account of the heavy snow fall the writer did not get to the meeting on time so it was shorter than we anticipated. However God was with us in conviction on the people which resulted in the conversion and reclamation of many. The break came when several boys and girls knelt at the altar, which caused the older people to be moved by God's spirit.

On the closing Sunday night of the meeting the house was crowded and people answered the call of the Lord as conviction seemed to move the entire congregation. The altar was filled with seekers and when some prayed through others came to take their place and then it kept up until many young men and women found God. There were between fifty and sixty knelt at the altar during the entire meeting and most all of them prayed through. We are grateful to the pastor for his co-operation, and thank our Christ for what was accomplished. Over twenty-three joined the church.  
J. R. Parker.

## PORTLAND, OREGON.

We have just closed one of the greatest revivals ever seen here in this city. We began ten weeks ago in a prayer meeting in the home of Mr. Jack Nagel, with seven persons present and continued for six weeks. After the third week of cottage prayer meetings we had to go to different churches to accommodate the crowds. The last week there were over three hundred at prayer meeting. Such praying as scarcely one ever hears—Germans, Norwegians, Swedes and English; and then we began Feb. 22 in Central Methodist Church. Much opposition was also with us, especially among many pastors, but as God was with us we were in the majority.

I have never seen people so hungry for the old truth as they were. The church was practically filled every night and on Sundays turned away. A gambler came the first night and was converted, and a man who has been a drunkard was also saved the first night he came. One of Portland's foremost educators was at the altar, and also a doctor of divinity. Such singing I have never heard, until the whole world seemed in tune with heaven. The altar was crowded for three solid weeks—about six hundred as near as we could figure. I have seen many revivals but this eclipses any I have ever seen. Whole families were saved from Presbyterian churches, Congregational, Lutheran, Methodist and Norwegians and all others, and when Jesus saved them they all acted about the same way.

The churches are in a pitiable condition spiritually—no Christ, no life; nothing but pageants and plays and many other things that do not belong to the church of Jesus.

The singing was in both English and German. They made the welkin ring. We had as singers—soloists, Mr. Fred Becker, a baritone of Centenary Wilbur M. E. Church, and also Miss Barbara Jane Thorne, the young lady who won the State prize in Atwater Kent Audition. Barbara was a great blessing and she also received a great experience during the meeting. While we had two pianists, Mrs. Ida Ford Chaney, wife of the late Will Chaney, was the leading pianist and she certainly knows how to play the gospel and is fine as accompanist, also in helping those seeking Christ. The writer was song leader and preacher, and had full charge of the ten weeks' work—six of prayer and four of revivals.

I agree with the letter received from Dr. Morrison given as a statement by a presiding elder in the South that the ministry is practically backslidden, but thanks be to God for a few men who have the fire and also a deep concern for the lost. Will mention a letter brought to me, or rather written to me from a pastor in a Methodist Church in Illinois, saying he did not know where he was, had lost Christ out of his life through modernistic teaching and ungodly church programs, and asking for prayer that he might get back to Christ again. No doubt church play has practically killed it, and the whole world frowns on those things and know they should not be. We thank God that he is still on the throne and Jesus can save and sanctify as ever he could.

Oh! to hear the crowd at this revival testify was marvelous, and scores of young people were filled with the Spirit. Tears of joy mingled with shouts of praise, and agonizing groans of seekers were music to some of us who know God. It takes lots of grace and grit to dig up sin that folk will know they are sinners and then to have a Christ big enough to save them.

We are holding a night of praise and prayer each week since the closing, and as last night was the set time, we had hundreds at that service. God will have a few who love and believe the truth. We are indebted also to the faithful service of many others, especially to Mrs. John Hinkle and Miss Kate Yost, who were untiring in their efforts to bring many to the church and to Christ. Pray for us.

Fred Canaday.  
1518 Killingsworth Ave., Portland, Ore.

## A GRACIOUS REVIVAL AT WESSINGTON SPRINGS, SOUTH DAKOTA.

Our revival meetings came to a glorious and triumphant close on Palm Sunday. For two weeks good crowds attended the evening services and the large auditorium was filled on Sundays. It was a time of great blessing to the entire church and community. Many blessed seasons of prayer and reconnection were had about the mercy seat, and the spiritual life of our church was deepened and enriched. Numbers of penitents came forward in response to the invitations and bowed at the altar confessing their sins and finding forgiveness and pardon in Christ, and accepting him as their personal Saviour. Others came seeking their Pentecost, and tarried in prayer and consecration until the blessed Comforter, the Holy Spirit, came in to abide. There were 42 conversions and 9 sanctifications.

The closing Sunday was a great and glorious day. The first thirty minutes of the morning worship was turned into an old-fashioned love feast. Numbers were on their feet at once, awaiting their opportunity to witness for Christ, and tell of his love for them. At the close of the love feast the pastor presented the claims of World Service, and took up an offering. Though we are in the midst of hard times, and our folks have just raised \$2,700.00 for a new heating plant for our church, they responded magnanimously, and in about twenty minutes he had raised an offering which amounted to \$750.00.

Dr. J. S. Hoagland, our District Superintendent, was our evangelist. Without doubt Dr. Hoagland is one of the outstanding Christian leaders of our state. He is a man of ripened experience and chaste thought. It was a great blessing to this writer to be associated with him in these meetings. He is a great preacher with a pleasing personality and attractive mannerisms. He brings a spiritual message and delivers it with such unction, fervor and power that he grips his audience and carries them with him. He is a man of faith and spends no time injecting question marks into the minds of his hearers, but in a most interesting and forceful way he proclaims the great truths of our Holy Christianity which have made it the redeeming "Power of God unto salvation to every one that believeth," through the centuries. The glorious certitudes of our faith were made so very plain and real by his messages. Truly his ministry among us gave to all new vision and inspiration, and we go forth with greater zeal and more earnest endeavor to carry on the work of the Kingdom.

As a result of the meetings 28 persons were received into the membership of our church on Easter Sunday.  
Harry William Blackburn.

## HAMBURG, ILLINOIS.

Following are the results of a gracious revival meeting recently held in the Methodist Episcopal Church in Hamburg, Calhoun Co., Illinois: the membership helped to higher spiritual life, fifty-three converted and reclaimed, fifty-one accessions to the church on Easter Sunday with more to follow, record attendance of one hundred forty at Sunday school on Easter, about ninety at Easter Sunrise Prayer and Praise and Baptismal Service, fifteen children dedicated to the Lord in Christian baptism, twenty-seven adults baptized, as many as sixty at mid-week prayer meeting in church and fourteen to twenty-one in attendance at cottage prayer meetings in homes of new converts. The evangelist who conducted the revival was Rev. J. B. Kendall, of Lexington, Ky., who preached powerful, convincing sermons, drew the crowds, and stirred the unconverted to repentance. Fifteen men from this charge attended a Methodist Men's meeting at Alton, Ill., recently, one of the largest delegations of any church in the East St. Louis District. An impressive Easter program was presented by the children of the Sunday school who had been trained by the very efficient superintendent of this growing Sunday school, Mrs. Louise Varner, who is an expert at her task. Rev. Earl W. Barrett is the happy and beloved pastor of this spiritually-revived church.

## ECHOES OF A SYCHAR LOVE FEAST.

What is more thrilling, or more inspirational than a Spirit-filled testimony meeting? The notes of triumph and victory over sin, Satan, and temptation spur us on to attain greater things in the realm of the Christian life. At Sychar the saints of God meet, being bound together in the unity of Christian love, and exchange their personal experience in Christ. They give their testimonies of praise and honor to God for the work that has been wrought in them by the grace of God.

It is customary at Sychar to hold every morning at 8:30 what is known as the People's Meeting, which is just what it says. The service is given over to the people for a time of joyful praise and testimony. It is a spiritual feast and blessing to hear others praise God for victory over similar circumstances through which one has gone.

Sunday morning at this same hour is held the Love Feast; people from all over the nation and from various parts of the foreign fields gather together to witness for Christ. The Love Feast is a time when one makes good use of "standing grace;" for often times persons have stood for the entire hour and have not been able to give their note of praise.

Here are a few of the testimonies that were given in the service last year.

"I love the Lord and he loves me. My lamp is trimmed and burning."

"He cleanses me from all sin; I am safe in his care."

"Just a blank number, but God saved me; then he sanctified. I want to praise him; I could talk all day about him. Hallelujah! Hallelujah!"

"I know this one thing—He has accepted me and I am an heir to mansions on high."

"I praise God that I'm on Sychar grounds, but most of all that I am on good terms with God."

"A year of great testing but God has kept me."

"Praise God for Sychar, but I'm so glad the Comforter goes home with me."

"God called me to holiness; I threw all the devil's traps overboard."

"I do praise the Lord, he abides within, he saves and sanctifies."

These are typical of all and express the true spirit of Christ and the spirit of the camp. Many of The Herald readers know Sychar and are looking forward to next August for the period of spiritual refreshing at this place that has been set aside and consecrated solely for the purpose of the work of the Lord.

Prepare to come and live on heavenly manna, milk and honey at this camp.

Herbert Shiltz, Camp Reporter.



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(Continued from page 1)

people, praying for those who nailed him there, catching the repenting, trusting thief away from the gates of Hell to the glories of paradise. Shall we claim that this Christ has saved us and be indifferent to the sending of his message to the lost? God forbid. Let each one of us render some service in this good work, according to our

#### ABILITY.

Remember that in speaking of ability we are thinking of faith, and love, and prayer, and earnest desire to help forward the most important work in the world. There is a holy zeal that counts tremendously in the carrying forward of the gospel and the saving of the lost. If we have within us the essentials above mentioned of course we are willing to make some sacrifice, if sacrifice is necessary, in order to financially assist in this important task of spreading a full gospel.

The Theological Seminary is now in existence and doing splendid work. It has a fine building, an excellent faculty, and a splendid student body, but it has almost no financial foundation. It is almost impossible to build up and run a Theological Seminary without financial assistance for the students. We are praying to God to touch the hearts of his sanctified people to supply the means to make of this Seminary a great school with sufficient income for its entire support and enlargement. It is the only Seminary of its kind in the world. Every teacher on the faculty is well equipped from an educational standpoint, and stands out clearly on the Wesleyan doctrine of regeneration, the witness of the Spirit, entire sanctification and world-wide evangelism. They lay tremendous emphasis upon soul-winning. They believe that the great work of the ministry is to bring lost people to the Lord Jesus Christ. There is not a modernistic note in this Theological School. They stand for the Bible. They are trustworthy. These men are willing to sacrifice; they work for very reasonable financial remuneration, and are glad to do so.

You have already read our proposition. It is very simple, but if the people will respond to it it will make large things for God and humanity possible. Look at the bottom of page 9, place on the slip the amount you are willing to give to the Lord each year, for five years, and forward to my wife, Mrs. H. C. Morrison, Louisville, Ky. Remember I re-

ceive no salary as president of this Seminary, and wife receives not one copper for her book-keeping and correspondence, and everything you give goes direct to the purpose for which it is given. Please let us hear from you before May 20.

Faithfully your brother,  
H. C. MORRISON.

### Rev. C. M. Humphrey.

It has not been a lack of love and high esteem of our departed Brother C. M. Humphrey that has delayed my writing these lines of appreciation of that excellent Christian man. Since Brother Humphrey's ascension I have been for many weeks, a sick man, much in travel and pressed with many duties; but aside from these things I am never in a hurry to write of my departed friends. I am by no means done with a good man whom I have known intimately and loved as a brother in Christ, when he goes up to be with the Master. I love to keep him in my thought and affection, and hesitate to write of him as dead. I do not think of Brother Humphrey as dead, but as having moved out of his earthly temple into his heavenly eternal home. If memory serves me rightly, he was some twelve years my senior, making him about 86 years of age when he went to be with his Lord.

Brother Humphrey was a member of the Kentucky Conference when I joined that body, and for many years the most intimate friendship existed between us. We were in close fellowship when he was literally groaning after perfect love. It was a most sacred and serious matter with him when, at the bar of the conference, he said he "expected to be made perfect in love in this life, and that he was groaning after it." The humility, earnestness and persistency with which he sought to be cleansed from all sin and filled with perfect love was most interesting. It was a rebuke to those who had taken the same solemn vows and had treated them with indifference.

When the blessing of entire sanctification came to him he treasured it as the crown jewel of Christian experience. He was a faithful witness to the cleansing power of Jesus blood; never loud, but always clear and definite. There was nothing in the least boastful about him, but one of the most courageous, most humble men I have ever known. He was steadfast in a time of ridicule and, some of us thought persecution, but I never heard a word of complaint from his lips. He was a man in whom patience had its perfect work, and a faithful preacher of full salvation in Christ, and a glad witness, both in testimony and life.

Brother Humphrey's superannuated days were spent in Wilmore. He thoroughly enjoyed the association of the church, the college, and camp meeting. His presence, prayers and brotherly love were a great comfort and source of strength to me. He was a cheerful man, but never in the least disposed to be frivolous. He was delightful company, sober in thought, pure in speech and wise in counsel. He stood faithfully for Asbury College in the days of its early struggles for existence.

The evening of his life was extended, calm and beautiful. He ripened graciously; there was nothing sour about him. He reared a fine family of children, one of whom is a minister, one a physician, and a daughter who is the wife of a faithful and beloved Methodist preacher. The last months of his illness were spent in the home of his son-in-law, Rev. F. B. Jones, pastor of the Methodist Church in Carlisle, Ky. He was sick for a few weeks in that place, then taken to the Good Samaritan Hospital, Lexington, Ky., where he passed away in peace to be with his Lord and Master. I cannot recall in all my wide acquaintance, a man of sweeter, more kindly spirit, than Rev. C. M. Humphrey. Blessed be his memory.

H. C. MORRISON.

## A GOOD SUGGESTION.



received a letter, recently, from the pastor of one of the smaller holiness churches, in which he suggested the propriety of an annual meeting of committees appointed by the various churches that stand for the Wesleyan interpretation of the Holy Scriptures.

I had been thinking of writing something and this brother's letter stimulated my writing something on the subject. It would be a fine thing to cultivate the very best fraternity among the churches that are clear and pronounced on the Wesleyan interpretation of the word of God.

Let us say, for instance, that the churches to which I refer believe, without hesitation, in the inspiration of the Holy Scriptures, in the fall and natural sinfulness of the human race, the virgin birth and Godhead of the Lord Jesus, his life among men, the miracles he performed, which were a part of the credentials of his Deity, his sacrificial death and the fulness of the atonement he made for mankind.

They believe, without hesitation, in the new birth, the remains of the carnal nature in the regenerated, its removal by a sanctifying baptism with the Holy Spirit, growth in grace, holy living, devoted service, the possibility of apostasy, the necessity of perfect love, the coming of a great day of judgment, heaven for the holy, and hell for the sinner.

It may be that some of the brethren especially referred to, would state these fundamental beliefs in better form, but I am not thinking, now, of the form, but a concrete statement of the underlying facts of our Christian faith. I might have emphasized along with the rest, the witness of the Holy Spirit.

These are the fundamental truths upon which the Nazarene Church is built. If I am not misinformed, the Wesleyan Methodists hold tenaciously to all of these truths. I am quite sure a very large percent of the United Brethren hold strongly to these essential doctrines, as does the Evangelical Church. I think this is true of the Protestant Methodist, and is eminently true of the Free Methodist and the Pilgrim Church. There is a small denomination of excellent people known as the "Church of God," which are in no way connected with tongues movement, but seem to be thoroughly Wesleyan and very consistent and devout people. In this enumeration I may have left out some other denominations that might properly be mentioned.

What is suggested is, that a group of select men from these various denominations meet at some convenient center once each year for the cultivation of the spirit of fraternity and brotherly love, looking forward to the possibility of union.

If there are any modernists connected with these denominations they can find room, and will be welcomed into church organizations well saturated with the modernistic spirit. A union of the churches mentioned, we think, would bring together at least five or six hundred thousand of very devout, zealous people who are holding tenaciously to the evangelical teachings of the Holy Scriptures, and are seeking to bring lost men to Christ, and saved men into the deepest experiences of the love of God.

If such a union should take place, there is no doubt that there would be a large reinforcement of such an organization from some other churches burdened with modernism and anti-evangelism. It is worth thinking about, and might become a subject of prayer.

We can conceive of some very devout men and women who, unfortunately, have become obsessed with a sort of sectarian righteousness.



ness, who would not be friendly to any gathering of representatives looking to the possibility of such union. It is probable, however, that a fresh touch of the holy fire might bring them into perfect harmony with such movement. It would be fortunate, from a human viewpoint, if these consecrated people, zealous of good works, could be united in these perilous times, in this distress of nations and were able to bring tremendous evangelistic contact against the skepticism and wickedness of our age. If the brethren mentioned were not in sympathy with such movement, I trust they will have no ill feeling toward an old brother who loves them all, and wishes them Godspeed in their efforts to save the lost.

H. C. MORRISON.

### They Keep Coming Along.

Mrs. Eddy comes along teaching the people that there is no sickness and no sin. Millions follow after her, sicken and die in their sins.

Mr. Russell comes along teaching the people there is no hell. Millions follow him, die in their sins, and go out into that awful place that Jesus describes for the impenitent wicked who fail to come to him for salvation.

The Pope comes along, climbs on to an emperor's throne, claims to speak with the infallible voice of God. Millions follow him, die in their sins, go to purgatory, and their friends pay out millions of dollars to get the priests to pray them out into a state of soul rest and peace.

Einstein comes along, claims to know so much that no one is intellectual enough for him to explain what he knows. Millions follow him. He does not believe in the Bible, the God of the Bible, the Christ of the Bible, or the Church of God.

In five years from now some braying ass of a man can come out of Europe, China, India, or Borneo claiming that Einstein is wrong in everything that he believed and taught, and millions will follow him.

Raskob comes along dripping wet in every pore, pouring out his tens of thousands of money to bring the saloon back to curse the nation, to take its toll of money and health and bread from its laboring poor, to overthrow prohibition and place the liquor demon back upon the throne to rule with its rod of iron. The political life of the nation, and millions of Protestants in the south, who think they are dry, and opposed to the liquor traffic, kotow and lick the salt out of his hand, and if some patriotic Christian man stands up and rebels against his dictation, he is drawn and quartered and dragged about the nation. And thus the modern Nero picks the political banjo, while the nation smokes with burning crime, and prepares to burst into a flame of riot and blood.

In due time the Man of Sin will come along and the same multitudes running after all these false teachers, will run after, obey, and worship him.

When men have no God to worship, cast the Bible and the Christ of the Bible away from them, they are ready to run after almost any antichrist who appears upon the scene.

The years are passing. The end of the age will come. Christ will appear in his glory with the angels and the saints, and then these millions who have been running after false teachers will cry, but cry in vain, for the rocks and the mountains to fall on them and hide them from the face of the Christ they have crucified through the centuries, and before whom they must now appear in judgment.

Let the people of the Lord who know the Christ and the power of his salvation, remember that Jesus has said, "He that endureth unto the end shall be saved."

H. C. MORRISON.

If the church could afford to send some minister's dignity to the hospital, the work might pick up.

## TRUE SUCCESS.

MRS. H. C. MORRISON.



EVERYONE who has anything worth while in him, desires to achieve success. There are different ideas, however, of what constitutes true success. As some one said, "A great part of our self-education depends on our ideals—we do not reach them, but they help to mould us."

True success is not a splendid career in the eyes of the world, although most every one is content with this achievement. There are those who have become the *best* in their profession or line of work, whose hearts are at variance with the law of God, and whose moral life has counted for nothing among their fellowbeings. There are those who have become world-known, perhaps for their brilliant thought, or genius in mechanics, invention or financial success, but their life, so to speak, ends with their achievement, and when they leave this world they go out into eternity a pauper—a lost soul!

The success which counts, counts for this world and that which is to come, is *being and doing what God sent us here to be and do*. When we fail to get into the channel of God's ordering, we are out of the way of true and abiding success. There are those whom we consider failures from a worldly standpoint, but when the final reckoning comes their rewards will far exceed that of many who were counted a success in this life. Indeed, the humblest follower of the Lord Jesus who, through temptations and trials has overcome the tempter and made a safe landing on the shores of sweet deliverance, is incomparably more of a success than the man whose millions are left behind to curse his posterity, while his neglected soul cries for the drop of water that never comes.

It would be a great thing if each of us could realize that even our little life is planned of God, and if we would fit into that plan how much better it would be for us and all concerned. Our catechism says that we were created to "glorify God," and if we miss the purpose for which we were created, we have deliberately thwarted God's plan and purpose for our lives, and we shall inevitably fail of that which is highest and best in this life, and that which is to come.

We have been studying the wonderful life of St. Paul, who was *Saul* before he got into the right channel of activity. Imagine what would have been the outcome of his life had he not recognized in that voice which came to him on the Damascus road, the voice of God, and at once surrendered to the Man of Galilee, and asked for orders for his life. We have seen what it has meant to him, and to the world, that he met the defeat of his own plans that day, and fell into the divine order.

We may not have the capacity to become what Saul of Tarsus became, but we may be in the channel of God's will just as truly as was Paul, and our lives may have the smile of God upon them, though in some hidden way that the world may never know. The patient, godly mothers who have trained their children for usefulness in the kingdom of God will, when the rewards are given, receive the "Well done," as truly as the sons or daughters who have wrought more publicly in world affairs.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

## Graduation Gift.

Search where you will, we do not think you will find a book so appropriate, so helpful and so suggestive as "The Trusteeship of Life," by Wm. George Jordan. It will inspire any young person to live a great and useful life of service to God and man.

### THE CONTENTS

The Finer Spirit of Trusteeship.	Buying at the Store of Life
The Joy Note in Life	The spell of the one thing Lacking
The Supreme Court of Self-Respect	The Glory of the Common-place
What Money Cannot Buy	The Vision of High Ideals
Life's Walls and its Open Roads	When We Change the Emphasis
The Red Blood of Courage	The Crowning Gift of Life

Order a copy of this book today, give it to some young person who will graduate and it will speak your best sentiments for them. Beautifully printed and bound. Price \$1.00, postpaid. Pentecostal Publishing Co., Louisville, Kentucky.

## Some Slogans for Wet Campaigners.

The essential selfishness of the people at work to bring back the liquor trade is reflected in the following slogans proposed in a letter to a local paper in this city:

"Give me liberty and give him death.

"Liberty benighting the world.

"A bar in every home.

"Help the poor get poorer.

"Millions for repeal, not one cent for enforcement.

"More liquor means safer highways.

"The tax on beer would help the poor little rich corporations.

"Three cheers for the Bars and Stripes.

"The attention of Mr. Atterbury, Du Pont et al:

There is no harm in liquor

As far as we can see,

Let every fellow have it

But the one who works for me."

—Wesleyan Methodist.

## A More Excellent Way

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the opportunity that is yours just now, or in the next few weeks, to put a guide book into the hands of some one or more young persons who will graduate. A blessing all their lives. We suggest

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into life, by Wm. George Jordan. Special net price..... 1.00

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## OUR BOYS AND GIRLS

### ANGELA'S HAPPY DAY.

Angela sat on the doorstep holding her baby sister. Poor little Maria fretted and cried, but the mother could not stop her work to care for her just then. She sat by one little window in the one room upstairs in the rickety old house where the family lived. Beside her was a great pile of shirts from a factory, and she was sewing on buttons, buttons, buttons, for which she would receive a small sum of money. Then she could buy some milk and some bread, and little Maria would not cry, and Angela would not look so thin and white.

They had thought that in America they would have a happy home and plenty of work as soon as they came, but they had come across the ocean, away from their old home, only to find that in the strange new land it was not so easy to live, after all.

Angela huddled up close to the open front door and wished sadly that they had never come to America. The narrow street was full of ragged children and rumbling trucks and noise and dust.

Presently she noticed the children stopping their noisy play to crowd around a pleasant-faced woman who seemed to know them all. She came down the street, and when she reached Angela she said, "Good-morning." Angela knew that it was a friendly greeting, but she could not speak the language of America, so she answered in Italian, the language of her country. To her surprise the woman replied to her in Italian, and in a few minutes she knew all about the father who was out of work. "Wait here until I come back," she said, and she hurried away.

Soon she was back with a basket in which there were bread and milk and canned soup and other things to make a dinner quickly. "Take them to your mother," she said, and then she went away.

"That was the missionary lady," said their neighbor in the next room. "She teaches in the little mission church in the next street, and she is always helping some one. She will come back."

Before the tired father reached the door, he smelled the dinner. How hungry they all were, and how they ate and ate! Late in the afternoon the missionary lady did come back to tell the father where he could get some work, and to invite them all to the friendly little church.

"This is a happy day," said Angela. "America is a fine country, after all," said her father.—The Sun Beam.

Dear Aunt Bettie: As it has been some time since I have visited the Cousins' Page, I hope you will welcome me again. I am glad to have several correspondents from among the cousins, but sorry that some who began to write to me have stopped. God is blessing us in the work this cool season and we have had some good conventions in our tent and expect to have at least three more before the hot weather comes on in April. We expect to have Bro. Shelhamer and son with us in our convention in Girga in March. Last winter we had the great privilege of hearing Dr. Ridout, as he was in a convention in Sohag. We were very happy to have him and his wife in our home part of the time. Our three day schools in Sohag, Girga, and Kom Baddar are all doing well. We have one hundred children in our school here in Sohag this year. Six of them are Moslems, among whom is a very black little Sudanese girl. She is very bright and has learned several Bible verses and English Christian songs, as well as learning to read and write. The other Moslem children are all doing well too, as well as most of the Coptic children. They rendered a Christian program on Christmas evening and all spoke and sang very well. The best thing was the recitation by thirty children of several verses in Matt. 1 and 2, Luke 1 and 2, etc. The mothers enjoyed the program much. We had it for women only. On Thanksgiving evening we

had a temperance program for men and women both. A large crowd was present and enjoyed the program much. Our school children and several boys from other schools took part. Our Sunday schools are very well attended and are a great blessing. Some one in South Dakota sent me some charts last spring by parcel post, and as they wanted 85 cents custom, and I was out of money, to my great sorrow, I had to have them returned to the sender. I hope that person will forgive me. May God bless you all much. Remember us and this needy land in much prayer.

Your sister in Jesus,  
Beulah Bassett.  
Sohag, Upper Egypt.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? This is my first letter to The Herald. I am fourteen years of age and am in the ninth grade of Big Rock High School. I go to Sunday school at the M. E. Church, South, most every Sunday. We have an Epworth League every Sunday night. I am a member of it. I will close with a riddle. What is it that is black and white and red all over? (A newspaper). If anyone wishes to write to me my address is Ova B. Walker, Big Rock, Tenn., Rt. 1.

Dear Aunt Bettie: Will you please let a little Michigan girl join the happy band of boys and girls? I have a father and mother and one brother. I am ten years old and in the fifth grade, and in the Sunbeam Class in Sunday school. Mother takes The Herald. I like to read page ten. Rev. A. G. Kruschmitz is our pastor. I go to the Salem M. E. Church on the Mission Road. I like to go to Sunday school. Mother is my teacher. Who can guess my middle name? It begins with L and ends with Y; it has four letters in it. I love my Savior. I hope Mr. W. B. had a good chicken dinner so he won't get hungry so soon.

Lily Steghen.

Box 128, Rt. 1, Marine City, Mich.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have written two letters before and they were in print. I thank you for printing them. Louriane Turner, you were right about the 119th Psalm. I go to school at Cross Roads, Ark. I am in the sixth grade. My teacher is Miss Lee Aarant. I am glad that so many of the cousins are Christians. I am a Christian and my desire is to do more for Jesus. I have two brothers. Mother and father take The Herald. My mother is the pastor of our church. I go to Discovery Chapel to church. My birthday is Feb. 16. Have I a twin?

Gwendolyn Rybolt.  
Rt. 1, Box 43, Louann, Ark.

Dear Aunt Bettie: Will you have another Pennsylvania girl join your band of happy boys and girls? I am twenty years old, I am five feet, five inches tall. I enjoy reading The Herald. I usually read page ten first. It gives me much joy to read the letters from the Christian boys and girls from the different places. I hope to receive letters from the young people of my age. I will answer all the letters I receive.

Alma Yoder.  
Rt. 2, Paxinos, Pa.

Dear Aunt Bettie: Please let me in your happy circle once more. I wrote to you just before Christmas. I asked the cousins to write, and I would try to answer all I received, but I got so many letters it was almost impossible to answer them all. We have had lots of trouble. Typhoid fever got in the family and took away one of our loved ones. I have had a very sore right hand and have been unable to write. I thank each and every one for their kindness and hope they will pardon me for not writing. I hope I get more letters this time than I did before. Cousins, I had a strange experience one day last fall while in a meeting. I stopped in a house out of a shower of rain and found out it was one of my old schoolmate's home.

I also found out that he nor his wife belonged to the church. I began to talk to them and try to tell them where they were wrong. Before the meeting was over both of them were baptized. I will always believe I had some influence over them, and I thank the Lord I did. I wish I could be a foreign missionary worker. I received a letter from Mrs. J. J. Davis in Africa. It sure is interesting. If I could go I would be a singer and do personal work. I would love it. I will be glad to get lots of letters from the cousins. Tell me some of your experiences in life.

Alvah E. Hopkins.  
Rt. 2, Somerville, Tenn.

Dear Aunt Bettie: As this is my first letter I would like to see it in print. I am fifteen years of age. I have light brown hair, blue eyes and fair complexion. I go to the Holiness Church, and I am a Christian girl. I think The Herald is very interesting. I like to read page ten very much. We have almost a hundred in our Sunday school. My teacher is Mrs. Kamper. Our pastor is Rev. Floyd Williams. We like him very much. Most of the people who go to our Sunday school are Christians. As my letter is getting long I will close. I hope Mr. Waste Basket is out when this letter arrives.

Lennie McDaniel.  
Box 335, Barboursville, W. Va.

Dear Aunt Bettie: Wonder if you remember me? I have visited your corner twice before and enjoyed all letters I received, and also tracts. I will appreciate and answer all who care to write. I am nineteen years of age, five feet, eight inches tall, weigh one hundred and forty-six pounds, have long brunette hair. My birthday is September 21. Have never seen anyone's letter who had the same. If you do please write and I'll answer. I am a Methodist, I go to Sunday school, church and Epworth League, also prayer meeting every week. I try to be a Christian and do as I think would please Jesus Christ our Savior every day. Please write, anyone who cares to correspond with a girl my age.

Virginia Wilson.  
203 North Center St., Hazel, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? Evelyn Gibson, I believe your first name is Frances. If so, please write me. I was eleven March 9. I am in the sixth grade. Have I a twin? Who can guess my middle name? It begins with A and ends with N, and has six letters in it. As this is my first letter to The Herald I would like to see it in print.

Margaret A. Horton.  
3548 Midland Ave., Memphis, Tenn.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of boys and girls. I am seven years old, four feet, one inch tall, weigh fifty-seven pounds, have blue eyes, light brown hair and light complexion. My birthday is September 9. Have I a twin? If so, don't forget to write to me. I go to school and am in the fourth grade. I go to Sunday school. I hope Mr. W. B. is asleep for I would like to see this in print. I want all the little cousins to write to me. I will answer all letters I receive. Who can guess my middle name? It begins with D, ends with S, and has five letters in it.

Hazel D. Wilson.  
Rt. 3, Box 113, Leitchfield, Ky.

Dear Aunt Bettie: I am a boy eleven years old, five feet, ten inches high. My middle name of five letters begins with L and ends with S—first word of my town. Who ever guesses it send for a picture. I belong to the M. E. Church and have a Bible I love dearly.

John L. Whitson.  
Box 156, Lewisburg, Ky.

Dear Aunt Bettie: Will you spare a Kentucky girl room for a few words in your happy corner? I am eleven years old, weigh seventy-five pounds, am four feet and seven inches tall, have black hair, brown eyes and dark complexion. My birthday is November 10. Have I a twin? If so, write to me. I go to school and am in the sixth grade. I go to Sunday school. This is my first letter to The Herald so I hope Mr. W. B. is reading

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

the paper when this arrives for I want to see it in print. Who can guess my first name? It begins with E, ends with A, and has four letters in it. Who ever guesses it be sure and write to me. I would like to hear from all the cousins.

E. Kate Wilson.

Dear Aunt Bettie: Will you please let me come in and join your happy band of boys and girls? I'm twelve years old, have dark red hair, blue eyes and dark complexion. I go to school. I have to walk three miles to school. I go to President Hoover's school on Rapidan. I have a nice teacher, Miss Christine Vest. I like her fine. I have four brothers living and three dead. I have one sister living and one dead. I am in the sixth grade in school. Who can guess my middle name? It begins with V and ends with E, and has five letters in it. The one who guesses it I will write to them.

Myrtle Cave.  
Stanley, Va.

Dear Aunt Bettie: I am a subscriber of The Pentecostal Herald and enjoy reading it very much. May God bless every writer that fills its pages from week to week. I have a little boy five years old named Robert Louis. I have been sick the most of my life. Please pray that I may get well, if it can be his will. My father is a Methodist (holiness) preacher. I am saved and sanctified. I find happiness, peace and joy in serving him.

I am waiting for that home above,  
When I leave this world of sin and woe,  
That I may with the angels be,  
To shine with them throughout eternity.

As we journey on  
To that home-land of love;  
I want to gather close beside him,  
With the others who are washed in the blood.

Though temptations around us gather,  
We can know our sins are gone forever,  
And be with him some day.

In our Father's home above,  
Let us believe and rejoice evermore;  
Looking to him all things to restore.

Why not be ready in service and prayer;  
Joyfully meeting him in the air?  
Mrs. Bessie Stevenson.  
Rt. 2, Hertford, N. C.

Dear Aunt Bettie: I am a little girl ten years old. I enjoy reading page ten. I am in the fourth grade at school, and go to Sunday school every Sunday I can. Mother is dead and I stay with grandmother. I have two sisters older than I. I hope to see this letter in print as this is my first letter.

Ruby C. Perkins.  
Rt. 3, Bloomfield, Ky.

Dear Aunt Bettie: I am a little girl twelve years old. My birthday is October 5. I go to Sunday school at Chaplin, Ky. I love my Sunday school teacher and also the pastor, Bro. Wright. Mother died Jan. 2, 1931, and I am left with my grandmother and grandfather. As this is my first letter, I hope to see it in print.

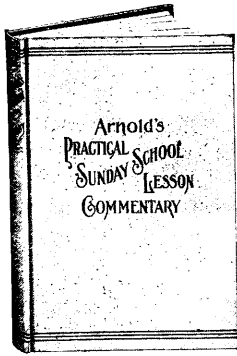
Alma Huston Perkins.  
Rt. 3, Bloomfield, Ky.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. My father is a minister in the M. E. Church. We have been readers of The Herald for several years. I was eleven March 15. I am in the fifth grade. Can anyone guess my middle name? It starts with L and ends with E and has six letters in it. I was saved when I was nine, and sanctified when I was ten, and am happy in Jesus. I play the organ for father at church. I will be glad to hear from any of the cousins and will answer all letters.

Hilda Stever.  
Upper Tract, W. Va.



# ARNOLD'S COMMENTARY



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The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.

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## FALLEN ASLEEP

McCULLOUGH.

Friday evening, March 6, 1931, at 9 o'clock, William Thomas McCullough (better known as Willie) left us to be with Christ. He was twenty years old last April. He was indeed a good boy. He was converted at the age of 13 years under the ministry of Rev. H. H. McAfee, but was hindered in his life by the ghost of doubts and fears until he met Christ face to face and stood for things high and holy. He was Secretary of the Hickory Grove M. E. Sunday school at the time of his death.

He was left an orphan at the age of four years and lived with relatives until nine years before his death, he made his home with his uncle and aunt, Mr. and Mrs. Irwin McCullough, of Lee, Fla. He was married September 21, 1930, to Miss Vera Woodard, daughter of Rev. A. N. Woodard.

Willie was taken with pneumonia and suffered till the end came. On Feb. 18, his uncle, James McCullough, was taken with pneumonia and died March 1. Feb. 24, his father, John McCullough, was taken with the same, and died March 10. All was done that doctors, nurses and loving hands could do, but God said, "It is enough; come up higher."

The funeral services were conducted by his pastor, Rev. Paul S. Anderson. Weep not, friends and loved ones, for Willie. He's now sleeping in the arms of Jesus.

He leaves to mourn his going a wife, two sisters, Mrs. J. S. Collins, of Tampa, Fla., and Miss Ila McCullough, of Lee, Fla. Also a dear uncle and aunt with whom he made his home. His grave was covered with beautiful flowers.

He is gone but not forgotten,

Never will his memory fade.

Sweetest thoughts will ever linger

Round the grave where he was laid.

Mrs. W. I. McCullough.

SELBY.

Our dear mother, Louellen F. Selby, wife of J. B. Selby (deceased) passed peacefully to her reward after a brief illness of only a few days. Ere the gravity of her illness was realized by two of her daughters and sons-in-law she was gone to join her sainted husband and other loved ones.

She was the mother of nine children, six of whom survive her: W. L. (the writer) now of Oregon, R. C. of California, R. A. of Florida, Mary J. of Ohio, Della and Oma of near Marion, Indiana. The greater part of the time (eleven years) since her faithful companion so triumphantly passed to his reward, she lived alone in her little home which he had provided for her after moving from their dear old Kentucky home at Hillsboro, Ky. While both enjoyed the friendly hospitality of their newly acquired friends and neighbors, their hearts ever longed for their old friends and their old Kentucky home. Yet their longing for the home "over there" was always and ever the absorbing one. And now, their children and many friends who knew and loved them, know where to find them.

She attained the ripe old age of 79 years, 5 months and 19 days. In addition to her children, are her sons-in-law and daughters-in-law, her grandchildren and great-grandchildren, numerous other relatives and friends, who mourn their loss, while they rejoice in her gain.

We children keenly realize in the passing of our mother that our best friend is gone. Those near her shall miss her. Those of us in other states shall miss her letters and the visits which we frequently made her, one of which the two of us in the west were with delight looking forward to the coming summer; our visits were always occasions of much mutual joy and comfort.

She was a member of Wesleyan Methodist Church of Marion, Ind., and a devoted follower of Christ. Her devotion to her Saviour and her passion for reading her Bible and the choicest religious literature took much of the sting out of the loneliness of her lot; for she felt and knew she was not alone. We children well realized from her letters and all the more from her conversations that she

was growing old beautifully, in all the Christian graces. For in her later years her love for her Lord and Saviour and her children became more and more a passion. Like passengers of a ship that had weathered many storms, she sensed that the point was near, and at times she seemed eager to reach it; for her faith assured her that the loved ones would be eagerly waiting and watching, and we know they were.

Funeral rites were conducted from Second Friends Church, South Marion, by her pastor Rev. A. C. Billhimer, and her earthly remains tenderly laid to rest 'neath many beautiful floral tributes beside her beloved company in the (L. O. O. F.) cemetery of Marion, Ind., to await the resurrection morn.

Good-bye, mother, we expect to meet you again, to part no more.

W. L. Selby.

## PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

## REQUESTS FOR PRAYER.

Pray that a mother's boy may be restored to health, and that he may give his heart to God.

J. S.: "Please to pray for my boy who is sick in Dayton Hospital, that he may be healed."

Will all who believe in prayer pray that an afflicted mother may be healed and sanctified and become a worker for the Lord; and that her unsaved children may be brought to the Lord.

Will the readers of The Herald earnestly pray for the salvation of the children of a reader of The Herald and save them at any cost.

## \$30.00 Value for \$5.00

We have still quite a supply of Scripture Calendars. We are offering these while they last at a special price of \$3.00 a hundred, or \$3.00 for 50.

What an investment! Hand them to your friends. Hang them in Hospitals, Prisons, Home for the Aged—anywhere. The pictures will attract and the Scripture will do good. Don't wait. Order today. PENTECOSTAL PUBLISHING COMPANY  
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## DON'T CONTENT WITH THE ALMIGHTY.

John W. Jasper.

Don't compete with the Almighty;

You'll lose;

You'll lose.

Just as sure as God rules rightly.

Don't choose.

Don't choose.

Satan strove with the Almighty;

He lost;

He lost.

Now on waves of Hell, most rightly,

He's tossed;

He's tossed.

Dives strove with the Almighty;

He sunk;

He sunk

Into Hell; for God rules rightly.

Hell's not shrink;

Hell's not shrink.

Many strive, now, with their Maker;

Have falsely charged;

Have falsely charged.

Soon of perdition they're partakers;

Hell's enlarged;

Hell's enlarged.

## NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.

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### A Feast of Good Things.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VI.—May 16, 1931.

Subject.—The Parable of the Pounds. Luke 19:11-26.

Golden Text.—It is required in stewards that a man be found faithful. 1 Cor. 4:2.

Time.—Last of March, A. D. 30.

Place.—Jericho.

Introduction.—Our lesson for today follows so closely upon the heels of that of last Sunday, that there is hardly room for an introduction. The Master was on his way to Jerusalem, and in passing through Jericho he had restored sight to the blinded eyes of Bartimaeus, and had saved Zacchaeus as he came down from the limbs of a sycamore tree. The feast of the passover was approaching; and, as he was going up to Jerusalem, the people thought he would re-establish the throne of David and drive out their Roman enemies. Excitement was running high, because the people were wild with expectation. At that juncture the Lord introduced the lesson of this parable. His purpose must have been twofold: (1) To quiet the agitation of the people by setting before them the spiritual nature of his kingdom; (2) To teach for all time to come the great lesson of stewardship. Picture to yourself the excited, murmuring throng, and then listen to the Master Teacher as he drives home the lesson of the hour.

### Comments on the Lesson.

11. As they heard these things.—Turn back and read the text of last Sunday's lesson, especially the last verse. Doubtless the attention of the multitude had been fixed on those wonderful words: "For the Son of Man is come to seek and to save that which was lost"; and while their attention was thus riveted, Jesus gave them this mighty lesson which we study today. Luke brings out very clearly the thought expressed in the introduction as to why Jesus spoke this parable: "Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." That is, they thought he was going to establish an earthly kingdom.

12. Therefore.—This word marks the turning point in his teaching, his purpose being to call their attention from worldly things to heavenly things. It refers back to what follows the word because in the previous verse. A certain nobleman.—It is supposed that this refers especially to Archelaus who, after the death of his father Herod, went to Rome for the very purpose expressed in this parable. The lesson, however, is in the fact that Jesus himself was to leave the earth for a time, after which he would return to rule over men, heaven being the far country referred to. The word kingdom is sometimes used in the Bible with reference to the Church and salvation; but here it seems to be used in a limited sense as referring to the reign of Christ on earth following his return.

13. His ten servants.—These servants represent those who profess to follow Jesus Christ. I do not suppose that the number ten carries any special significance as applied either to the servants or the pounds. Occupy till I Come.—Go into business with the capital I am entrusting to you. Even from a worldly standpoint God

expects men to be "diligent in business." But the real lesson here is diligence in spiritual matters. No lazy, slothful person can be a genuine follower of Jesus Christ.

14. His citizens hated him.—That was true of Archelaus; and it is no less true of Jesus Christ. Ungodly men do not like him; nor do they wish him to rule over them. His own purity is a constant rebuke to the wicked; and the purity demanded by his government is galling to them. Were it possible, the incorrigibly wicked would drive from the earth every trace of Christianity. They do not want it themselves; nor do they want others to have it.

15. When he was returned, having received the kingdom.—Our Lord is surely coming back to earth to reckon with us. That is taught in this lesson, no less than in many other places in the Bible. Money.—Our Lord uses this word in a broad figurative sense. It seems to represent opportunity for work in his service, with all that is attached thereto. Trading is also used in the broad sense of service. The entire matter of human responsibility is locked up in this verse of Scripture.

16. Thy pound hath gained ten pounds.—Matthew in his twenty-fifth chapter gives a parable very similar to this one, the first servant having received five talents, the second two, and the third one. That may be an utterly different parable, or it may be a different version of the one in the lesson of today. But the great truth taught in both of them is that of stewardship. This first man had been an honest and faithful steward in handling his master's money; and our Lord uses him as an example for Christians to follow after in spiritual things.

17. Well, thou good servant.—Nothing will create greater joy in the soul in meeting Jesus than this sort of plaudit, unless it be the fact of salvation itself. We note that future rewards will be according to the faithfulness of one's service while on earth: "Because thou hast been faithful in a very little, have thou authority over ten cities." Whether this is to be taken figuratively or literally, I know not; but the lesson is clear: God will reward his servants, not for, but according to service rendered; nor will there be anything small about the reward. The same lesson will apply to the punishment of the wicked, some will be beaten with few stripes and some with many. Verses 18 and 19 need no comment. All that the second servant could manage had been committed to his trust; and his judgment was parallel to that of the first servant.

20. Lord, behold, here is thy pound, which I have kept laid up in a napkin.—There are some fearful lessons locked up in this verse. This man is not accused of having done a wicked thing. He had simply done nothing at all with life's opportunities. What multitudes are following in his steps; but the Book says: "Every branch in me that beareth not fruit he taketh away." Poor man, he lost not only his reward, but his soul. There is no place in God's Church for a sluggard.

31. I feared thee.—There was nothing wrong about that; for a true ser-

vant should have a reverential fear of his master. But the reason for this man's was upon a wrong basis, if it could be termed fear at all. Note how he accuses his master of being austere and even dishonest. But his rashness bred trouble for him.

22. Out of thine own mouth will I judge thee.—I have no sort of doubt that this scene is being repeated over and over again among men today. There are not a few who are doing nothing to advance the kingdom of God, but are wasting time accusing God of being a hard Master. Not long ago a preacher told me that he did not keep God's commandments, that nobody could obey them because they were too hard to be kept. Some tell us that no one can keep them. But the Bible says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

23. Here the master proceeds to pass judgment upon his worthless servant. After repeating in the foregoing verse the mean things the servant had said about him, he plies a burning question: "Wherefore then gavest not thou my money into the bank?" If you were too lazy to do anything with what I put into your hands, why did you not turn it over to some one who would do something? That was severe condemnation; but the master thought he had a right upon his return to receive not only the pound committed to his servant, but usury, interest, in addition thereto. And he proceeds to condemn the servant for his worthlessness.

24. Take from him the pound, and give it to him that hath ten pounds.—I doubt not that many who were once called of God to preach the Gospel, have had their call taken away because they did nothing. Upon others who were faithful God has conferred double honor by increasing both talent and opportunity. The lesson may well apply to all Christians. What are you doing for your Lord with the talent committed to your trust. If you think my comment strange, just read the next verse. Those servants who were commanded to take the pound from the worthless servant and give it to the faithful one, were astonished at the master's command. It may not suit our notions, but it is our Lord's way of doing things. Look out for your pound. You may lose it.

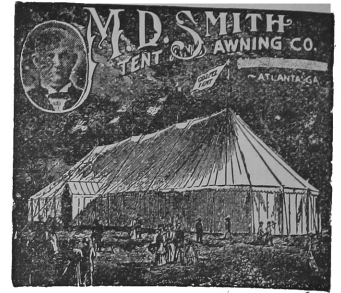
26. A close study of this verse will explain many things that come before us in our study of men and women. It is a revelation of God's manner of dealing with his servants. Many have nothing because they do nothing.

### FROM THE NATIONAL W. C. T. U.

American wets, prone to blame prison riots on prohibition, advise us to "look at England" where there is neither prohibition nor prison unrest.

But an English prison expert who has been here for several weeks, visiting seventy American prisons, does not find that prohibition has anything to do with our prison riots. Dr. Alexander Patterson, Commissioner of Prisons for England and Wales, says American prison unrest is due to these three things: long sentences, overcrowding, and uncertainty of parole. Prohibition is not among his reasons.

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through an increase in forgery, burglary, fraud, and similar crimes. Prohibition offenses cut but a small figure.

The English expert says there is no basis of comparison between crime here and abroad. In foreign countries, he says, a crime is not counted till it comes to trial; here it is reported to swell the crime rate as soon as an arrest is made or a complaint made to the police.



# PERSONALS.

Rev. T. C. Henderson and wife are in a good meeting in Collingswood, N. J., in the First M. E. Church.

Rev. George Bennard is in a meeting at Des Moines, Ia., in the tabernacle and will continue until May 3. He then goes to Los Angeles, Calif., from May 10 to June 15. His home address is Hermosa Beach, Calif.

Rev. L. E. Williams, Wilmore, Ky., is available for meetings, as he has some open dates at present. Brother Williams is an earnest preacher and has been very successful in soul winning.

Any one interested in the cigarette traffic and want information regarding same, may address the Home Protective Society of America, Banks, Ala. This Society asks for the co-operation of all who wish to counteract the tide of cigarette smoking that is so rapidly increasing.

Mrs. Rachel Shepherd, Barrenfork, Ky., is in need of clothing for her family. She has two girls and three boys, ages not given. Any one who can help this needy family may address them as above.

Rev. Bona Fleming will hold a meeting in Detroit, Kan., beginning May 22 and continuing until June 1. Let the friends who can attend this meeting do so and help in the battle of God.

The Main Street Presbyterian Church of Madisonville, Ky., of which Rev. William B. Strong has been pastor for seven years, held revival services April 8 to 19 under the leadership of Guy W. Green, layman of Kansas City, Mo. During his stay in Madisonville, Mr. Green made 25 addresses in the local church and in nearby towns. He drew large crowds and saw his efforts result in several accessions to the church.

Kindly announce in your paper the Kanawha Valley Camp Meeting under auspices of Kanawha Valley Holiness Association at Charleston, W. Va., June 11-21. Major John Russell will preach, Mrs. Russell will conduct young people's meetings and Professor Kenneth and Eunice Wells will have charge of the music.

The Annual Camp Meeting of the Whetstone Valley Holiness Association will be held in Wilmot, S. D., June 12 to 21. Workers: Rev. John Thomas, evangelist, Rev. Arthur Calhoun, song leader. Mr. Ed Schwenn, Corona, S. D., President, Mr. James Cameron, Wilmot, S. D., Secretary.

C. D. Arms: "The Woodland Interdenominational Holiness Association held its fifth All-Day Holiness Meeting at Redfield, S. D., April 11, Rev. R. J. Eling, pastor of the Wesleyan Methodist Church of Redfield, acting as host. These meetings are proving to be very helpful in the promotion of holiness, as all who can and are interested, of all denominations, from the surrounding country are attending, some driving eighty miles or more to attend. It is a great get-together holiness meeting, which is owned and blessed of the Lord in the conversion and entire sanctification of souls. The order of the meeting was as follows: Devotional services led by Rev. R. J.

Eling; Testimony meeting, interspersed with special gospel songs, led by Mrs. C. D. Arms; a stirring missionary message by Rev. Jas. R. Bishop, returned missionary of China under the National Holiness Association; basket dinner together; another testimony service; business meeting conducted by Roy Cox, of Carpenter; a helpful sermon by Rev. W. M. Redfield, pastor of the Methodist Episcopal Church of Esmond. A blessed spirit prevailed throughout the day, climaxed by ten souls praying through at the altar."

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Here are some of the cities in Illinois we hope to enter this summer: Cairo, Harrisburg, Lawrenceville, Centralia, Alton, Litchfield, Hillsboro, Mattoon, Charleston, Pittsfield, Rushville, Monmouth, Kankakee, Princeton, Dixon, DeKalb, Aurora, and many small places. In Wisconsin we hope to enter some of the following cities: Sheboygan, Kenosha, Stevens Point, Wausau, Chippewa Falls, and many smaller places.

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Columbus, Ga., May 24-June 7.

**OWEN, JOHN F.**  
(1262 E. 13th Ave., Columbus, Ohio)  
Rome, Ga., April 26-May 10.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY.**  
(Box 208, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**SHADE, N. B.**  
(561 N. W. Eighth, Miami, Fla.)  
Tampa, Fla., May 17.  
Plant City, Fla., May 24.  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 23.  
Downings, Va., July 19.  
Park Lane, Va., July 30.  
Open dates after July 10.

**SHANK, MR. AND MRS. R. A.**  
(1539 East Howard St., Pasadena, Calif.)  
Mendon, Ohio, July 9-19.  
Monroe, Ind., July 23-Aug. 9.  
Wichita, Kan., Aug. 9-19.

**SPINKS, OTIS W.**  
(Box 344, Cedar Grove Sta., Shreveport, La.)

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Ramseur, N. C., May 1-17.

**THOMAS, SAMUEL.**  
(Converted Jew, 17 Eagle Drive, Indianapolis, Ind.)  
Camden, N. J., April 19-May 3.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmore, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**N. B. VANDALL.**  
(303 Brittain Rd., Akron, Ohio)  
Lima, Ohio, May 3-17.

**VAYHINGER, M.**  
(Upland, Ind.)  
Stone Bluff, Ind., April 13-May 3.  
Chicago, Ill., May 10-31.  
Cincinnati, O., June 1-4.  
Upland, Ind., June 5-13.

**WHITE, PAUL.**  
(Box 204, Highland Park, Ill.)  
Peoria, Illinois, April.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Binghamton, N. Y.)  
Salisbury, N. C., April 30-May 10.  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 11-21.  
Thomasville, N. C., June 26-July 5.

**WOODRUM, LON R.**  
(633 Chestnut St., Abilene, Texas)  
Poteau, Okla., May 3-17.

## Camp Meeting Calendar

**ALABAMA.**  
Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

**KANSAS.**  
Newton, Kan., May 14-24. Workers: Rev. Joseph H. Smith, Rev. Fred W. Sufferd, evangelists; Rev. M. D. Landis, song leader; Mrs. Della B. Stretch, children's worker; Mrs. Joseph H. Smith, young people's worker. Write D. Zook, Newton, Kan.

**MINNESOTA.**  
Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas. Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

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## FOLKS NEED TO BE TOLD.

Lloyd Stuckey.

An axe is not a plaything to hack around with on the bark of a tree, but a tool whose keen edge will chop a tree down, clear through the heart.

And a preacher or teacher is not supposed to be a bungler either, sel-dom hitting the core of things. One who truly preaches or teaches is like an axe whose edge is keen from long grinding, and when he hits there is a definite, unmistakable, lasting im-pression. We've been slobbered over for so long, heard so many theories, quotations, outlines, and sidelines that we have forgotten much about sin,—its punishments and consequences.

The people are really hungry for righteousness. They would like to hear more of the truth, and of how to repent or be forgiven. Who on earth can supply that need except those who have been close to God, those who are consecrated to God, or-dained of the church, and who will teach and preach the truth regardless of persecution, poverty, or death?

It is not easy for the ordinary per-son to realize exactly what they do believe about their true relation to the past, present, and future. But it is certain that everyone wonders about it, believes something. What the world needs is messengers aflame with a genuine spirit of the Christ to say the things that are true with such power and moving conviction that folks may come away from a church feeling at least partly satisfied in-stead of critically-minded.

How are the folks being reached who never make any pretense of go-ing to church? How can we expect folks to be interested or held by en-tertainment and basket-dinner meth-ods? It is a lot of dumb folly to imagine that anyone will long and yearn to trek off to a church base-ment for the kind of food they can eat more comfortably at home. What they need and want is food for the heart, food for character and soul. Let them be informed of a scourging whip in the hand of an angry God. Torture, torment, prod, and shame their sin-infested minds. It is not safe to dilly-dally in these matters.

Life is so uncertain. Death comes unexpectedly. We don't need to be told these things to be ready to die, but to be able to avoid the sting of death. Certain matters should be set-tled so we can be better able to live both now and on into the eternal hereafter. Death is only a change, a transition; it cannot possibly be the end. If it were it would be upper-most in the mind of mankind to excel on earth at any cost. But most folks have a faith, a hope, a basic or ele-mental spark of religion that flickers vaguely in their minds mysteriously leading them to expect some kind of future existence. That's why we need preachers and teachers who will con-sider it their business to distinguish clearly between right and wrong, righteousness and sin.

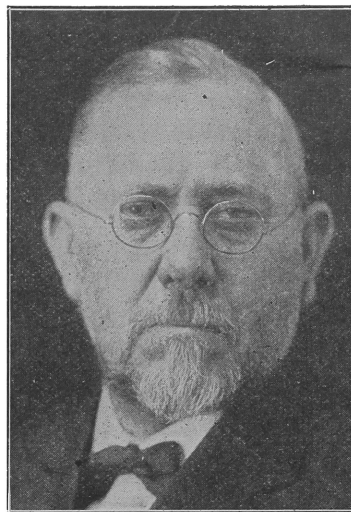
Turn loose three or four truly Christ-minded folks in any commu-nity and in a little while there will be a disturbance. There will be cries of heretic, reformer, meddler. But these unafraid denouncers would march steadily on to turn this old sick world into an entirely different place in which to live. They would do their work regardless of scorn, ridicule, un-falteringly even unto death.

Somebody's got to tell folks they

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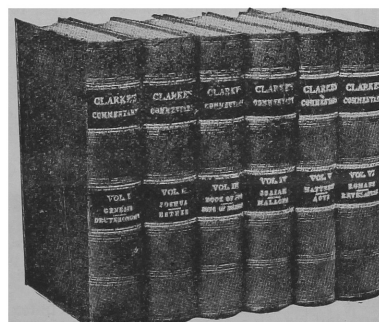


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are sinners. If it isn't done then they will continue to think that they can get away with it. If the final show-down should come at this present mo-ment,—well just try to imagine the unutterable scene of terror, torture, and tragedy. God is merciful, else he would not have let us go on this far. Speak, and speak about the truth and reality of things before it is too late.

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# PENTECOSTAL HERALD

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## THE SATISFYING EXPERIENCE. By The Editor.

**A**RE you satisfied with your spiritual state? Are you uneasy with reference to the condition of your soul? Would you be unwilling to die just now and go to meet your God? Are there questions in your mind about your spiritual status? Are you dissatisfied with reference to your personal salvation? If so, we wish to assure you that there is full assurance of faith.

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There is a salvation in Jesus Christ that saves from all sin; that brings full pardon for all sins committed, and full cleansing for all sin entailed, or inherited; that brings the soul into a state of peace and restful assurance that all is well between it and its Maker. This is not a finished salvation in the sense that there is not within a holy urge forward for enlargement, growth in grace, a better understanding of divine truth, a larger view of Christ and a more gracious fellowship with him; but this salvation, here and now by faith, settles the sin question and gives the soul a sweet assurance of redemption from sin, peace with God, and a perfect love of Christ within.

\* \* \* \*

It is most unfortunate that many of our Christian people should have gotten a false view of the atonement, a small conception of the work God has wrought for us in Jesus upon the cross. They, many of them, have gotten the idea that Jesus died to save us from hell, and to save us in heaven. This is a false conception; Jesus died to save us from sin, and that settles the hell question; those who are saved from sin need have no fears of hell. Jesus died to save us in this world, and if we are saved here and now, we are saved for there and then. To be saved in this world is to be saved in all worlds. If we are not saved here we need not hope to be saved anywhere. Death makes no change in our moral character; it simply changes our place of residence.

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Death does not touch the soul; it simply affects the body. Moral character resides in the spirit. It is that which is not at all affected by death. It is immortal. Death can tear down the tabernacle in which it lives, but the immortal spirit in which resides the character, the qualities of good or evil, abides untouched, and goes to dwell in the spirit world. When the spirit goes out from the body it takes with it memory, and all the qualities of character that it developed here; they must abide. If the spirit is sinful here, lustful, vulgar, covetous, selfish, brutal, it will be so there and doubtless, more so, constantly sinking into a pit of degradation which has no bottom. On the other hand, if the spirit here is humble, obedient, chaste, unselfish, loving, redeemed, renewed, cleansed and made holy by the atonement of Jesus Christ, it will go out in peace with joy, into a topless heaven and will doubtless rise forever, always coming into a better understanding and closer fellowship with its Mak-

### AT ANY COST!

Did you ever pray that way? Was your heart ever so drawn out in longing for something that God alone could give, that you pleaded with him to do that thing AT ANY COST?

At any cost to whom? Yourself, for instance. Better be careful here to see that you are not excited or hasty. Do not trifle with God in prayer. If you are in earnest, and really mean it, say AT ANY COST, but be sure you do not whine or refuse to pay the price when the claim is presented you for the COST.

er and Lord. If you are not satisfied, if there is unrest and fear, give yourself to prayer, to the reading of the Bible, to faith in the atonement made by Jesus, yea, in Jesus himself, remembering that he has said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

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### The Restoration of Israel to Palestine No. 1.

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**I**N our published Bill of Fare for the present year, those who remember the circular sent out containing something of the various subjects for discussion, will recall that one of them was "The Return of the Jews to Palestine." You will note in the above heading that we have made a little change.

Something more than forty-three years ago I had my call from God to undertake the founding and publishing of this paper. My supreme object, if I understood myself, was to bring the readers of THE HERALD to a proper appreciation of the complete atonement God had provided in his Son, our Lord Jesus Christ, for the salvation of all men from all sin. We have worked all along in harmony with John Wesley's interpretation of scripture, leading up from preventent grace to perfect love; we have emphasized the demand of God for holiness in order to entrance into heaven; and the gracious provision he has made for our cleansing from all sin in the precious blood of Christ. Not for one moment have we doubted the divine requirements and the ample provision on this subject.

Jesus Christ constantly looms up before us as mighty to save to the uttermost. We do not doubt the fall of man, and his utter sinfulness. The wickedness of our race is written in the headlines of every page of human history. But the plan of redemption provides for a new birth; for the making of men new creatures in Christ. In regeneration a wonderful new life is imparted; in sanctification an old carnal life is crucified, cast out, and the Holy Spirit, the great Agent and Person working in us the fulness of the atonement of Christ, the regenerator and sanctifier, comes in to abide and keep, to comfort, to guide and empower the regenerated, sanctified children of God.

We believe that this doctrine of entire sanctification rests unshakable upon a firm, scriptural foundation; that it is abiding, and that the teaching of the Scriptures on the subject harmonize perfectly with the experiences of men. This doctrine of full salvation, when properly presented, makes a splendid appeal, both to the needs of the heart and the intelligence of the mind. If preached as it is taught in the Word of God, in the spirit of Christ, it will be accepted by a very large percent of Christian people everywhere. First, because it is plainly written. God's word declares that we must be holy. It also declares that the blood of Christ cleanseth from all sin. All the teachings of the Scriptures, Old Testament and New, harmonize with these two outstanding declarations.

Calvinism has had a widespread and fearful effect upon the religious mind of Protestantism everywhere. That good man, John Calvin, had some strange and unscriptural conceptions of God. His rigid doctrine of foreordination represented God so unjust, so partial, and so unmerciful that vast multitudes of people rejected the Bible, and the God of the Bible, as unfit for belief and undeserving of obedience and worship. Many intelligent men felt it was better not to believe in any God at all, than to believe in a God who, from all eternity, would foreordain men and angels to be damned in a hell of eternal fire, for his glory. That God would so determine and fix a large percent of the race that it was impossible for them to repent, or to exercise saving faith; in fact, if they should take warning from the teachings of the Scriptures with regard to the future state of the wicked, repent of their sins, forsake and sorrow for them, praying for mercy, their tears would be disregarded, and their prayers go unanswered.

There is no way to estimate the fearful hurt that has come to the human race because of the erroneous teachings of John Calvin with reference to the nature of God. Millions of intelligent people revolted against this teaching and became skeptical and, going from bad to worse, became haters of the Bible, and the misrepresented God of the Bible.

These Calvinistic teachers are largely responsible for much of the modernism of today, which has swung to a dangerous extreme in the other direction, has had, is having, and will have, a fearful effect upon untold millions of people. It was to counteract these influences and bring the people to the Wesleyan interpretation of the Scriptures, to believe in the God who so loved the world that he gave his only Son that, "whosoever believeth in him should not perish, but have everlasting life," that this paper was founded and has gone through the decades for almost a half century sounding out the glad tidings of full redemption from sin for all who will come trusting in the merits of the Christ who gave himself upon the cross; who, "by the grace of God, hath tasted death for every man."

(Continued on page 8)



# THE ASCENSION OF CHRIST AND ITS LESSONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



The Ascension of Christ must be reckoned among the greater triumphs of his marvelous human ministry. To the disciples looking on, it must have appeared like a sublime climax to his wonderful career. "He was taken up; and a cloud received him out of their sight." (Acts 1:9).

"He is gone—beyond the skies,  
A cloud receives him from our eyes;  
Gone beyond the highest height  
Of mortal gaze, or angels flight.  
Through the veils of time and space,  
Passed into the holiest place;  
All the toil, the sorrow done,  
All the battle fought and won."

The Psalms very richly intimated and anticipated Christ's Ascension—particularly Psalm 63:18, 19, and Psalm 24:7-10. This latter one has been called the "Song of the Ascension." Spurgeon writing upon it says: "We have here a picture of our Lord's glorious ascent. We see him rising from amidst the little group upon Olivet, and as the cloud receives him, angels reverently escort him to the gates of heaven. The ancient gates of the eternal temple are personified and addressed in song by the attendant cohort of rejoicing spirits:

"Lo his triumphal chariot waits,  
And angels chant the solemn lay,  
Lift up your heads, ye heavenly gates,  
Ye everlasting doors, give way!"

Well has a French writer said: "This innocent Joseph, whose virtue has been oppressed by the synagogue, is brought out of the dungeon to receive a crown. This victorious Joshua has passed over Jordan with the Ark of the Covenant and takes possession of the land of the living. This Sun of Righteousness, which had gone down ten degrees, returns backward to the place which it had left. He who was a worm at his birth, a Lamb in his passion, a Lion in his resurrection, now ascends as an Eagle to heaven! The heavenly Jerusalem receives its rightful King! the Church its High Priest, the House of God its Heritor, the whole world its Ruler."

Joseph Hall, in a sublime passage on Psalm 24:7-10, says: "Oh, what tongue of the highest archangel of heaven can express the welcome of thee, the King of Glory, into those blessed regions of immortality. . . And why dost not thou, O my soul, help to bear thy part with that happy choir of heaven? Why are not thou rapt out of thy bosom, with an ecstasy of joy to see this human nature of ours exalted above all the powers of heaven, adored of angels, archangels, cherubim, seraphim, and all those mighty and glorious spirits, and sitting there crowned with infinite glory and majesty?"

As we contemplate Christ's ascension, shall we not say with Edward Young:—

"In his blessed life  
I see the path, and in his death the price,  
And in his great Ascent the proof  
Of Immortality."

## LESSONS OF THE ASCENSION.

### INTERCESSION.

It reminds us that with his Ascension Christ began in Heaven his ministry of intercession. Hebrews 7: "He ever liveth to make intercession for us"; Romans 8:34: "It is Christ that died, yea, rather, that is risen again who is even at the right hand of God who also maketh intercession for us."

How beautifully Charles Wesley sings of Christ the Intercessor!

"He ever lives above,  
For me to intercede;  
His all redeeming love,  
His precious blood, to plead;  
His blood atoned for all our race,  
And sprinkles now the throne of grace."

Christ the Intercessor wants his people to be intercessors. I think the book which made the deepest impression upon my prayer life was Andrew Murray's "The Ministry of Intercession." It sent me to my knees as never before. Too little do we know the sorrows and the joys of intercession. Praying Hyde of India made the profoundest impression upon that land by his prayer life. His intercessions ran into days and nights. Other missionaries pleaded with him to restrain himself, but with streaming eyes he would cry out, "God save India!" His pleadings and intercessions brought down great outpourings of the Spirit of God upon the Punjab, and hundreds of thousands of souls were swept into the Kingdom. What a pleader in prayer was David Brainerd! In his diary are such notes as these:—

"Found some ardour in secret prayer.

"I was in such anguish.

"Pleaded with such earnestness and importunity that when I rose from my knees I felt extremely weak and overcome.

"Spent the evening praying incessantly for divine assistance."

### JOYS OF COMMUNION.

That devout man, Jan. Van Ruysbroek, speaking from his own deep experience, said: "The soul that has stood in the presence of Christ experiences a great sweetness, which, deepening, passes into that holy joy that is the yielding of the soul to the divine love. If every earthly pleasure were melted into a single experience and bestowed upon one man, it would be as nothing when measured by the joy of which I write; for here it is God who passes into the depths of us in all his purity, and the soul is not only filled but overflowing. This experience is that light that makes manifest to the soul the terrible desolation of such as live divorced from love; it melts the man utterly; he is no longer master of his joy."

"Thou art the sea of Love  
Where all my pleasures roll,  
The circle where my passions move  
And centre of my soul.  
My passions hold a pleasing reign  
When Love inspires the breast,  
Love the divineness of the train  
The Sovereign of the rest."

### VICTORY.

The Ascension of Christ suggests to us the triumph of the good over the evil. How often, as we read history, do we see the evil regnant and the good seemingly dead and buried, but, thank God, the right, though buried for a while, always has its day of resurrection. Dark were the days of Chrysostom when he wrote those pathetic lines: "The Church is like a woman fallen from her ancient prosperity, who possesses various signs of her former wealth, and displays the little chests and caskets in which her treasure was preserved, but who has lost the treasure itself."

Dark were the days of Luther, when Popery ruled and darkness was over the face of all Europe. Luther saw the day of Resurrection and Reformation ahead, and he cried out like a true prophet against the iniquities of the people and the corruptions of Rome. The Pope sent a cardinal to Germany to quiet Luther and to buy him off, if necessary. The cardinal said to Luther: "What do you think the Pope cares for the opinion of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you

—you, a wretched worm like you? I tell you No! and where will you be then? Where will you be then?" Luther's reply was that of a man of God. He said: "Where I am now—in the hands of Almighty God."

The day came when Luther's mighty gospel shook the gates of Rome, pierced the gloom of night with rays from the Sun of Righteousness, and there broke upon Europe the glorious morn of the Reformation, when the darkness of Rome was dispelled, and the Gospel of Justification by Faith broke upon the Church in all the glory of a new revelation from God.

### TRANSFORMATION.

The Ascension of Christ suggests to us the transcendent and transforming powers of the heavenly world. The psalmist cried out: "I will lift up mine eyes unto the hills, from whence cometh my help."

The effects of Christianity are always seen in the elevation of men and women. Let the lowest type of man become converted, and at once a transformation takes place in life's habits and conduct. Christ's ascension was Calvary's climax. He died upon the Cross to save us from sin, he ascended to Heaven to prepare a place for us.

An earnest Gospel preacher said: "Calvary is the only answer to the desperate needs of the sinful heart, and this Gospel of Calvary and the Crucified One is as much needed today as it ever was before. I read recently of a dying man who sent for the minister, and said to him: 'I am dying. I want you to speak to me, and pray with me; but don't speak and pray like a parson; speak and pray like a man.' God help us ministers; I am ashamed of it! You go to a man who is dying and who knows it, and who wants to hear something that will help him. You tell him that Jesus will help him. You tell him that Jesus was a great historic personality; you tell him that Jesus was a great social reformer; you tell him that Jesus was the incarnation of goodness. He says, 'I don't want to hear that; tell me something like my sainted mother told me when I was an innocent boy. Tell me of One who can forgive my sins, One who can break my chains, One who can change my heart. Tell me the old, old story of Jesus and his love.' That is what they want. You have to tell them of a Saviour who loved them enough at Calvary to take their place and bear their sins in his own body on the tree, and a Saviour who loves as much as ever, and is able to save to the uttermost all that come unto God by him."

Stanley Jones, speaking at the General Conference of 1924 on John Wesley's birthday, said: "I don't ask you to celebrate an anniversary; I ask you to seek an experience." In India he had watched men fishing in the six-inch water of paddy-fields for minnows when right beside them stretched the ocean. "Is not much of what we Christians are doing like fishing in rice fields beside the teeming ocean?" "If we let the 'new birth' and 'holiness' go, we have lost our place." "It is not information we need so much as transformation." "If the Book is to be vital, it must go through our own personal experience. If we want a Pentecost, we must pay the price."

### PENTECOST.

The Ascension of Christ is intimately associated with Pentecost. I rejoice that the Church celebrated Pentecost with an entirely new emphasis. Oh, that Pentecost may break upon a thousand churches. Oh, that tens of thousands of God's people may receive their Pentecost as a rich personal experience.

Dr. J. W. Chapman, that great Presbyterian evangelist who always rang true said: "We certainly need another Pentecost, and the need is always a prophecy of the coming



of that which should meet the longing. The church needs it. We behold people today utterly forgetting the place of the Holy Ghost in the government of the church, substituting man-made power and methods for his power and direction, stooping to all sorts of methods for the purpose of raising funds to carry on the work of the Gospel, almost completely marking out the line of demarcation between the church and the world. In the light of

these things, I say without hesitation, the church needs another Pentecost, when the money changers shall be driven from the sanctuary; when hypocrisy shall be cast out of the house of God; when the Holy Ghost shall be given the place of the vicar of Christ, and when the fire of cleansing and of power shall burn in us from morning till night, and from night till morning. God send the church another Pentecost."

"We are waiting, blessed Master, for another Pentecost,  
And we've waited till our hearts have weary grown;  
Let the wind blow fresh from heaven,  
Let the promised power be given;  
Let the fire come down!  
Send the power, O Holy Spirit,  
Fall on us this very minute,  
Let the fire come down."

## THIS, THAT, AND THE OTHER.

Thomas Clark Henderson.

### A MAN AND HIS WIFE

**W**HO were regular attendants in one of our recent revival crusades, attracted my attention. Night after night I noticed that, though they sat well back in the audience and never took part in the meetings, they were interested in everything which went on in the service, even staying through the altar services which often lasted until near the midnight hour. They appeared to especially enjoy the testimony meetings which Mrs. Henderson conducted as part of the opening service from time to time. As I observed them, I wondered if they were Christians from some other denomination and perhaps were unused to the ways of a fruitful revival meeting. My wondering was ended when, one night as the altar call was given, the first one to rush to the altar was the wife. She was under deep conviction and prayed with passion and intelligence for mercy on her guilty soul. Her action gave me a clue about her husband's condition and I hurried back from the pulpit to talk to him. He was easily approachable. As we conversed he began to weep, and said: "Mr. Henderson, I cannot stand these testimonies. I am a miserable sinner, but when these converts and others tell what Christ has done for them and act so free and happy, something within me cries into my ears—'you can have that, too.'" Pushing me aside, he fairly ran to the altar and joined his weeping wife in seeking salvation. The Lord met them gloriously! Their salvation was a community event, and for the revival it was an outstanding victory. God had used the free and triumphant witnessing of those who were saved and sanctified to capture the hearts of these two persons. Mrs. Henderson makes the "testimony time" a part of nearly every opening service in our crusades, and many times have we run across instances like this one of some one being convicted and moved to action mainly through the humble and definite witnessing of well-saved Christians. Part of evangelism is witnessing to personal salvation. I certainly would not want to go long in a revival crusade without giving the people a chance to honor Christ by happy testimony. Who can estimate the endless effects of some one's sincere and humble telling of how the Lord has saved him from sin; sanctified him wholly; restored him from backslidings, healed his body, brought a wandering son or daughter back to God in answer to prayer, or some such special God-given deliverance? My own heart gets refreshed again and again as I go over the story of the beginning of my Christian life and experience. "Let the redeemed of the Lord say so."

### CHINA AND CONFUSION

are identical in the mind of the average person today. How many of us are able to state the vital and outstanding facts in the political life of China? Who can tell us the truth about the progress of true Christianity in the life of that great group of our yellow-skinned brothers and sisters? What is the meaning of the changes in government there? Is there one unifying movement in China today? It seems that the major portion of the

rest of the world does not have enough facts on which to erect an intelligent opinion about the present and future of China. China's millions are so many and so inarticulate that our minds are not able to give any specific characterization of any dominant phase of her present situation. However out of the confusion and darkness about this great people comes this very disquieting word from Bishop G. H. Grose: "A generous estimate of the Christian population of China is two million Christians among more than four hundred millions of non-Christians. Not more than one village in ten has even a single Christian among its people. At the present rate of progress, *China will not become nominally Christian in five hundred years.*" (Italics ours). That is disturbing information. It is evident that the more than four hundred millions of unevangelized Chinese present a great and needy field for holy evangelism. "Pray ye the Lord of the harvest that he may send forth laborers into the harvest."

### REV. MONROE VAYHINGER,

Upland, Ind., is one of the older workers in the field of Holiness evangelism. His name is not strange to the readers of this page. I am amazed at his vigor and passion. I do not know his age, but it is certain that he has reached years when many men take things more easily than he does. His work as a pastor in the Indiana Conference of the Methodist Episcopal Church won for him the sincerest respect of his brethren. He gave many of the best years of his life to the presidency of Taylor University. His leadership gave Taylor University the stamp of holy evangelism and thorough devotion to the essentials of a radical gospel which must not be changed or compromised. Since relinquishing the heavy load of school administration he has not settled down to "watch the world go by," but has given himself with all the passion and abandon of a young God-called preacher to the work of evangelism. His humility, his sincerity, his earnestness and his definite convictions combine to make his ministry pronounced, though not always popular. The phrase "moral compromise" is not in his vocabulary or heart. Right now he is busy in revival work somewhere and the Lord is greatly using him. I have just read in one of the *Advocates* a report from the pen of a pastor with whom he has labored in a country church, and God gave them more than one hundred conversions and sanctifications. Thank God for such a fruitful ministry of a man of his years. Hundreds of us younger men will always be grateful to God for the clean life and the unfailing brotherliness and the ceaseless ministry of this father in Israel. Many men preach perfect love; Brother Vayhinger both preaches it and lives it. I have never heard one word of suspicion of his character. We must not fail to appreciate the older men and women who have done so much for the great cause of full salvation.

### IT SHOULD BE SAID

that there are many former workers and leaders who are less active than formerly, but nonetheless true and holy. Some public workers can keep in the front of the battle and in

the public eye until the end of their lives. Others find the infirmities of age compel them to withdraw from the spotlight. They should not be forgotten. When I first began going to camp meetings there were many who were then leaders who have since then gone to the "Homeland in the sky." But there are several who were then giving their best energy and ministry to the great multitudes who are still with us. I suppose, though I can only guess, that Evangelist C. W. Ruth, who is in failing health, I am told, has likely spent more years in active and public evangelism in some branch of the holiness work than any one else now living. I know that when I began preaching, C. W. Ruth, Henry C. Morrison, Joseph H. Smith, Bud Robinson, Millie Lawhead, Beverly Carradine, D. F. Brooks, G. A. McLaughlin, Charles Stalker, Charles Weigle, Seth Rees, M. G. Standley, L. B. Compton, G. B. Kulp, H. N. Brown, John Harris, H. F. Reynolds, John Norberry, "The Texas Boys," and many others were workers of strength and prominence, who are still in the land of the living, as far as I know. Some are still active and prominent, but others have been compelled to limit their activities and consequently are not before the public as much as formerly, though without any lessening of their love for the cause to which they have given utmost energy, prayers and time. We must not forget them. Old age can become poignantly lonely if friends of other days forget the aging ones. Old people hunger for love and sincere appreciation as do younger persons. While not one of us can pay the whole of our debt to these leaders who are so far ahead of us, yet we must not for that reason fail to discharge some of our debt to them. If every one who reads these lines will do what his heart prompts him to do, the mails will be carrying some glad messages of gratitude and comfort to some of the older and less active workers who are spending their days amid the lengthening shadows of life's evening time.

## IT IS UNFAIR

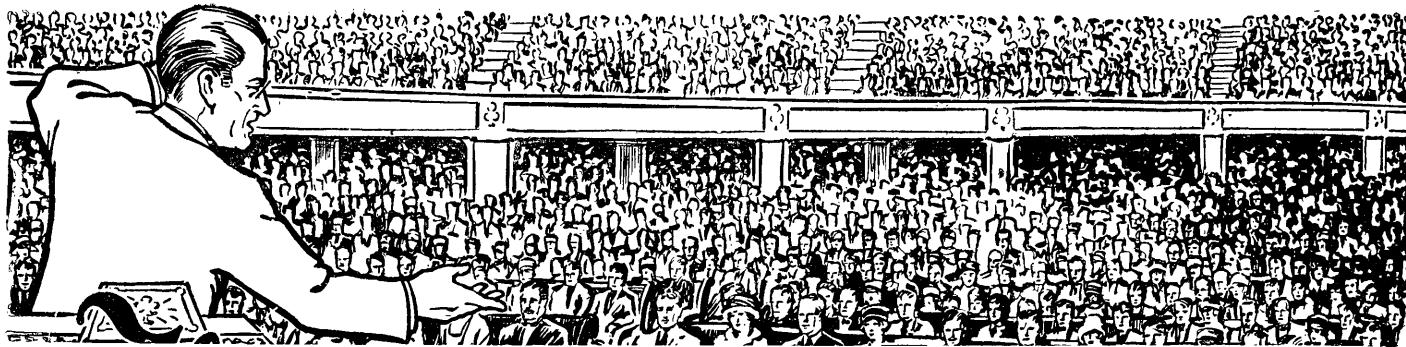
for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

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Why is it that hell-fire preached tenderly has greater effect than when lightningly proclaimed?





## THE EXPEDIENCY OF THE ASCENSION.

Rev. W. S. Bowden.

"It is expedient for you that I go away."—John 16:7.

**E**VENTS are important according to their results. Some make a grand display and imposing appearance, but their end is abortive. Others scarcely attract the attention of a child, but result in weal or woe to multitudes. The scratch of a match by an innocent person might result in the burning of a city, and the destruction of many lives and vast wealth; while the effort of thousands to accomplish some national result might end in utter defeat.

Events appear radically different when viewed from different standpoints. If a man, on the common level of society, should emigrate from one part of the earth to another, his departure might cause an affectionate mother to linger and plant a last kiss upon the loved cheek, gazing with emotions unknown to others, as he disappears in the distance, while the busy multitudes would still tread the wheel of anxious toil without stopping to ask, "Has he gone?" His arrival at his destination would be of no importance to those unaffected by it, but if some truly wedded heart were there, it would be, to that, a jubilee.

We shall contemplate the historic scene of Christ's exit from earth to heaven, and his loving disciples, to whom he was dearer than fame or wealth, gazing with intense astonishment as he is borne heavenward by an invisible power. As he slowly receded in a path that no human footprint had marked, no earthly locomotion could carry the beloved disciples over the trackless way. Separation was every moment becoming wider and more distressing, and question after question whirled through their minds, and made every nerve quiver to get one more answer, one more sentence of instruction from the lips which had uttered truths more sacred and important to them than had ever sounded in mortal ears. Every eye was immovably fixed upon the face, which, of all others, had been the most lovely and expressive of true friendship and unfailing love. They gazed upon every line and feature of the human form as its distinctness faded in the increasing distance, until the last ray had been reflected from the divine personage, and he had become entirely hidden from their still wondering eyes in a never-to-be-forgotten cloud.

The wonderful scene with all its unnaturalness, the crushing thought of the mysterious and heart-rending separation, and also the thought that their Leader and anticipated Deliverer had left them a solitary few in the midst of strong and determined enemies, caused a dark and hopeless future to appear before them, which confused their minds and grieved their spirits.

But God had anticipated the experience of the loving disciples, and mercifully provided for the trying emergency. Two angels were dispatched and immediately appeared in heavenly livery before them, with a divine message suited to their fainting hearts, and for the encouragement and hope of Christ's

afflicted, disconsolate church, through all ages. They opened their wonderful lips, and in the name of the mighty Jehovah said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Blessed words! expressing the brightest hope for suffering mortals. What scene ever witnessed by human eyes has ever equalled this?

The movements of great men, chief captains and kings, in the transaction of important business, have been celebrated with pompous parades and high-sounding honors, and written on the page of great events; but here is a movement totally eclipsing all others. It is not a state occasion, with a sinful man bearing a sword and costly plumage, seated in a state chariot, and made honorable because he has waded through human blood and crushed the hearts of weeping widows and wailing orphans, but it is the King of kings and Lord of lords, the Wonderful, Counsellor, the Prince of Peace. He is not journeying from one city to another, but following the angelic pathway from earth to heaven.

Look upon ascending humanity in the person of Immanuel, and see the great King's last footprints in the dust of Olivet, as he leaves our planet, the place of his poverty, prayers, and anguish, looking back with an undying love, which neither time nor separation could affect, upon his amazed and disappointed friends, giving them his last parting words—his eternal benediction.

See him as he is borne by an almighty power through the regions of earth's atmosphere, 'mid its floating clouds, ascending above its thunderbolts and whirling tempests, sweeping through extended space, escorted by clustering angels shouting acclamations of praise to the mighty Conqueror, as he nears the portals of the celestial mansions.

All heaven is stirred with pure delight, as the King eternal approaches the sated doors, when the voice of the Ruler of worlds sounds the command, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in!" "Who is this King of glory?" the waiting angels ask; not because they do not know him, but because they await the answer to his exalted praise. "The Lord strong and mighty, the Lord mighty in battle."

"Lift up your heads, O ye gates, even lift them up ye everlasting doors and the King of glory shall come in." Again the waiting angels enquire, "Who is this King of glory?" Again comes the answer, "The Lord, he is the King of glory." Then the portals celestial are opened wide, and the angelic throng sweeps through the gates amid a burst of rapturous music.

All the heavenly hosts are waiting to honor their returned Commander. They wait for him to take his place upon the throne of his Father, but he cannot yet receive the coronet of glory and the royal robe. He has a request to present before the Father concerning his

chosen ones on earth. He cannot accept supreme honor until he has the assurance that his Church is justified and accepted. He asks that where he is, there his people may be also. He asks that his people be permitted to share eternal glory with him. He is granted the request that those who suffer with him shall reign with him.

He is seated at the right hand of the Father in glory, henceforth waiting until his enemies be made his footstool. He has heard the Father's proclamation, "Let all the angels of God worship him." The innumerable company of angels are bowed before him, and the courts of Heaven echo and re-echo with the glad shout, "Worthy is the Lamb that was slain, to receive riches, and honor, and glory, and power." The Father has exalted him as our federal Head; we are exalted in him. The ascension was the appropriate bloom and culmination of the resurrection. The risen Lord has received the approbation and honor from his Father, which were to be given to him as the Mediator and Redeemer of men.

We look back today upon the historic event of the ascension of Jesus Christ. We recognize the fact that this event had been foretold and typified in the Old Testament (Psalms sixty-eight and one hundred and ten). Moses, ascending the mount to receive the law, has been called a type of Christ ascending to receive spiritual blessings for men. Elijah, taken up into heaven, and imparting a double portion of his spirit to his successor, was typical of Christ ascending and imparting the pentecostal gift of the Holy Spirit. The Jewish high priest, in passing from the holy place to the most holy place, which represented heaven, also foreshadowed the ascension of our Lord.

"IT IS EXPEDIENT FOR YOU THAT I GO AWAY."

These words must have been startling to the apostles. They could not see how it was to their advantage that Jesus should leave them. Jesus had often spoken of things which they did not fully understand. He had told them more than once that he must leave them. He had assured them that the hour was near when he must depart. And now he tells them that his going away is to be to their advantage. They could not understand why it would be to their advantage to be left leaderless. Jesus did not immediately ascend to heaven after his resurrection. He tarried with them forty days after his resurrection that they might know beyond a doubt that he was alive, that he might teach them what formerly he could not, that he might set before them the plan of campaign. Then he made the startling announcement that it was expedient for them that he should ascend to heaven.

Jesus ascended to heaven that he might act there, in the presence of God, as our High Priest and Intercessor. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). Because Jesus appears as our Advocate with the Father we



have "boldness to enter into the holiest by the blood of Jesus." Thank God that we have a faithful and merciful High Priest who is touched with the feelings of our infirmities!

Jesus is the Divine Nobleman (Luke 19: 11-27) who has gone into heaven "to receive for himself a kingdom, and to return." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13; 1 Cor. 15:22-28; Acts 2:34-36.

The heavens have received Jesus "until the times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." Acts 3:21.

Jesus ascended to heaven that he might prepare a place for his people. Jesus said before his ascension, "I go to prepare a place for you" (John 14:2). The description of this prepared place—the holy city, "prepared as a bride adorned for her husband"—given in the twenty-first chapter of Revelation, is most beautiful.

His ascension gives us ground for cherishing the blessed hope of his return, his personal second coming. The posture of those who love Christ is henceforth one of expectation. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The Rev. M. W. Foshay, commenting on this verse in the *Christian Herald*, said: "The fashion of his going was practically a physical demonstration of the certainty of his return." With their natural eyes the disciples had seen him in the humiliation of the cross; with their natural eyes they saw him rising toward heaven in a cloud of glory. Then followed the assurance from heavenly messengers that his return would be just as plainly evident, a real occurrence. The announcement of his personal return appeals to us because of the manner of his ascension.

Moreover, his presence was made more real through his ascension. The personal presence of Jesus seemed indispensable to the disciples. They were mistaken in thinking that his departure was the sign for the dissolution of the brotherhood. His departure secured to the church his constant presence. Faith might have remained forever in an infant state had Jesus not ascended. By his departure his local presence was changed into an universal presence, and their imperfect knowledge into the full illumination of faith. Had Jesus remained upon earth it is natural to suppose that he would have chosen some one place where his presence and his personal glory would have been manifested.

The diffusive benefits of Christ's ascension have been expressed by Dean Goulburn by the illustration of a lamp. So long as a lamp in a room is placed on a low level its light may be intercepted by the bodies of persons around it, and so prevented from reaching others who are in the remoter corners. But let it be lifted up to the ceiling, and it sheds its beams down on all who are below. Our Lord, while on earth, was circumscribed by place and earthly relationships; but since his ascension, his presence and influence are diffused everywhere through the spiritual world, as the rays of the sun are through the natural.

The ascension was the complement of Calvary, the ovation of the triumph actually won on the Cross. His ascension was the final attestation of the validity and acceptance of the atonement. His ascension was the signal of his triumph over all the powers of darkness. It signified that the design for which he descended to the earth was completely fulfilled. In his ascension he received infinite happiness and glory as the reward of his humiliation.

We must come to Pentecost if we would enter into the full expediency of the ascension. The whole verse, from which we take our text, reads: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not

come unto you; but if I depart, I will send him unto you." This same truth is expressed in John 14:16, 26; 15:26, 27; 16:13.

Many sermons have been preached upon the meaning and power of Pentecost. It is well for us to bear in mind the relation of the ascension of Christ to the descent of the Holy Spirit. Let us make much of the Holy Spirit. The Spirit creates and develops divine love (Rom. 5:5); indwells the believer as the seal of his redemption (Eph. 1:12-14); the witness of his sonship (Rom. 8:16); and the agent in his sanctification (1 Cor. 6:19, 20). The Holy Spirit delivers from fear and loneliness, bears witness to Jesus Christ, and reveals to us the deep things of God. Jesus led captivity captive, and received gifts for men. It was expedient for Jesus to depart that the age of the Spirit might come.

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## Anti-Saloon League Convention

MRS. H. C. MORRISON.

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THE Anti-Saloon League held its annual convention in the Kentucky Hotel, Louisville, April 19, 20. District group meetings were held in various churches on Sunday in which speakers furnished by the convention presented the work of prohibition. It is said the 42 churches held special services at their morning and evening hours in the interest of the Dry Cause.

The attendance was larger than usual this year and a deep interest and wholesome enthusiasm seemed to pervade the assembly. Testimonies were given at the noon hour luncheon which were echoes of encouragement to those who are fighting under the banner of Prohibition, and the note of victory rang out in a way to hearten and stimulate the prohibition workers to more valiant service.

There is but one thing for the people who do not want the saloon to come back to do, and that is to be eternally on the alert to speak a good word for the cause and endeavor to enlighten the people on the real facts about the benefits of prohibition. We cannot get the facts in the daily press, and many who read what is sent out through the columns of the newspapers derogatory to the results of prohibition are inclined to become discouraged and conclude that they are fighting a losing battle.

Friends, such is not the case. Our country is a thousand times better off than before prohibition, and the rumors that there is more drinking than in saloon days is so far from the facts that no one who intelligently observes conditions will concede them to be the truth. It is amazing how the enemies of prohibition presume upon the ignorance of the people and conclude that they will believe anything they find in the columns of the newspapers.

We hear much of the drinking among our young people. I heard a W. C. T. U. worker say that she and another woman were appointed to visit the places frequented by young and old who kept late hours, yea, "early hours," and that out of the hundreds who visited these eating places, they did not see one person under the influence of liquor. The main places where the young seem to indulge in drink are at the parties given by the upper ten in large cities where they do not hesitate to openly violate the laws of the nation, or spit in the face of the Constitution of the United States.

The enemies of prohibition are making the most determined and desperate fight they have ever put up, and for that reason the friends of prohibition should keep an eternal vigilance, seeking to use every power of their being in thwarting the plans of the liquor interests and keeping our country under the protection of the Eighteenth Amendment.

Friends, don't believe everything you hear or read from the wet propaganda, but keep your vote on the side of sobriety, no matter what the opposers may say or do.

## An Absent Lover's Return.

A. W. ORWIG.

Who is the Lover? The Lord Jesus Christ. For the Bible says of him, "Having loved his own, he loved them to the end." Also, "Who loved me and gave himself for me." Surely one who voluntarily suffers and dies for those whom he loved is a *lover indeed*. The present bodily *absence* of Jesus does not in the least diminish his love. Oh, no; he loves "with an everlasting love." His "love passeth knowledge." But, bless his holy name, our precious Lover intends to return. His own specific and comforting language is

"I WILL COME AGAIN."

Also angels communicated the blissful fact to the wondering, spell-bound disciples as they witnessed his majestic ascent from earth to heaven. That we should watch for him is his own oft-repeated admonition. But it is to be feared that many do not maintain this attitude. Probably nothing like this incites to holy living and also to ardent service in his vineyard.

At a meeting of about two hundred persons all were requested to arise who felt willing that Jesus should return *now*, fewer than a dozen arose. What a seeming reflection on the loyalty of very many of those who remained seated!

To truly *watch* for our absent Lover's return is not an idle, listless state of either body or mind, but is somewhat expressed in the familiar words

"Oh, let my lamp be burning  
When Jesus comes;  
For him my heart be yearning  
When Jesus comes."

Somewhere in the realm of fiction we are told that a certain lover left his sweetheart and went into a far distant land across the ocean, but promised to return and claim her as his happy bride. Such was her great confidence in his word that it proved a constant source of joy. And night after night she went down to the lonely ocean shore and kindled a beacon light, and there watched and waited with truest affection for his return.

And thus the Lord Jesus, our precious absent Lover, when he parted from his loved ones on earth, left a sweet and cheering promise that he would return and claim her as his happy bride. And they believe that promise with all their hearts. With unfaltering devotion they watch and wait for his *certain return*. An earthly lover might possibly prove untrue, or circumstances might occur to prevent his return. But not so with our faithful, adorable, almighty Lover. He will "surely" come, as he said. No exigencies can possibly arise to prevent it.

AND WHAT THEN?

Oh, rapturous thought! His own, both the living and the dead, will simultaneously and supernaturally ascend to meet and greet him "in the air." But other sublime and blissful events will follow, in which they shall have a glorious part, such as his infinite wisdom, love and power shall determine. And yet our reward and rank in coming ages will be largely settled by how unfeigningly we have rendered service for him while dwelling upon the earth. Oh what exhilarating and profitable theme for devout contemplation!

## The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.



## Hell's Last Committee Report And The Action Taken Thereon.

BY REV. H. W. HODGE.

HOW TO RETIRE PRAYER FROM THE EARTH.

THE CHAIR (THAT OLD SERPENT, THE DEVIL)  
PRESIDING.



At the last sitting we had under consideration the report of the Demon Committee on how to retire prayer from the zones of the Earth. The Secretary will now read the report of that Committee.

We, your Committee, beg leave to make the following report:

*Whereas:* There being a connection between the prayers of God's saints on earth and the angels in heaven, according to Rev. 5:8; "And when he had taken the book the four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors which are the prayers of the saints," the offering of them up to God upon the holy censer as "incense" to God was and is a premium to saintly praying; and

*Whereas:* We read in Rev. 8:3-5, "And another angel came and stood at the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand, and the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices and thunderings, and lightnings, and an earthquake," and

*Whereas:* Reasoning to a conclusion, we, having once been in heaven, know this passage of Scripture establishes the fact that prayer is God's ordained vehicle of power and blessing, and without it the "voices" and the "thunder" and the "lightning" and the "earthquake" would have been of no avail; and

*Whereas:* Hell is filling with victims of negative character, arriving in vast numbers of the results of alcohol and opium, drunk and smoked in Europe, Asia, Africa and America; and

*Whereas:* Little honor is accruing to his imperial and Satanic majesty's government by these accessions, the majority of them being agents and allies for his imperial majesty's government on the earth; and

*Whereas:* Fornication, lasciviousness and adultery are proving a disappointment to us, since only an isolated case now and then among holiness preachers is reported from the earth; and these agencies having proved a serious failure in recruiting the citizenship of his Satanic majesty's imperial kingdom; and

*Whereas:* The connection between the prayers of the saints on earth and the divine forces in heaven are annihilating and utterly destroying our hopes for rapid, offensive operation upon earth; and

*Whereas:* It is not preaching in itself, nor religious activities, publishing holy books, annual conferences, general conferences, holiness conventions, nor any kind or class of Christian activities, aside from real prayer, that depletes the ranks of his imperial majesty's government: but the power of the *dynamite of intercession* is the force that shuts the doors of hell to souls and fills heaven; and

*Whereas:* All real praying is acceptable to God and destructive to his imperial majesty's government, be is known to all demons that the "effectual, fervent prayer" of righteous men must be forever annulled, postponed, retired or cancelled and cease from the zones of the earth; and

*Therefore:* We offer in its concrete form, for immediate adoption, the following resolution:

*Resolved:* That swift, imperative steps be taken to utterly crush and retire the efforts of intercessors "who keep his commandments and do those things that are well pleasing in his sight."

Demon No. 1. "I move its adoption."

Demon No. 2. "I second the motion."

Demon No. 3. "I move as an amendment to the resolution the addition of the following words: "And since all *real* prayer is acceptable to God and destructive to the Devil's kingdom, it must now and forever cease by the exercise of superhuman efforts of deputized Demons assigned to the zones of the earth."

Demon No. 4 offered as an amendment to the amendment that the following words be added at the close of the last words in the sentence: "and that these fallen angels, making up this deputation, be appointed by his Satanic majesty from among the most loyal, effective and judicious of his imperial cabinet."

The amendment to the amendment was lost.

The amendment to the original motion was voted down.

Demon No. 5 then offered a substitute to take the place of the original resolution as follows:

*Whereas:* Real prayer is acceptable in the sight of God, being all-powerful, all-conquering, all-victorious, and there is no substitute for real prayer:

*Therefore be it Resolved:* That Satan, the False Prophet and the Beast (Hell's Trinity) select a deputation of fallen angels to visit the earth and propagate the gigantic lie that *there is a substitute for prayer*, viz: preaching many sermons, publishing many good books, holding numerous conferences, these things taking the place of *real prayer*.

Demon No. 6 then offered an amendment to the substitute, as follows: After the words, "taking the place of *real prayer*," add "*which is communion with God.*"

The amendment to the substitute was put and carried.

The substitute as amended was put and carried by an immense host of the damned; and in ten seconds the deputation appointed by Satan, the False Prophet and the Beast, had left for Earth, cleaving the murky gloom with their somber wings, firing into the hearts of men the most effective bolt ever forged in hell, viz: *there is a substitute for prayer!*

## UNBELIEF.

REV. J. W. COMBS.

"But with whom was he grieved for forty years? With them that believed not." Heb. 3:17-18.



God had gloriously delivered the Hebrews from Egyptian bondage. Leaving old Egypt behind they had followed the pillar of cloud and fire through the Red Sea across the wilderness, and camped on the border land of Canaan. Now this goodly country was theirs by inheritance. God promised it to Abraham and his seed forever. Canaan was their destination when they left the land of bondage. Surely it was never God's will or plan for them to spend 40 years in the wilderness. Then why must they die in this wilderness? Let the Hebrew writer tell us. Heb. 3:19.

So we see they could not enter in because of unbelief. How sad. They were not kept out of the promised land by the armies of Egypt, nor the kings and mighty giants of Canaan. They began to doubt. May we illustrate. Let someone enter a home of peace, plenty, and happiness, husband and wife per-

fectly mated, no cloud has ever cast a shadow over their matrimonial skies, but alas—some agent of hell succeeds in injecting a doubt in the mind of the husband, he doubts the fidelity of the one he has loved as his own life. Fear, dread and suspicion creep into his mind. Alas—there is no more peace or joy for that man or his home. The wife is still innocent and pure but a lie, a doubt, a suspicion, lack of faith, unbelief, that's all. Yet there are a number of people in the world and plenty of them in the churches who put up the puerile, pitiful argument that it makes no difference what we believe, just as long as we live right. I want to say here that I have never seen a person living right that did not believe right. We cannot possibly be right in our living and wrong in our thinking. It seems to be quite popular these days even among so-called preachers of righteousness to criticize creeds and certain ones who still insist that we must believe God's blessed Word in order to be saved.

In John 8:24, Jesus said, "Except ye believe that I am he, ye shall die in your sins." The Master had just declared himself to be the Son of God, and not a son of God, as some of our modern half-baked infidels would say.

It is not the criminals and cut-throats of our land that are paralyzing the church and sapping our spiritual strength. It is the lack of real vital faith among the professing children of God. So help me God, I would just as soon be a Judas betraying my Lord for thirty pieces of silver as parading around over the country pretending to lecture or preach and, at the same time, scattering seeds of this soul-wrecking unbelief, damning multitudes of immortal souls. I think Judas will be as safe in the day of judgment as that class of people. We are told in holy writ, that "Abraham believed God and it was accounted to him for righteousness." We think of Moses, Samuel, Daniel, and all the prophets; their bodies are dead, their tongues are silent, yet they still speak to us because they were men of faith. They revered God's holy law and believed his every promise.

Following in the tracks of those mighty men, we are led into the New Testament with all its beauty and glory. Here we see faith sounding the depths, scaling the heights, pulling down the strongholds of Satan and building the church of God on the ruins thereof. This work was carried on by common, uncultured men who followed Jesus, and yet they were made uncommon and irresistible by the mighty Baptism of the Holy Ghost. "They subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, and put to flight the armies of the aliens." We cannot think of the Reformation without thinking of the lion-hearted reformer, Martin Luther. What was it that made him great in the eyes of men and such a wonderful instrument in the hands of God? It was certainly not his broadness or tolerance. Thank God, he was cast in a different mould than many of the modern liberals. He had faith. We cannot close without mentioning the great and good Wesley, yet some even try to class him with some of the liberals who believe nothing. The world is in an awful condition. Many are groping in sin and darkness. Shall we give them light or twilight? Preach a positive gospel or a string of suppositions and guesses?

If men cannot believe God's Holy Word, then let them keep still and not try to damn the whole human race by preaching doubts and questioning God's precious truth. God hasten the day when we shall hear from every pulpit and platform the eternal truth of God calling men to blood-bought redemption, and to a Christ who is able to save to the uttermost.

"In his daily life that Christian is a veritable spiritual diamond." "Who? Me?" If not, why not?



# GLEANINGS FROM THE EVANGELISTIC FIELD

## RANGOON, BURMAH.

Dear Friends of The Herald Family:

Throughout the past month we have been moving more swiftly. Since the time for the remainder of our trip is so short and the important fields of India and Africa are still before us, we are only touching the most colorful and interesting areas which lie between in North China and India.

Our boat was six hours late arriving in Hongkong because of dense fog. We found Brother Reiton of the Peniel Mission pacing up and down the dock, praying. He had been there for hours, and our late coming made it impossible for us to hold a service which he had arranged. It is a most unusual thing to find a man who will pray instead of complain when so inconvenienced. Though faced with trying difficulties, the Peniel work at Hongkong has been marvelously prospered of God.

The next day we went on to Macao, the Portuguese settlement where Robert Morrison established the first Protestant Mission in China. Most impressive were the ruins of an old cathedral, lifting its shattered bulk above the press of business and dwelling structures. Plainly above it, "Towering o'er the wrecks of time," stood the corroded iron cross, which inspired Bowring to write the words of, "In the Cross of Christ I Glory."

Macao has been the victim of a degenerated Catholicism since its establishment. It is well termed the Monte Carlo of the East; saturated with the blood of countless gambling and robber tragedies, strangling in the venomous coils of a thriving opium traffic, fouled with government sanctioned prostitution, and rotting with political corruption. Over this putrid reign of iniquity, watch the prelates of Rome with fiendish jealousy, gorging their licentious souls with the income of accumulated wealth and numerous concubines; so successfully wielding the barbed iron rod of eternal excommunication and temporal black list that their poor down-trodden subjects dare not even come to the meetings to hear the life-giving truth of the gospel of Christ. What a disfiguring blot upon the records of the Christian Church! What a crucifixion of the Son of God, to place his holy name at the head of an institution which fosters such wanton disregard of every principle of right and righteousness.

We praise God for the persistent endeavors of Brother John Galloway and his co-laborers, of the Southern Baptist Church, to lift the Cross to its rightful place as a symbol of holiness, by leading those who dared to think for themselves on the subject of their soul's salvation, into a real spiritual experience. Needless to say we found Macao to be a hard field for a revival. We are glad to report that the Spirit was faithful, the truth went home and a few sheaves were gleaned. May God grant that such a wave of spiritual power will sweep over this needy place that multitudes of these fettered souls will lose their fear of man long enough to make their peace with God. Pray for Macao.

From Macao we went to Manila. This part of the tour was included in our round the world tickets without extra cost, so that, though we could spend only five days there, the trip proved to be surprisingly worth while. We had written to some former Asburians stationed in the Philippines, but the letters failed to reach them, and we knew no one in Manila. However, God marvelously opened so many doors that we were kept busy with student meetings. We were deeply impressed with the ripe opportunity presented by these attractive young people. Though the majority of them are Catholic, in every service they sat almost entranced, drinking in every word. We have nowhere encountered an apparent greater hunger for the gospel. They begged us to stay longer and even offered us financial remuneration if we would return when their schools opened in June. As we journeyed back to Hongkong we felt refreshed by the warm, affectionate confidence with which we had been received.

From Hongkong we went on to Canton for four days, prior to sailing for India. Here we renewed our happy fellowship with the Oriental Missionary Society group which we met last summer. They put us to work with three services a day and we were stimulated by the renewed life and zeal for souls found among them. They have opened three new missions which all seem to be booming with success. The altar space in these halls was far too small to accommodate the throngs who came to seek Christ at the night services. Praise God.

Yours in him,  
Asbury College Foreign Missionary Team,  
Crouse, Erny, Kirkpatrick.

## MISSIONARY TOUR.

Dear Friends in America: We have just been in silent prayer and are now sitting on the top of Calvary, above a steep precipice called "a skull." This precipice from a short distance looks like a skull, with two caves or deep recesses that resemble eyes and beneath a larger cave representing the mouth. This is known as "Gordon's Calvary," near the "Garden," where the precious body of our Lord lay. Jerusalem is full of superstition, but it seems quite certain that these two places are genuine.

But I started to write about our conventions, for we have put soul saving before sight seeing. We left Hongkong Feb. 3rd and arrived in Port Said March 1st, nearly one month on the water. Though our ship stopped six times en route, it was a relief

to finally escape from the drinking and gambling of a lot of French soldiers and lewd women. We faced a quart bottle of wine every time we sat down to eat. However we let our light shine, and a few felt reproved and appreciated us. Incidentally we saved \$100 each, as this French line gives 20 per cent off to ministers and missionaries.

After disembarking at Port Said we hurried to the Peniel Mission where a packed house of people were waiting to hear us. They are doing a great work among the children, especially girls. Over 300 are in the school, many being Moslems. They broke down and wept as we wept over them. Yes, the Gospel still has power to melt prejudice and superstition.

Next we sped "up south" nearly 400 miles along the fertile Nile Valley to Assiout, where we were to assist in the annual Convention of the "Holiness Movement of Canada." Here we found a radical work with Rev. J. C. Black and his co-workers as leaders. They have nearly fifty native preachers who are about as plain and spiritual as can be found anywhere. Think of it! Right in the heart of Egypt, (near Luxar, the tombs of the Kings) a red-hot bunch of Egyptians, sticking to the old radical track! We were happily surprised and convinced afresh that where the leaders are plain and on fire the natives will catch the flame.

Here we had a new experience—crowds too large. The big tent, seating nearly 5000 had to be opened up on Sunday for the overflow. No room for altar services, so we stood with uplifted hands and prayed, wept and shouted so that it could be heard "afar off." O, how we felt like remaining and working where hungry hearts by the hundreds press forward to a place of prayer. But this was the case in the Orient. Good bye America!

At present we are preaching in the "Holy City," where there is less holiness than in Chicago. O, the hate, skepticism and superstition that fills the air! If ringing of bells, burning of incense, wearing beards and long hair, and praying in the streets four times daily constitute religion, then Jerusalem is the place. But sad to say, here they have religion without Christ. We weep and groan in view of the desolation. But thank God a few are really hungry. It is encouraging to see Armenians, Moslems, Hebrews, Latin Catholics, Greek Catholics and others kneel side by side seeking peace. We counted fifteen different denominations in our service the other night. This is the seed sowing time in Palestine but a harvest is sure to follow.

From here we go to Rome, then to the London Convention. After this we have a number of urgent calls in England and Scotland. O, to be twelve men! We must cancel some of these calls in order to reach Cincinnati in time for the great camp meeting, May 29. But the entire family expect to return to England in the fall and from thence to South Africa.

Yours to be clean channels for a "clean work."  
E. E. Shelhamer and Son.

## LETTERS OF TRAVEL.

Tilden H. Gaddis.

After steaming through the Dardanelles past old castles of the Sultans and Alydos whither Leander swam the channel nightly from Sestos to meet his lover Hero, past the French and British monuments to the dead of the World War, our vessel saluting each with three long blasts, on by Gallipoli around which was some of the bloodiest fighting and where British submarines were effectively engaged, winding among the islands of the sea of Marmara, we enter the strange harbor of Istanbul or old Constantinople. Linked with two seas and two continents with a background of rugged walls and battlements and shrub-grown towers and the old palace of the Sultan, and circled by the Golden Horn, it remains the fascinating and beautiful. We glide among myriad craft of every type and nation, narrow cushioned row boats, swift motor launches, gaily painted caiques, and lumbering barges like oxen of the sea around which dolphins play in the bay waters and petrels in great swarms fly low over the surface, but never touch the water. Moslems say they are the souls of Mohammedans who turned Christian flying restlessly. Gulls wheel above us, ferry sirens shriek, the roll of the city mutters, the hospital where Florence Nightingale became the angel of the Crimea and the Red Cross was organized, looms up on Asiatic shore. Great domes of mosques are at the left of us and a brilliant array of modern buildings at the right typify the fact that here East and West meet. Here starts a railway over continent and channel to London; there pants an engine that will carry you through Asia-Minor to Bagdad and by bus and boat to India.

This dwelling of the gods, once the queen city of Christendom and now the beating heart of Islam, with a long, dark, bloody history, and today "the sick man of Europe," walls, tombs, mosques and monuments guide us back to a weird past. Two teachers from the American Roberts College told us many interesting facts. When the last census was taken they commanded everyone to remain indoors till counted, after which a cannon boomed at ten o'clock at night informing the people it was finished.

We find first and second class street cars, porters of bone and muscle with wooden saddles carrying two or three men's loads, veiled women, beggars, windows full of "sweets" and advertising "Turkish Delight," the world famous candy.

There are 379 Mohammedan mosques; the Muezzin climbs to the balcony of the minaret five times a day calling the faithful with this exhortation, "God is Great" (4 times). "I bear witness that there is no God but God" (2 times). "I bear witness that Mohammed is the apostle of God" (2 times). "Come to prayers, Come to prayers, Come to salvation, Come to salvation, God is great. There is no other God but God." So we enter the Santa Sofia said to be the most beautiful and most perfect church yet erected by any Christian people, restored by Justinian and dedicated in 527. It passed to the Catholics for a period and became a mosque in 1453. For its adornment all the provinces of the empire were stripped and 10,000 workmen engaged. Something strikes us as we behold the great crowd, for it is a sacred fast day and as the priest leads the prayer, they bow, then kneel, then go down on their faces and oh, such prostrations, moans and groans, all toward Mecca, the holy city of the Prophet's birth. Commanded to pray five times a day and washing hands, face, ears, arms to elbow, and feet to ankles, the washing fountains are in every mosque. Women remain in the rear and separate from the men. One must remove shoes or wear big slippers, which are furnished. O, the efforts of this old world to try to wash out the blot of sin.

The harem where the Sultan's mother rules had great outside baths and an esplanade where girls danced and eunuchs performed before the Sultan. Wonderful marble baths of three rooms, first w.a.m., second steam, and third the tub arranged to produce the sound of the ocean so one would imagine they were at the seaside. In the dining room at a silver table a mirror in the ceiling above and one below gave the Sultan a complete view of the room as protection against an enemy from behind, also the food came from the doctor's examination and the silk around it signifying it was safe. In the Sultan's bed room was a device to imitate the roar of the ocean to lull to sleep. The great festal hall of the harem is magnificent.

On the site of the old hippodrome where 40,000 federals were slaughtered at one time is the obelisk of Theodosius, and beyond it the burnt column of Constantine which they tell you contains part of the cross, a nail used in the crucifixion and some of the bread used in the miracle of feeding the 5000, another example of the pious fraud practiced through Europe and the Orient. The love of the tourists' money is the root of many evils in the name of religion.

The Imperial Museum should be mentioned, for here we see the Siloam inscription, one of the oldest known, describing the building of a long water tunnel under the city of Jerusalem, and the Jerusalem steel from the old temple which Herod built in Jerusalem, a stone warning all Gentiles under pain of death, not to enter the Temple's inner court. It is the only piece of writing in the world which we are sure Jesus read, and one reads it with curious awe. Here he, at the age of 12, talked with doctors and lawyers. Also the sarcophagus of Alexander the Great is a wonder.

But it cannot all be told of this old heathen city steeped in Mohammedanism. Our little Indian guide talked of the coming of Jesus as gloriously as any Christian, and how he would reign above all others, and yet deny the blood atonement. They make much of God and Moses and David and Jesus but their mistake is to try to get to God and yet ignore the work of the Holy Spirit.

Walking the side streets full of dogs, children, wagons, bicycles, peddlers, pack animals, camels, porters, autos and carts, looking into shops, homes and faces, one saw the real life, and such a life it is! Dirt and sin, and no hope, and no God that can deliver.

## REVIVAL ECHOES.

Since I have neither had my slate nor a report in The Herald for sometime I come again to greet you. This conference year has been quite a busy one for me to this present date. I have held eight revivals, which have been fruitful in the salvation or sanctification of souls. We have had the pleasure of laboring with some splendid pastors who have the interests of their churches at heart. The itinerary of our work to present includes: The Methodist Church, Hazel Green, Ky.; First Nazarene Church, Columbus, Ohio; Methodist Church, Royalton, Ohio; Nazarene Church, Lithopolis, Ohio; Eastern Avenue Mission, Covington, Ky.; Methodist churches at Olive Hill, Ashland, and Berea, Ky., respectively. I praise God for the victories he gave us in these fields of labor—hundreds of souls saved or cleansed through the blood of Jesus. I am also happy to note that others in the field have been enjoying fruitful labors. May God richly bless the church at large and renew her spiritual fervor throughout her bounds.

Yours in the Faith,  
B. G. Carnes.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

It has never been our purpose to confine ourselves to any one doctrine of Holy Writ. No religious teacher should do so. There is a system of teaching in the Holy Scriptures so united, interwoven and connected with each other, that each should have its proper consideration, and given its appointed place in the structure of Christian theology which proposes to meet all the wants of mankind by the adequate provisions of grace and truth so abundantly set forth in the Scriptures.

We have come to a peculiar period in the history of the church. Worldliness abounds. There is great spiritual dearth. The world has largely broken into the church. It is safe to say that millions have been received into the churches without true repentance, the broken heart and the contrite spirit. They have never been regenerated by the power of the Holy Ghost. They do not believe that a state of heart purity is possible. They resent any suggestion that they should seek to be cleansed from all sin, to be wholly sanctified by a gracious baptism with the Holy Ghost.

This flood of unregenerated people that have poured into the church, and brought their worldly living with them, has furnished a most excellent soil for the sowing of modernistic doctrines that are destructive to Christian faith and to spiritual life. The results are most startling. It has come to pass that large institutions of education and seminaries providing the young ministry for the church, are sending out well equipped and shrewd skeptics to destroy the faith. In many instances a faithful preacher of the gospel is not acceptable to congregations of educated and well-to-do people, who have been under the influences of these false teachers.

Whatever our optimistic view may be we have come upon a period when the species of infidelity which destroys evangelical faith, has come to have powerful influence, in fact, large control in churches which were once evangelical and wielded gracious spiritual influences for the salvation of souls. Vast multitudes are losing faith in the Bible as an inspired Book. Any one who does not recognize this fact is unacquainted with existing conditions.

In writing these chapters on "The Restoration of Israel to Palestine" we have a purpose far more important than entertainment

of our readers. The prophecies contained in the Old Testament Scriptures offer a splendid and abiding proof that the men who wrote the prophecies were inspired by the Holy Ghost. St. Peter expresses this fact most admirably. He says, "Knowing this first, that no prophecy of the Scriptures is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

It is most fortunate that just at this time, when such persistent attacks are being made upon the Bible, that prophecy is being fulfilled before our very eyes. We are writing these chapters on the Restoration of Israel to stir up our readers to search the Scriptures, to believe them, to pray, to give themselves to earnest and diligent effort to bring on revivals of religion to save the lost, and to fix themselves unmoveable in a steadfast faith in Jesus Christ as a personal Saviour, and his glorious appearing; and while they work, to watch and keep themselves unspotted from the world.

(Continued)

### Things We Ought to Think About No. 2.



HERE is what the layman said; what he said impressed me. It made me think, and I pass it on to you. The layman said: "We have a splendid church edifice, a very large financial investment.

We have a great organ, an expensive choir. We have a highly educated and eloquent pastor. We have quite a body of people employed, at good salaries, to assist the pastor. We have a large church membership. We have great Sunday morning congregations. We have an immense budget; we are raising money for one cause or another the entire year; often the pressure is put on strong. Some of the people complain seriously at the heavy church tax. I attend all of the services; we have small congregations on Sunday evening, and a small prayer meeting Wednesday evening.

"I have been a member of this church many years, have seen the pastors come and go, and do not suppose any one man knows the entire membership quite so well as myself. I am almost positive that we have not had a real conversion, I mean some one born again, a regeneration by the power of the Holy Spirit, in this church for years, say five years. I'd as well say ten or fifteen years. We never think of having a revival and putting forth strenuous effort to win souls to Christ. If our pastors have had such thought they have not communicated it to the people. Some of us wonder what we exist for. It begins to look as if the one general purpose of our existence is to raise money to support officials, pastors, superintendents, bishops, secretaries and their group of employees. I am troubled over it, and I am not the only layman in our church who is disturbed, and wondering what is going to be done about all this at the judgment day? As pastors, officials and people, are we accomplishing the supreme purpose of the church?" You might think about this.

WHAT A PASTOR SAID TO ME.

"I am not willing for the Seventh Day Adventists to interpret the New Testament teaching of the second coming of Christ to my people. I am not willing for modernistic skeptics to interpret the problem of sin, the deity of the Lord Jesus, and the plan of salvation to my people. I am not willing for the tongues people to interpret the Bible doctrine of sanctification to my people. I am not willing for the Christian Scientists to interpret the doctrine of divine healing to my people. These are important doctrines of the Bible. I feel that God has called me to preach, and it

is my duty to instruct my people clearly on these subjects, and to root and ground them in the truth so they will not be carried about by every wind of doctrine. I find if I do not do so my people will somehow, here and there, hear false and fanatical teachings on these subjects, be damaged, and some of them carried away, my church loses them and, worst of all, by and by find themselves lost in a maze of false teaching. I do not want to be interfered with by the authorities in my church when I undertake to bring to my people the clear teachings of the Bible on these subjects."—You might think about that, if you wish. I can see how this pastor was a bit disturbed and concerned about his flock. Every sort of teaching is in the air; it pervades every city and spreads abroad to village and country. It is a fine thing for the pastor to get his people so established that they cannot be drawn away by false teaching of any kind, however plausible it may appear.

WHAT A YOUNG MAN SAID TO ME.

"I belong to the Epworth League of my church. I attend Sunday evening meetings. I go to the annual conventions; I meet with many young people. I enjoy these meetings, and am fond of our Epworth Leagues; but I see little evidence that the vast majority with whom I come in contact have ever been born of the Spirit, or have any conception of spiritual life, and the high obligations involved in a profession of faith and church membership. They have their meetings, their programs, their conventions, weiner-roast picnics and much that is interesting, and in a way, innocent, but it is a rare thing that I meet with one who has a knowledge of the forgiveness of sins, and the impartation of a new life. This is a serious matter with me."

Now there is something to think about, especially for pastors. What is to be done about it? Shall we let it go? You may think about this.

WHAT ANOTHER PASTOR SAID TO ME.

"Our city is growing. People are constantly moving into the city from the towns and villages; many of them are Methodists. With the new members I bring into my church from this influx, Decision Day, and the round-up at Easter, I can easily keep up my church membership and do not need to have a revival."

The dear man seemed to feel no concern about the multitudes all about his church who were not only unsaved, but were going astray from God into deeper sin, and becoming a menace to the peace of the city, masses of whom are drifting into a state of lawlessness and, by and by, will make a mob power almost, if not quite, beyond control. Should not the city churches wield a tremendous influence and be constantly winning out of the world genuinely regenerated souls that will grow into strong men and women, and count in the salt that would permeate the city for righteousness, and light that would illuminate the moral and spiritual life of that part of the city in which they have their residences? Our great cities are becoming a problem. They are getting almost beyond control, and are wielding a powerful influence over smaller towns, villages and communities. Every pastor of every city church ought to be a dynamo of spiritual power, who ought to arouse his church to the task of bringing the people to Christ.—You may think about this!

Look to the east, the dawning of the glory is near. Your Guide is good company and knoweth all the miles and the ups and downs in the way.—Samuel Rutherford.

### Georgian Has Plan to Stop Bootlegging

Atlanta, Ga., Feb. 14. (AP)—Bootleggers would be automatically put out of business, Victor Lamar Smith, Atlanta Bible teacher, said tonight, if the liquor consumers in the United States were allowed to import their



supplies under government supervision from foreign countries. Mr. Smith spoke before the Atlanta Lawyers' club. He estimated liquor consumers as numbering more than 5,000,000. Such a plan would preclude the possibility of a return to the open saloon, Mr. Smith said.—From *Daily Press*.

At last report Mr. Smith was still running at large, but had not become violent. He is generally regarded as a good meaning man, but no doubt, he is in need of absolute mental rest.

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## Without Holiness No Man Shall See the Lord.

No. 4.

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PEOPLE BELIEVE WHAT THEY ARE TAUGHT.



HIS week we present a picture of a group of students at Asbury College who are preparing for the ministry. I do not believe for soul, body, mind and purpose, they can be surpassed in the world. Quite a number of the young men in this group are college graduates and are taking their B. D. Course in the Theological Seminary, while others will enter the Seminary when they shall have graduated from college.

Almost every one of these young men will need financial assistance, more or less. There is no better way to invest some of the Lord's money which he has entrusted to you, than to assist some of these young men in their preparation to go out and preach a full gospel. Look them over, and pray God to bless them, and that they may win tens of thousands of souls to Christ. Clip out the pledge slip, put down the amount you are willing to give each year for five years, and send the slip to Mrs. H. C. Morrison, Box 592, Louisville, Ky. Make it a thousand, five hundred, two hundred and fifty, one hundred, seventy-five, fifty, twenty-five, ten, five or one dollar per year for five years.

If, in the love of God, human souls and a full gospel every one would do their level best we could soon have in Asbury Theological Seminary the largest group of young men who are preparing for the ministry in or around the world. Get on your knees; lay the picture of these young men before you, thank God for them, pray for them, then do your best to help the Lord Jesus spread the gospel of full salvation unto the uttermost parts of the earth.

This is a wonderful group of young men, full of life, faith in Christ and love for immortal souls. There is no way to estimate the souls they may win, the good they can do under the guidance and power of the Holy Ghost. It would seem that every man and woman in the land who believes in the Bible doctrine of holiness would be delighted to help prepare these men for a full salvation ministry.

There is most urgent need of the deepening of the spiritual life of the church, of a powerful call to repentance and saving faith in Christ, but this urgent need can be met only by messages from the lips of Spirit-filled men. For Christ's sake, for the love of human souls, help us to help the Lord in this great work.

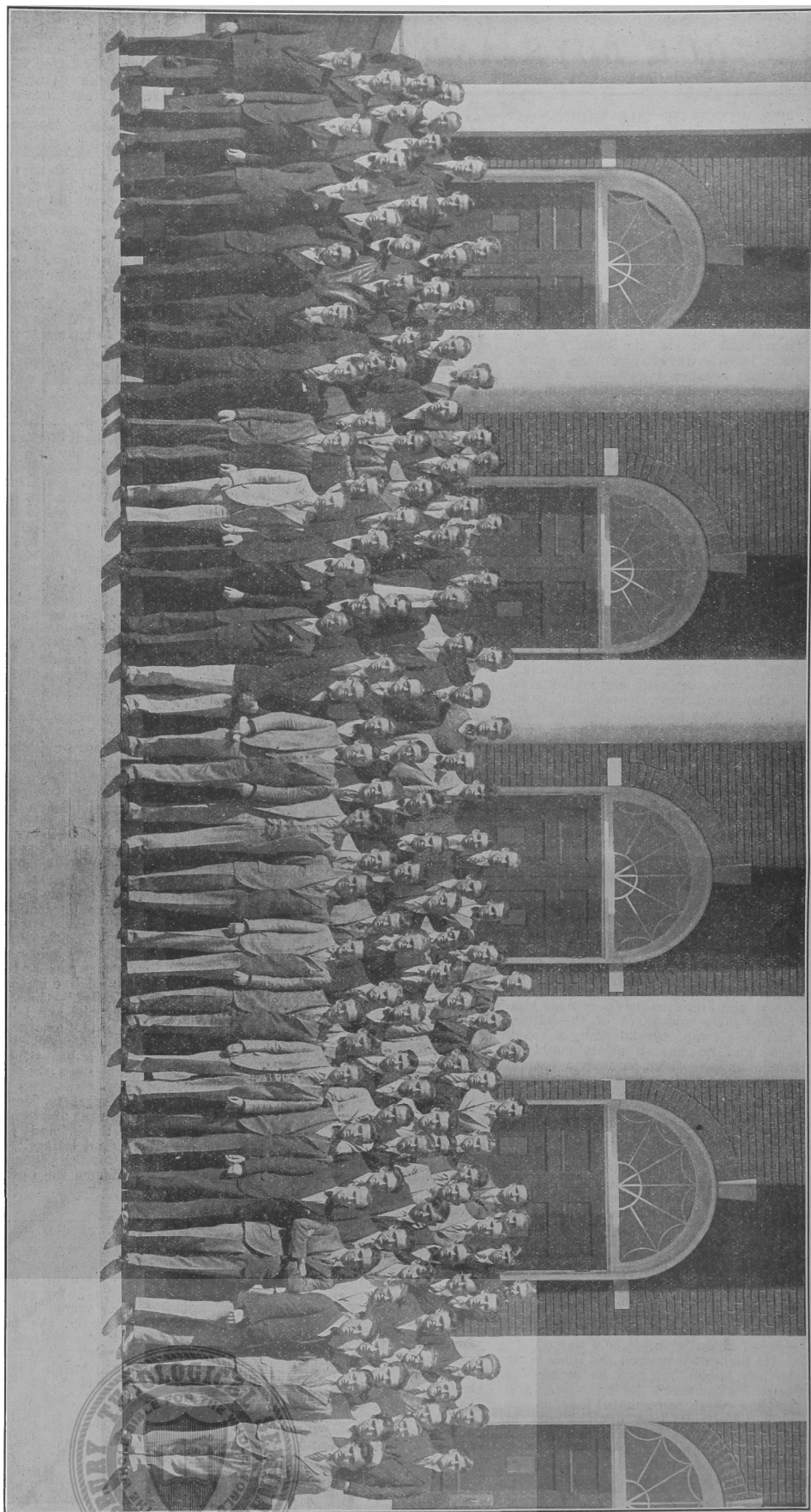
We shall be glad to get your slip with the amount you feel the Lord would have you give, by May 20. Our young men will be planning for school next September and we wish to know how many of them we can help. This is the Lord's work, and in his name we make this appeal.

Your brother for a full gospel,

H. C. MORRISON.

What most of us need is a grammar—provided it will make the talk of our actions better.

MINISTERIAL STUDENTS AT ASBURY COLLEGE AND SEMINARY



Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-nud ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### "THE WINGS OF THE MORNING"

"Don't go Jim," pleaded a pale-faced woman with silvery hair, looking into her sailor boy's face.

"Don't trouble so, mother," answered the boy, somewhat impatiently, "I am old enough to please myself. I tell you, I like the ship, and I like my mates that are to be. Why shouldn't I go?"

"I want my dear boy to please God as well as himself," said the mother gently.

"Come, mother," said Jim, defiantly, "don't talk to me like that; I don't want religion thrust down my throat. It's just because I get such a lot of it that I've entered my name on the books of 'The Wings of the Morning.' Shan't get much of it there, I'll be bound."

The widow sighed deeply. It made her heart ache to hear Jim's reckless talk, but had she known it, the young fellow's flippancy was more assumed than real, to hide an uneasy conscience; for Jim could not get over his mother's prayers, and lovely, patient Christian life and example. Her silence was often a reproach to his godless ways, and he foolishly thought if he "turned religious" he would have to let all the joy drop out of his life. So he determined to get away from God and be as good as possible.

Captain Matell, who owned the ship, "The Wings of the Morning," was a very bad man, and well known in the small town where Jim lived. His crew was picked up at the hotels and were his boon companions.

Jim was gone seven months, and his mother daily expected a letter from him. He had a rough time of it on board during his outward voyage, and when in port visited theaters and saloons, and ran riot with the rest of the crew. Of his mother and her God, he seldom thought.

Then came the homeward trip, marked by a fearful storm and accidents.

In the midst of the storm Jim stood on deck, cold, wet and shivering, and death staring him in the face. The captain lay below in his berth with a broken leg, caused by the fall of some ship's spars and heavy cordage. He was threatening and swearing fearfully, and Jim dreaded to go near him.

The mate and three of the sailors had been swept overboard by a heavy sea, and no human effort could be made to save them in such a fearful storm.

The three apprentices and few remaining men were almost helpless, and could only try to obey the captain's orders as he shouted them.

"I pity the day I ever came on her," growled one man in Jim's ear as he went to obey the captain's orders.

"Oh, why did I come?" groaned Jim, as the ship lurched dangerously.

He went below, and groped his way to his little trunk. Death seemed near, and his thoughts flew to his mother, and her God. Why had he neglected prayer? How unfit he was to die! How could he meet God?

"I can't pray. Where is my Bible? I wish I could find it," he said, as he groped about with his cold fingers.

He had never opened the Bible since he left home; but now he seemed to hear his mother's loving voice, and see her sweet, reproachful face, as she said, "Jim, my boy, don't forget to read God's Book. It will help you in time of trouble."

Surely this was a time of great trouble. He got the Book, opened it under the swinging lamp and read, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:9, 10). Strange, strange words! Had God really spoken them from Heaven with a voice of thunder into Jim's ears, they could scarcely have come to his soul and taken hold of his understanding more completely.

"The wings of the morning!" God had heard the impious words! God knew he wanted to get away from the sound of his name. "In the uttermost parts of the sea," the hand of God had found him.

Down on his knees, unheeding storm and tempest, in the agony of deep conviction, poor Jim fell.

"O God, have mercy! God forgive me! Thou hast found me" came from his lips.

All around him the storm raged, but he did not hear it; his name was called, but he did not heed; and the angels said to one another, "Behold he prayeth."

Far away in a little English cottage a silver-haired mother was praying that God would save her sailor boy, and he was answering her prayer of faith. In "the uttermost parts of the sea," God had found and was leading her wayward boy.

So "The Wings of the Morning" did work for God that the captain knew not; and weeks after, when she arrived in port, Jim's mother heard the story; and she is now telling it to you. —Sel.

Dear Aunt Bettie: Will you move over and give a Texas girl room? I am twenty years old and am five feet, ten inches tall, have auburn hair and gray eyes and fair complexion. Who can guess my middle name? It begins with S and ends with E, and has seven letters in it. I am not a Christian but hope some day to be. I am glad so many of the cousins are Christians. Who can guess my middle name?

Julia Moore.  
Rt. 1, Box 77, Glen Rose, Tex.

Dear Aunt Bettie: As I don't see many letters from Missouri and not any from "The Ozark Region" will try to say a few words. I love Jesus with all my heart. I'm saved and sanctified and am trying every day to do the whole will of God. The Lord only knows what a help The Herald is to me. I read it all, but Bro. Ridout's articles are very interesting and instructive. Gleanings from the Evangelistic Field come next in my estimation. I guess its because I love missionary work so well.

We live in the rural district and they have church here only twice a month so we must get our soul food elsewhere. We also read God's Revivalist, and other religious papers. We lived in Wichita, Kan., two years and always attended the Beulah Park camp meeting. At the camp one year I saw Dr. Morrison and Aunt Bettie, and heard Dr. Morrison preach several sermons. Will never forget his sermon on the "Holy Ghost." Up to that time I only had a vague conception of who the Holy Ghost was. I remember Dr. Morrison said, "Do not speak of the Holy Ghost as 'it,' address him as 'he.'" Oh, that we had more preachers like Dr. Morrison that had the experience and would preach the gospel of full salvation, freedom from all sin. Jesus came to save the lost from their sins and not in their sins.

Since living here I've wondered why the holiness churches don't get out and preach the gospel of full salvation in new territories. I mean here in the United States. The people in this part of the state don't know much about holiness. Many have never even heard of the Free Methodist, Nazarene or Friends churches. They have Methodist churches here but I don't know of any that teach sanctification as a second definite work of grace. I think I know something of what I speak as I've taught three terms of school and have had occasion to be around over the country quite a bit.

We had a revival here this fall with 93 conversions. Some of the most earnest seekers and the hardest praying I ever saw. One boy prayed until his nose bled, but he was blessedly saved and got up with a shining face. But they have no one to lead them on into the deeper things of God. It wasn't two weeks until a Baptist preacher got up and declared we could not live above sin. It only makes me pray all the more that God will send us someone to preach a full salvation, and I believe he will undertake for us. Pray with me that God's will be done. I'm a young married woman and have two little girls, one four and one seven years old. Would love

to hear from some young married woman or girls about my age. I'm not yet thirty. Would love to tell you something about our wonderful country but my letter is getting too long. The Ozarks is truly a wonderful playground where one can worship God and enjoy real nature. Come and see. Mrs. Howard Blankenship.  
Alton, Mo.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eleven years old and in the fifth grade. My teacher is Mrs. Phillips. I have light hair and blue eyes. We belong to the Friends Church but as there is none close enough for us to attend we go to the M. E. Church. Bro. Lackey is our pastor. We think he is sure fine. My first name is a Bible name; it begins with D and ends with H, and has seven letters in it. Who can guess it? I love the Lord. As this is getting rather long I'll close with love to Aunt Bettie and all the cousins.

D. Ruth Knowles.  
Rt. 2, Logan, Okla.

Dear Aunt Bettie: Will you let an Oklahoma boy join your band? I am nine years old, have light hair and gray eyes. I am in the third grade. I have to walk two miles and a half to school. We go to the M. E. Church. My Sunday school teacher is Mrs. Hudson. I sure do like her for a Sunday school teacher. Our pastor is Bro. Lackey. We like to hear him preach. I have a little sister three years old named Eula Bernice. My dog's name was Ring. A car ran over him and killed him. I sure miss him. I hope to see this letter in print. We take The Herald and I enjoy reading page ten, especially.

Frank Knowles.  
Rt. 2, Logan, Okla.

Dear Aunt Bettie: I am one of your grown-up nieces but I enjoy page ten very much and would like to be admitted for a little chat. I visited you over two years ago and made some real friends, but when it comes to friends one can't have too many, so I would like to make some more. I am trying to live right though I get rather discouraged with myself sometimes. I want to know my Saviour better. I know he is the best friend we can have. I am a Methodist and I love to go to Sunday school and church. The Grant brothers from Asbury College held a revival here about four years ago and they surely could preach. I live in the "Land of a Million Smiles," the Ozarks. I am a country girl and I love nature, music, books and flowers. I love to picnic on the river and climb the hills, just seeing how beautiful everything is and listening to a chorus by the sweetest of musicians, the birds. Are there any cousins in Montana? I used to live there and would like to hear from there, and just anywhere. I like to get letters. I must leave some space for the other cousins or I won't be welcome the next time.

Bertha Provow.  
Congo, Mo.

Dear Aunt Bettie: Would you admit a twelve-year-old Georgia girl into your happy circle? I wrote about two years ago. I live in a good community. There are two prayer meetings at school houses every Sunday night except the fourth. Then both meet at the Methodist Church. Every Wednesday night there is one at the Baptist Church. The children take as much part as the grown ups. Their service is held at the beginning of the service. They pray and testify and then the others have their service. My pastor is Rev. C. F. Barton. Gay M. Bolt. I guess your middle name to be Marie. Will appreciate all letters.

Mildred Landrum.  
Stapleton, Ga.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am a little girl eleven years old. I have blue eyes and light hair. I had a little playmate the same age and her birthday was the same day, but she moved away. My birthday is Jan. 11. I have a brother thirteen; our birthday is the same day. I have a sister six. My father is a Methodist preacher. I go to Sunday school. I have not missed a day from school, so my teacher is going to give me a pencil

## Baccalaureate and Convocation Sermons

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## Gospel Tents

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34 Years in Business

box. I have a bantam for a pet. I would like to hear from some one. Evelyn Gibson, I guess your first name to be Frances. Who can guess my first name? It begins with M and ends with Y, and has four letters in it. I enjoy reading page ten. Father takes The Herald.

Martha Allen.  
Dundee, Ky.

Dear Aunt Bettie: Will you let me come and visit your page ten again? The more I read the more I like it. Aunt Bettie, please to print this as I love you and all the cousins. I want to thank all who prayed for me. I am glad God answered prayer for my healing. On Dec. 14, 1930, God healed my body. Praise his name. Rev. Grace and Harry Cryder and others prayed for me. It was about eleven o'clock that night God healed me. In James 5:14 verse, and in the 15th verse it says: "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." The 13th verse says: "Is any among you afflicted? let him pray. Is any merry? let him sing Psalms." Please pray that God will give me an organ so I can learn to play church songs. I was standing up and God's healing power went from the top of my head to the end of my toes. I have been going to revival meetings for three weeks and didn't miss a night.

Pauline Horner.  
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Will you move over and make a space for an Oklahoma girl? I have written to The Herald once before and was glad to see my letter in print. Margie S. Hall, I guess your middle name to be Sue. Epsie L. Raney, I guess your middle name to be Lee. Who can guess my middle name? It starts with B and ends with E, and has eight letters in it. I will write to the one that guesses it. Well, I had better close. I hope Mr. W. B. is in a snowdrift and can't get out, when this letter arrives. Love to Aunt Bettie and all the cousins.

Lorene B. Rader.

Dear Aunt Bettie: I guess you remember me writing you once before. I don't know how long it was, but I told you about mama being feeble. Aunt Bettie, mama went to her eternal home Feb. 18, after an illness of twelve days. She had been able to be up all winter but was very weak. I wanted to let you know about her sooner but could not. I am alone with Dad who is seventy-three years old. Mama had suffered a stroke of paralysis; had a skin cancer taken off of her hip and another came to her temple. Mama was born in 1859; was married in 1879. She had six children, four of whom went ahead. Mama was a Christian woman and her last days were heaven on earth. She was conscious all the time. She told me she would have to leave me but was going to rest. It surely is lonely without mama, but the Lord knows best; our loss is her gain. We have enjoyed your paper nearly all my life.

Willie Bosier.  
Lithonia, Ga.



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## FALLEN ASLEEP

### SHEALOR.

In loving memory of our husband and father, Guy French Shealor, who died Oct. 29, 1930, age 39 years.

Our precious loved one has gone up above,  
To the land all glorious in sunshine and love;  
But oh, how we miss his voice so sweet,  
For he has in Jesus fallen sweetly asleep.  
How it grieves us to see the empty chair,  
With no one in it here nor there;  
His frail life was so sweet and tender,  
Many fond memories we'll cherish and remember;  
His shining face shines out so bright  
From far above the sky both day and night.

With angels now he is singing all the time,  
Sweet heavenly music and songs sublime;  
Beckoning us bereaved ones to come on high,  
To God's great mansion far above the sky.

But sometimes I find myself chasing around,  
Wondering where he may be found;  
When it sweeps over me in a sickening pain,  
I'll never see my husband on earth again.

For he has now gone away to live with the angels,  
Yet still I hear his voice so plain,  
And feel the clasp of his arms again.  
I still feel the kiss of his tender caress,

That I'm sure all the heavenly hosts did bless;  
Blessed sweet memories—to forget I never will,

Although God sweetly comforts and whispers, "Be still."  
For we will meet him again some day,  
If only we hold out faithfully and pray.

We will see our precious one on the other shore,  
Where sorrow and weeping and pain are no more.

For now Heaven is sweeter since he is there  
In the arms of Jesus our Lamb so fair;

'Tis a thought that soothes our hearts so sore,  
'Tis a tie that binds us to Heaven evermore.

His wife and children,  
Mrs. Guy Shealor.

### TOWSON.

The funeral services of the late Mrs. W. E. Towson of Americus, Ga., were held last Friday morning at the local Methodist Church. Mrs. Towson was the youngest of three children of General Robert Hatton, whose statue is on the public square. She was a native of Lebanon, living here during her childhood, and was a member of the Sunday school of the local Methodist Church. For some eight years of her young womanhood she was assistant in the state library at Nashville, while her mother filled the office of state librarian. It was at the close of that period that she married the Rev. W. E. Towson, who had just graduated at Vanderbilt University, and entered with him into the ministry of the Methodist Church in California, remaining there until the close of 1889, when Mr. and Mrs. Towson went to Japan as missionaries of the Southern Methodist Church, where they labored for nearly thirty years, giving up their work in Japan for health reasons, and locating in South Georgia, where Mrs. Towson died on January 14.

The pallbearers were chiefly sons of some of the old residents who were friends of the Hatton family. The funeral cortege was met at the door of the church by representatives of the local chapter of the U. D. C., who preceded the funeral casket into the auditorium, carrying a draped flag of the Confederacy. Immediately following were the Rev. W. E. Towson, and L. R. Towson, the husband and son of Mrs. Towson, Miss Manie Hatton, a sister, of Nashville, the only surviving member of General Hatton's family. With the family were

Miss Myra Thompson of Spring Hill, and Mrs. W. H. Fessenden of Lebanon, cousins of Mrs. Towson's. Miss Manie Towson, an only daughter, a missionary in Japan, was unable to be present at her mother's funeral.

The Confederate flag by the side of General Hatton's statue was at half mast during the progress of the funeral.

The funeral services were conducted by the Rev. George Beale of Nashville, a former pastor of the local Methodist Church and a friend of Mrs. Towson's from her young womanhood. In the pulpit with Mr. Beale were Dr. F. S. Parker of Nashville, and the pastor, the Rev. George A. Morgan, all three participating in the services. The local choir rendered in a very impressive manner, two appropriate hymns. Mr. Beale in his address, in a reminiscential mood, told somewhat of the life and work of Mrs. Towson's grandfather the Rev. R. C. Hatton, and said that with such an ancestry, she couldn't help being a missionary. Impressive references were also made to the life and work of her father and her son. Hatton, all of whom are buried in Cedar Grove cemetery. Mrs. Towson's activity in Christian service in Nashville, and, latterly in South Georgia, besides her many years of most successful service in Japan were dwelt upon at some length. Mr. Beale saying that Mrs. Towson was able, in an unusual degree, to "love people to Christ," and that, as a soul winner, her reward will be large and she will shine in the great hereafter as "the stars forever and ever."

The services were concluded at the grave, the commitment words being read by Mr. Beale and the benediction pronounced by the Rev. T. W. Noland, presiding elder of the Lebanon district.

### SHEMWELL.

Mary Alexander Shemwell was born June 5, 1850; was married to W. R. Harris in the year 1871. She professed religion at an early age and lived a true Christian life until March 8, 1931, when she went to Christ whom she loved with all her heart. She was sick only a few days, but bore her suffering with great patience. She was ever ready to speak kind words to her children and friends as they stood by her bedside and tried to comfort her until God saw best to call her home. She left a host of friends and relatives and will be greatly missed by all who knew her, for hers was a character that is not easily forgotten. She leaves her aged husband, three sons, E. L., D. L., Jr., and H. H. Harris, three daughters, Mrs. Mattie Crowder, Mrs. G. B. Crowder, and Mrs. C. D. Driskill, fourteen grandchildren and three great-grandchildren.

Funeral services were conducted at her home by Rev. B. W. Thornberry, and the remains were laid to rest in the Mt. Sharon cemetery.

"A precious one from us has gone,  
A voice we loved is still,  
A place is vacant in our home  
That never can be filled.  
But as she could no longer stay  
To cheer us with her love,  
We hope to meet her some sweet day  
In the beautiful home above.

Her granddaughter,  
Mrs. Walton Boley.

### REQUESTS FOR PRAYER.

Mrs. G. M.: "Pray for my healing. I have had a nervous breakdown for three months."

Pray for a son and father that they may become Christians.

Please to pray for my daughter who has a cancer, and for my daughter-in-law who has to have an operation.

Mrs. S. H.: "Please to pray for me. I have become discouraged and have neglected to attend church. It is the earnest desire of my heart to spend eternity with the redeemed. Pray for my father who is unsaved and is 84 years of age; also pray for my daughter to be wholly the Lord's."

Will all the readers of The Pentecostal Herald pray earnestly for the salvation of a man and his wife; also that God may send conviction on their sons and save them at any cost.

Mrs. C. M. Y.: "Please to pray that I may be healed soul and body, and that I may be able to overcome the trials and temptations that come to me. I have been a sufferer for many years, and very near death recently."

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VII.—May 17, 1931.

Subject.—Jesus Enters Jerusalem as King. Luke 19:29-42; 20:45-48.

Golden Text.—He is Lord of lords, and King of kings. Rev. 17:14.

Time.—Sunday before the crucifixion, A. D. 30.

Place.—Jerusalem.

Introduction.—While in Jericho Jesus had set aside, as far as possible, the notion of the people that he was about to establish an earthly kingdom; but when he entered Jerusalem in triumph their hope was revived, and naturally so. Zechariah had said (9:9): "Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The prophecy seemed to be fulfilled before their very eyes; and nothing could have been more natural than for his devout followers to conclude that he had come to his crowning day, and that he would resurrect the throne of David, and drive out all their enemies. But they were mistaken. They had yet to learn that he had come to establish a spiritual kingdom, that his was to be a spiritual salvation for lost men rather than earthly salvation from human foes.

That is one of our most difficult lessons. Even to this day we are laboring for an earthly kingdom. Our modern slogan says: "Make the world a good place to live in." No one has any objection to that; but it was never the purpose for which Jesus died. This is a wrecked world. The old ship has floundered on the rocks. The angry waves of sin are beating against her with fury. Christ and his Church are a wrecking crew whose one business is to save as many as possible from the sinking vessel. There will be a kingdom, but not just yet. True, the Church is sometimes termed the kingdom of God, and I have no objection to that use of the term in its proper place; but in a higher, fuller sense the Kingdom Day is coming when Jesus has conquered this earth. He is reigning now, but not in his full glory. Now the war against sin is raging; then the victory will have been won. Now we wear soldier's armor: then we shall be clad in white robes, and wear everlasting crowns of victory. But while we battle we can sing: "Victory ahead, victory ahead! through the blood of Jesus, victory ahead!"

Comments on the Lesson.

29. Bethphage and Bethany.—Bethphage has passed away. We do not know exactly where it was situated; but we understand from the lesson that it was near to Bethany and the Mt. of Olives. Bethany was the home town of Lazarus and his two sisters, Mary and Martha. Their house was a loved resting place for the Master and his apostles. The Mt. of Olives got its name from the fact that it was, in large measure, overgrown with olive trees. Two of his disciples.—Luke does not say which two; but that matters little.

30. The village over against you.—What village. Some have supposed that he sent them to Bethphage. Maybe so; but it is only a guess. It may have been Bethany. Ye shall find a colt tied.—I am persuaded that we have here a supernatural touch. As a

mere man Jesus could hardly have known so well about that colt. Whereon yet never man sat.—According to Jewish law an animal that had never been ridden or worked was sacred. Consult Numbers 19:2. Loose him, and bring him hither.—That was rather bold, unless Jesus was, in some sense, a personal friend of the owner.

31. Why do ye loose him?—Jesus anticipated that some one would object to their taking the colt away, which was natural. Because the Lord hath need of him.—I am not quite sure but that passage will read better if translated: "Because his master has need of him." Either will do. The passage indicates that the owner of that colt was not a stranger to Jesus Christ. He may have been a disciple. There is a certain familiarity about the Master's language, no less than a command.

The next three verses need no comment. They simply show the obedience of the two disciples, and the complete correctness of our Lord's knowledge concerning the transaction.

35. They cast their garments upon the colt.—This was in obedience to an oriental custom in honoring great rulers. It signified subjection to, and reverence for, their Master. They were honoring him. They set Jesus thereon.—Another act of honor. He could have mounted the colt in his own strength, but it was true oriental courtesy to assist him in mounting. I do not suppose that the animal was wild, or that it was necessary for them to control it for the Master. It was obedient to its Creator.

36. They spread their clothes in the way.—Their belief in the kingdom of Jesus comes out in all this conduct. They ran ahead of him, and spread their outer cloaks on the roadway, so that the ass might walk upon them. They were paying tribute to one whom they thought was assuming royalty. They were perfectly sincere; and Jesus did not rebuke them, but accepted their homage as his right.

37. The descent of the mount of Olives.—What we term the foot of the mountain. The whole multitude of the disciples.—Not only the apostles, but all who believed in him, who were then present. That was really the day of his triumph. Doubtless many joined in the praises because they thought he was to become their king.

38. Blessed be the King that cometh in the name of the Lord.—This praise was sincere, though it is hardly probable that their words meant to them what they would mean to us. They had but little understanding of the blessed Christ. They were blinded to the spiritual import of their desire for an earthly kingdom. And yet the expression, "Peace in heaven, and glory in the highest," would indicate that they had, at least, some conception of spiritual things.

39. Some of the Pharisees.—They dogged his steps no matter where he went, but always with the meanest motives. One is astonished at the Master's patience in dealing with them. Master, rebuke thy disciples.—They did not use the term Master through any feeling of respect for Jesus. I suppose our word Sir would cover all that they meant. They could not stand to hear the people praising

Jesus Christ for whom they had such profound contempt. Their own depravity sealed their eyes against every noble attribute in him, so much so that they wanted no one to praise him for his wonderful and gracious works. One seldom sees things that are better than he is himself.

40. If these should hold their peace, the stones would immediately cry out.—I am not inclined to take this literally. If such a thing should have taken place, it would—of course—have been a miracle wrought by divine power as a rebuke to the Pharisees. Jesus must have used this expression as indicative of the fact that he has a right to be praised and honored by everything that has come into being through his creative power.

41. He beheld the city, and wept over it.—There is hardly to be found in all the life of the Master on earth a sadder scene than this. He had come to his own, and his own received him not; and now that he is about to die for men, he weeps over the city of Jerusalem, the city that in a few days will be crying for his blood. In the next few verses of this chapter he portrays the dreadful doom that was even then hanging over Jerusalem. It came in A. D. 70 when Titus the Roman sacked the city, and sent its inhabitants into slavery, after murdering till heathen soldiers were satiated on Jewish blood. How glad Jesus would have been to save them from such fearful ruin; but they would not let him. They had crossed the deadline. The hour of doom had arrived.

The passage taken from Luke 20: 45-48, is full of mighty lessons for all time. Places set apart for the worship of Almighty God are sacred, and must not be used for secular purposes. Did you ever think of the horror of advertising all sorts of things on fans in the house of worship on the Lord's day? Sometimes one may see things advertised there, that are very injurious. But to advertise anything for sale there on the Sabbath day is little short of sacrilege. Should Jesus enter such churches, he would make a clean sweep of all such things, and run the advertisers out of the sacred places. "Holiness becometh thine house, O Lord of hosts, forever." What shall we say of preachers who during an Annual Conference smoke all through church auditorium and Sunday school rooms? May God pity them. To say the least of such conduct, they have no sense of the sacredness of God's temple; and they have never yet learned the meaning of the word propriety. We need in America some sense of reverence for sacred things. Amen!

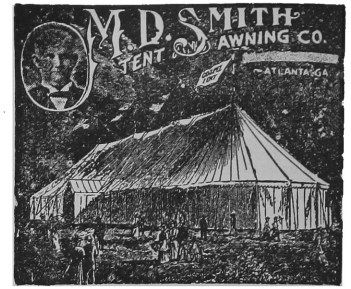
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Dr. H. C. Morrison, President.

Dr. F. H. Larabee, Secretary.

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MOTHER'S DAY.

"Mother's Day" will soon be here;  
In honor of our mother.  
Upon our cheeks will be the tear—  
Beside her is no other!

Carnations, red and white, are worn  
Upon this annual day,  
She hath all our failings borne  
And taught us how to pray.

Songs of Mother will be sung;  
The speaker's wish: Demosthenes,  
Who with his silver tongue  
Could his audience please.

Flowers will beautify the church  
Upon the tenth of May;  
Many who are strangers to church  
Will be there on that day.

"When Mother Prayed" the choir  
sang  
With voices filled with tears;  
As memories of childhood sprang  
Of long forgotten years.

We'll be at church on "Mother's Day"  
Forgetful of the morrow;  
Some will worship there that day  
In joy, others in sorrow.

Mother may have gone on before  
To meet her just reward.  
"This belongs to you therefore!"  
It was the voice of her Lord.

The thought of Mother is a power  
To draw us from our sin;  
Think of her this very hour  
And a new life begin.

The children may be scattered far  
From each other today;  
But she is their guiding star  
In all their work or play.

All honor to mother today!  
We love you, Mother dear,  
Upon your breast our head we'd lay,  
And shed a falling tear.

Rev. W. M. Zimmerman.

THE FRIENDS OF LONG AGO.

I am sitting in the evening  
As the shadows gather round;  
And the graceful, lofty poplars  
Cast their shadows on the ground.  
And I'm gazing at the sunset  
With its ruddy after-glow,  
As I think with tender longing  
Of the friends of long ago.

I would love so much to see them,  
Hear their voices as of yore;  
Feel their friendly, hearty handclasp  
As so oft I've done before.  
I long to hear the songs once more  
We sang so long ago;  
As I'm sitting here and looking  
At the sunset's fading glow.

Many changes have come o'er me  
Since the days of long ago;  
There is dimness in my vision  
Which I never used to know.  
And the tasks that seemed so easy  
Have become a burden sore  
In a way I never dreamed of  
In the busy days of yore.

And the world seems fading from  
me—  
As I journey day by day—  
With its glitter and its glamor  
And its wealth of vain display;  
But for all there's compensation,—  
Darkest night precedes the day,  
And the rosy rays of sunrise  
Drive the shadows all away.

Far beyond the spacious heavens,  
Far beyond the sunset's glow,  
Is a Land of fadeless beauty  
Where the crystal rivers flow.  
And I journey to that country  
Of a bright unclouded day,  
Where the flowers never wither,  
And no sunsets fade away.

H. G. Baker.

ANNOUNCEMENTS.

J. F. Mincy: "I would like to secure a tent for a week or ten days, beginning the first Sunday in August. If any one has a tent they could let me have at that time please to let me know. My address is Corinth, Miss., Rt. 6, Box 80."

Rev. L. Reep: "While in the west I will respond to any call at any place for City Mission, camp meeting, or tent work, or assist a pastor in pioneer work. I will accept a call for permanent mission work by September 1. Write me at Logan, Ia."

Rev. J. B. Kendall, assisted by Rev. J. Moon, singer, is having a great meeting in Stroud M. E. Church, Oklahoma.

Rev. Nettie Springer: "I would like to recommend through your good paper, to the camp meetings who are looking for the very best help in the way of an evangelist for the salvation of the children who attend your camp, Inez E. Batchelor, who has given special study and preparation for this type of work. To follow her through a meeting, one is convinced she is specially called of God and anointed for this task. As one pastor expressed it, 'He had never witnessed such special interest given to the salvation of children.' Later report from this same pastor that out of the 38 saved, not one has gone back. Any camp meeting or pastor will not make a mistake in calling this earnest, faithful worker, with her years of experience. Mail will reach her at 780 No. Audubon Rd., Indianapolis, Ind."

Rev. W. E. Dunlap, of Salina, Kan., is open for evangelistic work and may be addressed as above. Brother Dunlap has had experience as pastor and evangelist and can furnish recommendations if desired.

The Publicity Office at Asbury College wishes to know the address of the following persons. Any one knowing of their whereabouts please to communicate with W. D. Turkington, Wilmore, Ky. The names are: Norman E. Barnett, W. F. Cochran, Mrs. Betty Ellickson Francis, John Franklin, Ralph A. Haines, Glenn W. Hall, Ira C. Meredith, Loy C. Michels, R. T. Powell, Mrs. Opal Glenn Rife, Eva Sawyer, Ellsworth Simms, C. W. Vandersiver, Ina Morris.

Joseph Wooten: "On May 5, 1925, I began my ministry with the folk at Marcus Hook, Pa. We have had many battles to fight in these years, but we have also won many victories. Congregations in both church and Sunday school have more than doubled, a new church has been built at a cost of something over twelve thousand, including the price of the ground, of which nearly half is paid for; two new native workers were added, making a total of six supported through this church; and best of all, souls have found God and God's blessing rests upon us. Last year, though a year of depression the world over, was the best year in the history of this church. Besides building the new church and giving more for the needs of those around us than was given any previous year, we sent over \$1,400 to foreign field which was nearly \$200 more than any previous year. The first offering in 1931, in our 40th quarterly missionary meeting was \$463, the highest single offering for missions. Mr. L. B. Mitch-

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## EVANGELISTS' SLATES

**ALBRIGHT, TILLIE**, Evangelist.  
(238 2nd St., N. W., New Philadelphia, O.)  
Cincinnati, Ohio, May 29-June 7.  
Wilmington, N. Y., June 26-July 5.  
Winchester, Can., July 7-30.

**AYCOCK, JARRETTE AND DELL**  
New Bedford, Mass., May 6-17.

**BABCOCK, C. H.**  
Johnstown, Pa., May 1-10.

**BENNARD, GEORGE**  
(948 Hermosa Beach, Calif.)  
Los Angeles, Calif., and Hermosa Beach,  
Calif., May 10-June 15.

**BLACK, HARRY**  
(529 E. Central Ave., Redlands, Calif.)  
Durango, Colo., May 12-24.  
Osakis, Minn., July 2-12.  
Tyrone, Pa., July 16-26.

**BUSSEY, M. M.**  
Lansing, Mich., May 3-17.  
God's Bible School Camp Meeting, May  
29-June 7.  
Louisville, Ky., June 28-July 12.

**CALLIS, O. H.**  
Corbin, Ky., May 3-17.  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

**CANADAY, FRED**  
(1518 Killingsworth Ave., Portland, Ore.)  
Portland, Ore., April 26-May 10.  
Underwood, N. Dak., June 7-16.  
Washburn, N. Dak., June 18-28.

**CARNES, B. G.**  
(200 Morrison Ave., Wilmore, Ky.)  
Gloster, Miss., June 14-July 5.  
Gouldbusk, Tex., July 7-19.

**CAROTHERS, J. L., AND WIFE**  
(Wells, Kansas)  
Nekoma, Kan., April 27-May 10.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evan-  
gelist, Sherman, Texas)  
Henderson, Texas, May 4-17.  
Sanderson, Tex., May 31-June 14.

**COLLIER, J. A.**  
(1415 Forrest Ave., Nashville, Tenn.)  
Manchester, Ga., April 19-May 12.

**GRAMMOND, PROF. C. C. AND MAR-  
GARET**  
(815 Allegan St., Lansing, Mich.)  
Adrian, Mich., April 26-May 10.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
Collinsdale, Pa., April 26-May 10.  
Dicknell, Ind., May 31-June 14.  
Auburn, Ind., June 14-28.  
Washington, D. C., May 11-24.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

**EITELGEORGE, W. J.**  
(1107 Lawrence Rd., N. E., Canton, Ohio)  
Palmetto, Fla., May 3-17.

**FLEMING, JOHN**  
Dayton, Ohio, April 29-May 10.  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.  
Bentonville, Ark., June 12-21.

**FLEMING, BONA**  
(2352 Hackworth, Ashland, Ky.)  
Kanawha City, W. Va., May 8-17.  
Abilene, Ky., May 22-31.  
Longford, Kan., June 1-14.  
Columbus, Ohio, July 2-12.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Vestal, N. Y., April 26-May 10.  
Mineral, Va., May 17-31.  
Donora, Pa., June 4-28.

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)  
Oklahoma City, Okla., April 26-May 10.  
New Castle, Ind., May 17-31.  
Portsmouth, Ohio, June 5-14.  
Frankfort, Ind., June 17-28.

**GADDIS-MOSER EVANGELISTIC  
PARTY**  
(4805 Ravenna St., Cincinnati, Ohio)  
Sault Ste. Marie, Mich., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.  
Des Moines, Ia., July 3-12.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Jackson, Ohio, June 21-July 5.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio)  
Middleburg, Pa., May 6-20.

**GREGORY, LOIS V.**  
(Young People's Worker, Waterford, Pa.)  
Columbus, Pa., April 28-May 10.  
Ashville, N. Y., May 10-24.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio)  
Oberlin, Ohio, May 14-31.  
Alton, Kan., June 4-14.  
Haynes, N. D., June 19-28.  
Mitchell, Ind., July 13-19.

**HENRICKS, A. O.**  
(Toronto, Ohio)  
Washington, Pa., May 4-10.  
Pittsburgh, Pa., May 10-24.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Lisbon, N. Y., May 3-18.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Arcola, Ill., May 31-June 15.

**IRICK, ALLIE AND EMMA**  
(Bethany, Okla.)  
Indianapolis, Ind., April 26-May 10.

El Paso, Texas, May 15-27.  
Phoenix, Ariz., May 28-June 7.  
Portales, N. Mex., June 11-22.

**JOHNSON, HAROLD C.**  
(401 W. Wash. St., Springfield, Ill.)  
Cumberland, Ky., April 27-May 10.  
Frankfort, Ky., May 11-24.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Greensboro, N. C., April 25-May 10.  
Burlington, N. C., May 11-26.  
Franklin, N. C., May 26-June 1.  
Graham, N. C., June 1-16.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Slaughter, S. C., May 4-18.

**LINCICOME, F.**  
(Gary, Ind.)  
Chicago, Ill., April 29-May 11.  
Fargo, N. D., May 17-25.

**LOWMAN, J. WARREN**  
(1039 Clinton Ave., Carthage, Mo.)  
New Rockford, N. D., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

**MARTIN, A. J.**  
(Evangelist and Gospel Singer, 2214 Inde-  
pendence St., New Orleans, La.)  
Natalbany, La., May 18-28.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Oklahoma City, Okla., April 27-May 10.  
Bentonville, Ark., June 11-21.  
Kent, Ind., July 23-August 2.  
Dayton, Ohio, May 13-24.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Lanham, Md., May 3-17.  
Columbus, Ga., May 24-June 7.

**OWEN, JOHN E.**  
(262 E. 13th Ave., Columbus, Ohio)  
Rome, Ga., April 26-May 10.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Dewey, Okla., April 27-May 10.  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY**  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**SHADE, N. R.**  
(561 N. W. Eighth, Miami, Fla.)  
Tampa, Fla., May 17.  
Plant City, Fla., May 24.  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 28.  
Downings, Va., July 19.  
Park Lane, Va., July 30.  
Open dates after July 10.

**SHANK, MR. AND MRS. R. A.**  
(1539 East Howard St., Pasadena, Calif.)  
Mendon, Ohio, July 9-19.  
Monroe, Ind., July 23-Aug. 9.  
Wichita, Kan., Aug. 9-19.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park,  
Detroit, Mich.)  
Ramseur, N. C., May 1-17.

**THOMAS, SAMUEL**  
(Converted Jew, 117 Eagle Drive, India-  
napolis, Ind.)  
Seyfert, Pa., July 2-19.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmore, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**N. B. VANDALL**  
(303 Brittain Rd., Akron, Ohio)  
Lima, Ohio, May 3-17.

**VAYHINGER, M.**  
(Upland, Ind.)  
Chicago, Ill., May 10-31.  
Cincinnati, O., June 1-14.  
Upland, Ind., June 5-13.

**WHITE, PAUL**  
(Box 204, Highland Park, Ill.)  
Peoria, Illinois, April.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Bing-  
hampton, N. Y.)  
Salisbury, N. C., April 30-May 10.  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 11-21.  
Thomasville, N. C., June 26-July 5.

**WOODRUM, LON R.**  
(633 Chestnut St., Abilene, Texas.)  
Poteau, Okla., May 3-17.

## Camp Meeting Calendar

**ALABAMA**  
Dothan, Ala., July 16-26. Workers: Rev.  
W. R. Quinton, evangelist, and Mrs. Quinton,  
song leader. Mrs. J. R. Clarke, leader  
for children and young people. Sunday,  
July 19 is missionary day. Write Rev. C.  
J. Hammitt, D. D., Dothan, Ala., Rt. 5.

**KANSAS**  
Netwton, Kan., May 14-24. Workers:  
Rev. Joseph H. Smith, Rev. Fred W. Suf-  
field, evangelists; Rev. M. D. Landis, song  
leader; Mrs. Delta B. Stretch, children's  
worker; Mrs. Joseph H. Smith, young peo-  
ple's worker. Write D. D. Zoak, Newton,  
Kan.

**MINNESOTA**  
Red Rock, Minn., June 25-July 5. Work-  
ers: Rev. Paul Reese, Rev. John Thom-  
as, Rev. Harry W. Blackburn, song lead-  
er. Write Mrs. A. P. Atkins, Newport,  
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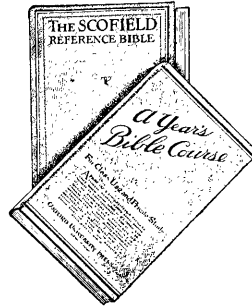
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## JONAH AND HIS CRITICS.

V. A. Wood.

The whale that swallowed Jonah seems to have been the first to discover that it is hard to keep a good man down. At least Jonah, even in these modern days, seems to pop to the surface occasionally—up for discussion! Jonah's story was long laughed at by infidels on the supposition that there was no such place as Nineveh in existence. But after being buried 2,500 years its walls, streets, dwellings and palaces were uncovered, the discovery coming about because Jonah's name was connected with the very mound beneath which the ancient city lay. Jonah is a historical character, the son of another historical character, Amittai. He lived at Gath-hepher, not far from Nazareth, in the time of Jeroboam II, about 830 B. C., and is mentioned in 2 Kings 14:25. Christ also stands back of Jonah and uses him as a type of his own resurrection. No fact of history is better established than the resurrection of Jesus Christ. We defy an unbelieving world to produce his body. He took it with him when he ascended into heaven in the presence of creditable witnesses who sealed their testimony in martyrdom rather than deny what their eyes had seen and their ears heard. Christ is the final authority concerning Jonah. He was acquainted with him as also with Abraham before he came to this lost world to pay the penalty of its sins.

One very great sin is that of unbelief—unbelief in the face of overwhelming evidence. The Jews were convicted of this sin because they beheld Christ's miracles "wrought by the finger of God" (Luke 11:20) and charged him with being in league with the devil. No wonder Christ exclaimed: "The men of Nineveh shall rise up in the judgment and shall condemn this generation; for they repented at the preaching of Jonas and behold a greater than Jonas is here." (Luke 11:32). He is talking about real men of a real Nineveh who really repented at the real preaching of a real prophet really named Jonas. Who will dare to call Christ a liar or say he did not know what he was talking about? Who, indeed, but wicked men who are dead in trespasses and sins! A repentant heart will have no trouble in believing though a high mind may rebel.

God is vindicating his Word scientifically in these days and under our very noses. The fact that a great fish 45 feet in length, weighing 30,000 pounds caught off the coast of Florida, is known to have swallowed another fish weighing 1,500 pounds and an octopus weighing 400 pounds, leaves scant doubt of its ability to swallow a man weighing 150 to 200 pounds. This should allow Jonah to be a heavy-weight and still slide comfortably through. And if the God who made the fish is not able to keep the man alive inside the fish and to energize him for renewed service when he is cast forth upon the beach he isn't much of a God after all. In fact the fish just mentioned is said to have had live animals in its stomach. One of them lived seven days after its removal. It had lived 39 hours while the fish was being harpooned and five days more while it was dying and no one knows how long it had been swallowed before the harpooning. It is easily believable that Jonah's big fish got into shallow wa-

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2 or, Ben-peter.  
4 Num. 32 d.  
3 or, miles, or, great beasts.

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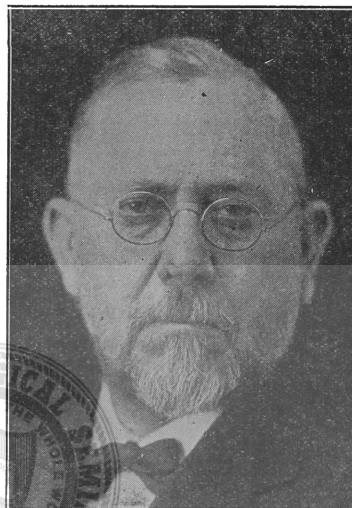
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ter, as thousands of big fish have been known to do, and beached itself and in its dying agony ejected the contents of its stomach, thus landing Jonah on the shore. The disobedient prophet, humbled by his terrific experience, now yielded obedience to God and pursued his journey to Nineveh, doubtless heralded by advance runners who

knew of his marvelous escape. Here the Ninevites, worshippers of the fish-god Dagon, gave him an attentive hearing because he had come to them out of the sea. Jonah's critics will do well to follow the example of the Ninevites—humble themselves and repent.



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## VICTORY OVER SIN.

By The Editor.

**D**O you desire abiding peace and rest of soul? Then, watch against sin. Do you want victory over Satan? Then, watch against sin. Do you desire to have power from on high for service, to win souls to Christ, and to wear a starry crown by and by? Then, watch against sin. Do you want to go forth in peace in the morning and lie down with a clear conscience at night, and feel through the waking hours that if Christ Jesus should appear in his glory, you could meet him in triumph? Then, watch against sin.

\* \* \* \*

There is no doubt but most of us are in an infantile state in the matter of faith. There is for the average Christian, yes, for the Christian far above the average, much more in the Lord Jesus Christ than most of us have found. Let us be constantly on the upgrade; not in a mental strain, not seeking religious hilarity, but resigning ourselves to the will of God, and learning to take Jesus Christ into all the departments of our life—business, conversation, thinking—and seek to regulate the whole as if we were walking in Christ's visible presence. Let us press on to larger things.

\* \* \* \*

It is not best to think and to talk too much of our troubles. By such methods we can make that which is largely imaginary very real, and we can become a burden and bore to our friends, and come to look on the dark side of life. Let us think much of the good things we enjoy, of the wonderful mercies of God, of what we might have been but for his gracious compassion. Let us cultivate Christian cheerfulness and fix our thought on the better days that are coming. When King David was sorrowful he cheered his heart by saying, "Why art thou cast down, oh, my soul? and why art thou disquieted within me? Hope thou in God; for thou shalt yet praise him, who is the health of my countenance, and my God." Let us follow the example of the Psalmist and cheer our souls along the way, keeping our eyes on the glorious future so abundantly promised in God's word, and thus brace and encourage ourselves in the duties of the present hour, however difficult they may be.

\* \* \* \*

Perhaps you are discouraged: you have lost in the conflict in life something of the rest and sweetness of perfect love, and you scarcely know what to do; you cannot name your difficulty, you cannot lay your finger on the spot or date when your light commenced to burn low. Suppose you lift up your face to Jesus and talk to him; tell him of the dimness of your light, of your unworthiness and your grief. Tell him that you love and trust him, and would rather die than to be separated from him. Sing songs to him, and then tune your heart with prayer and praise while at your employment.

\* \* \* \*

Perhaps you cannot understand yourself; it may be you need not. Sick people do not

If the twenty thousand Methodist preachers in this nation do not consecrate themselves to the bringing on of a deep, widespread revival of religion within the next six months, millions of souls will go into eternal hell, for whose damnation they must answer to God on the day of judgment.

Without such revival the very foundations of our republic are in danger. Such revival would bring to Christ and into the churches, hundreds of thousands of men who would make good citizens, but left in sin, may become demoralized firebrands to blast the nation.

understand themselves but send for a doctor. Do not worry about yourself but send for Jesus, trust in him and rejoice in his all-sufficiency for every time of need. Do not undertake to run with impatience the race, looking backward at your mistakes and blunders, but run with patience, ever looking unto Jesus; there is more mercy and love and power in him than we have ever dreamed. Put all the past under the atoning merits of his blood, take him by the hand, look up with meekness and trust into his face, and be at peace. Go singing on your way,  
"My Jesus, I love Thee;  
I know thou art mine;  
For thee all the follies of sin I resign.  
My gracious Redeemer, my Saviour art thou,  
If ever I loved thee, my Jesus, 'tis now."

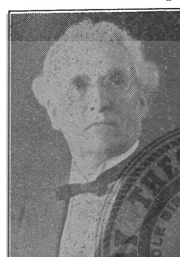
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## Monthly Sermon.

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### THE FUTURE PUNISHMENT OF THE WICKED.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46.



There is almost universal belief among men that the body is not the man; but the temporary abiding place of a spirit which will continue to exist after the death and decay of the body.

Not only is this true, but men have generally believed that in some future state the spirit of man must render an accounting to a supreme Being for its conduct while abiding in the body.

Go where you may, seek where you will, you will find temples, altars, images, sacrifices and some kind of incantations, or prayers, all indicating that the people, however ignorant and degraded they may be, are concerned with reference to the future state of their spirits after their bodies shall have succumbed to death.

Men have striven, and striven in vain, to lift the curtain which veils the future, and peer into that state which awaits them be-

yond the grave. Such efforts have not resulted in any discovery that will satisfy the thoughtful mind.

When God created man he implanted within him the consciousness that he is not simply a perishing body, but an immortal, responsible spirit. In his word God has not failed to give man a clear view of the future state into which he must enter at the time of that incident in his history which we call *death*.

While divine revelation does not enter into minute details with reference to the future state, the most important facts are made very clear. The Word of God repeatedly and positively teaches that there is to be a separation in the future existence between the righteous and the wicked. Our Lord Jesus brings this fact out very clearly in his teaching on the subject. The wheat and the tares may grow together, but at harvest they are separated, the wheat for the storehouse and the tares for the fire.

In our text we have a very clear pronouncement from our Lord on this subject. The wicked are to go away into everlasting punishment, but the righteous into life eternal. We notice that there is to be a final positive, eternal separation. No more mingling of the wheat and tares; no more association between the righteous and the wicked. St. Peter tells us that Lot was vexed by the filthy conversation, living and conduct of the wicked. How much of the sorrow, burden and distress of the Christian people of this world are brought upon them by the godless conduct, the profane language, the vulgar living of the wicked. That will come to an end. "The wicked shall cease from troubling, and the weary will be at rest."

Our Lord does not only teach us that there will be a separation, but the wicked are to go away into everlasting—notice here—**EVERLASTING PUNISHMENT**. This positive statement of our Lord Jesus should be emphasized. One of the highest obligations of the preacher of the gospel, and of the testimony and warning of Christians, generally, is to press this fact home, not only upon the mind and consciousness of the sinner, in order to his awakening to repentance and saving faith in Christ; but the church ought to be kept in mind of the fact that the sinful and unsaved about them are on their way to a hell of torment. This thought ought to awaken the church to do all within her power to rescue their sinner friends about them from so fearful a fate.

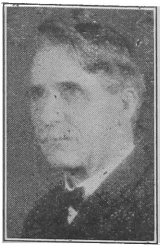
This subject of the future punishment of the wicked has been, and is being sadly neglected. It should not be neglected. It is an important part of the gospel message; it is plainly written in the Word of God. Our Lord Jesus in his public teaching often referred to the fearful future state of the impenitent wicked. One reason there is such laxness and ease in Zion at the present time, and such fearful wickedness in the world, is the fact that the people are not faithfully warned of what the future holds for those who are living in rebellion against God.

(Continued on page 8)



# TRAVEL NOTES FROM ECUADOR AND PERU.

Rev. G. W. Ridout D.D., Corresponding Editor.



I have just come down from the mountain regions of Ecuador having preached a week (twice a day) at Quito, the capital city of Ecuador. It is said to be the highest capital city of the world. Thirty years ago it would cost a hundred dollars to make that trip, but now railroad and auto roads make

it possible to travel very cheaply. Close to Quito is a volcano (Pichincha) which is a mile higher than Mount Etna. Quito was a town before Christ was born, so they say, and a city has existed here 1,000 A. D. It was the northern capital of the Incas which the Spaniards wiped out in 1534. It is said that the king's house was roofed with gold in those days.

Quito has a Catholic University founded before Harvard. Its convent is said to be one of the largest in the world. It has 66 churches and 1,000 priests for a population of 100,000 people. For twenty years the Protestants have had a church here, but the people are so afraid of the priests that they are slow in coming to the evangelical services; but things are breaking away considerably and the gospel is getting a hearing. The Christian and Missionary Alliance has forty missionaries at work in Ecuador.

Time was when Ecuador was Catholic in politics and that it would involve prison, perhaps death, for any one to start any other religion. Mr. Crisman, of the Alliance, who has been thirty years in Ecuador, was imprisoned two days for refusing to remove his hat and bow to one of their idolatrous processions.

In these South American countries they are great for wearing black as a token of mourning for deceased members of the family; even the little children wear it. I shouldn't be surprised if some of the bishops and priests are not in deep mourning over the way missionaries of the New Testament gospel are getting in on their territory and breaking down Rome's iron gates of superstition, corruption, idolatry and deceit.

Dr. F. G. Carpenter, in his book on "Land of the Andes and the Desert," tells of an Ecuadorian theater with boxes specially fitted up for mourners, by which they can look through the slats of the shutters and see the play without being observed themselves; when in deep mourning they use the slats but after a while the shutters are opened more widely, reminding him of a Chinese custom by which the friends send out white cards at the death of a relative; then a few months later a blue card is sent bearing the words, "Grief not so bitter as before." I think this can be applied to Rome and its priests in South America. They are settling down to the fact that gospel missionaries are here to stay and their "grief is not so bitter as before."

## II.

The story of Peru is one of romance, exploitation, invasion, conquest and sin. The Spanish invaders, headed by the heartless, but daring Pizarro who, in the name of the church, the king and the Pope, carried the "gospel of Christ soaked in the blood of the innocent shed for greed of gold." It is a frightful story.

Peru was a land where gold was a plenty. It was a land of sweet and fruitful valleys and terraced hillsides and a climate balmy and delicious, but most marvelous of all, gold was everywhere. Even the pots and pans and kitchen vessels were of gold, but the people did not know the value of gold.

Peru has a coast line of 1,400 miles on the Pacific. Its best harbor is Callao. Peru has

been divided into three great zones—the coast zone, the Andine (mountain) zone, and the eastern zone (forests).

Peru had a remarkable civilization independent of the rest of the world. The Incas, who ruled prior to the Spanish invasion, furnish an enigma as to origin. Whether they were offshoots from Egypt, Syria, China, Carthage, Judea or Europe, nobody knows. The Inca dynasty has been variously estimated from four hundred to six hundred years. Pizarro, that Spaniard of conquest and blood, ended the dynasty when he and that rascal priest, Valverde, lied and deceived and killed Atahualpa, the Emperor, in the plaza at Cajamarca, May 3, 1533. This indeed remains a dark and bloody spot upon the page of Spain's history of the New World.

## III.

The death by violence of the last Emperor of the Incas in Peru, 1533, was made more sad when one considers the lying and deception involved in it. When Pizarro made Atahualpa, the Emperor, a prisoner, it was done through attempting to ram Christianity down the Incas' throat. The story is told as follows: About the time of the setting sun the Emperor, borne by Indians on a litter richly adorned with silver and gold, approached the Spaniards at the Plaza. He was met by Friar Vicente Valverde bearing a cross and a Bible, who exhorted the Inca to render homage to the Pope, to the God of the Christians and to the Spanish King. He was handed a Bible which he looked at for a moment and then threw it from him. This was enough for the Friar; he began to call in a loud voice to the Spanish soldiers, "Christians, I call upon you to avenge this insult to the faith." With this Atahualpa was seized, trumpets sounded and slaughtering and killing of the Indians began. It is said that two thousand Indians lay dead in the Plaza that night.

When the Emperor of the Incas saw his plight and death confronting him he offered an immense ransom for his freedom. "How much can you give and in what time?" said Pizarro. For reply the captive Emperor reached up at arms length to a white line which ran around the wall of his apartment and swore he would fill it with gold—jars, pots, vases, lumps, nuggets and dust—up to that height. The room was 22 feet long by 17 wide; also he would fill the entire chamber twice over with silver; and all within two months!

Pizarro accepted the offer. Runners were sent to Cuzco ordering them to send 2,000 Indians laden with silver and gold. At last gold, gold, gold, began to arrive and silver in abundance, sixty thousand pesos daily, until the total sum of about three and a half million pounds sterling was brought in—about fifteen millions of dollars worth. This enormous sum was prorated among the Spaniards. The King of Spain got his royal portion first, and then from Pizarro and Valverde down to the humblest Spanish soldier got their share; and then did they let the Emperor go free? No! They charged him with some offence, had a mock trial and put the King in chains. Next, they strangled him in the Plaza May 3, 1533.

From the beginning, Spanish history in South America and the history of the Roman Catholic Church has upon it the hell marks of deceit and lying, corruption and blood—truly the marks of the beast.

## IV.

Romanism and the love of filthy lucre (money) always go together. Luther wrote, "All shame is laid aside and one object alone incessantly pursued. Money, evermore, money! so that the very men whose duty it is to teach truth utter nothing but falsehoods,

and are not only tolerated but rewarded; because the greater their lies the greater are their gains. Profligacy and avarice go hand in hand. It is the scandal caused by the clergy that plunges so many poor souls into everlasting perdition." Luther further said, "I said formerly that the Pope was Christ's Vicar; now I say that he is the adversary of the Lord and the apostle of the devil."

Romanism and the Bible can never agree. Where in the Bible are we told to pray to the Virgin Mary? or to the saints? Where in the Bible are we told to confess our sins to the preacher or to the priest instead of directly to God? Where is purgatory taught in the Bible? and the way out depend upon the amount of money one pays to the priest? Luther said: "Unless I shall be convinced by proofs from Scripture or by evident reason, I cannot choose but adhere to the Word of God which has possession of my conscience."

## V.

When Pizarro was with the Indians in Panama some of the more prosperous made him presents of golden trinkets, etc. When the Indians saw how excited the Spaniards were over such insignificant things one of the Indian chiefs said, "If this is what you prize so much and leave your distant home and risk life itself for, I can tell you of a land where they sit and drink out of golden vessels and gold is as cheap as iron is with you." This stirred the Spaniards onward towards Peru. In Spain they heard such news of the country that they thought the "Sands sparkled with gems, and golden pebbles as large as birds' eggs were dragged in nets out of the rivers." Pizarro risked everything—his home, his fortune, his health, his all—for gold. At Panama drawing a sword he traced a line in the sand from East to West. "Friends and comrades," he said, pointing with his sword as he spoke, "on that side are toil, hunger, fatigue, the drenching storm, desertion and death; on this side ease and pleasure. There lies Peru with its riches; here Panama and its poverty. Choose each man, what best becomes a Castilian. For my part I go south." Pizarro himself stepped across the line and thirteen others, and they said good-bye to their comrades as they sailed away home towards Spain. Those fourteen men had no ships, no food, no shelter, only the clothes they had on. They endured all kinds of hardships as they went after gold! Gold was their dream. Gold fired their ambition! Gold urged them on through jungles and rivers and mountains. Pizarro got his gold; he got fifteen millions of gold from the King of the Incas before he killed him. Pizarro eventually paid the price of his daring and his wickedness and at 70 years of age his brains were dashed out upon the stone floor. He died fighting.

As I read that story I think how mean and little is our consecration to God for souls and his glory. In this soft, ease-loving, time-serving, pleasure-loving age what little sacrifice is made, and how mean is our offering and devotion to our Lord Jesus Christ.

Well for us to offer up that prayer of Wesley's found in one of the older Hymn books:

"O God, what offering shall I give  
To thee the Lord of earth and skies?  
My spirit, soul, and flesh receive,  
A holy, living sacrifice:  
Small as it is, 'tis all my store;  
More shouldst thou have, if I had more."

Is our piety rhapsody or service? Is our restoration a dream or a discipline? Do we know in our heart of hearts that he who made the rainbow a covenant made the cross the only way to heaven? These are the questions which shock the complacency of self-satisfaction and bring men to penitence, confession, and prayer.—Joseph Parker.



# THE POWER NEEDED.



R. Clarence True Wilson gives a lecture on "What I Found in a Bishop's Trunk." He reviews Bishop Simpson's life and influence and closes with the secret of his power. The lecturer's closing words follow:

If you will read Bishop Simpson's journal, you will find that he had no pride of attainment, but was always seeking for more light, more power, more consecration and a greater measure of the spiritual fullness. I name prayer as one of his secrets,—the habit of praying, the love of praying and the attainment of the spirit of communion by praying without ceasing.

*Do we need this now? Is there any call today for such a surcharged life?* Our churches have machinery enough to take the world. They are better organized, better manned, better equipped, better financed and better cultured than ever before. Our preachers are well supported, salaries have doubled in a decade, parsonages are finer and more numerous than in the past, our schools have cultured leaders, laymen of education, refinement and vision. We have money, position and influence. But the word "influence" is not a New Testament word. It only occurs once in the Bible,—"*Canst thou bind the sweet influence of the Pleiades?*"—and is omitted by the revisers.

But "Power" is the New Testament word. *Dunamis* gives us our word for dynamite and is the key to the Acts of the Apostles. Why, those Disciples did not have influence enough to keep them out of jail, but they had power sufficient to shake that old prison and come forth with the mighty power of God. The first man they met cried out, "What must I do to be saved?" and they knew what would save him and his whole house. Some of our modern churches can vastly beat the Apostles keeping out of jail and out of trouble, but I doubt if their fellow prisoners and the jailor and his family would be as likely to be converted by our being thrown in there.

Spiritual power represents the Christian conception of our working force, and we submit that our dollars, our cents, our buildings, our popularity, our numbers do not picture the state of our Church. Only our power with God and man can tell that story. If we need it God is certainly able to supply his part of the transaction. His spirit is available, but have we one man who is able and willing to pay the price for such effects as Bascom, Durbin, Foster and Simpson produced? They got up at four o'clock in the morning to read and write and ponder and pray; they made adequate preparation for great occasions and mastered their Biblical themes; they were men much given to prayer and religious meditation.

Religious meditation is a lost art in this hurry-up age with its telephone, telegraph, automobile, airplane, air mail and radio. How a man would have to systematize his time through all these jarring noises to get it quiet enough for the Lord to speak daily to his soul, and without constant communion of the soul with the Deity, it is vain for us to imagine that our words, or thoughts, or gestures, or voices, will lift a congregation into the heavenly places and make them as conscious of the invisible world as they are of the things visible. It was this that Bishop Simpson could do whenever he preached the Gospel, that Foster could do on occasion, but that so much of our preaching utterly lacks.

*Shall we ever see their like again?* I wish I knew. We need a pulpit orator of that type going about the Church today to revive a reverence for sacred things and an interest in the eternal verities of the Gospel; not a sensationalist who will announce some startling surprise to get the people there, but a man whose announcement to preach the Gos-

pel will be its own advertisement and will throng the assembly place with eager listeners to the faith once for all delivered to the saints.

Neither Simpson's learning, presence, magnetism, character, life of prayer, nor the providential events in his life could make him the most powerful orator in the world. There was a Divine accompaniment in his messages that suggested his visions and experiences of the Triune God of Sinai, Calvary and of Pentecost. That ability to lift whole audiences out of themselves and to give them a new viewpoint from the heavenly places was so characteristic of Simpson, that if one had to put the lesson of his life to the modern Church, one would have to go back and adopt the old-fashioned Methodist terms "unction" and "fervor." This power attended Bishop Simpson always—the power that makes men who are earth-bound, sensuous, engrossed in money getting or hoarding, interested only in mundane things, suddenly become conscious of spiritual realities and able to see the invisible. When men had heard Simpson, they walked away with more consciousness of God, of Heaven, of Immortality, of the abiding presence of the Spirit to witness to our upward relations than they were that there is work on the earth and their hands were full of tasks, and that this is a sordid world in which we are living.

When Moses came down from the mountain of Communion he "wist not that his face shone." It was while Jesus was praying that he was transfigured before them, and his face did shine as the sun, and even his raiment was caught in a shower of radiance and became white as the light. At the Pentecost the disciples were clothed upon with a power from on high. Some such supernal power irradiated the personality of Bishop Simpson and made him mighty through God for the pulling down of strongholds of Satan and the uplifting in their stead saving and sanctifying power of the spirit world.

Does the Spirit of God attend our ministry? Are our people living Spirit-filled lives? Do our Sunday schools bring the children early into personal relations with Jesus Christ? Do our teachers get a burden for souls and our Epworth League officers, are they spiritual leaders toward Christ and his life?

Some things are disappointing. When we repealed our amusement clause it was not to let down the bars to worldliness, but to put the principles of discrimination in diversions upon the intelligent conscience of our people. It has not worked that way. Instead of ringing true and clear and often on the subject, our pulpits have been comparatively silent on the whole matter of worldly amusements, while dancing, card-playing, theater-going, movie-patronizing, and even Sunday recreation have gone on unrebuked. Indeed, religious rebuke is a lost art.

Oh! Will the day ever come when our churches will not be hospitals to be ministered to, but militant divisions of the Lord's sacramental host to stay up the hands of the pastor as a Twentieth Century Prophet, while he leads the forces of God to victory in every battle for righteousness and makes his church a terror to evildoers and a praise to them that do well? Then every pastor will be a house-going minister that more of our folks may become a church-going people. They will see and hear him on the Sabbath, with a feeling of personal acquaintance and not a distant sense of a comparatively stranger in the pulpit. Pastoral work will tell in pulpit power and in the interested attendance of our people.

We have a tendency to get mixed up in details that neither contribute to personal or pulpit power, nor to the main purpose of the gospel ministry. But enough men of out-

standing consecration to Christ's mode of dealing with sinners are found to demonstrate that the Gospel is still the power of God unto salvation.

We have seen a man of God move into a community and set up his Christian home in the parsonage, set up the standard of spiritual leadership in his first sermon, begin to get acquainted with the young people one by one and take over the sense of responsibility for the saving of each. Soon he had a prayer list, then he had the names of the unconverted husbands of the church wives, the wives' names of all converted husbands, the children's names of all his church members, the outstanding and boastful sinners who disbelieve and scoff at sacred things, the wayward boys, the pleasure-loving girls. We saw him make a straight mark opposite each one saved. We have seen the book of this faithful shepherd of souls who knew his sheep by name and the crosses were almost an unbroken row opposite the names of the sheep who know their shepherd's voice. It is an honor to be thus listed by a man of God. Next to being enrolled in the Lamb's Book of Life, we would appreciate having our name, our son's name, or daughter's, or friends' on the prayer list of a pastor who has power with God and with men. They are not far from the Kingdom of God when thus enrolled.

When we look about at the drift in public morals, the spiritual needs of the unsaved about us, the careless and thoughtless way of spending the Sabbath, neglecting the Church and loosening the ties of home life, we feel that nothing is so alarming as the utter absence of alarm from our churches; nothing is so terrible as that sinners have no terror. Oh! that God would give to a thousand people here today such a baptism of the mighty energies of the risen Christ as to make them incomprehensible amazements of Spiritual Power!

We wish we could reach every Methodist on the round earth. We would cry, "Cease living on the heroism of your fathers; they only did their own work, not ours. Quit glorying in numbers, sacrificing to statistics and burning incense to the general minutes, glorifying forms of service and being satisfied with merely holding our own; but down on your knees and seek 'till you find the secret of the power of our fathers, a clean heart, an unselfish life and the endowment of the Pentecostal equipment to save lost souls and to build up believers in the Faith and Holiness of the Gospel, through the Divine Spirit's presence and power." Accepting this teaching for ourselves, let us arise, unfurl the banner of salvation free and full, and a common-sense theology which is glorious because it can be preached to every creature. Charge upon the world and take our sector of it in the name of God, the Father, God, the Son, and God, the Holy Spirit.

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# SERVICE FOR THE BEST MASTER.

Rev. A. H. M. Zahniser.

"His servants shall serve him."—(Rev. 22:3, last part).



THE probationary period of life is brief. This is true even when the allotted three score years and ten, or by reason of strength longer, marks our sojourn. It should be regarded as a pilgrimage, and as a preparatory state. And we all should have a worthwhile goal to look forward to, and keep pressing toward. But notwithstanding the brevity of our time-life, there is ample opportunity afforded, not only to prepare for eternity; but, also to render real service to God and man. We have been put here to help one another and to prepare, by the grace of God, to enjoy fellowship with the Savior. The creative energy of Jehovah that called us forth from nothingness, and made us to be a conscious and intelligent being was not without purpose. Shall the high purposes of God in our creation and redemption be fulfilled? If so, we must not idle away the precious moments of life, but must redeem the time. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:15-17).

In thinking concerning service to be rendered in the name and Spirit of our Heavenly Master the subject presents itself to the writer under the following heads:

First, *Spared for service*: We are all called to serve. If we have been safely brought into the world, and enabled to pass through infancy and youth into young manhood or young ladyhood, and especially if our powers and talents are unimpaired, or even, to a large extent preserved in a state and condition of health and strength, it involves an obligation and responsibility for service to our fellows, and of worship to God. Personally, I am often strongly impressed with this truth. When a small boy, seven years of age, I was sorely afflicted, and an almost helpless invalid from rheumatism, and was confined to my bed for seven weeks, when in answer to the earnest prayer of faith offered by the late Rev. A. D. Gaines, I was healed and restored to the useful activities of life. Surely my life belongs to God. Have not each one of you been protected and cared for in the midst of dangers and dread disease? The terrors by night; the pestilence walking in darkness; and the destruction that wasteth at noonday have not been able to destroy or harm you. A kind Providence has attended your way. Perhaps as you came so near to death in that sickness or accident it was warded off in answer to some mother's prayer. Or, maybe some other loved one, or saintly friend was remembering you at the throne of grace. Be that as it may, you are here. You have been spared for a purpose. *You have been spared for service.* Your life belongs to God.

Secondly, *Saved for service*. Charles M. Sheldon has written upon the subject, "Born to Serve." It is true that we are all born to serve. But those who have been "born again," born from above, born of the Spirit, are born to serve in a higher sphere and gracious manner. If any one imagines he or she can get saved, and then sit still and ride to heaven in an aeroplane they are very much mistaken. Colonel Lindberg in his book, "We," tells of how, when he was "barnstorming" in one of the Southern states, a colored woman came to him and asked, "Say, boss, what would you-all take, and take me up to heaven, and leave me there?" But even Enoch and Elijah did not go the living-way without many precious struggles and tests of faith. Much of our Christian service, like that of our Master, is vicarious and involves more or less suffering. The inspired Peter

prayed, "But the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Peter 5:10).

The service rendered by God's saved people is both sacrificial and spiritual. In presenting the terms of discipleship the Lord Jesus made the way very plain. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23). And the Apostle Paul testified "For God is my witness, whom I serve with my spirit in the gospel of his Son." (See Rom. 1:9). There is no place for idlers or drones. In his vineyard all must be workers. In his hive all must be busy-bees. It is the laborer that is worthy of his hire, not the loiterer. Only those who prepare the soil, and sow good seed have reason to expect to reap a rich harvest. We cannot retain a healthful experience in grace and sit around on the stool of *do-nothing*. If we have been saved ourselves, we must seek to rescue others.

Thirdly, *Sustained in service, and strengthened for service*. We do not go at a warfare at our own charges, nor lean unto our own understanding. We are not left in our weakness and ignorance to be baffled by Satan, and struggle with the difficulties of life. We are workers together with God and he "worketh in you both to will and to do of his good pleasure." (2 Cor. 1:6 and Phil. 2:13). By abiding as the branch in the vine we derive strength for fruit-bearing. It is after stressing this lesson in the 15th chapter of St. John that Jesus says, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." . . . "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Paul was tempted to record, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26, 27). Read carefully the last part of the eighth chapter of Romans when you want encouragement to be true in the test; and courage for the conflict. The writer to the Hebrews was inspired to say, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28).

Fourthly, *sanctified for service*. The sanctification of the Spirit, holiness of heart and life, is not preparation for heaven *only*. When the Spirit-filled Zacharias prophesied of the mercy that had been promised in Christ, and of the holy covenant made with Abraham concerning his seed, and which was confirmed by an oath, he said, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him, all the days of our life." (Luke 1:74, 75). One of the chief qualifications for effective service is the baptism of the Holy Ghost. Moreover, it was with special reference to witnessing for the Savior in world-wide evangelism that the pentecostal effusion was bestowed. This is evident from the resurrected Master's statement in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all

Judea, and in Samaria, and unto the uttermost part of the earth." He had previously told his believing disciples, "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49). This was essential for efficient service, and it is necessary today. St. Peter, in explaining the fulfillment of this promise and exhorting the people, said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). If you have been sanctified it is not merely that you may be blest increasingly; but that you may be a blessing to a greater extent, and in a higher sense. Is any sincere disciple willing to be less useful for the Master than they may and can be?

"O for that flame of living fire,

Which shone so bright in saints of old,

Which bade their souls to heaven aspire,

Calm in distress, in danger bold."

Fifthly, *Sealed for service*, and sainted in service. In the twelfth chapter of St. John, Jesus, in speaking of his own approaching death, burial and resurrection, and, laying down the great law of sacrificial service that his followers must also recognize and exemplify, says, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." (verses 24-26). And as a part of that marvelous prayer recorded in the seventeenth chapter of the same book, Jesus said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (verse 24). In Ephesians 4:30, we read, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In the seventh chapter of Revelation we are informed concerning the angelic service in holding back the judgments of God, till the servants of the Most High had received the Divine seal. In verse three we read, "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Then after a record of the sealing of the one hundred and forty-four thousand from among the various tribes of Israel—twelve thousand from each tribe, he proceeds to describe "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues." He tells something of who they are, whence they came, of what they receive and possess, and how they are occupied. And further, in the description of the glorious heavenly city, "that great city of holy Jerusalem," and its inhabitants, it is stated, "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." (Rev. 22:3-5).

If one continually recognizes that they are here, and spared for service, saved for service, sanctified for service, sustained and strengthened for service, and either are or shortly will be sealed for saintly service, they may hopefully anticipate the endless future, for there is no danger of being out of a job, or losing your position.

"When comes the King in royal might,

To crush the wrong, and crown the right,



When all the saints in glory meet:  
No more to die, no more to weep;

"When thrones are set, and crowns are  
given,  
With all the rich rewards of heaven—  
O, in that glorious by and by,  
What's done for God can never die!"

## The Similarity of the Ten Virgins.

MRS. H. C. MORRISON.



HE parable of the "Ten Virgins" is a most interesting one. It is not only interesting, but contains most vital lessons for all who profess to be followers of the Lord Jesus Christ.

Light is the symbol of purity, or heart cleanness. Christ declared his followers to be the "light of the world," the torchbearers of truth and salvation to a world that lieth in sin and darkness. A brightly burning lamp is the emblem of a fresh experience; and the lamp, like an experience, needs constant attention to keep it brightly burning. As it is impossible to trim and fill a lamp once for all, so it is impossible to live on a past experience; our spiritual vessel, the heart, must be replenished with the fresh oil of the Spirit from day to day.

And we must remember that the *trimming* is essential to a good light; the blackened part of the wick must be cut away in order that the oil may come in contact with and feed the flame. The trimming and filling represent conditions in our spiritual life. When we discover sin and worldliness creeping into our hearts they, like the dead snuff, must be clipped off and cut away, otherwise they will obstruct the flow of oil and extinguish the light, eventually. But with the trimming process comes the use of the oil of grace by which the life is made radiant and illuminating to those who are seeking to walk in the right way.

We notice in this parable that there were an equal number of wise and foolish virgins; both took lamps, both went forth to meet the bridegroom, but only half of them had the forethought to take along the replenishing oil. The foolish provided not for the future, and when their lamps were going out they sought to borrow from the wise, but oil, like grace, is not a thing to be divided in time of need. The only thing the wise virgins could do was to advise them to go to the market and buy oil, but, alas, while they were gone the bridegroom came, those who were ready went in with him and—the door was closed! What a calamitous outcome simply for lack of supplying the needed fuel for the days that were ahead.

We notice that the proportion of wise and foolish virgins was equal. It is said that not more than half of those who profess to be Christians manage their religious interests discreetly. How careless and thoughtless the majority of Christians are about their daily supplies of grace. They go about with empty vessels, and when the time of stress and strain comes they are helpless to stem the tide of temptation and meet the situation victoriously.

Let us note the points of similarity: They both, wise and foolish virgins, bear the same name—virgins. They are equal in number, five wise and five foolish. They all had the same kind of lamps, all started with them brightly burning, for only burning lamps can go out. Both had sufficient oil for immediate use; they all started to meet the bridegroom with happy hearts, expecting to enjoy the marriage feast with him. Both "slumbered and slept," or waited for the approach of the bridegroom. Both recognized the necessity of having oil to begin with—but, the only point of difference was, the wise had oil on hand when the emergency arose, and haste

was necessary. The disaster of the foolish was not an unwillingness to make due preparation, but not making it in time.

We learn from this parable that we should always be ready for the coming of the Bridegroom—Christ. This does not simply mean for the second coming of Christ, only, but for any emergency or death, which is sure to come to all. We are taught that, "In such an hour as we think not, the Son of man cometh." Death is on the trail of every one of us, and if the grim Reaper should summons us and our lamps should be empty, our fate would be that of the foolish virgins—the door would be closed, and the watchman would say, "Too late! Too late! Ye cannot enter now."

Bear in mind, dear reader, that there were nine points of similarity, and only one point of dissimilarity, between these wise and foolish virgins, BUT that one point made all the difference of going in with Christ and being shut out from him forever. A mere formal profession is not enough; we must have the oil of saving grace in our hearts. Nor is it enough to have the vessel filled once for all, but we must have the oil of saving grace every moment. The wicks of our lamps must be trimmed every day, and the vessel of our heart filled with the oil of the Spirit. Reader, let's slip away to our closets and take a good look at our lamps and see what condition they are in. Little as we may think of it, the most important thing for us is this oil business.

## An Interesting Letter.

I recently received the following letter from Rev. J. C. McPheeters, pastor of the Glide Memorial Church in San Francisco. I am sure he will not object to my sharing it with the readers of THE PENTECOSTAL HERALD. I shall ask our readers to remember Sister Glide in their prayers, that she may be blessed in soul and body and her valuable life prolonged, and that Bro. McPheeters may be blessed in this spiritual enterprise.

H. C. MORRISON.

Dr. H. C. Morrison,  
Editor Pentecostal Herald,  
Louisville, Kentucky.

Dear Doctor Morrison:

The readers of your paper will perhaps be interested to know something of the progress of the new Glide Memorial Church, which opened in San Francisco on January 11th.

Over thirty years ago Mrs. Lizzie H. Glide felt definitely led of the Lord, that she should do something for the salvation of San Francisco. The erection of the new Glide Memorial Church as a memorial to her husband was an effort in the fulfillment of that call, which she felt came from God.

Up to the present writing the results in the new church have been very gratifying. There have been conversions almost every week since the church opened. The Pre-Easter services were especially honored of the Lord. In a special Three-Hour Service on Good Friday it is estimated that 500 people were in attendance, and almost 200 received communion.

There were 100 new members in the Easter Class, practically all of whom were adults, and a good per cent came on profession of faith. One hundred and fifty new members have been received into the church up to the present time.

Evangelistic services are held each evening during the week, except Saturday, in the Evangelistic Hall. The Evangelistic Hall is on the first floor, the main auditorium being on the second floor, which may be reached either by elevator or convenient steps.

Mrs. Lizzie H. Glide is a woman whom God has honored in a special sense in the salvation of souls. She has a great passion for the lost. For many years she was an active worker in Missions, Camp Meetings, and Revivals in the state of California. She came into the experience of sanctification under

the preaching of Sam P. Jones more than forty years ago. Coming into this experience meant the consecration of her entire life and her property to the glory of God, and the salvation of immortal souls. Mrs. Glide, though advanced in years, is still full of holy zeal for the salvation of souls, and carries in her heart the passion for the lost. She rejoices in the fact that she has made it possible for others to carry on in the church, which she has established in San Francisco.

With prayers and best wishes for yourself and the readers of THE PENTECOSTAL HERALD, I am,

Cordially yours,

J. C. MCPHEETERS.

Pastor Glide Memorial Church.

## Bad Advice.

SCHWAB ADVISES WIVES TO SPEND ALL  
THEY CAN.

New York, April 21.—(AP.)—Advice by Charles M. Schwab to married women:

"Spend all you can; never mind what your husband says; that is the best way to spread prosperity."

The chairman of the board of the Bethlehem Steel Corporation spoke at the annual luncheon of the Pennsylvania Society, of which he was elected president for the 14th term.

I clipped the above from a recent issue of *The Atlanta Constitution*. The multi-millionaire forgot to say to the wives he urges to spend money, regardless of husbands' wishes, in case your husbands or children get sick, after you have spent every dime you get your hands on, I will stand by you and see that you are cared for until they get well. The millionaire manufacturer seems eager to get the last dollar the people can rake together.

Prosperity is never produced by a wasteful, extravagant expenditure of money by the laboring and poor class of people. Diligent industry, careful economy, and wise expenditure of one's means is the highway that leads to comfortable, contented living, and provision for the proverbial "rainy day" that is almost sure to come. Any woman who takes the advice of noisy Mr. Schwab proves herself a silly and unworthy wife and mother. If Mr. Schwab is so anxious to get money into circulation, let me suggest to him that he use some of his millions to build and endow a half dozen hospitals for the benefit of the suffering poor in various needy districts of the country. Such action on his part would give employment to many idle men and put quite a bit of money in circulation. Go to it, Mr. Schwab!

H. C. MORRISON.

Cultivate the habit of bringing everything to God, moment by moment, as it comes. If we watch our lives we shall find that God meets the things that we commit to him in prayer with special blessing.

## IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

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## "REFLECTING HIS IMAGE."

ALMA L. BUDMAN.

**A**S man comprehends the vastness of eternity, his eyes behold the splendor and magnificent revelation of the infinite power of an almighty God. God called the world into existence by his power, established it by his wisdom, and stretched out the canopy of heaven by his discretion. We stand in awe and amazement as we think of such a Creator. Can man by searching find out the Infinite, and can we have perfect knowledge of all his attributes? No, but much is revealed. We see manifestations of God's power everywhere. The star-sown vault of Heaven, the sun and planets, Orion and Pleiades that revolve and whirl through space express the glory of an Omnipotent God. Look at the vast magnitude of the celestial bodies! Are you not amazed at the power of Jehovah by which they are sustained?

God's power is revealed in the vast, heaving ocean, in the suspended water of the clouds which drops in showers of blessings at the command of the Almighty. We behold its power in the lightning's gleam and the thunder's roll. He builds his mighty reservoirs on the towering mountain summits piling high the winter snows which melt and furnish the water for hidden veins, singing brooks and springs which pour out refreshing floods. He conceals unlimited power for the service of man in the wild cataract of the "Niagara" leaping into glory.

In the depths of the earth beds of coal and rivers of oil are imprisoned. Where is the artist who has by one stroke painted the gray of the morning and the golden tint of the sunset until its grandeur and beauty are unspeakable? Who has framed the radiant bow within the clouds of heaven? God. Truly "the heavens declare the glory of God and the firmament sheweth his handiwork."

God's supreme creation is humanity, created in righteousness and true holiness, created in the likeness of God himself. The entire race lost this moral image by sin; but through the vicarious atonement of Christ the lost image of the soul may be restored. Therefore, it is the obligation of every regenerated man to reflect the image of his Maker.

We are exhorted by Paul in a definite and specific way to adorn the doctrine of God our Saviour in all things. To adorn? Yes, our every day life and conduct must be so attractive as to reveal Christ to a dying world. If Paul exhorted his co-workers in the first century to reflect the image of Christ, how necessary for us in this twentieth century that we heed the same message, for skepticism, liberalism and new theology are broadcast in the world.

If your religion is going to advance the Kingdom, it must gain entrance *into* and become part of your daily life and occupation. Our Master did not purpose to win the lost by force, but by the magnetic power of the Spirit-filled life. Can the plan of Christ be accomplished by those who are in courtship with the world? No, God can only fulfill his highest desire through those who are in deepest devotion to himself and his interests. If we profess to believe a spiritual religion let us walk in the Spirit, and our lives by conversation will give expression of the indwelling Christ. Our souls can best reach maturity when rooted in the deep soil of humility. To be like Jesus we may be taken by the route of suffering; we may be separated from loved ones, but Abraham and all the patriarchs were strangers and pilgrims; they bade farewell to home and kindred; they sacrificed what was dearest. Suffering is a portion of the Christian's heritage. Paul's life was ornamented by *severe* trial. Christ also

suffered for humanity leaving us the example of meekness and gentleness; for when he was reviled, he reviled not again. But it is impossible to radiate his Image without nestling up close to Jesus and leaning on his breast.

What is the difficulty in the world today? Is it because there are not enough Christians? Oh no, it is not that we have a dearth of Christians, but the world is not adequately supplied with Christians who are filled with the Holy Ghost. Insincerity of life makes Christianity unattractive. It saps the vital power of our testimony, distorts character, weakens influence, robs Christianity of its power. It is the gulf between our Sunday worship and our Monday warfare which discounts religion, the divorce between our profession and practice which brings Christianity into ridicule. What a sad hour in the life of a Christian when the first sound of insincerity is detected!

The exercise of the spirit of intolerance makes our lives unattractive. That spirit which refuses fellowship with those who do not accept their private interpretation of Scripture in matters which are not essential; that spirit which makes no room for the opinion of others; but insists that *their* form of worship and system of government is *the only true one*; that spirit which demands perfect agreement in details and method of work, bars the avenue of approach to many a hungry heart.

Religious apathy is a foe to Christ's revelation through us. Unbelievers are justified in holding Christians to a life of ceaseless devotion to our Lord. The New Testament teaches that men without Christ are lost. Now if we are indifferent to those whom we know are without Christ, is it any wonder that we are unable to win them? Indifference to the commands of Christ and the needs of the world is one of the main factors which mars Christ's beauty in the professing Church. Just as a soul well nourished through prayer radiates an aroma that even skeptics cannot but sense God's power, even thus, a life unkept by divine power of prayer gives forth an influence that bars the image of Christ from a hungry world.

A man of deep religious experience is always effective. Men will examine your life and take knowledge that you have met Jesus. Look at Stephen—one of the most eminent saints, full of the Holy Ghost! His enemies determined to hear him no longer. His body was overcome with the shower of stones cast on him by the mob. They evidently thirsted for his blood; they were filled with rage against him, but that noted martyr suffered in deepest submission to the divine will, and permissive providence. He revealed the likeness of Christ in pouring out his prayers with his blood in behalf of his murderers. How much he resembled our Lord—"Father, lay not this sin to their charge."

The test of a Godlike character is power. The man who is godly is holy in love, in goodness, and will have some of the divine power. His life will be forceful, magnetic and crowned with results. His influence will be irresistible, for men will look at him and say, "He is a good man." He is—for God is in him. Prayer, meditation, communion and devotion are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises for we are accumulating force, so that when we come down to active religion—labor for God, we shall descend with an energy unknown to those to whom communion is unknown.

Insects as well as angels, the flowers that spangle the meadow as well as the stars that spangle the sky, the lamp of the glowworm as well as the light of the sun, the lark, that sings in the air, as well as the saint that sings in Paradise, the still small voice of conscience as well as the thunder that rends the clouds, these and all things else reveal God's attributes and proclaim his praise.

I look at man's moral nature. He is made

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in the image of God and has vast capacity for enjoyment. He has faculties that may blossom and bear fruit inexhaustibly. His beauty is holiness. There is no beauty like that of a pure character. The grandest sight on earth is not the march of the all-conquering storm whose cloudy battalions go rushing through the heavens; the most beautiful thing on earth is not the garden which opens and sends from its censers fragrance; the most stately thing is not the tree which you sit under through long summer's day; but the grandest, the most beautiful, the most stately thing on earth is the human soul possessing the beauties of holiness. This is the most beautiful thing of this world. There is nothing so beautiful as Christ revealed in man.

When God tests you it is a good time to test him by putting his promises to the proof and claiming from him just as much as your trials render necessary.

## Graduation Gift.

Search where you will, we do not think you will find a book so appropriate, so helpful and so suggestive as "The Trusteeship of Life," by Wm. George Jordan. It will inspire any young person to live a great and useful life of service to God and man.

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Order a copy of this book today, give it to some young person who will graduate and it will speak your best sentiments for them. Beautifully printed and bound. Price \$1.00, postpaid. Pentecostal Publishing Co., Louisville, Kentucky.

If you want to be the same tomorrow as today, in trial as in prosperity, you must have Jesus in you. It is the Christ-life that is the same, that is uniform, abiding, and victorious.—A. B. Simpson.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## CALCUTTA, INDIA.

Dear Friends of The Herald Family:

As our boat sailed out of the harbor at Hong Kong the great country of China was left behind. For the past several months as we labored throughout this vast stretch of territory we were able to get a little glimpse of the tremendous need of this people who are struggling against great odds. Their heathen religions are holding them in a vise of superstition and fear, retarding all learning and casting a shroud of ignorance and illiteracy over the entire nation. Clouds of darkness overshadow the land making a dark picture with no sign of a sunrise. We feel there will be no advent of a new day until the Sun of righteousness, who alone can dispel the darkness and rift the clouds, is accepted by the Chinese people. There is no hope for China outside the veil of Christ.

Throughout the passing century thousands of faithful missionaries have been planting the seed of the gospel. The seed has been watered by the blood of many who have given their lives as martyrs for the faith, while others have watered the seed with their tears as they have agonized in prayer for this needy people. Have their labors and sacrifice been in vain? Is there to be no harvest? True already a small harvest has been gathered, but how small in comparison with the great amount of effort and sacrifice put forth. In meditating over this matter our minds were drawn to a passage of scripture in Galatians, sixth chapter, where Paul is writing for the encouragement of the Galatians. We read, "Let us not be weary in well doing; for in due season we shall reap, if we faint not. God is not mocked; for whatsoever a man soweth, that shall he also reap." An eternal law of God.

Shall the church of Jesus Christ faint in this crucial hour when missionary programs are being curtailed and missionaries are being recalled? Shall we fail to go forth to gather the harvest which is forthcoming because of the faithful planting during the past century? No! a thousand times no! We must lift up our feeble hands in his strength and let him strengthen our weak knees by his might. We must catch a new vision of the great harvest field waving with the ripened grain, and then move forward in prayer and faith, giving of our substance and our life to bring God's purpose to pass in China.

After a five-days' sail our boat docked in the harbor of Singapore, capital of the British power in Malaya. Through the genius of Sir Stamford Raffles the British flag was hoisted over this "Gate of the Far East" in 1811 and under British control has become a very important trade center.

Reverend Keng, Chinese pastor of the M. E. Student Church, and Mr. Tsutada of the Japan Holiness Church, were on hand to welcome and gave us a warm invitation to conduct services in their churches during our short stop-over of a day and a half. Rev. Keng then took us for a drive over the island, beautiful in its tropical setting, with paved roads, fringed palms, mostly cocoanut variety, blooming gardens, and modern public and state buildings.

Then we were taken to the home of Rev. Horley, District Superintendent of the M. E. Church in Singapore, a veteran of many years' experience. We found in him an ardent and dynamic spiritual leader on fire for God. Our fellowship with this man of God was a great blessing to us.

In the afternoon we conducted a service at the M. E. Middle School for boys, and at 6:30 another meeting for the Japanese of the Japan Holiness Church. Although eighty percent of the population of Singapore is Chinese there are a number of Japanese residing on the island. We found the members of this church filled with the Spirit and with a real zeal for souls. Our service with them recalled the many happy hours spent in Japan during the past year.

The evening service was held in Rev. Keng's church. He is doing a great work. Five years ago he was stricken with leprosy and it appeared as if there were no hope for his recovery. When his wife learned her husband was a leper the shock was too great and she soon died. The praying people of Singapore banded themselves together in prayer for his healing and God in a miraculous way touched his body and he was delivered from this dreadful disease, returned to his work and has been a firebrand ever since. Dr. Ridout held a week's meeting for him when he passed through, with gracious results. We had a splendid service and many came forward for prayer at the close.

Our next stop was Penang, a day's sail from Singapore, another island controlled by the British. This island is a great rubber and tin center. Here we found the Methodists operating several schools and a church. During our stay there we conducted services in their schools and held a service at the Wesley Church. We also had the privilege of conducting a service for the Plymouth Brethren who are doing a real soul-saving work in this vicinity. Please continue to pray for us.

Yours in His service,  
Asbury College Foreign Missionary Team,  
Crouse, Kirkpatrick, Erny.

## TERRE HAUTE, INDIANA.

From April 10-19 we held a meeting in Beulah Mission in Terre Haute, Ind. The weather was most beautiful from the beginning which made it favorable for the people to attend the services. They came in large numbers and the attendance increased up to the very close of the meeting. Quite a number came from other towns and the surrounding country,

among them a goodly number of preachers who rendered valuable service in different ways.

The work of salvation began early in the meeting when some were converted, reclaimed, or purified, and seekers were seeking the Lord in the last service with great earnestness. Among the number who prayed through were confession and restitution. It was said that the blessings that came to the Christian people were a most valuable part of the meeting. The interest was such that the pastor decided to continue the meeting another week. Brother W. H. Pratt and his son, who is the pastor, stood nobly by the work and were potent factors in it. The pastor led the service of song, and was aided by an orchestra, and some that sang special numbers.

We are home for a few days but will soon be afield again. We are making dates for fall meetings, but have some vacant time for summer meetings as well as for the fall season. The conditions upon which we accept invitations for meetings are so reasonable that the smaller churches can comply with them as well as the larger ones. Persons who desire to correspond with us for dates should address us, 1350 Grace Avenue, Cincinnati, Ohio.

J. L. Glascock.

## TRAVEL LETTER.

Rev. Tilden H. Gaddis.

We anchored at Smyrna, or Izmir, as the Turks call it, the chief city of Asia Minor, nestling below snow-capped mountains on a beautiful bay and reduced by the Turkish atrocities of 1922, from 225,000 to 98,000 population. The harbor ran red with blood, the city was razed, and is yet a pitiful ruin, but rapidly growing. Christianity from the first took deep root here and it is one of the seven powerful churches of Revelation. The remaining six church sites are easily reached from here but like Ephesus, are mostly ruins. Here Polycarp, who was a disciple of St. John, suffered martyrdom. His words when pressed to recant his faith are famous. "Eighty and six years have I served him and he has never done me wrong; how then can I blaspheme my King that saved me?"

Passing Assos, which Paul and Luke visited on their way to Mitylene, and Patmos, where John caught the Revelation, then Rhodes where the Colossus, one of the seven wonders of the world stood, we came to Cyprus, an island rich in history and tradition, containing marks of many epochs and races and where they claim cucumbers grow four feet long. Paul and Silas met Sergius Paulus here and condemned Elymas the sorcerer. Whenever you exalt the Saviour, you combat a sorcerer. All the island distrusts a man from Patmos which is cursed with dishonesty because Paul was beaten there. St. Andrew, they relate, landing here, miraculously produced water from the rocks and cured the son of the captain of the vessel of blindness; the captain in gratitude erected what is now the church of St. Andrew, which the superstitious natives believe possesses great power.

After two days in Beirut we motored over the Lebanon mountains through mulberry plantations, beautiful gardens, orange groves, rock terraced hills, then a bleak and barren region of ice and snow on the summit to a valley of vineyards and beauty, to Baalbeck, the City of the Sun, in early days, the seat of Baal, and for ages a hill of worship. Colossal ruins of the oldest sacred temples in the world built by 100,000 slaves, stand as monuments of antiquity, built with the largest stones ever quarried, one occupying the space of a ten-room house, and weighing 1500 tons. The names of Cain, Nimrod, Abraham and Solomon are connected with it and this is said to be one of the temples which Solomon built for his heathen wives who worshipped Baal, hence the name Baalbeck.

We were received into Damascus by a delegation of business men who desired us to purchase brass goods, pearl inlaid furniture, curios, antiques and souvenirs. Damascus, the oldest existing, inhabited city in the world, with streets along which the tide of human life has ebbed and flowed for nearly four thousand years, built, Josephus says, by Noah's grandson and was spreading along the banks of Abana when Abraham entered Canaan. It is an oasis on the edge of the Syrian desert with the rivers of Abana and Pharpar, which the leprous Naaman reckoned better than all the rivers of Israel, rushing forth from mountain gorges, separating into a thousand streams and watering the plain make it so beautiful in fertility and green verdure that it is said to have been the earthly paradise, and legends make it the cradle of the human race where man was formed and called Adam. Elisha and probably Elijah walked its streets, and here Elisha unveiled Hazael's future crimes while the hardened sinner started in horror. Near here, he who was chief of sinners became chief of apostles, saw the light at noonday and became the evangel to the Gentiles. Nineveh and Babylon have passed, Tyre and Sidon have sunk into insignificance, Greece is but a shadow of its ancient glory, Egypt is rising from the eclipse of centuries, Rome has risen, flourished and waned, yet amid the vicissitudes of fortune in East and West, Damascus, if the title could be applied to any but heaven, is the Eternal City. There is a magnificent shrine of St. John the Baptist which is supposed to contain his head here in this mosque. We had his arm and part of his skull at Constantinople encased in gold, now we find his head; we will probably find the rest of the old warrior somewhere. It is pitiful

to see little children and old women for a few cents a day making nimble fingers fly over the looms. People are plentiful and labor cheap. They swarm and beg and fill the old bazaars with a colorful picture of oriental life, splendor and poverty, beauty and filth. Today the "Pearl of the East," its white towers and minarets shooting up through grove of green palms is preserved because it nestles up close to the mountains, and the river that rises in the mountains is turned under the city so it reappears in fountains and pools, forming a flushing system which constantly cleanses the city from within; also it furnishes power to turn the wheels of industry, so that as one writer has said, "Both cleansing and power come from the melting snows of the mountains; thus it is endowed with power from on high."

From Damascus, passing camel caravans, thousands of sheep tended by shepherds with their dogs, by Hermon the Mount of Transfiguration, snow-capped and majestic, towering 9,000 feet high, on to Caesarea-Philippi, the head fountain of Jordan, and farther on Lake Hulah or the waters of Merom, and crossing the Jordan over the bridge of "Jacob's Daughters," we enter Palestine.

## LAKELAND, FLORIDA, DISTRICT CAMP MEETING.

This camp was held at Lakeland, which literally means the land of lakes, and it is located in the country of flowers. The time was March 19-29. We had as evangelist, Rev. Forman Lincicome, of Gary, Indiana, one of the ablest preachers of the present day. Our district elder, Rev. W. M. Bates, proved himself an efficient manager of affairs and leader of men. He is a school principal, an excellent preacher and a scholar in the Scriptures. There was fine co-operation from preachers and laymen of many conferences, as well as from other denominations. God was with us and results followed. There was ready response to altar calls; many prayed through to pardon and holiness; several joined the church.

The last Sunday night presented a scene sufficient to make two worlds glad. The entire front part of the church was packed with seekers and workers, praying, singing, and rejoicing in God. The city of Lakeland received great good from this campaign. Rev. Mr. Lincicome is a peer among preachers. His messages are vigorous, thought-provoking, and filled with truth and eloquence. He is absolutely true to his own individuality, which makes his ministry unique. His grasp of truth is marvelous, so that the hearers at times are startled by new and unexpected visions and horizons in the realm of the Spirit. How we did rejoice to see the invisible, hear the inaudible, and feel the intangible. Lincicome is thoroughly true to Wesleyan theology and entirely free from fanaticism and sectarian bigotry. Like many a genius in literature or art, he has sometimes been misunderstood. It is easy for the shallow critic to suspect compromise, but the comprehensive mind viewing the whole range of truth finds a display of splendid unity and fulness of truth in a series of sermons by Lincicome. His calls are so numerous that he is booked ahead from one to two years all the time. He accepts the calls as they come and does not discriminate against the small circuits, nor does he set a price on his labors. He could have turned down the Florida dates this year and gone to a great tabernacle, seating three thousand, but he did not. The writer is not alone in his opinion of this fine man of God, for each place where he preached in Florida has an overwhelming call to return.

Harry C. Blews.

## A GREAT REVIVAL AT FRANKLIN SQUARE, OHIO.

Our three-weeks' revival meeting came to a grand and glorious close Sunday evening, Feb. 22. This has been one of the greatest revivals ever held in the history of this church. In response to the last invitation the altar was filled with young and old, seeking peace and pardon, and purity of heart. From the first night of these meetings until the last invitation was given Sunday evening, the Spirit of God was manifest in a remarkable degree. At times the very atmosphere seemed to be filled with the Divine Presence.

Rev. Charles Snyder, pastor of the Nazarene Church of Columbiana, Ohio, was the evangelist. We found him to be a safe and sane preacher of the good old Bible doctrine of full salvation and through his sin-uncovering, soul-stirring sermons coming from a heart overflowing with love for humanity, scores found their way to the foot of the cross. Bro. Snyder with the help of his faithful wife and daughter, were instrumental in bringing about this religious campaign, which will never be forgotten by those who came under its influence. So those who wish the help of an evangelist who is truly a man of God in every sense of the word, we would not hesitate to suggest the name of Bro. Charles Snyder.

Mrs. Geo. C. Burbick.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

To preach on future punishment is not to rant, abuse, or exaggerate. Eternity cannot be exaggerated. Nothing can extend beyond the limits of eternity. A lake burning with fire and brimstone cannot be exaggerated. No picture can be lifted up before the human mind more fearful. We are aware that people are being told that there is no literal hell burning with fire. We have always felt it a dangerous thing to contradict, or to try to modify and explain away any of the teachings of the Lord Jesus. But suppose that Jesus, in his description of the fearful condition of those who are finally lost, is using figures of speech. As an honest and truthful teacher Jesus could not use figures of speech which exaggerate the facts. He would not presume, in describing the place of future punishment, to make it worse than it really is. To do so would be to subject himself to the ridicule, in fact, the just accusation of falsehood on the part of those who are finally lost.

We may be sure that Jesus is absolutely truthful, whether you interpret his language and descriptions on the subject as literal or figurative in their meaning. Bear in mind, the text is the language of the Lord Jesus, and when he declares that the wicked shall go away into everlasting punishment it would be well to rely absolutely upon his statement and govern our lives accordingly.

We are aware of the fact that there is a large class of religious teachers, unfortunately many of them in the pulpits of the land, who are giving utterance to teaching quite contradictory to the teachings of Christ on the subject of the future state of the wicked. They are telling us that God is too merciful to punish the wicked in a place of torment. They forget, or ignore the fact, that God has provided a way of escape; that in Christ, at tremendous cost, he has made abundant provision for the salvation of the most wicked, that everywhere and always, he is represented in the Scriptures as warning the wicked of their danger, of calling them to repentance, of patient and merciful delay in cutting them off from his gracious provisions; that those who die in their sins and are lost, do so as the result of persistent refusal to repent and accept mercy. It should be remembered that wicked men and women cannot be turned loose in heaven to desecrate and pollute that sinless, holy city.

Sin has brought sorrow, tears, agony, wickedness, war, bloodshed, fire and destruction upon this earth, that might have been almost a paradise, had sin not entered to blight and destroy the race. God has built a world with a glorious city where there is no sin, and he has a covenant with angels and saints, that no sin shall ever enter into that land of which we have had only a few glimpses which give us to understand that its splendor is beyond the conception of the human mind in its present state. Sin shall not enter heaven. Before men can enter that wondrous world they must be brought into a state of purity of heart; they must come to love what God loves, and hate what God hates. It ought to be clearly understood that heaven is impossible to any and all intelligent beings who love what God hates and hate what God loves. It takes a state of soul to enter into this place of purity and peace—the eternal life which is guaranteed to the righteous in our text.

There is no intelligence or reason in inveighing against God because there is in the economy of his government, a future place of confinement for those who have gone into wilful, wicked, rebellion against his laws for the regulation of society, and for the best interests of all men who comply with those laws. Heaven could be no place of peace and happiness for those who are in a state of rebellion against the God of heaven, who have trampled upon his laws, rejected his mercy, despised his love and challenged his judgment. The men and women who finally go down to hell can have no one to blame but themselves. They will awake to realize that they have chosen their place of abode in spite of, and against, everything that a compassionate God could place between them and such a fearful destiny. They will be compelled, on the basis of their own reasoning, to say Amen to their own condemnation.

God has given solemn warning to his messengers on this very subject. Turn and read it, Ezek. 3:18: "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked of his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

It is to be feared that many of the preachers of our times have overlooked this warning from God, or have entirely forgotten it. Let no such man deceive himself. There is coming a time when God will keep his word and require the blood of the lost at the hands of those who have failed to warn them.

We are thinking of the disaster and confusion that await the highly salaried ministry who have lived in luxury, who have been the petted social darling of a worldly, unregenerated, sinful congregation; who have drawn their handsome salaries, sought their pleasures and neglected to faithfully warn their people. Had they preached the truths of the Bible, as they are written, they may have received less salary; they would no doubt have failed to be complimented and flattered by a godless, pleasure-loving people; they would possibly have suffered the frown of ecclesiastical power, but the Holy Spirit would have attended their ministry, they would have gathered some precious souls for Christ and everlasting life, and by and by, they could go unafraid and rejoicing into the whiteness of the judgment.

Doubtless it would create quite a flutter of disturbance of comment, unkind and sarcastic remarks in many a great city congregation if, on Sunday morning, the very pleasant, courteous, accommodating pastor should come into his pulpit with a quiet, solemn face, stand erect with fearlessness in his demeanor, holy courage and clearness of voice, should read a text like the one we have under discussion, or should select words of our Lord that contained in them the weeping and wailing and gnashing of teeth of those who are bound hand and foot and cast into outer darkness, and should, with calm deliberation, and tell-

ing emphasis, assure his congregation that hell is an awful certainty to the wicked; that a profession of faith, or some sort of loose meaningless decision, church membership, baptism, and the performance of a few formal duties, is no security against a future of outer darkness and torment. Under such circumstances there would doubtless be much adverse criticism. It is not improbable that the higher authorities of the church would be called upon for deliverance from a preacher so inconsiderate, so out of harmony with the thinking of his times; so indifferent to the nervous state of cultured people in his congregation. But some people would think. Repentance would come to some, and saving faith in Christ resulting in the salvation of souls in congregations that have not known a new birth by the regenerating power of the Holy Ghost in a decade, perhaps, several decades.

The reader may have noticed that in this discourse we have not dwelt on the eternal life of the righteous, but on the final pronouncement against the wicked. This has not been an oversight, but entirely intentional. It is our wish to bring before the people the fearful fact that among our neighbors, all about our community and, sad to say, often in our homes, there are fellowbeings who are hastening to eternal punishment.

We learn from Jesus Christ that in that dark world of torment, there is no water; there are no tender friendships, no glad greetings; there is not one forest leaf or scrawny scrub, or blade of grass, or scented flower to relieve the dread monotony of that world of doom. There are no tender loves in hell; no soothing friendships to relieve the sorrow of the bottomless abyss in which the wicked ever descend into deeper depths of doom. There the selfish multitudes who have trampled upon all the mercies of a crucified and risen Christ, who have bolted the doors of their hearts against the knockings of a patient Saviour and the tender wooings of the Holy Spirit, are shut up together. The unjust judges, who have let the violators of law go free, the wicked lawyers who have corrupted courts, punished the innocent, and for bribes, have assisted the guilty to go unwhipped of justice, will have justice meted out to them. There the adulterer and adulteress, however they may have hidden their sins, and walked with heads erect, in pretended decency in clean society, will find their beds of lust turned to beds of fire, with curtain of flame. There the corrupt politician and the delinquent officers of the law will find a just reward for their wicked deeds. There the proud millionaires who scorned God's messengers and lived in selfish luxury will languish through the eons in the stark nakedness of their deluded souls. Women of wealth, who have lived in the luxurious indulgence of selfish appetite, stripped of all their proud array, whipped with the lash of a guilty conscience, cowering down among the foulest fiends, will find their eternal abode. There the distillers, saloon-keepers, bootleggers, haters of human happiness, with all who have aided and abetted them in the destruction of their fellowbeings, will meet with and receive the curses of those whom they have robbed and destroyed. There the proud, insolent, scholarly, strutting preachers who have denied the inspiration of the Bible, the virgin birth of the Lord Jesus, and the blood of the cross which he shed for the atonement for sin, will meet the wretches who have been deceived by their false teachings and cowering beneath their burdens of guilt, will seek to hide themselves in the caverns of their eternal prison-house.

Language fails us. We must fall back on the words of the Lord Jesus. They are written plainly. They describe an awful place. They bring vivid pictures before our minds of the most intense suffering. Let all men be careful how they undertake to explain away the teachings of our Lord with reference to the punishment of the wicked. Let us



live with the tremendous fact revealed in the text before our eyes, keep carefully in our thoughts, overruling and directing our conduct in all things. There is coming a time when "the wicked shall go away into everlasting punishment: but the righteous into life eternal."

## The Restoration of Israel to Palestine No. 2.

**T**HE student of prophecy will find that God has a covenant with his Hebrew people that he will not forget nor break. This covenant involves the restoration of the Hebrew people to Palestine.

This covenant was made to Abraham and David, in fact, it is a golden cord running thru prophecy. One reason why we want the readers of THE HERALD to take up the reading of prophecy is the fact that these portions of scripture are very generally neglected, and they furnish most positive evidence of the inspiration of the men who wrote them. Through the centuries they have been fulfilled and they are now being fulfilled in a remarkable way.

The prophets not only saw the restoration of Israel, but they saw and wrote of a great spiritual renewal of Israel. Isaiah, Jeremiah, and Ezekiel write much of the sins of their people, the coming judgments of God and their dispersion among the nations of the earth. They foretell in a remarkable manner of the hatred that will follow them, and the persecutions they will suffer. These foretellings of the prophets have been fulfilled in every detail. At the time of their writing, Babylon was the center of pagan civilization and world power—a great city, splendidly built, with walls which, to men, friend and foe, seemed impregnable. But the prophets foretold of the destruction of Babylon, its utter ruin and the desolation which marks the spot where this great city once stood.

When the prophecies were uttered their predictions seemed almost impossible of fulfillment, nevertheless, it was the word of God, and could not fail. It is with some difficulty that travelers and students locate the desolate regions once occupied by this proud mistress of world commerce, of wealth and luxury, of the great kings and rulers of mankind. They passed away and dreary silent desolation prevailed, where once mighty monarchs wielded their scepters of power, blasphemed God, and fell beneath the rod of his judgments.

Israel was a great sinner. There is only one of two things that God can do with the individual sinner, or a sinful nation; one of those things is to pardon, and the other is to punish; and we may be sure when the individual or the people refuse to receive pardon they are sure to receive punishment. All through God's warning to Israel there is also a note of mercy, of a remnant that is to be saved, of a precious seed of replanting in the Holy Land. There is a remarkable pledge and covenant of God in the 54th chapter of Isaiah. The entire chapter is a promise of the restoration of Israel, and well worth your reading. We call attention to the tenth verse: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." This is the word of God. He uses strong figures of speech. The old Hebrews read these scriptures and believed them. In the time of Christ they were looking for a Deliverer, a mighty military Chieftain to break the Roman yoke, and re-establish Israel. The reader will recall that after the resurrection of Christ, his disciples asked this question: "Lord, wilt thou at this time restore Israel?" The hope of the

restoration of Israel had a powerful influence in the preservation of their identity, and holding them together as a peculiar people in all of their wanderings over the face of the earth, through the centuries of their afflictions and sorrows.

St. Paul fully understood this covenant of God with his people, and writes of it in the eleventh chapter of the Epistle to the Romans, in which he says: "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

Farther on in the same chapter, Paul warns the Gentiles, lest they having been cut out of a wild olive tree, and grafted into the original olive tree, which was the Hebrew people, who had been cut out because of unbelief, if the Gentiles should lose their faith they, too, would at once be cut out and God would be able to re-engraft Israel. Paul continues to make a statement that is worth our consideration. Let us read: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, that I shall take away their sins." Rom. 11:25-27.

The Apostle Paul is looking forward to a time of restoration of spiritual life to the Jews. Evidently, Paul is not thinking of any such restoration leaving out Christ, but he is believing that the Jews at some future time will accept Christ and be restored to divine favor.

The Lord Jesus, in speaking of his second coming, tells of the fearful distresses that shall come to the Israelitish people. He says: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

This is a significant statement of our Lord. It is a prophecy. He is looking into the future. The first part of this verse has been fulfilled. Under the Babylonians and Romans many of them fell under the edge of the sword. They were led away into all nations, and a Gentile people have had Jerusalem under control for centuries; but we learn from Jesus that the times of the Gentiles are to be fulfilled. The time of their domination will come to an end. It looks as if the Christian Church made up of Gentiles, were about to recrucify our Lord; that the fulness of the Gentiles is coming in, and were approaching rejection, and the re-ingrafting of the Jews, and their restoration to the Holy Land. (Continued)

Any straw can point the direction the current flows.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

## The Herald Book Club.

For some years we have been contemplating the organization of a Herald Book Club for the selecting and sending out some of the best books coming from the religious and secular press. The importance of such an organization has been impressed upon us because of the very large number of books which contain a dangerous element of literary poison which can but prove hurtful to Christian readers, especially the young.

We have a fine committee who will be alert and on the lookout to find such books as may be read with intellectual stimulation and advantage, and at the same time, make a real contribution to spiritual and evangelistic life. We propose to specialize on one book each month, besides suggesting other books.

### FOR THE MONTH OF MAY,

we commend very highly a most excellent volume, "The Bible and the Ages," written by Bishop H. M. DuBose, who is a devout scholar and puts into this book the result of wide study and careful research. It is really a great book and should be in the hands, and receive careful reading by our ministers, generally. It especially should be read by the young men of the ministry. It will give them some firm foundation upon which to rest their faith in the absolute trustworthiness of the Holy Scriptures. At a time like this, when there is so much skepticism appearing in religious literature, books that would be supposed to be contenders for the faith, rather than destroyers of the same, a book like this by Bishop DuBose is of great importance.

I was pleased recently, to notice in one of our church papers that a number of the presiding elders in several conferences had united in commending this book to the ministry and public, generally. It is a handsome volume, clear, good print on excellent paper, and well bound. The price is \$2.50, and may be had of The Pentecostal Publishing Co., Louisville, Kentucky.

H. C. MORRISON.

## The Wilmore Williams.

Many of our readers are acquainted with Evangelist L. E. Williams, of Wilmore. Some of them do not know that his wife, Mrs. L. E. Williams, is one of the general organizers of the W. C. T. U. work in Kentucky. She is doing a fine work for the prohibition of the liquor traffic. His daughter, Miss Aubra Williams, graduate of Asbury College, has recently finished a scientific course of study in Boston, Mass., on the physical effect of strong drink, and has been appointed scientific lecturer in the interest of the prohibition of the liquor traffic. Her work will be to show the fearful ill effect of strong drink on the physical and mental, as well as the moral life, of those who use it.

Brother Williams is open for a few dates in evangelistic work. He is ready and willing to go to city, town or country church and do faithful work for a freewill offering. His address is Wilmore, Ky.

H. C. MORRISON.

Believer, wouldst thou abide in Jesus? Be careful to keep his commandments! Keep them in the love of thine heart! Be not content to have them in the Bible for reference, but have them transferred by careful study, by meditation and by prayer, by a loving acceptance, by the Spirit's teaching, to the tables of the heart!—Andrew Murray.



## OUR BOYS AND GIRLS

### THE TRIALS OF JOB.

Mrs. Geneva Mendenhall.

In the land of Uz on the edge of the desert, east of the land of Israel, lived a man named Job. He was a good man, and he was also very rich. He had a fine family of grown sons and daughters, great fields and fine pastures and his sheep, camels, oxen and asses were numbered by the thousand. But Job's great good fortune never made him proud and always he gave thanks to God by prayer and with burnt offerings.

And God loved Job very dearly, because he was a just and perfect man who did no evil. But at one time he decided to test his servant and see if he would remain faithful were his great wealth and good fortune taken from him.

Soon trouble began to come upon Job. A first messenger came with word that the savages from the desert were driving the oxen and asses away and killing the men who cared for them. Another man ran in saying that lightning had killed the sheep and the men who cared for them, and before he had finished a third messenger came bearing news of a bandit raid from Chaldaea that succeeded in carrying away all the camels. But the fourth messenger interrupted, crying, "Your sons and daughters were all killed when a wind from the desert struck the house in which they were, ate and drank together."

But even when all this calamity befell Job, he did not turn away from God saying that all his possessions had been lent to him by the Lord, anyway.

But God tested Job even farther. He put his hand upon his flesh and bone and caused great boils to come upon him from head to foot so that he suffered dreadful pain.

Three of his friends came to visit him and accused him of committing some great sin for which God had sent this punishment upon him, begging him to confess his evil deeds. Even Job's wife, instead of offering him comfort, advised him to curse God and die. But Job rebuked her, saying that she spoke like a foolish woman, adding, "Shall we take all the blessings from God and not take the evil things also?" So, with all his loss and sorrow and with all his sickness and pain Job did not speak one word against God.

But he explained that while he had done no wrong and could not understand why these trials had come, but he knew that God was good; and he was willing to leave things in God's hands.

After his friends, Eliphaz, Bildad and Zophar, accused Job of being a hypocrite, he insists that he is innocent of wrong doing, professes his confidence in God, and entreats God to show his purpose in afflicting him. Each of the friends accuse Job of impiety but Job complains of their cruelty and begs God to pity him, though he acknowledges that the ways of God are infinite and unsearchable.

At last God spoke to Job, reminding him of his might, majesty and power, righteousness and wisdom. After Job humbled himself before God and prayed for his friends, God not only accepted Job's prayer but gave him twice as many sheep and camels, oxen and asses as he had before, besides also seven sons and three daughters, so that Job lived after this for a hundred and forty years in great plenty and happiness and honor among his countrymen.

#### Questions.

1. When Job was a good man why did God permit so much trouble to come upon him?
2. In what land did Job live?
3. What kind of men were Job's comforters? (Write some of your answers to your letters to Aunt Bettie.) Are you saving these stories for a book?

Dear Aunt Bettie: May a little Nicholasville boy join your happy band of boys and girls? My Grandma takes The Herald. I enjoy reading page ten. I go to Chrisman Mill

school. I am in the sixth grade. My teacher is Miss Lucile Cassity. I go to Sunday school sometimes. My teacher is Mrs. Bertha Cobb. I like her fine. I am thirteen years old. If there are any boys and girls who would care to write to me I will try to answer all letters I receive.

Wendell H. House.  
Nicholasville, Ky.

Dear Aunt Bettie: My father is a subscriber of the dear Herald and thinks it a fine paper. Father reads the sermons to the family. We sure have enjoyed the continued stories. Aunt Bettie, please print this, as I am wanting to find my father's people on his father's side. His father died in 1880 or 1881, we don't know which. When my father was about four years old his mother, Mrs. Middy Angeline Smith, left Tennessee, and went to Howard county, Ark. His mother's name before she married Mr. William Smith, was Middy Angeline Childress. When she went to Arkansas Mr. John Wiley Barnes accompanied her. Mr. William Smith had two brothers that we know of, Jerry Smith and Kench Smith. When last heard of they were somewhere in Tennessee. Mr. William Smith died either in Benton county or Lake county, Tenn. Father's name is Taylor Brook Smith. He has been married twice. If any one knows any of the people mentioned or any of their relatives, please write to me, I will try to answer all letters received.

Annie Mae Smith.  
Rt. 1, Hughes Springs, Tex.

Dear Aunt Bettie: Will you let a Cuban girl join your happy band of boys and girls? Mother takes The Pentecostal Herald. I always read page ten. I am a member of the Girl Reserve and the Church M. E. South. I go to Sunday school. Our minister is Rev. J. Board. I am studying English with the wife of our minister. I am thirteen years old; my hair is black and my eyes are brown. My birthday is September 24. I have four sisters; my big sister is a teacher in the public school. She is 19 years old. All my sisters are teachers in the Sunday school. The Bible woman of the Christian Center is my mother. Father's work is making sugar. I hope many girls will write to me. With all my love to all boys and girls and Aunt Bettie.

Milida Quay.  
Apartado 205, Matanzas, Cuba.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am twelve years of age and in the eighth grade. Sister takes The Herald and I enjoy reading page ten. I have five sisters and four brothers. I go to Sunday school most every Sunday. We have an Epworth League at our church and I enjoy taking part in it. My oldest sister is my Sunday school teacher. My birthday is June 1. Have I a twin? I have dark brown hair and eyes, and dark complexion. I am letting my hair grow. My five sisters have long hair. I am five feet, one inch tall, and weigh about ninety pounds. Mary E. Gare, I guess your middle name to be Eulah. Virginia B. Hickerson, I guess your middle name to be Bell. As this is my first letter to The Herald I will close, hoping to see it in print.

Eve Decker.  
Axtel, Ky.

Dear Aunt Bettie: Would you let a West Virginia boy join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. My grandmother takes The Herald. I am fifteen years old and in the fifth grade. I will write to the first one that guesses my middle name. It begins with R and ends with T, and has six letters in it. I hope Mr. W. B. is out when this arrives.

Rupert R. Moore.  
Gassaway, W. Va.

Dear Aunt Bettie: As this is my first letter to The Herald I hope to see it in print. I want to surprise Mother and Daddy. I am ten years

old, have brown eyes and golden curls. My middle name starts with P and ends with E, and it has seven letters. I go to the Washington School. I am in the fourth grade.

Mary P. McCoy.  
171 Van Ness, Ashland, Ore.

Dear Aunt Bettie: May a girl from Ohio join your band of boys and girls? Sometime ago a girl wrote to you whose birthday was the same day as mine, but I neglected taking her address. I hope you'll print this letter, so if she sees it she will write. I'll be sixteen July 9, 1931. I am about 62 inches tall and have blue eyes. Of course, my hair is almost straight, and of all colors, brown. I am a tomboy and like to joke. I am in high school. My favorite subject is Latin. I was saved July 4, 1930, but backslid. I was sanctified February 4, 1931. I wish to have many friends to write from everywhere. See who can write from the farthest place.

Ruth Hawk.  
Rt. 1, Liberty Center, O.

Dear Aunt Bettie: Will you please let a little Blueridge Mountain girl of Virginia join your happy number of boys and girls? I was seven years old March 2. I go to school over the mountains two and a half miles to the new schoolhouse that our President, Mr. Hoover, built for the mountain children. I have seven brothers and two sisters; three brothers and one sister dead. My father is a local preacher. As this is my first letter I would love to see it in print. If any of the children care to write to me I will try and answer their letters and tell them something of the Blueridge Mountains.

Geneva Pearl Cave.  
Rt. 2, Stanley, Va.

Dear Aunt Bettie: Here I come again from the state of Alabama. Wake up, Alabama boys and girls, don't let the other states get ahead of us. I never see a letter from Alabama. I am the baby girl at home, and am thirteen years old. I belong to the Methodist Church. I go to Sunday school every Sunday possible. We have enrolled in our class about forty. The name of our class is "The Willing Workers." We try to live up to our name. We just have four in our family, and I thank God that he has been so good as to spare our lives that we may do more for him. March 8 God took dear grandfather home to glory. We lived in the house with him. He was always impatient for The Herald to come for he liked to read it. He had Dr. Morrison's picture. His name was William Robert Walker. He lived a true Christian life; if everybody would live as he has lived we would have a great world. Jewel W. Logan, I guess your middle name to be Willie. Myra F. Lynn, I guess your name to be Frankie. Ruth E. Williams, I guess your name to be Elizabeth. If either is right don't forget your promise. Ruth E. Williams, you were to send a picture. I won't promise to answer all letters received for I might get as many as one girl did; she just got seven hundred. My favorite Bible verse is, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Let the letters fly to

Ruby Joe Hill.  
Rt. 1, Walnut Grove, Ala.

Dear Aunt Bettie: I am your namesake. I am a little girl seven years old. I am in High Second. I go to Sunday school every Sunday. I am a Christian. I love to hear any of the stories about Jesus. I enjoy reading page ten. I have gray eyes, brown hair and a fair complexion. I hope to see this in print, for it is my first letter.

Betty Spicer.  
Kingmill, Texas.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band of boys and girls for a little chat? I am eight years old and in the third grade; have light complexion, blonde hair, and blue eyes. I go to Sunday school and enjoy it very much. I live on a farm with Grandma. How do you boys and girls enjoy farm life? Who can guess my middle name? It begins with V and ends with L and has seven letters in it. My birthday is July 13. Have I a

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twin? If so, please write to me. Boys and girls, let your letters and photos fly. As I am getting sleepy I will drop off, with love to Aunt Bettie and the cousins. Mildred V. Harwood.  
Rt. 2, Haleyville, Ala.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? I have been reading page ten and enjoy it. Grandpa takes the paper. I go to church every Sunday. I am seven years old. My birthday is July 25. I hope to see this in The Herald.

Nellie Jean Burris.  
McComb, Miss.

Dear Aunt Bettie: I would like to join your band of boys and girls. Mother takes The Pentecostal Herald and I enjoy reading page ten very much. I am eight years old and in the fourth grade. My teacher is Miss Mabel Cotton. She is a fine teacher. The one that guesses my middle name I will write them a special letter. It begins with M and ends with E, and has five letters in it. I have brown eyes and black hair. I will close, hoping to see my letter in print. I love Jesus. Minnie M. Whitaker.  
Rt. 2, Mt. Eden, Ky.

Dear Aunt Bettie: May I join your band of boys and girls? I am six years old, have blue eyes, dark hair and fair complexion. Daddy and Mother are living. I have two brothers, one thirteen and one ten years old. Grandmother takes The Herald and I enjoy hearing page ten read. My middle name begins with A and ends with E, and has five letters in it. Who can guess it? I live on a farm and have a pet calf. I will close for this time, hoping to see this in your paper.

Reba A. Swindell.  
Doyle, Tenn.

Dear Aunt Bettie: I am a little boy thirteen years old; am in the seventh grade at school. Our teacher is Carrie G. Nixon. She has been teaching twenty-seven years, so you know she is fine. I go to the M. E. Church in the country which is in sight of our home. We love the church and hope to see many souls won for Christ. There are six members of our family who are members. I have four brothers; two in high school. We love our pastor and wife who is Rev. C. C. Tanner. The shortest verse in the Bible is "Jesus Wept." Why did he weep?

Malcolm B. Rawlings.  
Rt. 2, Sharpsburg, Ky.

Dear Aunt Bettie: Let me join your happy band. I was nine years old Feb. 8. Was promoted to the fourth grade when school closed March 6. I go to the M. E. Church to Sunday school every Sunday. We have Bible questions in Sunday school and we learn much about the Bible. Have we such a book in the Bible which has neither Lord Jesus, God, nor Christ written in it? My middle name begins with D and ends with N, and has four letters in it. If you guess it, write me and I will answer.

Travis D. Rawlings.  
Rt. 2, Sharpsburg, Ky.



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## FALLEN ASLEEP

### BEAN.

Death at 7:10 P. M. Sunday claimed Mrs. Mary Elizabeth Bean, wife of Dr. H. F. Bean, and one of the prominent residents of Portsmouth, the final summons coming at her home, 1302 Ninth Street, following a brief illness with influenza and pleurisy.

Mrs. Bean was born at Sulphur Springs, Ky., Aug. 20, 1861. She was married to Dr. Bean, Nov. 1, 1877, at Sulphur Springs, Ky. They lived for a number of years at Owensboro. On Sept. 1, 1920, they moved to Portsmouth and have lived here ever since. Nov. 1, 1930, Dr. and Mrs. Bean celebrated their 53rd wedding anniversary, when all their children assembled for the occasion.

Surviving are the husband and the following children: M. P. Bean of Bowling Green, Ky., K. I. Bean of Bogalusa, La., Mrs. Elizabeth Rinehart, at home; Mrs. H. D. Jewett of Second street, B. T. Bean of Akron, Ohio, and two grandchildren, Henry Edward Rinehart, 1302 Ninth Street, and D. D. Pewett, Jr., of Second St.

The funeral was held Tuesday at 3 P. M., at the residence with Rev. Arba Martin, pastor of Trinity M. E. Church, officiating. Interment was in Memorial Burial Park at Wheelersburg, under the direction of Windel Howland.

### BRADY—JOHNSON.

April 8th and 9th, 1931, marked the homegoing of two little unbeans. They were very devoted cousins and had spent much time together, often fancied they were brother and sister. Little Therien Brady aged four years, six months and nineteen days, was playing early on Monday morning, April 6th, when his mother came in. "Good morning, mother, how are you feeling?" "Not very well darling, how are you this morning?" she answered.

"I'm feeling good mama," and frolicked over the bed with his little brother. They were told to hurry and dress for breakfast and mother left them standing before an open grate to dress, he caught fire and although, not seemingly seriously burned, for quickly his clothes were torn from him, he soon went home to Jesus.

Little Ruby Dell Johnson well as usual stood by his little bed many times, and in her childish way called his attention to many things, flowers and seed growing in the garden, etc., trying to comfort him. When his spirit had flown her heart was broken; she had an unusual intelligence which had been very noticeable all through her babyhood. Seemingly able to comprehend this great sorrow which was more than her frail little physical body could bear, this was a crushing blow. She sank down to the floor at the foot of Therien's bed, broken hearted, and said, "Daddy, take me up." She was carried from the deathbed but many times pleaded with them to carry her back, then to take her away.

Convulsed with grief she was later taken to her own home and a physician summoned. He did not understand her case but gave a little medicine which availed nothing. After a night of agony she said, "I see Therien," and again, "I want to go up there mama with you," and pointed up, closed her bright eyes and went away.

The doctor arrived too late, and on hearing the story of her last few hours on earth said, "I have been a doctor for twenty-five years but never have seen a case like this." Everyone who knew her loved her. Many marveled at her intelligence and remarked that she would not stay here long. But little did we think she would leave us so soon.

Together they lived, played, and in the end were placed in white caskets and carried to church where a most blessed and befitting funeral service was conducted by the pastor, Rev. Rev. W. R. Honsan. Together their bodies were laid in one small sepulcher while their spirits, which refused to be separated even in death, play in flower gardens of Heaven.

God's hand is on the families. Three of the parents are members of the Church of the Nazarene. One of

the fathers has found God; the other one confesses his need and solicits the prayers of God's people. Oh, that this may mean the awakening of many in this community who know not God.

Their little hands were sweetly folded  
Upon their silent breast,  
Two little spirits have ceased their struggles

And have gone to rest.  
Four little feet have ceased to travel  
Upon the shores of time,  
And the two short lives that blended together  
Now live in the garden of sunshine.

Their bright shining eyes are closed  
forever  
To earth's unholy sight,  
And four cherub wings in glory now  
hover

In heaven's golden sunlight.  
Together they walked and talked and played,  
Together they lived to love;  
Now side by side together they are  
laid

While their spirits return to God.  
Mrs. Lillian Duncan.

### JUST AS I AM.

There is a sweet story told of Charlotte Elliott. At one time she was in the midst of a company in the city of London, and among other guests was Caesar Malan, a devout man of God. He saw the young lady, and crossing the room to where she was, he said to her, "Are you a Christian?" And she replied with considerable dignity that she did not care to discuss the question. And the dear old man withdrew. Not many days after Charlotte Elliott came to Caesar Malan and begged his pardon for her rudeness, saying that she was not a Christian and asking how she might become one. The old man replied, "My dear, it is very simple. You have but simply to come to Jesus." And she said, "I am a great sinner." "No matter," said he, "you have but to come to Jesus." She said, "Will he take me just as I am?" And he said, "Just as you are, and no other way."

And then she said, "Well, if he will take me as I am, I will come to him." She went home to her room and sat down at her desk, and she wrote the beautiful words of that hymn—

Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God! I come, I come!

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse  
each spot,

O Lamb of God! I come, I come!

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fighting and fears within, without,  
O Lamb of God! I come, I come!

Just as I am, poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yes, all I need, in Thee to find,  
O Lamb of God! I come, I come!

Just as I am; Thou wilt receive.  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God! I come, I come!

That is the way that Charlotte Elliott came, and that is the way the Apostle Paul came, and thousands have since come in that same way, in the words of that beautiful hymn, and it is the only way that the human soul can come.

And when we come that way to Jesus, some, at least, of the terrors of death will disappear, and the thought of life beyond the grave will become to us a far and restful vision.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VIII.—May 24, 1931.

Subject.—Jesus Preparing for the End. Luke 22:7-23.

Golden Text.—This do in remembrance of me. Luke 22:19.

Time.—Tuesday and Thursday of Passion Week, April 4 and 6, A. D. 30.

Places.—Bethany and Jerusalem.

Introduction.—On Tuesday of Passion Week we find Jesus in the temple teaching the people. Late that evening he is on the Mount of Olives with Peter, James, John and Andrew telling them the signs that would precede the destruction of Jerusalem under the Romans, the signs that would portend his return to the earth, and of the age. After that conversation he went with his disciples to Bethany to the home of Lazarus and Mary and Martha. We have no record of what he did on Wednesday, unless we follow the teaching of some who place the crucifixion on Thursday instead of Friday; but that theory is beset with some difficulties. I shall not do any guessing.

For a proper understanding of the lesson turn back into the Old Testament, and read the account of the Passover. That was the type that preceded the Lord's Supper. The paschal lamb was a type of Jesus Christ, "the Lamb of God that taketh away the sin of the world." One can never have an intelligent understanding of many things in the New Testament unless he masters their types in the Old Testament. They dovetail into each other.

### Comments on the Lesson.

The verses in this chapter preceding our text throw some light on our study. The friends of Jesus at Bethany made a feast for him in the early part of the week, which he and the apostles attended. There seems to be a discrepancy between Luke and John as to the time when Satan entered into the heart of Judas Iscariot. John (13:27) places it at the time of the passover supper; while Luke seems to indicate that it took place at the feast that preceded the last supper; although his language is not perfectly clear, and may be parenthetical. Still, the awful fact remains perfectly clear that Satan took complete possession of Judas, and that from that hour he sought opportunity to betray the Master for a certain sum of money from the chief priests.

7. The day of unleavened bread.—Preceding the killing of the passover lamb every particle of leaven had to be put out of every Jewish home; for nothing fermented could be used at that feast. Sometime ago I was in conversation with the son of a very strict Jew. He told me how his old father would take a lamp and a broom, and would sweep the entire house, searching in every nook and corner for any waste material that might be lodged there, lest some speck of leaven should be left—straining out gnats and swallowing camels. On that first day of unleavened bread the passover lamb was killed; and roasted whole without breaking the bone in its body. The entire matter typified our Lord's death on the cross.

8. Peter and John.—Impetuous Peter and John a "Son of Thunder." They were both rash men at times; but Jesus leaned upon them more

readily than upon other members of the apostolic group. There was real metal in them; and the day of tempering would come at Pentecost. Maybe they were imprudent; but prudent men seldom accomplish anything worth while. It fell to the lot of these two men to prepare the passover. The lamb must be secured and made ready, and the unfermented wine, the unleavened bread and the bitter herbs must be provided. It may be that the friend in whose home they ate the supper had something to do in providing these things.

9. Where wilt thou that we prepare?—He had not forgotten about that, but knew their question was coming.

10. There shall a man meet you.—Here we have the supernatural again. Mere men cannot do such things as this. They were to enter the city of Jerusalem and find a man who would show them the proper room for the supper. Every detail was given, and every detail worked out exactly as he told them. I suppose it is fair to assume that this man was a special friend of the Master. He would hardly have expected so much of a stranger. Maybe they had talked the matter over at some previous time.

11. The good man of the house.—So we learn something of the man's character—he was a good man. The guestchamber.—He must have been well to do; for that word does not indicate poverty. The feast required a large room; for there would be thirteen present.

12. A large upper room furnished.—The feast called for a large table in the shape of the letter U, with couches all along the outside for the guests to recline upon during the feast. The Lord, as the Master of ceremonies, would recline at the curve, with six apostles on each side of him. I am inclined to believe that the word furnished means that the "Goodman" had much to do with the furnishing of the food necessary for the feast. It was no small honor to have the Master eat the last supper in his home.

14. When the hour was come.—Late in the evening, in imitation of the feast in Egypt. He sat down.—They reclined at their places about the table. The twelve apostles.—Judas Iscariot was there, strange as it may seem to us.

15. With desire I have desired.—We find this form of expression here and there in the Bible. It means with intense desire. Jesus kept the Jewish law, fulfilling it to the last jot and tittle. The significance of that last Passover could only be spelled out during the coming ages of the Church.

16. I will not any more eat thereof, until it be fulfilled in the kingdom of God.—I do not know what this means; nor can I find anything clear in the best commentaries. The first part of the verse is clear enough; but the latter part is enigmatic. It seems to imply that somewhere in a future age when the kingdom of God has been established, the Master will join his people in some sort of a celebration of the passover. Dr. Clarke says: "Until that of which the passover is a type is fulfilled in my death, through which the kingdom of God shall be established among men." But he does

not attempt to explain the mysterious words.

17. He took the cup.—Here Luke anticipates what is said more fully in verse twenty. I see no need for quoting these words. The passover was a type of the Lord's supper; and now the Master is fulfilling the type by putting the antitype in its place. Never again could the Jewish passover have any meaning; although it is still kept by the Jews. Permit a few thoughts here. The bread used in the eucharist should always be made without leaven, and the wine should always be sweet grape juice—never fermented. Nothing else is in keeping with the occasion. When the prayer of consecration is uttered the bread remains bread and the wine remains wine. No minister or priest can change the chemistry of the elements. There should be no superstition about these matters. The bread represents the body and the wine the blood of our crucified Redeemer—nothing more nor less. The bitter herbs symbolize the bitter sufferings of the Lord in his passion. The purity of his sacrifice is symbolized in the absence of leaven in the bread and the absence of fermentation in the wine. Above all things, do not lose sight of the fact that we are saved through the merit of his shed blood. Renounce this, and the hope of salvation is gone for ever.

21. The hand of him that betrayeth me.—The scene changes. The devil gets in his work. Judas is his tool. This was a dreadful shock to the little band. Immediately they were asking who it could be. The Master said: "It is he to whom I shall give sop when I have dipped it"; and gave to Judas Iscariot. John says the devil entered into him just at that time. He had wholly consecrated himself to Satan; and from that moment his everlasting destiny was settled. He became as vile and as corrupt as the devil himself in proportion to time and capacity. Jesus Christ was very patient with Judas, as he is with us; but there is a deadline ahead. Judas crossed; and so may we. Once cross, the soul is utterly beyond hope.

### JOHN PAUL RE-ENTERS EVANGELISTIC FIELD.

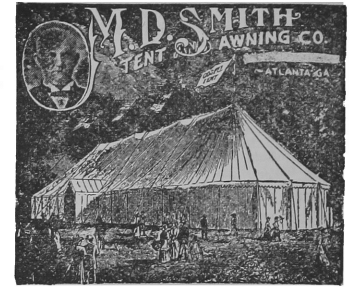
After nine years in the presidency of Taylor University in which that institution has grown from a minus quantity into one of the best recognized colleges of the nation, Dr. John Paul has felt called to give up executive work and devote himself more fully to his literary work and to the evangelistic field. His address is 1754 Washington Blvd., Chicago. The readers of The Pentecostal Herald will be hearing from him occasionally.

### NOTICE!

The friends of Rev. C. C. Rinebarger, who served our Holiness Movement in the capacity of song leader so efficiently for a number of years, will be glad to know that his services are available either for the ministry of the Word or in song for a few dates this summer. Brother Rinebarger is not again entering the field of evangelism permanently but is free for a few engagements during the months of July and August this year. His address is Henryetta, Okla.

C. W. Butler.

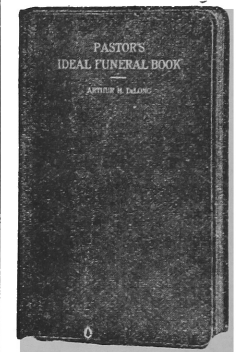
Draw nigh to God, and He will draw nigh to you. James 4:8.



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—H. H. Jones, Chairman of the Evangelistic Committee of Louisville Conf., M. E. Church, South.



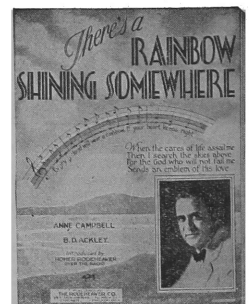
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# ANNOUNCEMENTS.

H. J. McNeese, 634 13th Ave., New Brighton, Pa.: "I have enrolled with a well-known school for extensive Bible work. Will have few open dates beginning May 10. Pastors, committees, missions desiring spring or summer meetings address us as soon as you read this. Let us all keep busy for Jesus."

Evangelist Samuel Thomas: "We have a pioneer in a meeting in Baudette, Minn., and will be there three weeks or more late this summer. We would gladly hold other pioneer or home missionary meetings en route, or gladly serve any Holiness Mission, Methodist, Wesleyan Methodist, Free Methodist, or any other denomination that will accept full gospel preaching. I am a converted Hebrew. Mrs. Thomas is a National Evangelist for the W. C. T. U. She does some of the preaching and sings specials. We can give plenty of references. We will be glad to hear from pastors in Indiana, Ohio, Missouri, Iowa and Minnesota. We are now with the Wiley M. E. Church in Camden, N. J., and go from this church to the Bethany M. E. Church in the same city, with Rev. John Norberry, as pastor. Brother Norberry is known throughout the Holiness Movement. Please put our meetings on your prayer list. Our terms are entertainment and freewill offering. Our home address is 117 Eagle Drive, Indianapolis, Ind."

In St. Louis we have what we call the St. Louis Holiness Association, where we meet each month and forget about our churches and have a real feast in the Lord. These meetings are held the second Sunday in each month at the different holiness churches in the city. Our last meeting was held at the First Free Methodist Church, Rev. C. H. Coats pastor. The Lord blessed in a mighty way. We had an old-time praise service and songs of Zion went up to the throne. Surely the angels of Heaven rejoiced with us. An inspiring message was brought by Rev. Kline at the Free Methodist Church. The Psalmist David said: "Thou anointest my head with oil, my cup runneth over." If you do not have the running-over blessing accept our invitation and attend one of these services. If your cup is right side up it will surely run over. If you are enjoying this blessing, come and your presence will be a blessing to some one else. We ask the readers to earnestly unite in prayer with us that the Lord will send another revival, such as they had in the days of John Wesley, when thousands sought the throne of grace and were made new creatures in Christ Jesus. Our next service is to be held at the Alta Sita Methodist Church, 27th and Market St., East St. Louis, Rev. S. W. Harper, pastor.

L. O. Salzman, President.  
E. G. Presson, Secretary.

A. C. King: "I am reporting my meeting at Bay Springs, Miss., held under one of the League tents. Though weather was very unfavorable for tent work, God gave us a gracious meeting in which eleven souls were gloriously saved and many came to a closer walk with God. We began April 30th at Taylorsville, Miss. Pray for us."

The Texas State Camp Meeting, Church of the Nazarene, will be held on the Waco Holiness Camp Ground,

"The Mecca of the Holiness Movement of the Southwest," (about three miles east of the city of Waco) July 15-26, 1931. Workers: Rev. Holland London and wife, Dr. and Mrs. A. S. London, Rev. C. M. Dunaway, of Decatur, Ga. Prof. L. C. Messer, and our dear "Uncle Buddie" has been invited to be with us, and we trust that his plans will be so changed that he can. Besides the regular camp meeting program the Board has planned for a Leadership Training Institute for the benefit of our Sunday Bible School workers to be conducted simultaneously with the camp meeting. Arrangements have been made to offer the entire Red Seal Course this year, and hereafter to plan for an extension of the work as occasion may demand. Leaders in these courses include such well known workers as Dr. A. S. London and Rev. H. B. Wallin, of Houston, Texas, and others whose names will be announced later. For reservations write Rev. J. E. Threadgill, 602 11th St., Waco, Texas. Come. O. F. Hatfield, Sec.-Treas.

## NOTICE!

To any camp meeting desiring to secure a good children's worker, I take pleasure in recommending Mrs. E. D. Bartlett, of Murdock, Kan., as an experienced, and most successful children's worker. She not only entertains the children, but is peculiarly successful in leading them to Jesus, and praying them through to a real heart experience of saving grace. Because she and her husband were expecting to go to Africa as Missionaries, she refused several calls for children's work in camps this summer, but owing to the fact that they have been providentially detained, she is now ready to accept calls for camp meeting work this summer. She has had charge of the children's work in the great Kansas State Holiness camp for a number of years, and in a recent letter from the President of that camp, speaking of Brother and Sister Bartlett, he says, "Mrs. Bartlett has been our worker for the children for the past three or four years; few have been as successful in reaching so large a number of children for definite Christian experience of conversion and sanctification as Sister Bartlett. Bro. Bartlett has assisted her in song, and instructions at the altar. We hold them in highest esteem, and I certainly give them my unqualified endorsement." I am sure other camp meetings where they have labored would give them similar recommendations. No camp meeting committee will regret inviting their services. Address them at Murdock, Kan.

In perfect love. All for Jesus,  
C. W. Ruth.

## BOOKS FOR THE ASKING.

"Ask and receive that your joy may be full," John 16:20.  
The following books from my library will be gladly sent to any one asking for them: Pilgrim's Progress, The Principles of Jesus, The Redemption of the Body, Natural Laws in the Spiritual World, Washed in the Blood, Seven Churches, The Sermon Bible, The Lord's Prayer, Story of Lincoln, Teachings from Mark's Gospel, Bethel El Bethel, Biblical Idyls, Lecture on Rom. 7.

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## BISHOP OLDHAM AT CHICAGO INSTITUTE.

The next of his regular courses of lectures at Chicago Evangelistic Institute will be given by Bishop William F. Oldham just after his return from South America, May 11-22. This

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is in line with a series of courses by a number of leading authorities on soul winning. The Institute, as a Bible College of Normal training for Christian workers, has begun to accept reservations for the fall opening, September 9th.

## OUR MIGHTY WATCHFUL FATHER.

E. Wayne Stahl.

Some years ago a prominent, Spirit-filled evangelist was traveling from South Carolina to Texas, to hold revival meetings. He had but a short time in which to get to his destination before the Sabbath, and a very limited amount of money for his railroad expenses.

This evangelist had proceeded as far as Atlanta, Ga. Taking the train there the conductor said to him, "The Southbound mail for New York is over two hours late, and we shall have to wait for it." This meant that the revivalist would be two hours behind time in getting into Birmingham, Alabama, where he was to make connections with a train for New Orleans. He inquired of the conductor if there was any likelihood of the train for New Orleans waiting at Birmingham for the train that would be two hours late in getting there.

The conductor replied, "No, for that New Orleans train is always on time, and does not wait for late trains; your only way is to lie over at Birmingham for the night."

This information almost stunned the evangelist. With little money it was almost impossible for him to be equal to the additional expenses of spending a night in the city where he expected to stop for only a few minutes. Besides, the time for his getting to the place in Texas before the Sabbath was as scanty as was his money. But though cast down, he did not despair. Leaning his head over against the car window and closing his eyes, he prayed silently like this: "Oh God and my Father, I am working for thy dear Son. I belong entirely to him. The interests of the work of thy Son are infinitely more

important than those of all the railroads. Thou knowest, O my Father, that my funds are exceedingly meager. Thou knowest that I have very little time in which to reach my city before Sunday. I beseech Thee, O my Lord, that thou wilt in some way make that fast train for New Orleans wait at Birmingham so that I can board it. I ask all this in the name of Jesus the Savior, who told us to be careful for nothing. Amen."

The prayer finished, a rich, golden peace settled down upon the heart of that evangelist. He felt that his Heavenly Father was greater than any railroad system and that he need not have any anxiety.

In course of time his train steamed into Birmingham. He noted another train there, all ready to pull out, but seeming to be mysteriously restrained. It was the train for New Orleans. His heart singing praises to his God, the preacher boarded that strangely-delayed train and it immediately departed. When its conductor came around for his ticket the man who had prayed asked him,

"How did your train come to be so late getting into Birmingham?"

The ticket-puncher answered, "I can't account for it. This train is always on time. I don't know why we weren't so today, unless it was to get passengers from the Atlanta Express."

But the evangelist knew why that New Orleans train was late that day.

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## EVANGELISTS' SLATES

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Wilmington, N. Y., June 20-July 5.  
Winchester, Can., July 7-30.

**AYCOCK, JARRETTE AND DELL**  
New Bedford, Mass., May 6-17.

**BENNARD, GEORGE**  
(948 Hermosa Beach, Calif.)  
Los Angeles, Calif., and Hermosa Beach,  
Calif., May 10-June 15.

**BLACK, HARRY**  
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Durango, Colo., May 12-24.  
Osakis, Minn., July 2-12.  
Tyrone, Pa., July 16-26.

**BUSSEY, M. M.**  
Lansing, Mich., May 3-17.  
God's Bible School Camp Meeting, May  
29-June 7.  
Louisville, Ky., June 28-July 12.

**CALLIS, O. H.**  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
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Washburn, N. Dak., June 18-28.  
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**CARNES, B. G.**  
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Gloster, Miss., June 14-July 5.  
Gouldsbusk, Tex., July 7-16.

**COCHRAN, H. L.**  
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gelist, Sherman, Texas)  
Henderson, Texas, May 4-17.  
Sanderson, Tex., May 31-June 14.

**GRAMMOND, PROF. C. C. AND MAR-  
GARET.**  
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**DICKERSON, H. N.**  
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Auburn, Ind., June 14-28.  
Washington, D. C., May 11-24.

**EDWARDS, J. R.**  
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Sebring, Ohio, Oct. 4-23.  
Lima, Ohio, Sept. 6-27.

**EITELGEORGE, W. J.**  
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Palmetto, Fla., May 3-17.

**FLEMING, JOHN**  
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Bentonville, Ark., June 12-21.

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Abilene, Ky., May 22-31.  
Longford, Kan., June 1-14.  
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**FLEXON, R. G.**  
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Mineral, Va., May 17-31.  
Donora, Pa., June 4-23.  
Allentown, Pa., July 4-12.

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New Castle, Ind., May 17-31.  
Portsmouth, Ohio, June 5-14.  
Frankfort, Ind., June 17-28.

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PARRY.**  
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Sault Ste. Marie, Mich., June 16-28.  
Des Moines, Ia., July 3-12.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Jackson, Ohio, June 21-July 5.

**GLASCOCK, J. L.**  
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Middleburg, Pa., May 6-20.

**GREGORY, LOIS V.**  
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Ashville, N. Y., May 10-24.

**GROGG, W. A.**  
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Belleville, W. Va., May 6-24.  
Fax, W. Va., June 1-14.  
Hinton, W. Va., July.  
Fort Spring, W. Va., August.  
Barrett, W. Va., September.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio)  
Oberlin, Ohio, May 14-31.  
Alton, Kan., June 4-14.  
Haynes, N. D., June 19-28.  
Mitchell, Ind., July 13-19.

**HENRICKS, A. O.**  
(Toronto, Ohio.)  
Pittsburgh, Pa., May 10-24.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Lisbon, N. Y., May 3-18.

**HOOVER, L. S.**  
(Monesta, Pa.)  
Arcola, Ill., May 31-June 15.

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(198 Timberlake Ave., Erlanger, Ky.)  
Renaker, Ky., May 17-31.  
Hinton, Ky., June 7-21.  
Corinth, Ky., July 1-12.  
Sadiesville, Ky., July 19-Aug. 2.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
El Paso, Texas, May 15-27.  
Phoenix, Ariz., May 28-June 7.  
Portales, N. Mex., June 11-22.

**JOHNSON, HAROLD C.**  
(401 W. Wash. St., Springfield, Ill.)  
Frankfort, Ky., May 11-24.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Burlington, N. C., May 11-26.  
Franklinton, N. C., May 26-June 1.  
Graham, N. C., June 1-16.  
Mill River, Mass., June 17-July 2.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Slaughter, S. C., May 4-18.

**LINCICOME, F.**  
(Gary, Ind.)  
Fargo, N. D., May 17-25.  
Montevideo, Minn., May 28-June 7.  
Aberdeen, S. D., June 8-14.

**LOWMAN, J. WARREN.**  
(1039 Clinton Ave., Carthage, Mo.)  
New Rockford, N. D., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**  
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Freeman, S. D., May 3-17.  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

**MARTIN, A. J.**  
(Evangelist and Gospel Singer, 2214 Inde-  
pendence St., New Orleans, La.)  
Natalbany, La., May 18-28.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Rentonville, Ark., June 11-21.  
Kent, Ind., July 23-August 2.  
Dayton, Ohio, May 13-24.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Lanham, Md., May 3-17.  
Columbus, Ga., May 24-June 7.

**NICE, NELSON W.**  
(1335 Biting Ave., Wichita, Kan.)  
St. John, Kan., April 26-May 17.  
Wichita, Kan., (two tent meetings) May  
18-July 12.  
Chandler, Okla., July 19-Aug. 9.

**PARKER, J. R.**  
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Wiscoal, Ky., June 14-28.  
Callis Grove Camp, July 31-Aug. 9.  
Athens, Ohio, Aug. 16-30.

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Lincoln, Neb., June 26-July 6.  
Sebring, Ohio, July 17-26.

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Ada, Okla., May 24-June 7.  
Heaven, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY.**  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**SHADE, N. E.**  
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Plant City, Fla., May 24.  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 28.  
Downings, Va., July 19.  
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Wichita, Kan., Aug. 9-19.

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**THOMAS, SAMUEL.**  
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Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**N. B. VANDALL.**  
(303 Brittain Rd., Akron, Ohio)  
Lima, Ohio, May 3-17.

**VAYHINGER, M.**  
(Upland, Ind.)  
Chicago, Ill., May 10-31.  
Cincinnati, O., June 1-4.  
Upland, Ind., June 5-13.

**WILSON, D. E.**  
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hampton, N. Y.)  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 1-12.  
Thomasville, N. C., June 26-July 5.

**WOODRUM, LON R.**  
(633 Chestnut St., Abilene, Texas.)  
Poteau, Okla., May 3-17.

## Camp Meeting Calendar

**ALABAMA.**  
Dothan, Ala., July 16-26. Workers:  
W. R. Quinton, evangelist, and Mrs. Quinton,  
song leader. Mrs. J. R. Clarke, leader  
for children and young people. Sunday,  
July 19 is missionary day. Write Rev. C.  
J. Hammitt, D. D., Dothan, Ala., Rt. 5.

**ILLINOIS.**  
Normal, Ill., August 20-30. Workers:  
Rev. J. C. Long, Rev. Chas. Stalker, evan-  
gelists. Mr. Burl Sparks, song leader;  
Miss Mary Vennard, children's worker.  
Write Mrs. Bertha Ashbrook, Sec., 451  
W. Allen St., Springfield, Ill.

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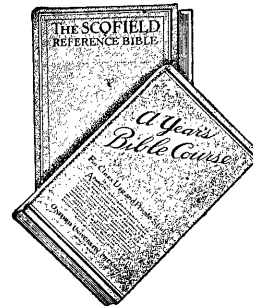
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leader; Mrs. Della B. Stretch, children's  
worker; Mrs. Joseph H. Smith, young peo-  
ple's worker. Write D. D. Zook, Newton,  
Kan.

**MINNESOTA.**  
Red Rock, Minn., June 25-July 5. Work-  
ers: Rev. Paul S. Rees, Rev. John Thom-  
as, Rev. Harry W. Blackburn, song lead-  
er. Write Mrs. A. P. Atkins, Newport,  
Minn.

**NEW YORK.**  
Wilmington, N. Y., June 25-July 5.  
Evangelists Fred Suffed, Howard Sweeten  
and Tillie McNutt Albright. Leader of  
song, Eddie Patzsch; song illustrator, Geo.  
P. Woodward, who also will have charge  
of young peoples and children's meetings.  
Pianist, Mrs. John Wrightman. Write  
Mrs. Frank Warren, Sec., Haselton, N. Y.

**OHIO.**  
Coshocton, Ohio, June 11-21. Workers:  
Dr. John E. Owen and Rev. Jarrette Ay-  
cock, evangelists; Dell and Maridel Ay-  
cock, song and music directors; Anna E.  
McGhie, young people and children's evan-  
gelist. Address R. K. Gamertsfelder, 338  
N. 8th St., Coshocton, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers:  
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Rev. T. M. Anderson, evangelists; Rev. W.  
L. Mullet, song leader for Main Taberna-  
cle, Rev. Merle A. Hays, song leader for  
young people's auditorium; Miss Anna  
McGhie, young people's worker; Miss May  
C. Gorsuch and Mrs. H. E. Oberholzer,  
children's workers; Rev. H. A. Guiler and  
wife in charge of ring meetings. Address  
Rev. E. E. Shultz, Sec., 80 S. Broadway,  
Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists,  
Dr. Chas. H. Babcock, Rev. H. V. Miller,  
Prof. Kenneth Wells, Mrs. Bunice Wells.  
Rev. Chas. A. Gibson, Platform Mgr. Write  
Rev. W. E. Gilley, Sec., 2976 Cleveland  
Ave., Columbus, Ohio.

**PENNSYLVANIA.**  
Hughesville, Pa., July 2-12. Workers:  
Rev. W. H. Link, Rev. H. A. Frye, Mrs.  
Charles E. Cowman, of the Oriental Mis-  
sionary Society, Rev. Alma Budman, song  
evangelist, Miss Eleanor S. Eeroyd, chil-  
dren's worker, Rev. J. R. Bartow, Miss  
Bldora Barton, pianist, Rev. C. A. Metzger,  
and Mrs. C. L. Cupp. Write Miss E. S.  
Eeroyd, 334 N. Orange St., Media, Pa.

**TENNESSEE.**  
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Rev. R. B. Rawls and wife, Rev. C. E.  
Smith. Mrs. Rawls will have charge of  
the singing. Write Joe T. Hall, Sec., Box  
323, Dyer, Tenn.

**VERMONT.**  
Johnson, Vt., August 14-23. Workers:  
Rev. E. G. Wilson, Rev. James H. Jones,  
and Rev. C. R. Sumner, Rev. W. L.  
Braman will have charge of the singing.  
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O'er the consecrated ground—

Lo! they come to blast the Rock of Ages.

See! they mock the King whose bearing

Like a slave-encumbered man,

On his shoulder all our caring

As the mob around him ran—

Lo; they come to blast the Rock of Ages.

Look! they pierce the rugged mountain!

Place a blast within its side;

From which springs the Living Fountain

Which shall evermore abide—

Lo! they come to blast the Rock of Ages.

Hear! the peal of awful thunder!

See! the debris fills the air!

Look! the Rock is torn asunder!

Wait! the earth is in despair!

Lo! they come to blast the Rock of Ages.

Blasting! Blasting!! They are blasting,

Hear the thunderous sound!

Oh! hear the awful rolling, thunderous sound!

It is written on eternal pages—

Blasting! Blasting! They are blasting,

they are blasting!

Feel the trembling ground!

Oh! feel the awful trembling ground,

Lo; they come to blast the Rock of Ages!

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3 or, Ben-gaber. Num. 32.41.  
3 or, mulat, or, muli beas.

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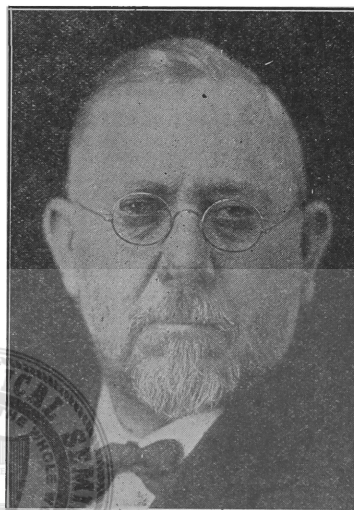
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This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is 6x7¼x1 in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

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The very Bible you want for a young man or young woman, or for a business man. It is only ½ in. thick, size 4¼x7, weight 11 ozs. Beautiful clear minion type, references and maps.

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Dr. H. C. Morrison, Editor  
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## IN LEAGUE WITH CHRIST.

By The Editor.

**I** can think of nothing finer than to be in league with Christ in some great enterprise, something that will count for time and eternity; something, you understand, that brings you into close fellowship with Christ, that will lead you to think of Christ, to pray to him, love him better, and labor with him hopefully and earnestly.

It is quite common for us to undertake something in which we are greatly interested, to work for it, to feel that this task or good work we have undertaken is ours. We are deeply interested; we put forth earnest effort, and pray God to help us in this enterprise that is on our hearts. If we could only get God interested, and to help us in our enterprise, we are quite sure we could put it over. It would be easy if God would take an interest in our project, and give us a real good lift. Things would move then, and success would be assured. And so we work and hope and pray and long to get God to help in this big work of ours.

I have been wondering how it would affect us if we should find out that Jesus Christ has some great work; some mighty task on his hands and heart, and is longing for us to help him. Some work, you understand, that calls for human head, hearts and hands. Something so very great that Christ must have our assistance or the task will not be accomplished. If only we could understand his purpose, and put ourselves into it, we doubtless would warm into holy enthusiasm and gain strength and faith with the thought that we were helping Christ. I can think of nothing finer than that we should become conscious that we are leagued up with Christ in the work that lies closest to his heart; something that he must have human help to accomplish. That would be splendid! To be in close union with Christ helping him to do something that he wanted done bad enough to die for it. Do you get the thought? We, instead of constantly begging him to help us do something, give ourselves to him to help him do something.

I will tell you what I believe is on the heart of Christ, the thing of most importance with him; the thing in which he must have human help. The thing he wants you and me to help him put over. Here it is! EVANGELISM! That is it without doubt. Evangelism! Christ wants the world to know that God loves the lost, and that he has died for its redemption, that every prodigal, sinful soul may come back to the Father's house with the assurance of open arms, best robes, good shoes, covenant ring, and a feast of love.

Say, HERALD readers, let's get tremendously interested helping Jesus evangelize the world. Let's do our best, and let's equip and send forth a host of young preachers who cannot go without our help. We are thankful, and I am quite sure our Lord Jesus is

pleased with all of those who have given us a helping hand in the education and preparation of young preachers for a full salvation ministry. But there are some fifty thousand HERALD readers who have not responded. I believe that many of them who have not joined in this Evangelical League with Christ, will do so. It is with reverence that I say, Christ needs and wants your help. He died and rose again for the world's redemption, and he calls on those who believe, love and trust in him, to help him carry the good news of full redemption to the ends of the earth. Come, join us in this glorious EVANGELICAL LEAGUE WITH CHRIST to help him put over the greatest enterprise that can claim his love and our zealous effort.

### The Restoration of Israel to Palestine No. III

**S**OMEWHERE I read a story like this: Old King William, the grandfather of the deposed Kaiser, in one of his campaigns sitting by his campfire at night, turned to his chaplain and said, "Chaplain, give me in a word, the best and strongest proof of the inspiration of the Bible. Not an argument, but just in a word." The chaplain saluted and said, "Sire, the Jews." "Ha," said the Emperor, "That is splendid! You could not have given a better answer. The Jews, as we have them in prophecy, in history, and in the world today, are a powerful proof of the inspiration of the Scriptures."

I do not know that this conversation took place. It could have taken place, and very likely did. If it did, the old Emperor is quite correct. The Jews, dating back from Abraham's call to go out and become the father of the nation, up to the present day, forms one of the most marvelous epochs of human history. There is no people living whose ancestry, records, and movements in the world can be traced like that of the Jews. They have been highly favored. They have been great sinners; they have been great sufferers, but in spite of it all, God has kept his promise to Abraham and made his offspring a blessing to all nations.

The Jews wrote the Old Testament and New Testament. Out from among them came the great evangelists and builders of the early Christian Church. They are, in fact, the most marvelous people in the world, in spite of the fact that through the centuries they have been "scattered and peeled." They have been sifted about in all the nations of the earth. They have been persecuted, robbed, legislated against, and actually slaughtered by tens of thousands; but through it all, and in it all, they have proven themselves indestructible. The world is about to learn that it cannot get rid of the Jews, and it cannot get away from them. In spite of the hatred against them, and the laws that have been

passed to cripple and hinder them, out from among them have come the men of greatest wealth, largely manipulating the commerce of the world. Out from them have come great statesmen, scientists, scholars, authors, travelers, philanthropists. Somehow, they have managed to keep close to the head of the procession of progress and today they are getting a stronger grip upon world finance than any other people.

It is quite remarkable how the scattered nations and tribes of the earth have come in contact with each other, have united in marriage, mixed their bloods, and have practically lost their national identity. Who of us in this great melting pot of the United States knows just who we are, or where we came from. This writer is thinking about his Scotch, his Irish, and English ancestors, but what kind of blood, and what sort of ancestral sediment did they spring from?

A fine old Jew merchant, a man of wide experience and intelligence, said to me not long since, as we took a stroll together, "the blood which flows in my veins is as pure Hebrew blood as that which flowed in the veins of King Solomon." There is no way to account for this wonderful people. Their absolute toughness, cohesiveness, tenacity, indestructibility, and the marvel with which they have preserved their identity, except that they are, in a peculiar sense, God's people, and that God is keeping his promises which he made to Abraham and others of his faithful people in the long ago. The Jews are a sort of living miracle. Somehow God has used them as a proof of the inspiration of the Scriptures and, reading prophecy concerning them, we are fully convinced that he has a great plan and purpose concerning them.

It is generally admitted that the Bible is a sadly neglected book. We have a great desire that the readers of THE PENTECOSTAL HERALD should become devoted, thoughtful, prayerful readers of the Holy Scriptures. Just now we are thinking of the advantages of thoughtful reading and careful study of prophecy. It is one thing to read a chapter here and there in the Bible without any special purpose, and it is quite another thing to read the Bible consecutively with a definite purpose. One of our chief objects in writing these chapters is to interest THE HERALD readers in the study of prophecy. In this study you will find that the major prophets dwell on the sins of Israel, the judgments that will follow in their dispersion, the fearful punishments that will be inflicted upon them, as they are sifted like wheat in the nations of the earth. You will also find words of hope scattered through all of these warnings and threatenings of judgment, a final restoration of Israel and great spiritual blessing upon these chosen people of the Lord.

Scattered all through these prophecies are promises of a coming Messiah, a Ruler of righteousness in Israel. The Messiah promised in these prophecies is clearly the Christ.

(Continued on page 8)



## SOUTH AMERICAN SKETCHES.

Rev. G. W. Ridout D.D., Corresponding Editor.



South America is a land of immensities. With its nine Republics it covers an area of 6,889,000 square miles. Compare this with Canada, which has 3,684,723 square miles, and with the U. S. A. which has 3,026,791 square miles and one gets an idea of how immense is this country south of us. We think

Texas is a big state, with its 265,896 square miles, but compare that with Brazil which has 3,275,510 square miles. In other words, the single Republic of Brazil is larger than our United States. The little Republic of Ecuador, where I am writing these notes, is large enough to embrace within its territory the whole of New England and the state of Kansas, and yet within this tremendous area which we call South America, there is a population of only 64,536,000 people, just a trifle over the population of Japan with a territory of only 148,756 square miles.

## II.

It would be a good thing for South America if some one would come here and write a book on Roman Catholicism and its Corruptions, of a character and type corresponding to Miss Mayo's sensational and stirring book, "Mother India." I think this would be a pretty good job for Sinclair Lewis. He would find in the lives and careers of the corrupt, dissolute, lying, deceiving, drunken priests of Rome stuff that would make a book that would be so hot as to almost burn the paper upon which it was printed and set fire to the publishing house that put it out. The books setting forth the "Lives of the Popes" in the days when the Popes had mistresses and bastards without number, would hardly light a candle to the scandal and depravity which trades here in South America under the mask of religion and in the sacred name of Jesus. I felt myself getting quite complacent with the Catholic Church in U. S. A., but since coming to South America and seeing this monster piece of Satanic imposture called the Roman Catholic Church I feel I can be tolerant no longer towards Rome. It seems unthinkable that the Roman Catholics of the U. S. A. who have a sense of decency and regard for morals and good government, and respect for Christianity, that they don't get aroused and stirred up and do something to purge South America of this unspeakably corrupt and vile thing that operates Romanism here.

In fact, the vileness of the priests has become so universally known that among thinking people they no longer regard them as anything but lying, deceiving and corrupt creatures. Many of the educated totally despise them and have nothing to do with the church but have become infidels and atheists. The priests, notwithstanding their depravity and vileness, hold the masses under their control in the way the witch doctors and priests do among savage tribes. They work the people from the standpoint of fear. They threaten and curse them if they attend gospel meetings and the people are afraid of their curses. Then they permit the people to sin and do wickedly under the sanction of the church and by the example of the priests themselves. In fact, conviction for sin is hardly known, wickedness of the vilest type is permitted everywhere, and priest and people love to have it so. A man went to the priest to get married; he was not a Catholic; priest told him he must confess and pay so much money. The fellow bluntly said, "Alright, I have committed all the sins named in the Ten Commandments except murder; here are twenty sucres" (about \$4.00). Priest said, "Alright, I'll fix it!"

## IMPORTANT NOTE.

I find many missionaries who receive no holiness literature whatever. They get the official papers and some of them very modernistic. Now it would be a great blessing to many of them if *The Pentecostal Herald* could be sent to them. Two dollars will pay the cost. I am sending missionary names to Mrs. Morrison as I go along. I hope some readers of *The Herald* will invest some of their tithe in this kind of evangelism. Remember ten dollars will send *The Pentecostal Herald* to five missionaries, and two dollars will send it for a year. Who knows but what some missionary who has lost the vision might get the vision and fire restored through reading *The Herald*! Here is a fine piece of missionary work. I am writing this note in Peru. We need a hundred copies of *The Herald* coming weekly to missionaries in South America. George W. Ridout.

## III.

A priest wanted some money and a new sensation; he got a crude piece of stone, had some fellow shape it into a virgin and paint it up, and then had the stone carried to a place in the woods. Priest had a vision in which it was revealed to him that if he went into a certain woods he would find a virgin just sent down from heaven. He told his vision, raised an excitement, formed a procession, had a great time; the people came in crowds to see the miracle and the priest swooped in a fine pile of money. It was great! But some folks got suspicious. One woman was almost mobbed because she remarked that the paint on the image was like new. Other folks got suspicious and the authorities investigated and sent a sculptor and a painter to examine the figure. The hoax became public; indignation set in, priest had to flee, but was safely housed by the Bishop in another place.

A certain official went to the priest to have mass said over a dead relative who was in purgatory; he offered priest certain sum; priest said, "No, prices have gone up. Could not pray his friend out of purgatory except he paid the advanced price." Official got mad and proceeded to demand from the priest accounting for some public funds he was handling. Priest told him he gave account only to God. Official made it hot for the priest because he was a rascal and a rogue.

Now when I am saying these harsh, radical things about corrupt Romanism in this country, I would not dare to say that there are not some fine exceptions. No doubt, among the many thousands of priests and nuns there are many pious souls who are living up to their best light and are trying their utmost to find their way to Heaven. I believe it is not too much to say that God has his saints in all the churches and some among the great heathen religions.

## IV.

Let us give thanks to God for what Protestant Missions have accomplished in South America. Remember it is only a few years ago, comparatively, that the Mission Boards regarded this country as a Foreign Mission field. It took considerable agitation to get the Board to consent to send missionaries there. Then when regular missionaries went in on all hands they found that Romanism controlled the government. In Bolivia any one attempting to oppose the Roman religion was considered a traitor and suffered the death penalty. This was a little over thirty years ago. Other Republics—Peru, Ecuador, etc., had it in their Constitution that the religion of the nation was Roman Catholic, exclusively. Behold the change! Now all the Republics are open wide. Romanism as a State Religion is repudiated. Some figures will show how Protestant missions have grown. There are about 4,000 missionaries, 6,000 native preachers, over 6,000 places of worship.

## V.

I am writing these notes in Quito, the capital of Ecuador, a city of 100,000 souls or more. It is a city where Romanism has its seat. Everywhere you look you see church spires and towers, and nearly every fifteen minutes, night and day, you hear church bells. The other Sunday morning, they began a tremendous clanging at four o'clock; impossible for a stranger to sleep after that. It is the Lenten season and I suppose the Catholics are making up for lost time and the priests were waking up their devotees to come to early prayers.

This morning I took a walk around the big San Franciscan stronghold here. It is said they have one of the biggest Catholic monasteries in the world. Their property covers a whole city square. It is immense. Here is the monastery and their cells and the whole thing is capped off with a great church building. As you enter the church there is a painting of Christ driving the money changers out of his Father's house, and underneath in Spanish are the words of Luke 19: 46: "*Escrito esta mi casa, casa de oracion es; mas vosotros la habeis hecho cueva de ladrones.*" When one sees and knows how the priests fleece the people and make the most outrageous demands upon them for money—money to pray for them, money to pray their friends out of purgatory, money to baptize them, money to bury them, etc., it is a wonder that such a picture and such an inscription would be placed at the entrance of the church.

They say that the Monks carry on a big brewery in connection with their work here, and of course they have a big market for their beer. In Ecuador liquor is sold everywhere and the government encourages the sale of it because of the revenue.

What a perversion is Romanism, and what a corruption of Christianity the monstrous system is. The thinking people have wakened to its scandalous history and spirit. Many have nothing but scorn and contempt for the whole wicked system and its priests. One of the newspapers of Peru some years ago said: "We breathe a fetid atmosphere, and are not sickened. The life of the country is poisoned and the country needs a life purification."

The sad thing about it all is that the more enlightened people, as they repudiate Rome, drift into atheism, infidelity and free thinking and have nothing to do with religion.

## VI.

Doing evangelistic work in South America means working under adverse conditions, but evangelism is desperately needed here more and more. Romanism is to be met with at every point. Those you preach to are either converts from Romanism, enquirers after truth, or spectators dropped in to hear what you have to say. If the priest hears of some of his flock coming to the services he will probably send out the most dreadful threatenings and the people in their ignorance and superstition, are made afraid.

After a ten-days' meeting at Guayaquil, the Port city where there is more intelligence and freedom, and where we had hundreds attend the preaching of the gospel, and a goodly number of people seeking God, we came to the city of Riobamba where we had a three-days' meeting with fine crowds and unusual interest, and some coming out for Christ. Next we rode 75 miles by auto to Ambato where, with Rev. David Siemens, we held a two-days' meeting with unusual results, many hearing the evangelical gospel for the first time.

Quito, where we are engaged in evangelistic work in connection with the Christian and Missionary Alliance, is not only a great city capital, but Romanism has been so firmly entrenched that it has been slow pro-



gress here. The Alliance has its headquarters here with fine church and chapel and missionary home. Rev. D. S. Clark is the superintendent of the work; Rev. H. G. Crisman the missionary evangelist. We are preaching twice daily, with Mr. Clark as our

interpreter, and people are coming in from various sections of the city; among the worshippers is a woman of the higher classes. Her brother was the President-elect of Ecuador, but was assassinated just before taking office. This was a terrible blow to the old

lady, who had a terrific struggle to forgive the assassins, but she got the victory and she takes her stand with the despised Protestants and, as a result, suffers considerable social ostracism. She is present at all our services and is most devout.

## A LADDER TO HOLINESS.

By General William Booth, Salvation Army.

### FIRST STEP—I AM A CHILD OF GOD.



I am a child of God. I can with confidence call God my Father. I know that Jesus Christ is my Savior, and that he has pardoned my sins. I have been converted—that is, my heart and life have been changed by the Spirit of God. The fear of death and judgment and hell has been taken away. I love God, and want to please him. I hate sin, and want never to do evil any more. I pray and read my Bible, and love Christ's people. I do a little work and give a little money to extend the Kingdom of Heaven on the earth, and very much wish that I could do more. I hope that my Savior will be with me when I come to die, acquit me in the day of judgment, and then receive me into heaven to dwell with him forever.

### SECOND STEP—I KNOW WITH SORROW THAT SIN STILL EXISTS IN MY HEART AND LIFE.

But although I have this assurance that I am a child of God, I also know, to my sorrow, that there are evils still existing in my heart and life which ought not to be there, and which I very much wish could be removed. For instance, there are in my soul the remains of:

Pride, vanity, bad temper, malice, hatred, and bitterness, revengefulness, ambition, lust, sloth, love of the pleasures and riches of the world, selfishness, want of thorough truthfulness, envy, etc., etc.

Honestly select from this list the particular evil, or evils, which you have reason to believe exist within your own heart, with which you have to battle, and which every now and then overcome and lead you into actual sin.

Look at that particular sin, or sins, when discovered, until you see and feel their hatefulness, and until you detest and loathe them.

I find that these evils manifest themselves in my conversation, in the manner I discharge my family duties, in the way I conduct my business, and almost in every part of my daily life.

I feel that these evil damage my example as a Salvationist, and very often prevent me reproving sin in those around me, because I feel when I do so that I lay myself open to the charge, "Physician, heal thyself." They also interfere greatly with my happiness, causing me much irritation and vexation of spirit, often leading me into actual sin, on account of which I am brought into condemnation, and have to seek forgiveness. But, most deplorable of all, I know that these evils grieve my Savior, being contrary to his will concerning me, and in direct opposition to his word.

I am sure I hate these sins, and long to be delivered from them.

### THIRD STEP—I BELIEVE THAT JESUS CHRIST CAN SAVE ME FROM ALL SIN.

From what I have read in the Bible, by what I have heard from my comrades, and by the light God has given me by his Holy Spirit in my heart, I now see and believe that it is possible for me to be delivered from these inward and outward sins, and that I can be made holy in this life. I believe that I can, as the Scriptures say, be cleansed from all the filthiness of the flesh and of the spirit, and enabled to perfect holiness in the fear of the Lord.

I do not expect to be delivered from temptation, or from sorrow, or from suffering, or

from the possibility of falling into sin in this world; but I do believe that God can work such a change in my appetites and dispositions, and give me such a measure of the power of his Holy Spirit as will enable me to live without committing sin. For now I see that the purpose for which Jesus Christ was born into this world, and for which he lived and died and rose again, was to destroy the works of the devil out of my heart and out of my life.

I believe that this blessing of holiness is offered to me in the Bible, and urged upon my acceptance by the Holy Spirit, and that God is waiting to cleanse me from all impurity and make me clean. Even now, while I kneel before him, he is saying to me, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols I will cleanse you. A new heart also will I put within you; and I will take away the stony heart out of your flesh and will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes, and you shall keep my commandments and do them."

"Oh, joyful sound of Gospel grace,  
Christ shall in me appear;  
I, even I, shall see his face,  
I shall be holy here.

"My heart shall be his constant home,  
I hear his Spirit's cry;  
Surely he saith, 'I quickly come,'  
He saith, who cannot die."

### FOURTH STEP—I NOW CHOOSE, WITH ALL MY HEART, TO BE HOLY.

Believing that God has promised to cleanse my heart and my life when I ask him to do so with all my heart, I here and now choose to be holy, and determine to seek this blessing, and to obtain it, cost me what it may. I plainly see that I shall not gain it without difficulty. But, although I may have to give up some things that appear pleasant to me, and do things that I prefer not to do; and although I may have to battle with the enemy of my soul, who will not want me to be holy, and to struggle with my own heart of fearfulness and unbelief before I can enter into this promised land of holiness—still, I feel sure that the treasure is worth any sacrifice or effort that I may be called upon to make.

### FIFTH STEP—I RENOUNCE ALL KNOWN SIN AND DOUBTFUL THINGS.

Seeing that holiness means living without sin, and that God has commanded me to sanctify and make myself holy, which means that I must be a partner with him in the great work of cleansing my heart and life, I do now fully resolve that I will do all I can to purify myself. I, therefore, do here now thoughtfully and solemnly renounce everything that I have reason to believe to be contrary to the will and wishes of my Lord and Savior, and opposed to the real happiness and holiness of my fellow creatures.

(a) I put away everything evil in the thoughts, feelings and imaginations of my heart.

(b) I give up all that appears to be evil, wasteful, or impure in my personal habits, whether in my eating, drinking, dressing, talking, or in any other particular.

(c) I give up and abandon everything that is wrong in the way I conduct myself in my family, in my dealings with my wife or husband (if I am married), with my children or servants (if I have any), in my con-

duct towards my master or mistress (if I am so employed) and the general conduct of my daily life.

(d) Nay, not only do I here renounce those things which I know to be evil, but those things which appear to be doubtful. I will abstain from doing, or allowing to be done, as far as I can, anything about the rightness or wrongness of which I have any serious doubt. I read in my Bible that "He that doubteth is damned," which means condemned, and I will not be condemned by doing doubtful things.

### SIXTH STEP—I CONSECRATE MYSELF FULLY TO THE SERVICE OF GOD.

Not only do I, by God's help, promise to cease from all evil, but I do freely consecrate myself here and now to the service of my Lord. I deliberately and cheerfully lay myself and whatever I possess at his feet, and beg him to make what use he can of so poor, weak and unworthy an instrument as I am, and of such trifling treasures as I possess, for the promotion of his glory and the welfare of his creatures, both in this world and in the world to come.

I give him my body that it may henceforth become his dwelling place; I give him my hands, feet, eyes, ears, tongue, and everything else connected with it, together with all its appetites and powers, for him to keep and employ as he sees fit.

I give him my mind with all the faculties of memory, judgment, imagination, conscience and will, that he may cleanse it and preserve it blameless to the day of his coming.

I give him my heart with all there is in it—its capacity for affection, hatred, worship, hope, fear, faith—in order that he may purify, occupy, and fill it with his love.

I give him my goods, and my promise to regard them as belonging to him and his Kingdom, solemnly engaging to use them in such a way as I have reason to believe he will approve, and as he shall show me will be most productive of his glory and the benefit of my fellowmen.

In short, I give him my life, and promise to regard myself henceforth as belonging as much to him in the place where I now live as I expect I shall do when I come to live with him in heaven. I leave my position and condition entirely to his good pleasure. He can make me poor or rich, sick or well, the head or the foot. He can keep me on earth or take me to heaven. I belong to him.

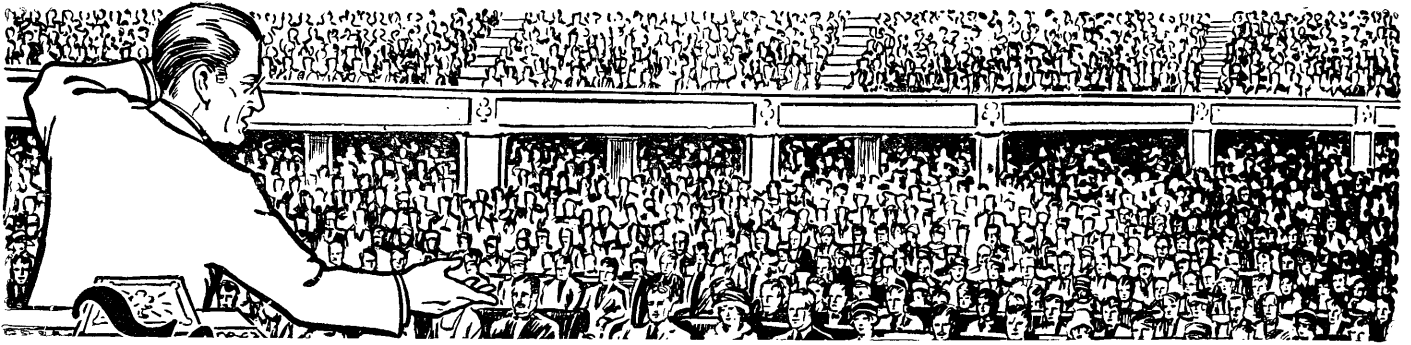
### SEVENTH STEP—I BELIEVE THAT GOD, FOR JESUS CHRIST'S SAKE, CLEANSETH ME NOW.

And now, O Lord, believing that you want me to be holy; that Jesus Christ, by his death, has purchased for me this deliverance from all evil, and that you have promised to make me holy when I seek for the blessing with all my heart; and having the witness that I do at this moment renounce every evil way and present myself a living sacrifice according to your wish. I believe that you do here and now accept my offering and purify my heart.

As a stone which the builder takes and lays upon the foundation, so I this moment lay myself on the sure foundation which Jesus Christ has laid, even his own blessed broken body—a sacrifice which, by its infinite merits, covers all the sins of my past life, and sanctifies the imperfect offering which I

(Continued from page 6)





## DOUBLE NEED AND DOUBLE CURE.

Sermon by Paul S. Rees, delivered over Station WJR, Detroit, Sunday Morning, January 4, 1931.

Text: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."—James 4:8.

**A**ND if, out of the treasury of hymns of the Christian Church, I were allowed to select a secondary text, it would be a couplet from the hymn which the late Prime Minister Gladstone held to be the greatest ever written:

"Be of sin the double cure,  
Save from wrath and make me pure."

You recognize it as a part of "Rock of Ages," by Augustus Toplady.

A well known British preacher has a sermon on the text, "Be not overcome of evil, but overcome evil with good," which he begins with this pointed pronouncement: "The ultimate facts of life are two, sin and grace." It has been several years since that sentence first flashed out at me, and the more I have thought about it the more impressed have I been with its tremendous content of truth.

### "ULTIMATE FACTS"

Sin and grace! These are the great, gripping, giant facts set before us for the meditation of these moments. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." Let us agree at the very outset that there can be no correct understanding or adequate appreciation of grace until we come into possession of right views of sin. Nor can this be achieved by the lame reasonings and confused theorizings of which we ourselves are capable. For proof of this statement you have need to go no farther away than the city of Detroit and no farther back than last week. I refer to the proceedings of the National Student-Faculty Conference to which, fortunately or unfortunately, the newspapers have given such generous publicity. Here, for example, is a professor from the Teachers' Colleges of one of the nation's leading universities informing the conference that for students of today to learn about life, to take their moral standards and ideals, from their fathers and mothers "is a little like studying transportation with ox-cart drivers." And click, click, goes the reporter's typewriter in a spicy write-up under the headline: "Old Morality Like Ox-Cart." The professor goes on to list what he calls the six major shifts in moral attitudes "that seem to be important." As reported they are as follows:

1. Less faith in the past and more demand for creative, ethical living.

2. Less contentment with high motives alone; more demand that intelligent effectiveness be added.

3. Less faith in absolute rules; more demand for intuitive, artistic adjustment, creating a harmonious picture out of the particularities of each situation.

4. Less use for the old categories of the virtues—honesty, courage, generosity and so on; more tendency to interpret behavior, good or bad, in terms of psychological adjustments.

5. Less willingness to limit the concept of morality to individual problems, individual motives and individual consequences; more insistence that the basic problems are social, the basic causes social, the basic injuries and remedies within the social order.

6. Less of the ascetic note: Infrequent mention of duty, self-sacrifice, being despised, persecuted, reviled, mourning and poor in spirit. More emphasis on self-realization, rich experience, beauty and the abundant life.

What a deplorable picture that is of the moral morass in which scholarship and the campus are bogged and floundering, having cut themselves loose, as they say, from the "traditions" of the past. If it were merely the traditions of men from which they have loosed themselves, it would not be so serious, but the tragedy is that it is the voice of God from which they have turned away. Waving aside the Ten Commandments, smiling rather superciliously at the Sermon on the Mount, scorning the authority of the Word of God, the tendency of such minds as seem to have figured most prominently in the Student-Faculty Conference is to deify man, humanize God and minimize, if not naturalize, sin.

### PROFESSIONAL PIFFLE.

I pause long enough to comment on that fourth point, which reads: "Less use for the old categories of the virtues—honesty, courage, generosity and so on; more tendency to interpret behavior, good or bad, in terms of psychological adjustments." In other words, if a man deliberately lies to you, don't think of him as having a dishonest soul. As a matter of fact, he hasn't any soul at all. The trouble is that some one or other of the glands of internal secretion has failed to function properly.

Some day somebody is going to write a new definition of man. It is going to read: Man is the creature that is perpetually in quest of excuses for his sins. It happens that his latest find is heredity and physiology. It is twilight for the preacher and high noon for the psychiatrist and psycho-analyst. What is needed is a few such center shots as that delivered by the Editor of the Michigan Christian Advocate in a late lecture on "Science in the Service of the Soul." He called to mind the case of a woman who a short time ago shocked Philadelphia with her cold-blooded dispatch of her husband. The head of the Department of Psychology at Temple University was called in on the case. Having examined her, he was put on the witness stand, where he delivered himself of this "expert" testimony: "Mrs. ——— is what we call a thyroid case; you will note she has an enlarged, fleshy throat, probably a small goitre. Then, too, there seems to be a drooping of the right side of the face, possibly a submerged form of unilateral paralysis, dating back perhaps to prenatal origin. The face indicates a violent temper, spitefulness, and a readiness to regard oneself as imposed upon," and so on and on.

### STRAIGHT TALK.

To which recital of "perhaps" the Advocate Editor very properly retorts: "Why not cut out this thyroid stuff and admit that hatred in the heart is the thing to be confessed

and cured before it explodes in murder?" "If you really want to trace the genesis of this brutal murder," he continues, "do not stop at her thyroid gland but dig deeper into her subconscious mind where hatred was quietly organizing its forces." The following is from her own testimony: "About the middle of September, 1930, after my husband and myself had had a quarrel, I considered the thought of killing him and at that time it appeared to me to kill him by using poison in his coffee. However, as I had been elected a delegate to a church convention . . . I deferred my plans of committing the murder until my return home."

"There you have it in black and white," says Editor Phelps. "Why not call it sin?"

And as a further wholesome antidote to all the fatuous and ridiculous barrage of words thrown out from class rooms and court rooms where the fact of sin is denied or distorted and the black enormity of sin is toned down or white-washed over, I like to recall the words recently spoken by Professor William Lyon Phelps, of Yale: "What is needed just now is an acute sense of sin rather than an enormous accession of conceit."

And these words recall some others—most impressive words, they are, written by the late James Orr, distinguished scholar of Scotland: "What we name sin is, from the religious point of view, the tragedy of God's universe. What it is, how it came, why it is permitted to develop itself into the havoc and ruin it surely entails, what is to be the end of it, above all, how its presence and working are to be reconciled with goodness, holiness and love in the God who has permitted it—these are the crushing questions that press upon the spirit of every one who thinks deeply on the subject. . . . For sin is here: this, conscience and universal experience attest. The evidences of its presence are not slight or intermittent. Men may belittle it, try to forget it, treat it as a superstition or disease of imagination—there are no lack of such attempts in the thinking of today—but the grim reality asserts itself in the dulllest consciousness, and compels acknowledgment of its existence and hateful power. Drug conscience as deeply as you may, a time comes when it awakes. Turn in what direction one will, sin confronts one as a fact in human life—an experience of the heart, a development in history, a crimson thread in literature, a problem for science, an enigma for philosophy."

### PRIMARY FORMS.

Now this that Dr. Orr calls "the tragedy of God's universe," sin, while it has many aspects, many expressions, many subtleties, reveals itself in two primary forms. Some one has said that we are suffering today "from the paralysis of analysis." We have, in more than one area of life, speculated and analyzed, appointed commissions and assembled statistics, divided and sub-divided, till we know not where we are or what to do. It would be highly helpful to us to get back to some of the fundamentals and simple essentials of the word of God that liveth and abideth forever. The two primary forms of sin are indicated by the text: "Cleanse your



hands, ye sinners; purify your hearts, ye double-minded." The hand and the heart! The wrong we do and the wrongness of the heart that is back of the doing! The one relates to conduct, the other to character. One is a matter of deed, the other of disposition. And that distinction appears uniformly throughout the teachings of the Holy Scriptures. To illustrate: In the 51st Psalm, which is a most illuminating study in the question of our sinnerhood, David prays in the first verse, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions," but in the second verse he goes deeper, when he cries, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." The uncleanness within is differentiated from the transgressions without.

In Matthew 15:19 Jesus traces the habits and practices of wrong doing back to wrong being: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It is because the heart is depraved that the deeds are dark.

In Romans 3:23 the Holy Spirit through St. Paul speaks of sin as sinning, "For all have sinned, and come short of the glory of God," but in chapter 7, verse 17, of the same epistle he speaks of sin as sinfulness. "Sin dwelleth in me," is Paul's putting of it.

The distinction is equally clear in the writings of St. John. In 1 John 1:8 we read, "If we say we have no sin, (apart from the cleansing of Christ's blood) we deceive ourselves, and the truth is not in us," but in the 10th verse he says, "If we say that we have not sinned, we make him a liar, and his word is not in us."

In the 3rd chapter and the 4th verse of the same epistle we read: "Whosoever commiteth sin transgresseth also the law: for sin is the transgression of the law," or, as it is more accurately rendered by Weymouth, "sin is lawlessness." In other words, if there be anything like an habitual disobedience against God, it is the expression of an inward anarchy. There is a rebellious disposition that needs to be dealt with.

#### WHAT SAY THE HYMNS?

Moreover, the witness of the Scriptures is fully confirmed in the witness of human experience. Is there any more impressive voicing of this experience than that to be found in the hymnology of the Church? I think not.

Take the second stanza of the hymn beginning, "Forever here my rest shall be:"

"My dying Saviour, and my God,  
Fountain for guilt and sin,  
Sprinkle me ever with Thy blood,  
And cleanse and keep me clean."

Or this stanza from a hymn of quite another type:

"Lord, if Thou from me hast broke  
The power of outward sin,  
Burst this Babylonish yoke,  
And make me free within;  
Bid my inbred sin depart,  
And I Thy utmost word shall prove,  
Upright both in life and heart,  
And perfected in love."

In singing "Prisoners of hope, arise," we follow through the second stanza wherein reconciliation with God is the theme, implying the forgiveness of sins, but in the closing lines we find God's reconciled child struggling with inward sin:

"Jesus, to Thee we look,  
Till saved from sin's remains;  
Reject the inbred tyrant's yoke,  
And cast away his chains.  
Our nature shall no more  
O'er us dominion have;  
By faith we apprehend the power  
Which shall forever save."

I have not time to continue marshalling the evidence. I am asking this morning for a recognition of the fact that sin is twofold

in character and that, therefore, grace is twofold in the remedy it offers.

HERE I AM, A SINNER!

I have done wrong. I have sinned, sinned against God, sinned against my fellows, sinned against myself. For that, on the warrant of the Word of God, by virtue of the sacrifice of Christ, I can be forgiven. But that is not all. There is a wrongness within, a perversity, an inclination, a disposition, something that my moral selfhood—something, too, that survives, in more or less marked degree, my conversion in the forgiveness of sins, resulting in this double-minded condition of which the text speaks. The carnal mind—enmity against God! The mind of Christ—harmonizing with God! For this inward sin, or sinfulness, I cannot be forgiven. It is not what I have done; it is what I am. A corrective, sanctifying force must be released within me if the mind of Christ is to prevail and I, being made free from sin, am to have my fruit unto holiness, and the end everlasting life.

#### TRACKING BACK.

In this closing moment I point you to a gloriously rewarding task. It is that of retracing our steps through those portions of Scripture in which we saw the double nature of sin. May God open our eyes that now we may see as clearly the double working of the grace that redeems. Listen again to David in Psalm 51: "Blot out my transgressions!" "Cleanse me from my sin!" The transgressions blotted out! The transgressor cleansed! Mercy that pardons and power that purifies! The latter thought finds further expression in the testimony, "I was shapen in iniquity," and in the prayer, "Purge me, and I shall be clean;" in the testimony, "in sin did my mother conceive me," and in the prayer, "wash me, and I shall be whiter than snow."

Now come to the teaching of our Lord. We heard him say that "Out of the heart proceed." And as he spoke we saw that procession of dark deeds moving out from the central self. What is to be done about them? What word has grace to speak? And promptly the answer comes: "All manner of sin and blasphemy shall be forgiven unto men" (the blasphemy against the Holy Ghost alone excepted). For "the Son of Man hath power on earth to forgive sins." Isn't that enough to set the joy-bells ringing? But what about that heart from which, as from an impure fountain, these evil doings streamed? Can it be cleansed, made free from the inbeing of sin? Assuredly it can, here and now. For a present tense benediction is pronounced upon the possessors of such a heart by him who came, the Lamb of God, to "take away the sin of the world:" "Blessed are the pure in heart, for they shall see God."

To all of which St. Paul says a hearty "Amen!" When we left him a few moments ago, he had, by the authority of the Spirit, put the whole world under indictment: "All have sinned." There is guilt! Is it hopeless? No! In the very next sentence he shows the shining way of pardon and peace with God: "Being justified freely by his grace through the redemption that is in Christ Jesus." But in the seventh chapter we found him contending with another problem, not that of guilt but that of resident impurity, with indwelling sin, with the "old man." And, strange to relate, some good people have never thought that Paul got beyond that struggle of the 7th chapter of Romans. They are mistaken. Full salvation reaches him, and in the 2nd verse of the 8th chapter he shouts: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Justification for the sinner! Entire sanctification for the believer!

And what shall we find in John? Refusing to strike a single discordant note, he makes of the testimony to the gospel of a double cure a golden-toned symphony. 1 John 1:9, "If we confess our sins, he is faith-

ful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verse 7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin!"

To every unsanctified child of God let me make this closing appeal. If you will this morning rise in faith to the embrace of the gospel of the Double Cure, if you will believe the Word of God that the grace of a clean heart is as certainly receivable by faith as was the grace of forgiveness, you may join in singing:

"Jesus lives! He fills my soul!  
Perfected in love I am;  
I am every whit made whole;  
Glory, glory to the Lamb."

#### Race-Track Gambling.

We see that the good people of Mississippi and Alabama are making a strong fight against a proposed act of the Legislature of those states to legalize race-track gambling. We do hope they will succeed in their battle against the great sin. The voters of these states ought to be careful to remember the men in their respective legislative bodies who are using their influence to legalize this great evil. There is not one single good thing about race-track gambling. It is altogether corrupting.

Legislators who will contend for this sort of moral degradation ought to be branded and relegated to private life. The race-horse people have money, much of it no doubt the result of shrewd manipulations of gambling, a sort of legalized robbery. The gambler who entices his victim and deprives him of his money by his tricks and shrewdness is, at heart, a thief. He may strut about with his head on high and pretend to be a very high-class, honest man, but deep in his soul he knows he is not.

Kentucky has suffered long from race-track gambling. The gambling races draw the very worst element of society from every direction. The annual horse races in any place bring together, not only the worst and most godless element of the very rich, but the thieves, the harlots, the armed hold-up men, pickpockets, male and female moral derelicts and vagabonds of every sort. They are about the races like hungry vultures that fly in haste to gather about a dead carcass.

If Mississippi or Alabama passes legislation legalizing race-track gambling they will soon find that it will demoralize the political life of the state. It has had a most distressing effect upon the political life of Kentucky. The men who stand for race-track gambling, and who profit by it, have no more political principles or integrity than the whiskeyites. They will elect state officers who favor their pernicious practices. May God in mercy save Alabama and Mississippi from race-track gambling.

H. C. MORRISON.

#### IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.



## A LADDER TO HOLINESS.

(Continued from page 3)

now make, and, regardless of fears or feelings, I do now believe that you do, for Christ's sake, receive the offering that I make, and that the Blood of Jesus Christ does this moment cleanse me from all inward and outward sin. Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost! I am fully the Lord's and he is fully mine.—*War Cry*.

## What Is The Matter With Us?

CLARENCE TRUE WILSON, LL.D.



proper diagnosis of a case is half the cure. The symptoms in our church life are alarming. Sunday night services are being discontinued because no evangelistic opportunity is sought; membership is dropping off so as to show the whole church on the retreat. World Service is decreasing till every benevolent enterprise of our church goes begging; colleges raised up to spread scriptural holiness change their whole attitude toward religion, pull themselves from under the church and announce themselves independent. Boys and girls sent away to get an education in church schools established through the self-sacrifice of praying fathers and mothers, come home skeptical. Traditions that may well hold us to our ideals are voted out. The Methodist Episcopal and the Church, South, when their Review drops behind, have both voted to discontinue it. The same policy of retreat is on with reference to any city church that gets behind in its expenses, its congregation and its membership. "Sell it and pay its debts" is the slogan. There is something the matter with our Zion.

We are unable to stand before our enemies because there is an accursed thing in the midst of ourselves. If we look at our nation, we find evil propaganda pumping poison into the minds of America's millions every morning and night. There is a set purpose on the part of politicians to make our Constitution a scrap of paper and the best law that was ever enacted for the moral benefit of mankind a misnomer and a farce.

Some say repeal the law; some are willing to nullify the Constitution; some are ready to drag the moral standards down to the level of the lawless and to the demand of the criminal element; some have placed their faith in religious education to save the church, and educational methods to save the State. I have spent the last twenty-one years of my life specializing on reforms, and especially the great reform of prohibition, but I have no faith that organized education, better leadership, bigger gifts of money can save our Republic. The trouble is not in our head, but in our heart. This Republic lacks in heart religion. Nothing but the regeneration of human souls by the Holy Spirit in the name of Jesus will withstand the flood of coarseness, selfishness and sin.

I had hoped that this year, marking the nineteenth anniversary of the coming of the Holy Spirit to "take of the things of Christ and reveal them to us," might be the epoch-making year that would call us back to the source of our power. But it has not worked that way. The few who had this power have commemorated it, but those who had it not have ignored it. There are ten thousand congregations in the Methodist Episcopal Church alone that never have heard that this was the anniversary or that the Holy Spirit is here in power to save the soul, the church, the State.

Some of our people are afraid of a revival. They think there will be extravagances of expressions and outlandish mannerisms and they are fonder of decorum than of power.

When a terrible drought curses the earth and a gracious shower comes upon it, occasionally the new rain makes great washes and sometimes floods away bridges and destroys hay, and other infelicities occur to the farmer, but where is the sensible farmer who would not rather have the shower with all its inconveniences than to have the earth dried up with perpetual drought? I would rather have a gracious revival of the work of Grace with some of the extravagances I have witnessed in my life time than to live at this poor dying rate, benevolences shrinking, church members decreasing, spiritual dearth over pulpit, pew and life.

Some things are disappointing. When we repealed our amusement clause, it was not to let down the bars to worldliness, but to put the principles of discrimination in diversions upon the intelligent conscience of our people. It has not worked that way. Instead of ringing true and clear and often on the subject, our pulpits have been comparatively silent on the whole matter of worldly amusements, while dancing, card-playing, theater-going, movie-patronizing and even Sunday recreations have gone on unrebuked,—indeed religious rebuke is a lost art.

What shall we do about it? I wish we could call our churches to their knees, and the prayer of faith to save the sick, "and the Lord shall raise them up." Our church is sick. No man can read the history of Methodism or the history of any other branch of the Christian Church and not contrast the glow of health which made our fathers the evangelists of the world, with the great dearth of spiritual results that characterizes nine-tenths of our churches today. Contrast the days when Simpson, Durbin, Bascom preached the Gospel with matchless power and the inane, lifeless, resultless preaching of so many of our pulpits; contrast the congregations that assembled in our youth and prayed our preacher's messages into power, with the sparse, cold, contented, congregations that greet our pulpits and never send a spark back to them to ignite the message. Something is the matter. Only God has a remedy for it in the power of his Son's atonement in the coming of the Spirit to make it efficacious in our behalf, and the prayer of faith is the condition of applying this remedy to modern times.

I would like to join a prayer league of everybody who sees it to supplant a Throne of Grace till a new spiritual life revives, sweeps away the worldliness, the indifference, the contentment with formal usage and enthrones again the spirit of power in the souls of men.

*We may have it for the asking.*

## ONE MINUTE SERMON.

BETHEL COOK.

SELF CONTROL.

"I keep under my body, and bring it into subjection." 1 Corinthians 9:27.

There is nothing so much needed in this modern world as self-control. Men everywhere are letting passion and appetite rule their lives.

The opportunities to gratify the desires of life were never more numerous than today.

This means that temptations are more severe and that there is a greater need for diligent resisting temptation.

If a man can control his inner life nothing else can harm him, but uncontrolled passions and unrestrained appetites mean certain destruction.

Only the Spirit of Christ in our life will be sufficient to keep us under perfect and complete control at all times.

It isn't a reign of righteousness that frightens your people from coming to services, is it?

## "Come."

CLYDE EDWIN TUCK.

Can you not hear again the Master's voice,  
You who are weary with a load of care?  
"Come unto me," it says, "arise, rejoice;  
Your troubles and your sorrows I will bear."

He speaks today as surely as of old  
To his lost sheep who wander far away;  
He bids them share the shelter of his fold,  
And at his feet their heavy burdens lay.

"Come unto me, and I will give you rest"—  
Rest that this cruel world can never give,  
A peace surpassing sweet for the oppressed;  
He bids the hopeless courage take, and live.

Come to the fount of love and freely drink  
The living waters that will make you whole,  
You who through error's ways have reached the brink  
Of life's Dead Sea which would engulf your soul.

Come, like the blind man falling in the dust;  
A contrite heart he loves, will not despise;  
Repose in him your highest faith and trust,  
That light divine may touch the spirit's eyes.

Come with your scarlet sins, come with your tears,  
You whom the crowd may scorn, condemn, and shun;  
The plea of all who would repent he hears;  
Through him our victories must all be won.

The Great Physician still is here to heal,  
Come, touch his garment's hem, faith only bring—  
He turns no one away who makes appeal:  
Your every fear will then take sudden wing.

"Come, follow me," the Shepherd calls once more

To lead you from the desert of despair  
Into his pastures green; his open door  
Invites you in his love and peace to share.

## You Must Not Miss

the opportunity that is yours just now, or in the next few weeks, to put a guide book into the hands of some one or more young persons who will graduate. A blessing all their lives. We suggest

A beautiful, thin, pocket India paper Bible that we are offering special at... \$2.40  
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PENTECOSTAL PUBLISHING COMPANY  
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Life's Walls and its Open Roads	When We Change the Emphasis
The Red Blood of Courage	The Crowning Gift of Life

Order a copy of this book today, give it to some young person who will graduate and it will speak your best sentiments for them. Beautifully printed and bound. Price \$1.00, postpaid. Pentecostal Publishing Co., Louisville, Kentucky.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## CALCUTTA, INDIA.

Dear Herald Friends:

It has been our policy, whenever possible, to get off the beaten trail, where the natives are little affected by foreign influence. Our contacts in such places seem to indicate that those who have heard little or no gospel are usually more receptive than those who live in communities where the church is a strong factor. This, we feel is not because the gospel becomes less attractive with closer acquaintance, but, rather, that those who continue to reject Christ either become hardened, or else the faltering of backslidden and insincere Christians have driven them away.

Sumatra boasts thousands of square miles of the wildest country in the world. The first missionaries to go there were eaten by cannibalistic head hunters. Many others have been preserved from the same fate only through the miraculous power of God. Today the Batak jungle man of Sumatra struggles on in the same primitive manner that he did centuries ago, eking out a wretched existence by cutting and burning off little clearings in the jungle, where he drops rice seed in the ashes, paying no more attention to it until nature ripens the crop. After two years the relentless jungle creeps back, forcing its temporary conqueror to make new clearings. In three years his former rice fields are covered with an impenetrable growth of matted brush, and in five years all signs of man's labors have been obliterated. Rice, eaten with fingers from the clay cook-pot or a slab of wood, as he squats on the floor, constitutes most of his food. His home, a little bark and palm leaf hut, placed on stilts to keep prowling animals out, contains nothing that we would call furniture. His god may be anything that his fancy chooses to animate, from a grasshopper to the sun. Even thicker than the pitch black midnight of his treacherous jungle is the thick veil of darkness enfolding his soul.

Today a mighty conflict is going on in the heart of the jungle which will be settled within the next ten years, for within the limits of that time these simple folk will have turned from their animistic faith. An inadequate force of missionaries is exerting every effort to bring them to Christ, while Mohammedanism is sweeping down on them like a murky flood. Christ or Mohammed? Today the issue hangs wavering in the balance. Tomorrow it will have been settled forever. Pray earnestly that the cross may reach them before the crescent.

On Sunday, March 1st, we conducted four services in Medan in which Bataks, who had left their jungle homes for the city, made up all or a part of the congregation. We found them very much like the Philipinos in physical characteristics, attractive, lovers of music, sunny natured, and earnest, receptive hearers of the word. On Monday we boarded a narrow gauge train which took us a hundred and twenty-five miles into the interior, to Kasaran. Here we were met by Paul Stamer, a former Asburian. The next day he led us on a trek into the jungle. The narrow footpath wound in and out among towering forest giants of strange varieties; broke into dark tangles of vines and brush undergrowth; plunged down almost perpendicular sides of ravines, where we crossed rushing streams on poles; climbed over huge fallen logs, and cut through head-high elephant grass. We could hear hundreds of black tailless monkeys chattering at us. Five wild pigs crossed the path within easy shooting distance. Tiger and deer tracks were seen in some soft mud. The heat was extremely oppressive. At last dripping with perspiration we burst into a clearing and there before us was the mission school we had come to visit, a three-roomed thatched hut on stilts. This building serves as day school during the week, church on Sundays, and wayside inn at all times, where the traveler receives the gospel as he stops to rest on his way through the jungle. These lowly unpainted shacks seem very mean temples to one who compares them with churches of our modern world, but upon these little soul-saving stations rests the great responsibility of bringing Christ to the Bataks. We spent some hours with our jungle hosts, feasted on bananas and tea that tasted like smoked apple-tree leaves; and then trekked back to civilization over a rain-soaked trail.

That night God met us in a large church filled with young people. Here for the first time in our lives we listened to a group of little brown-skinned children sing hymns in delightful three-part harmony. All weariness from the day's strenuous activities was driven away by the wholehearted responsiveness of our colorful congregation.

Yours in him,  
Asbury Foreign Missionary Team,  
Crouse, Ernry, Kirkpatrick.

## GRACIOUS REVIVAL AT WELLS, KANSAS.

You hear some laymen and preachers say, "You can't have the old type of revival any more. You can't preach Hell-fire, the Judgment, and against sin as they used to in the old days. We are living in a different age, you know." Perhaps that is why in the last two years we have lost over 100,000 members in our Church. Here is something to think about any way.

On April 5, the pastor began an old-time revival, preaching the old gospel truth above mentioned which some of our good brethren say we can't preach. On Friday of that week, the Rev. J. L. and Mrs. Carothers of Colorado Springs—died-in-the-wool Methodist—came to the pastor's assistance,

preaching the same old-time truths. When the meeting closed it was discovered that several entire families had been won to the Lord. The pastor baptized four babies, twenty-three others including children, young people and older folks; thirty-four were received into the church, including those who came by transfer, and letter from other churches. Sunday evening several more were converted and four more were baptized and taken into the church on Wednesday evening at the prayer meeting. There are two more who are coming into the church at the next Sunday service who were not present at the prayer meeting. This will make a total of forty received after the kind of a revival that they say is impossible now-a-days. This was not a card-signing affair, but they took the old route of repenting of their sins, praying until they felt the pardoning power of God in their heart. In addition to the above, the greater part of the backslidden church "came home to Father's house." The total membership before the revival was only 38; it will be more than doubled.

Wednesday evening following the revival, there were fifty-five present for the old-time prayer meeting which has gone out of existence in so many places. Twenty-five prayed and nearly the whole fifty-five testified to a definite personal experience of salvation. Brethren, is not this what we need today? We give God all the glory for what has been accomplished. It has not been by power nor by might, but by his Spirit.

Jesse D. Epps, Pastor.

## TIMES OF REFRESHING.

It has been some time since we have reported to The Herald, not because we have not wanted to, but we have been very busy, in fact have only spent eleven days at home since last August.

After holding meetings in Kansas, Colorado, and New Mexico, we went into the northwestern part of the country, stopping at Twin Falls, Idaho, on our way, and having a fine meeting there with Bro. Metcalf. Then on to Yakima, Granger, Wash., and Amity, Ore. God surely met with us in all these meetings and we do not remember seeing folks go deeper than in these places. Many who had been testifying to the blessing for several years, found that they had never gone "through," and after days of struggling finally prayed their way through to victory.

We are learning daily that all who are testifying to the experience have never gone clear through with God, stayed on the job until the "old man" had been really crucified. We find everywhere that many of our evangelists and altar workers are too anxious to get the seekers away from the altar, and have them testify to something they have not experienced. The battle is hard, but God is giving the victory. People are wanting something that will satisfy; they do not know what that "something" is, so it is up to God's people to tell them their needs. We are dating now for fall and winter and prospects look like a full slate.

J. L. Carothers and Wife.

## CAMDEN, NEW JERSEY.

We have opened our work as pastor of the Bethany Methodist Episcopal Church, Camden, N. J., for the fourth year. The three past years have been heavenly years; souls have been saved and sanctified, which was not known here ere the writer came. Thank God for three blessed years; no church suppers, bazaars, and such questionable methods have taken place, but scores of souls have sought God for pardon and cleansing. God has blessed us temporally, financially, numerically and spiritually. Some Roman Catholics have been saved. Every week souls are getting to God. The best church I have served in a quarter of a century. Our business meetings are a joy to attend. We have returned on our fourth Conference year, to "walk by the same rule and mind the same things." To God be all the praise. Amen.

Yours for the cause of holiness,  
John Norberry.

"Keep on believing."

## NEWS FROM THE STUDENTS OF THE TRAINING SCHOOL IN MEXICO.

Most of you know that the months of November and December are our vacation months here and that our students are nearly all out in the work of winning souls for Jesus. I have been receiving good letters from all of them, but here is one so good that I will have to lay aside my other urgent duties long enough to translate it and send it on to you. It is as follows:

Dear Sister Soltero:

After greeting you and all who are in your home kindly, and hoping that God's richest blessings are upon you, I will say that we are well, thanks be to him.

First, I will have to ask you to forgive me for not writing sooner, but I was ashamed to write without sending you a report of something done for Jesus, and as it rained continually the first two weeks of our vacation, and the roads were impassable, it was impossible for us to get out, as we had planned, but I am glad that the time was not spent in vain. God has led us by his Spirit and all the services which we have been able to have, have been full of glory. He has blessed his Word and we have seen the work of the devil destroyed.

On November 19th I went to visit our missions

near Axtla and although they were not expecting me that day, we were able to pass the word along and that night the church was literally filled to its utmost. Everybody was there early and waiting anxiously for the service to begin. When we sang the first song the Holy Spirit fell upon us and we wept for joy. First, we had a testimony meeting, and as six of the students were present, they gave their testimonies in their native tongue (Aztec) and with such great power of the Spirit that everybody was greatly moved and there were many "amens." The time passed so rapidly that the first thing we knew it was very late so I tried to make my message short but I took time to clear up some points about some lies which the schoolteacher and another fellow had been circulating about the Gospel and the missionaries, making our brethren believe that we evangelicals are working for the Americans and their interests, but as I said before, by the grace of God we were able to see this work of the devil destroyed.

In Temalacaco we had a good service although the attendance was not so good on account of a scourge of measles which has caused sorrow to enter almost every home. Through the day Brother Crisanto and I were visiting in the homes, which looked like tiny hospitals, but in spite of everything these brethren remain true to God. Trials and doubts cannot enter and have no effect on hearts where the love of God has been rooted and grounded.

We visited Tenascalcoo (a new work) where about fifteen heads of families have been converted recently. These people attend our services in Jalpilla (it is not far). They were very happy to have us visit them and when we had gathered for the evening service we saw that the other neighbor men began to gather in the schoolhouse all armed with rifles, knives and clubs. However, they lacked courage to attack us so began to drink liberally so as to get up their courage. When they began to feel the effects of the liquor they sent some armed men to the service to get the men who had invited us there. They did not go so they had to go back. This they repeated three times and at last they were so mad that we could hardly appease their wrath. So finally we all went together to the schoolhouse and found that they were all drunk and only wanted to frighten us. But their fury was abated and we were able to sow the seed, and thus the Gospel car moves on. Everywhere we go we find little groups of Christians scattered about like oasis in the desert and these will most certainly cover the whole Huasteca with the simple faith of the Gospel.

On our visit to Matlapa we found a fine group of Indians who were anxiously waiting to hear the Gospel message. There our service lasted till midnight but all were as attentive as the first moment we began; they even begged us to preach them some more for they said that for that purpose they had gathered together. This work is the fruit of the faithful labors of our brother Santiago Ortiz who has worked hard to evangelize the Aztecs of that region. All the other places we have visited, we have found everything all right and God is blessing the work in spite of the work of the enemy.

Ignacio is with me. He is a fine yokefellow and an enthusiastic worker. I shall continue to inform you of our work for Jesus.

Trusting that God's richest blessings may be upon you, I am,  
Your brother in Jesus,

Jesus Melo.

The student's name will seem strange to the most of you but you must remember that in these Catholic countries the name of the deity is not revered as it should be. Jesus, Saviour, and such like titles are common names here. There is one little boy here whose name is Jehovah, which to us is nothing short of blasphemy. However we are glad to say that our converts never use these titles to name their children any more. They love Bible names and you can find the most of the twelve apostles in almost any group of boys.

We ask you to pray earnestly for our boys not only while they are out in the work, but also when they come back to school in January. Pray that God will touch hearts to support just those boys who should be supported and to give us great wisdom to choose among the many who wish to come, the very ones who should come.

Yours in his service,  
Nettie W. Soltero.

## IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching. Pentecostal Publishing Company, Louisville, Ky.



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(Continued from page 1)

He is to be virgin born. He is to be rejected, and is to suffer death among malefactors. He is to be buried in a rich man's tomb. He is to rise again. He is to "see of the travail of his soul and be satisfied."

Strange to say, the modern religious skeptics have the hardihood to tell us that the prophets knew nothing of the coming of Christ. How a man of any sort of intelligence can read the prophecies of the Old Testament Scriptures and the life of Christ, as we have it in the New Testament, and question for a moment, the fact, that the prophets, by the inspiration of the Holy Spirit, saw the Christ, believed in him, wrote of him, foretold his coming and the great events of his life, we cannot understand. We suggest to our readers that they take up Isaiah, Jeremiah and Ezekiel and read them thoughtfully, pencil in hand. Get one of those pencils with a red and blue end; sharpen both ends, and when you read of the dispersion of Israel mark it with red; when you read of the restoration of Israel mark it with blue. When you read something of the promise of the Christ, a Redeemer in Israel, a King ruling in righteousness, make two marks under it, one in red and one in blue. The red will stand for his sufferings, and the blue for his triumphant reign. I do not know that these suggestions will appeal to you, but I am sure if you follow this method, the prophecies will take on a new and interesting meaning, and will strengthen your faith and warm your heart with love and appreciation toward the God of our salvation.

I will close with a quotation from the 11th chapter of Isaiah. This chapter is indeed a stream in the desert. Read it through and note especially the 11th and 12th verses: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nation, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." This is a plain and beautiful promise of the restoration of Israel—not from Babylon—but the later and more general restoration. One of the interesting features about this prophecy

is the fact that it is now being fulfilled. The Jews are returning to Palestine. They are meeting opposition; no doubt will have serious difficulties to contend with, but they are accustomed to that sort of thing. To those of us who read and believe the Scriptures, it is a comfort and delight to know before it comes to pass, what the final end is sure to be.

(Continued)

## Two Weeks In Atlanta, Georgia.

ON my way from Florida to Kentucky, I stopped off in Atlanta, Ga., for a two-weeks' meeting with Rev. Sam Haynes, one of our regular evangelists of the M. E. Church, South, who has been a great soul winner. He is a giant in height, with a powerful voice and a soul on fire. Eternity alone will reveal the fruits of his faithful ministry. Some people have found fault with Brother Haynes for believing that the precious blood of Christ can cleanse a believing, consecrated soul from all sin, here and now. But Sam keeps on believing and does not know how to preach any other Christ than the one revealed in the Bible, who is able to save to the uttermost. There is a simple earnestness about this big, tender-hearted man that draws the people to him, and makes them believe what he preaches. What a pity to let a community of souls go to waste and be lost to all eternity when Sam Haynes, under the blessing of God, could awaken and bring scores of them to Christ.

There is a large tabernacle which will seat fifteen hundred people in Atlanta; it was once used by the Christian Alliance folk. They have built a church and left the tabernacle, and Brother Haynes and a group of devout men, secured it and opened up a Mission for Sunday afternoon and night services. The laymen of a number of Methodist churches in the city united in this good work, and secured Brother Haynes as their pastor for quite a part of his time when he was not engaged in revival work. They commenced this work last June; since that time they have had more than a thousand definitely blessed at the altar, regenerated, reclaimed, and sanctified. They have served lunches to 25,000 hungry folk, have given away more than 12,000 loaves of bread, besides clothing. They have visited the sick, prayed in neglected homes and helped and encouraged a host of needy souls.

One of the best things about this mission is the fact that it has given an opportunity to Christian people to do something for Christ and humanity. There are many people who are doing little, or nothing, because they have not been able to find a place to take hold, something to do. This mission has afforded them an excellent opportunity to give of their substance and to give of themselves. Well, this is the place where I had the privilege of preaching for two weeks. We only had evening services, afternoon services on Sabbath. There is a faithful body of men and women here working under the leadership of Brother Haynes. He has various pastors of the city preach for him as he can secure them.

Charlie D. Tillman led the singing for us. He does not look or seem any older to me than he did twenty-five years ago. He had a strong chorus and invited special singers many nights, with a group of children in the Amen corner, and the people certainly did sing. Charlie Tillman knows how to get it out of them, and the singing was wonderful. We had a fine hearing; sometimes very large congregations. During the two weeks I was not able to keep an accurate count, but should say there were some seventy-five at the altar under definite calls, and many more

in response to more general calls, and a number were blessed. Among those blessed, were two men with their wives, who were sanctified. It was a beautiful sight and well worth the labor and expense of the meeting. Others came into the experience of perfect love. I was especially interested to see these four people enter into the fulness of the blessing of the gospel.

Many revivals were going on in the city. The Nazarenes were having a good meeting under the leadership of Allie Irick. Charlie Dunaway was conducting a wonderful meeting with Pastor Williams at St. John's Methodist Church; other revivals were being conducted in various churches.

Atlanta is a great Methodist center. I was invited to speak at the Methodist Preachers' Meeting Monday morning, there being some fifty men present; two presiding elders with the preachers of their districts, North and South Atlanta, were present.

I also had an invitation from Dr. Frank Parker, Dean of the Theological Seminary at Emory University to speak to his students. I found a fine body of young men, met a number of professors, and the young preachers seemed to take my message cheerfully. Dr. Parker is one of the great souls of his denomination. He was once elected bishop by the General Conference, but did not feel led of the Lord to accept the office, and refused to be ordained. He is greatly beloved by his students, a man of profound scholarship and deep piety.

A group of laymen were having special services in a large upper room in one of the most prominent hotels in Atlanta. They held their meetings at the noon hour for business men and others who desired to attend. They had me preach for them at 12 o'clock one day. There was a fine audience and an enjoyable service, so far as my part of it was concerned. Brother Dunaway was having morning services at St. John, and large crowds day and night. He had me preach for his congregation one morning. St. John is a beautiful church, with a devout and aggressive pastor with large membership. We had a gracious service with the people out there.

Brother Edmonson, one of the famous Georgia preachers, with whom I had a great revival at St. Paul's Church some years ago, is pastor of a flourishing church in Atlanta, and had me preach for him one Sunday morning. So speaking in these six different places I was able to touch a large number of Atlanta people. It was strenuous work, but I had a gracious time; spent much time quietly in a room at the Jefferson Hotel, where I received every courtesy, and was able to lie down and rest much of the time.

I had some pleasant fellowship with Dr. Dempsey, who has recently become editor of *The Wesleyan*, the Georgia Methodist Church paper. It is a fine old paper and Brother Dempsey is getting down to his work in good shape. He is a charming brother and if the brethren will support him, will give them a good religious journal.

Atlanta is a great old city. Just now it is feeling the pressure of the financial depression. If Atlanta, when the automobile first appeared, had erected great automobile factories and drawn the money there that has gone from Georgia, Alabama, Mississippi, Florida, Louisiana, and other parts of the south to Detroit, Mich., for cars it would be a city of a million and a half, or two millions of people, and it would keep the Georgia farmers busy raising vegetables, watermelons and peaches to be consumed in Atlanta. I suppose they never thought of it, and it is too late to think of it now. If they had thought of it in time, and done it, it would have increased the value of every foot of land in the great State of Georgia. I can but believe that one cause of the very hard times is the fact that the country has been drained of its money to buy automobiles. It is an expensive method of travel and soon



wears out; but once you get the automobile habit is is difficult to break the habit and learn how to walk. H. C. MORRISON.

### Come to Commencement!

Plans are under way for making the 1931 Commencement, May 27-June 2, the most interesting and helpful event of its kind in Asbury's history. Every alumnus, who possibly can do so, should attend. Come and meet with old friends and acquaintances, renew that sacred bond between yourself and your alma mater, and, best of all, enjoy the spiritual feast and Christian fellowship of this hallowed occasion.

The program as yet has not been fully completed, but the tentative schedule of events is as follows:

#### WEDNESDAY, MAY 27.

The college administration has been much in prayer that the year may close with a great spiritual outpouring upon faculty, student body, alumni, and visiting friends. To this end, special emphasis will be placed upon the Holiness Convention which will open on Wednesday evening with a sermon by our greatly beloved President Emeritus, Dr. H. C. Morrison.

#### THURSDAY, MAY 28.

On Thursday morning at ten o'clock there will be a sermon by that saintly man, Commissioner S. L. Brengle of the Salvation Army. Commissioner Brengle has spoken a number of times at Asbury and his messages have been of unusual spiritual blessings to the faculty and students. Dr. Morrison will preach again on Thursday afternoon. President L. R. Akers will speak Thursday evening.

#### FRIDAY, MAY 29.

On Friday at ten o'clock will be held the annual service of the Asbury Theological Seminary. Dr. Morrison will speak. At this time will be presented the certificates and diplomas in Theology as well as the certificates and diplomas in Art, Music, Speech and Home Economics.

Commissioner Brengle will speak again in the afternoon of Friday.

The Graduating Exercises of Bethel Academy will be held on Friday evening at seven-thirty o'clock. Dr. McHenry Rhoades former superintendent of the Kentucky Department of Education, will be the speaker on this occasion.

#### SATURDAY, MAY 30.

Mrs. Era Wilder Peniston, Director of the Pipe Organ Department in Asbury College, will give a recital from 9:15-9:45 Saturday morning. Following, there will be held the annual missionary service. The speaker for this hour will be Dr. H. M. Shuman, President of the Christian and Missionary Alliance, a newly elected member of the Asbury College Board of Trustees.

The Exhibits of the Art and Home Economics Departments will be held from 10:00 A. M. to 5:30 P. M.

At one-thirty on Saturday afternoon the Asbury Alumni Association will hold its annual business session. At two-thirty there will be a sermon in Hughes Auditorium. The College Band will give a concert at four o'clock and at seven-thirty o'clock the annual program, representing the Speech and Music Departments, will be given.

#### SUNDAY, MAY 31.

The annual "love feast" at 9:00 A. M. is always one of the most sacred events of Commencement Sunday. The Baccalaureate Sermon will follow at ten o'clock with Dr. H. C. Morrison as the speaker.

There will be a sermon at two-thirty o'clock Sunday afternoon and on Sunday evening at seven-thirty o'clock Dr. Clarence True Wilson, beloved of Asburians everywhere, will give an address on Prohibition.

#### MONDAY, JUNE 1.

Monday is Alumni Day. The Alumni Praise Service will be held at 9:00 A. M., followed by the annual Alumni address. The Alumni speaker this year will be Dr. Harold

Paul Sloan of Haddonfield, N. J., one of the most distinguished and brilliant defenders of orthodox faith in this generation. At 9:00 A. M. also the Board of Trustees of Asbury College meet in annual session.

The Alumni Banquet will be the crowning event of the day. This is the leading social occasion of Commencement, an hour of choice fellowship among the graduates of the College and the distinguished guests of Commencement. Every alumnus is urged to come and have a part in this very enjoyable hour.

#### TUESDAY, JUNE 2.

Tuesday is Commencement Day. The academic procession will begin at nine o'clock and the Class Address will be given at nine-thirty o'clock, followed by the awarding of degrees and special honors.

So will come to a close the forty-first annual Commencement of Asbury College. The college administration urges a large attendance of alumni and former students to enjoy this season of fellowship and mutual inspiration.

### Riverside Revival.

While in Miami the past winter it was my great pleasure to preach for two weeks at the Riverside M. E. Church, South, at the invitation of the pastor, Rev. H. C. Hardin. Bro. Hardin is a man of deep devotion, great faith and zeal. I do not know when I have assisted a pastor who gave me more sympathy and support in the proclamation of the Word.

My strength was so limited that I could only preach in the evening. Brother Hardin held the day services, which I could not attend. We had fine congregations and quite a large number at the altar, some seeking reclamation, some regeneration, and others entire sanctification, and a number were blessed. Riverside Methodist Church has many very excellent people in its membership, an aggressive Sunday school, and minister to a most interesting part of the city of Miami. The outlook for this church is quite encouraging. I judge some of the very best Methodists in Miami are members of this congregation.

On the closing Sabbath Brother Hardin received 25 members into the church, and baptized ten babies, which promise a crop of Methodists later on. We enjoyed very much our touch with this delightful pastor and his very excellent people.

Rev. Walt Holcomb, pastor of Trinity Church in Miami, is doing heroic service in that great city of many attractions, many excellent people, and many bold and defiant sins, attended our meeting, dismissed his prayer meeting two Wednesday evenings, came over with his people and gave us a helping hand.

On Wednesday evening before leaving Miami, I preached in Trinity Church while the Riverside people united with the Trinity folk in a great congregation, and we had a good time. We have a number of earnest gospel preachers in Miami, and some as true Methodists as can be found anywhere. May the blessing of the Holy Spirit abide with them. H. C. M.

### Preaching on the Beach.

During my recent stay in Miami, Fla., it was a real pleasure to have some fellowship with Brother Hurt, a fine young minister, born and reared in Kentucky, educated in Florida, and a member of the Florida Conference.

Brother Hurt is the beloved pastor of the M. E. Church, South, at Miami Beach, Fla. Miami Beach is a strip of land lying between Biscayne Bay and the Atlantic Ocean, just in front of the beautiful city of Miami. It is one of the beauty spots on our globe, being occupied largely by magnificent hotels and the palatial residences of a number of millionaires of the country who spend their winters on this island, remarkable for sunshine, flowers and its fine beach for bathing, which can be had, perhaps, every day in the year.

As the reader will readily suppose, this region is by no means noted for deep spirituality. The fact is, worldliness is at high tide in Miami Beach. Brother Hurt has some excellent people in his church and is making an heroic fight for the salvation of souls and the development of the spiritual life of his people.

I was unable to preach twice a day, and gave them only six sermons which, of course, was no sort of a fair test for a revival, but we had some gracious services and many of the people expressed themselves as being greatly helped by the meeting. I found Brother Hurt a most delightful young brother, wide awake and full of consecrated energy in the service of the Master.

It was a real pleasure to preach one night in Dania, Fla., some twenty miles from Miami, where Brother Stephens, an old Asbury boy, is pastor. On that Sunday evening the Baptist Church united with the Methodist Church and I had the privilege of preaching to a very large audience. Brother Stephens had just closed a splendid revival. I was greatly pleased with the devotion of this very excellent pastor and the spiritual atmosphere of his church. H. C. M.

### A Great Camp Meeting Singer.

Rev. C. C. Rinebarger, of Henryetta, Okla., pastor of the Nazarene Church, that city, writes me that he will be able to assist in a few revivals and camp meetings during the summer. Brother Rinebarger needs no recommendation as a Christian man or a great songleader. I regard him as one of the very best chorus leaders in revival work of any man I have ever had with me in that capacity. Write him at the above address. H. C. M.

### Graduation Time is Near,

and no matter how many presents a boy or girl receives, we believe it is rare that they appreciate anything more than an attractive Bible. It is a gift, that if properly taken care of, will last almost a lifetime, serving as "a lamp unto the feet and a light unto the pathway."

Just at this time we have a limited number of copies of one of the lightest, thinnest, most convenient sized Bibles for a young person it has been our privilege to obtain. The size is about 4¾x7 inches, a fraction over ½ inch thick, bound in genuine leather, overlapping edges, silk sewed, India paper, a clear, readable type, chapter numbers in figures, references, maps, red under gold edges, and has the nonbreakable back feature. It also has the silk marker. Net price was \$4.25. The Pentecostal Publishing Company is closing out these copies at a special price of \$2.40 each. Don't miss the opportunity of being a lifetime blessing to some boy or girl.

Better be fragrant and let it out, even if you do live in a desert.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### IN THE BEGINNING.

Mrs. Geneva Mendenhall.

When we open our Bibles, the first words we read are: "In the beginning God created the heaven and the earth." Then Moses in the book of Genesis goes on to tell us simply and briefly, step by step and day by day, the wonderful story of creation.

God's first act was to separate the light from the darkness, and he saw that the light was good. He called the light Day, and the darkness Night. And this was the first day of all time, after a long night of darkness.

Then God commanded the great blue arch of the sky to spread itself above the earth and the clouds of mist arose from the surface of the earth so that the waters of the earth were divided from the waters of the sky. God called the firmament above the Heaven, and the Light and the Darkness made the second day.

And God gathered the waters under the Heaven into their own places so that dry land appeared. The dry land he called Earth and the waters were called the Seas. And when God beheld them, they pleased him, so that he brought forth on the face of the earth herbs and grass and trees, each bearing its own fruit and seed so that they would replant themselves and replenish the earth for man's use. That was the end of the third day.

Then God arranged lights in the Heaven to divide time into days, seasons and years. He set two great lights in the Heaven, one to rule over the day and the other over the night, to divide day from night, and he made the stars also and set them in the firmament of the Heaven. This was the fourth day.

And God caused great fish and small fish and every creature that moves in the water to multiply abundantly and the fowls of the air to increase after his kind and fill the open firmament of heaven. And he blessed them and the day and night were the fifth day.

After that God brought forth all the living creatures of the earth, the cattle and beasts and all the creeping things and he saw that they were good. When he had made the earth and the sky and the lights in the sky, and the waters of the sea, he made man from the dust of the earth, and breathed into him so that he became a living soul, made in the image of God, his Master. God gave man dominion over the fish and the fowls and every living creature and gave him all the plants and herbs of the earth for food. And he saw that all he had made was very good and pleasing to him. And it was the close of the sixth day.

(To be continued)

These stories give only the outlines of the stories but we hope that you will become interested enough to read them in your Bible or some book which gives them more fully.

Dear Children: Perhaps your church school has birthday offerings; it creates interest to repeat a verse in unison just after the offerings are completed. Write a verse on the blackboard so children may learn it quickly. You might try the one we use. Here it is—

"Just one birthday in the year,  
Filled with wishes of good cheer;  
Reminding that a year has gone,  
And another just begun;  
That all our days did God create,  
By kindly deeds to celebrate."

T. Richardson Gray.  
Edgewood, Iowa.

Dear Aunt Bettie: Many today are thinking of pleasures and amusements, but how many think about our souls as we should? Do we think and plan as much on how many ways we may please Jesus as we plan a new way to make a new sport suit or our spring traveling outfit? Which is the most important and worth the most consideration? Friends, it is better to give your life here on earth than to lose it hereafter. Jesus Christ

our Savior died that we may find life everlasting, and when we love him and keep his commandments, if there is anything we wish for, all we have to do to obtain it is ask our heavenly Father who hath all power, and if it is best for us to have it we shall receive it. He is an all-wise, merciful God forgiving us of our sins and giving us perfect peace and everlasting happiness as long as we have faith in him.

If a great king from another country was coming over here to see how many good people were here and was planning to take the most worthy ones home with him to live in peace and happiness, wouldn't you begin at once to prepare yourself so as to be found worthy in the king's sight? Now our Savior's coming is like that. He is King of kings and Lord of lords. It is he who will come to gather the righteous who have served him and faithfully await his coming. Eye hath not seen nor ear heard the things that God hath prepared for those that love him. My friends, please think of these things. My soul cries out for you. Now is the time, do not wait, tomorrow may be too late. For the Spirit does not always strive with man.

Pearl Morris.  
Age 14 years.

Dear Aunt Bettie: Would you let a girl of Ina, Ill., join your band of happy boys and girls? I am eleven years old and in the sixth grade. I have dark brown hair and eyes. My sister is at Asbury College. She takes The Herald and sends it to us. My father is pastor of the M. E. Church. His name is Loren E. Page. I stay on the farm with my grandfather and grandmother in the summer. I like to stay there. This is my first time to write so will close hoping to see this letter in print.

Nina Mae Page.  
Ina, Ill.

Dear Aunt Bettie: I am a poor girl and cannot take The Herald. Nevertheless I get to read it and I surely do enjoy every one of its pages, especially page ten. I love children and am glad to know that many of The Herald cousins know Jesus as their Savior. Father has been dead nearly eleven years and since his death I have dug my own way through life thus far, with the help and prayers of Christian friends.

I am a sophomore in High School and love school work. I graduated from the eighth grade at Bethany Orphanage and have spent my high school days at Mt. Carmel (baby Asbury). This year I had the privilege, with three other girls, to go to Asbury College and sing in a quartet and testify to the saving, sanctifying and keeping power of Jesus. I was saved September, 1926, in a mockery service which my brother was holding. For a few days I had carried a tremendous burden and my heart was so heavy and hungry. I was left at home on this day to care for the children while mother and Mr. Sparks (my step-father) went visiting. When I went to the smokehouse to sift meal for the dinner, Oscar, my brother who was holding the service, said he would ask me to lead in prayer. Like a sword those words went through my heart and I said I thought I would pray, so I knelt down by a chair in the corner of that old smokehouse and poured out my whole soul to Jesus. I was in need of a Savior and was crying for my soul's need and they thought I was going crazy; they ran to our nearest neighbor's house to get some one to come and see what was wrong with me, but nobody was at home. When they came back I was still praying and by that time a cousin, (another leader in this service) was praying for her salvation. They tried to tell me it was late and they wanted me to cook their dinner, but all in vain, for I was getting my dinner from Heaven. For two hours and five minutes I tarried before the Lord and when the burden of sin rolled away I was made a new creature in Christ. It is wonderful what the Lord can do and I give him all

the glory for what he means to me and for what he has done for me. I have known the Lord five years in his saving power, and two years of sanctifying. He has taken out of my heart all the desires of sin and has taken out carnality or the old man Satan, and I am determined to hold out to the end. Won't some of you Herald cousins pray for my home folks and home community? My plans are all the Lord's plans and I expect to answer his call, which he has given to me. I am studying and doing all I can for preparation for the mission field. I do not know where but wherever he leads me I will follow. I would be happy to receive any letters, snapshots, testimonies or anything that the cousins would like to say. I am nineteen years old but only a child, so anyone, big or small, write.

Eunice E. Taulbee.  
Mt. Carmel H. S., Lawson, Ky.

Dear Aunt Bettie: This is my first letter to The Herald and hope to see it in print. I will be twelve years old in June. I am in the sixth grade A class in school. I am glad to say that I am a Christian and go to Sunday school every Sunday. My Sunday school teacher is Miss Dorothy Malone, and my school teacher is Miss Elenor Hollette. We take The Herald, and so does grandma. We all enjoy reading it, especially page ten. It is a comfort to know there are so many Christian children in the world. Aunt Bettie, my middle name is the same as yours. I hope to receive a letter from you and all the cousins. I will answer all letters I receive and will exchange snapshots. We are all glad that Rev. Morrison is improving.

Janice Betty Bevier.  
35 W. Whitney Ave., Shelby, Ohio.

Dear Aunt Bettie: I love The Pentecostal Herald and enjoy reading page ten. Would like to hear from some one from Arizona. My middle name begins with M and ends with Y, and has four letters. Guess what it is. I thank God for such a paper as The Herald.

Madge Roads.  
Rt. 4, Hillsboro, Ohio.

Dear Aunt Bettie: After reading some of the letters on page ten I feel it is my duty to show which side I am on. I have a loving mother, a sister, a brother, a father over there, and a dear little baby boy which was the pride of our home. Words can't tell how much we loved him, but God loved him more and called him home to be with him. I want to live faithful to him who doeth all things well. Pray that my sinner friends will give up their sinful ways and come to Jesus and serve him while it is called day. Read Matt. 24:29-51, where we are warned to be ready for Christ's coming. In Rev. 22:12, he says he will come quickly and his reward is with him. I wonder what the cousins' favorite verse is in the Bible? I like St. John 14 because of a promise of the comforter which is the Holy Ghost. I wonder how many have my birthday? It is Easter Sunday, April 6. If any of you have, please write to me and I will tell you my age.

Mrs. Archie Wade.  
Box 108, Hundred, W. Va.

Dear Aunt Bettie: May I join your happy band of girls and boys? I am nine years old, have light hair and blue eyes. I go to school and am in the fifth grade. I go to Sunday school every Sunday. I am a Christian. I belong to the Methodist Church. Who can guess my middle name? It begins with L, ends with A, and has six letters in it. I want to go to Asbury College when I grow up, for my mother, Linnie Spradling Center, went there. She thinks it is a fine school. I hope to see this in print for it is my first letter to page ten. I would be glad to hear from some of the cousins. Epsie L. Raney, I guess your middle name to be Lou.

Juanita L. Center.  
Rt. 1, Berry, Ky.

Dear Aunt Bettie: As my letter was printed before I will write again. There are so many temptations if you don't watch and pray the Devil will get you. He will tempt you every day and try to make you give up to him, and that's as good as he wants. If it wasn't for the Lord I don't know what we would do. We wouldn't

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have any one to take our burdens to. Our burdens get so heavy if it wasn't for the Lord we could not carry them. I have enjoyed the continued story, "The Pillar in the Church." It does me good to read it. I get a lot of pleasure in reading The Pentecostal Herald. I was sixteen years old Nov. 25, 1930. I weigh 120 pounds. I hope Mr. W. B. is fishing when this arrives. Guess my middle name. It starts with A, ends with A, and has four letters in it.

Applys Daughtry.  
Rt. 2, Box 31, Andalusia, Ala.

Dear Aunt Bettie: May I join your happy band of boys and girls? I was nine years old April 29. Have I a twin? I am in the third grade at school. I go to Sunday school and church every Sunday I can. Mr. James is our pastor. Daddy takes The Herald and I like to read page ten. Please print my letter. Love to Aunt Bettie and the cousins.

Leona H. Faltinowski.  
Snover, Mich.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy the story and letters on page ten. I am eleven years old. I have brown eyes and light hair. I am in the fifth grade in school. We had a great meeting in our church last fall and so many were converted. I was among the ones who were saved. Bro. Patterson was the evangelist. Grandmother takes The Herald. She has taken it for years. I would like to be in the South to enjoy the oranges. Guess my middle name. It begins with F and ends with N. I would be glad to hear from some of the cousins, especially those of the South or West.

Benjamin F. Center.  
Rt. 1, Berry, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading page ten. I am twelve years old and in the sixth grade. I also go to Sunday school and attend church. I joined the church two weeks ago. Our pastor is Rev. W. C. Waters. We have been taking The Herald about twenty-five years, but of course I haven't been reading it that long, but as long as I have I have enjoyed page ten. I will be so glad to see my letter in The Herald so that other people might see it too. I hope you will let me in your club of young girls and boys.

Walter Robertson.  
Newbern, Tenn.

Dear Aunt Bettie: Will you move over a wee bit and give me a little room in your cozy corner? It won't take much room; just a seat for a few minutes. I am seven years old and in the second grade. My teacher is Miss Robin Fain. She certainly is good to us. I haven't missed a day in school this year. I have six small attendance certificates and one large one. I live with my grandparents in the country. I attend Sunday school when I can. My teacher is Mrs. Harvey. I spent my last summer's vacation at Wilmore and heard Dr. Morrison preach at camp meeting. I love Jesus and want to be a good girl. Mother gave me a Testament for Christmas and I am learning to read in it. I have learned several verses from memory already. My birthday is June 28th. I am four feet, two inches tall, have blue eyes and yellow hair. I am planning to have a birthday party and invite my little friends. I have three bantam hens and one rooster. We do not take The Herald but our uncle gives it to us. Love to Aunt Bettie and all the cousins.

Dorothy June Stinnett.  
Rt. 3, Nicholasville, Ky.



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## FALLEN ASLEEP

### MASK.

Mrs. Fannie Mask, wife of C. M. Mask, and daughter of Mr. and Mrs. Lum Esters, departed this life at Neuville, Texas, March 6, 1931. She was born Feb. 6, 1881, and was married to C. M. Mask, May 20, 1904. She has lived in Neuville the most of her married life. Mrs. Mask was a member of the Methodist Church, but she has been afflicted and suffered for many years that deprived her of many Christian duties. She was always ready to lend a helping hand to old people, if nothing but love and sympathy. It seems her earthly home was a gift to her, for she was always at home tending to her home duties. She loved her family and they loved her, but God loved her best of all and took her home with him.

She leaves a husband, daughter, one son and a sweet little granddaughter to mourn her loss; also a brother and one sister and a host of friends and relatives.

Funeral services were conducted by Brother Campbell in the Neuville Church. Her casket was covered with beautiful flowers placed there by her loving friends. The choir sang sweet, sympathizing songs. Her remains were then laid to rest in the Neuville cemetery to await the resurrection morning.

There is a home, a peaceful home;  
A home of joy and love,  
And those that bear the cross below,  
Shall wear the crown above.  
One that loved her.

### LENOX.

We are never ready for the passing of our loved ones. Though we harden our hearts against the day of separation, we quietly hope it will never come. We go about life's duties almost forgetful that tomorrow may bring to our circle the liberation of a soul that will leave in its place sadness, gloom, sorrow, loneliness. Thus on March 27th God permitted the death angel, quietly but surely, to enter the home circle of our good Bro. Lenox, taking the sainted wife and mother, leaving a vacancy never to be filled.

Mrs. J. W. Lenox was born in Fannin Co., Tex., Feb. 20, 1879. When four years of age her father and mother, Mr. and Mrs. Jim Terrill, moved to Bowie county, locating in the Red Lick community where Sarah Alice Terrill grew to womanhood. At the age of ten she united with the Methodist Episcopal Church, South, of which she remained a faithful, consecrated member till the hour of her death.

On Nov. 5, 1896, she was married to Rev. J. W. Lenox and endured with him in a most tender and helpful manner the sorrows and blessings that come to the life of a minister. She was the mother of four children, two of whom died in infancy, Lee Bryant living five hours, Addie May twenty-six months. The other two, Ollie A. Lenox and Mrs. Wm. Seitz, are an expression of her love and devotion, reflecting to the world the soul of a great mother. Three grandchildren survive her. In the midst of her sacrificial life to her family she was also called upon to administer for seventeen years to an invalid mother, and even in the hour when her going seemed inevitable amidst other concerns, she was anxious about the care of her aged mother.

How glad we are of her Christian faith. Death loses its sting; the grave is swallowed up in victory. We have not a single doubt but in that glorious morn of the resurrection in the presence of the heavenly host, husband, wife, mother, father, children, shall unite again the broken circle, and through a long eternity participate in the ineffable joys prepared for the faithful.

A. S. Laird.

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## ABOVE THE CLOUDS; OR PRAY- ING THROUGH.

Florence M. Young.

I want my feet to press the heights  
Where God's eternal vastness reigns.

For stretched below this glory lies  
The Earth, 'mid clouded vales and plains.

With path beset by thorns and briars  
The climb is steep oft-times and high

As though the enemy of souls,  
Would bar and keep me from the sky.

But when at last the vic'trys won,  
My soul, like some winged bird takes flight.

And faith unhampered and redeemed  
Unfolds, and blossoms in the Light.

My heart, once restless and disturbed  
Then rests in calm and sweet repose,

For there it is that Christ reveals  
That he is conqueror o'er my foes.

The doubts that once my vision blurred  
All vanish in the pure white air;

I see! Oh happy moment 'tis,  
That Christ bore all my sin and care.

Thus filled and thrilled with love and power  
My soul in rapt delight doth shine.

I worship, praise him and adore,  
For I am Christ's and he is mine.

What glory and what marvelous grace  
Becomes my own as here I stay!

But lo—I hear a whispered word,  
"Go down, my child, while still 'tis day."

What Master,—leave this hallowed realm,  
To trudge amid earth's dirge and strife?

"Yes child, go down, yet not alone,  
For I live in thee, I am Life."

## UNFOLD MY LIFE BEFORE ME.

Unfold my life before me  
As I travel o'er life's way,  
That I may see thy guiding hand  
From morn till close of day.

Unfold my life before me,  
I need thy loving care;  
Watch over me, thy servant  
Let evil not ensnare.

Unfold my life before me,  
As days and years go by,  
Be ever thou my guiding hand  
And may I feel thee nigh.

Unfold my life before me,  
The future years unfold,  
As step by step I take them,  
The future thou dost hold.

Unfold my life before me  
I, trembling take the street;  
Unless thou goest before me  
My faith will meet defeat.

Unfold my life before me,  
Thy plan to me unfold,  
That when I reach the ending  
The sunset turns to gold.

C. L. Elliott.

## REQUESTS FOR PRAYER.

Mrs. J. A. D.: "Please to pray that my husband may be restored to health."

Will the readers of The Herald pray for the healing of Mrs. Stella Ford; also pray for the conversion of two men.

A. J.: "Please to pray for some friends that deep conviction may take hold upon them, and that they may be saved."

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IX.—May 31, 1931.

Subject.—Jesus in Gethsemane.  
Luke 22:39-54.

Golden Text.—Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. Luke 22:42.

Time.—Thursday night and Friday morning of Passion Week, April 6 and 7, A. D. 30.

Places.—Gethsemane and Jerusalem.

Introduction.—It is difficult to follow the Master and his disciples between the close of the supper and their entrance into the garden of Gethsemane. Luke does not give any information concerning that matter. Matthew 26:30 says: "When they had sung an hymn, they went out into the mount of Olives." That was before they entered the garden. Mark says they went to the mount of Olives. John makes two statements. In chapter 14:31 we are told that at the close of the supper Jesus said: "Arise, let us go hence." Then follows some teaching, and the intercessory prayer recorded in the 17th chapter; after which we read in the first verse of the 18th chapter that "he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." Some little time must have elapsed between the close of the supper and his prayer in Gethsemane; and it seems quite clear that this time was spent somewhere on Mount Olivet. It gives the Lord an opportunity for his last interview with the disciples before his passion, and for his high-priestly prayer for his Church's sanctification.

If you will use your imagination, while you spend some time in your closet in quiet prayer and meditation, you can form for yourself a better setting for this lesson than I can possibly paint in words. I suppose that was the most serious night our Lord ever spent during his earthly ministry. As the shadows of night began to gather about him, the cross was coming in view. During the eating of the passover, the last one he would ever eat with them, the devil entered into Judas Iscariot and he went out to betray him. At the close of the passover he instituted the Eucharist in place of the old Jewish feast. They used an ordinary lamb, the type of the Lamb of God that taketh away the sin of the world, himself, who would die on the morrow. That doleful night he chanted his last psalm with them, and uttered for them his last audible, public prayer. His agony in Gethsemane has consecrated that spot for all time to come. It has never been my privilege to visit it; but I have often thought that the man who can stand where Jesus prayed and sweat great drops of blood, with an unmoved heart must be little more than a common beast. About all the sacred sentiment that has blessed earth's civilization for these two thousand years has grown out of that altar of prayer. It was there that Jesus Christ fought the battle and won the victory for our eternal redemption. It was there that he opened up the Gethsemane road to intercession for all who pray for others. If we are to accomplish anything worthwhile in life, we too must have Gethsemanes of soul agony, times when we forget all time and sense, and come

away from the place of prayer limp and pale like Jacob was when he finished wrestling with the angel at the brook. Let us be serious and reverent during this hour of awful study.

Comments on the Lesson.

39. To the mount of Olives.—I stated in the introduction that Luke gave no information as to this matter; but we do have a little here, though not positive, it being impossible to tell from his language whether Jesus and the apostles went directly to the garden of Gethsemane after leaving the upper room, or to some other place on the mountain. After reading what all the Evangelists have to say on the subject, I think it safe to conclude that they went first to some spot outside of the garden for an interview before entering. We learn from this verse that the Master was wont to go into this garden with his disciples. That gave Judas Iscariot an advantage that he might not otherwise have had; for he knew this fact, and made use of it in the betrayal.

40. At the place.—This must mean their regular stopping place where they talked, slept and prayed. Pray that ye enter not into temptation.—If I am not mistaken this word temptation, as used here, has a broader import than solicitation to evil, meaning afflictions and trials, whether superimposed by men or demons. Of course, men are tempted by the devil; but they suffer many tests and trials that come from other sources. That was what James meant when he said: "Count it all joy when ye fall into divers temptation."

41. A stone's cast.—As far as one can throw a small stone with his hand. Kneled down, and prayed.—Take any attitude you may like when praying for yourself; but if you are going to pray for me, please get down on your knees. I need your prayers; but I fear they will avail little, if you are too proud for knee-work. If Jesus could kneel in prayer, I am sure I can too.

42. Father, if thou be willing.—All prayer must rest on this basis—our wills must be subject to the will of God. Remove this cup from me.—We are on holy ground now. I do not think the Master thought of refusing to die for sinners. The Scriptures give us no definite explanation; but I am willing to venture cautiously and reverently, and give my own opinion. I think the burden was about to crush out his life in the garden, and that he did not wish to die there, but to go to the cross. In Hebrews 5:7 we read concerning his agony in Gethsemane: "When he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." The Father sent an angel to strengthen him in what seemed his death agony.

44. His sweat was as it were great drops of blood falling down to the ground.—I do not suppose, as some have done, that this language means to indicate that his sweat only resembled blood. O no: it was real blood. Such a thing sometimes happens when men approach death under terrible agony; but it means death.

45. Sleeping for sorrow.—While he was passing through such awful anguish of spirit praying for them, and for all men, they went to sleep; but

we read that they were overcome of grief. Some of us, perchance, have slept under similar circumstances. There is a bigger trouble than this: So many of us are asleep today, while the tremendous cause that sent him through Gethsemane and on to the cross by way of Pilate's judgment hall with its terrible scourging, cries out for very shame. O that a mighty spiritual earthquake might shake the American pulpit.

46. Rise and pray, lest ye enter into temptation.—You expect me to make some comment on these words; but I know not what to say. My soul is heavy within me. I am under fearful conviction for my negligence. Would God that I had done more and better praying and preaching during the last half century. I have slept too much while walking about with my eyes open. Pardon me: I must stop and pray; for my pathway leads to the pulpit in two hours more.

47. A multitude, . . . and Judas.—That was hell's jubilee hour. Satan had completely overthrown one of the chief disciples of the Son of God, and had put it into his heart to betray his Master into the hands of sinners. Judas, poor wretch that he was, used the sacred emblem of the dearest friendship to betray his Lord. That is about as low as one can sink this side of hell itself.

48. Read this verse, and feel the heart pang of Jesus in its every word: "Judas, betrayest thou the Son of man with a kiss?" His grief was blood-stained. Is it any less when we betray him?

49. Saw what would follow.—His arrest by the mob. Lord, shall we smite with the sword?—As he had a little while before this said something about selling garments and buying swords, and was informed that they already had two, it may have been natural that they should ask such a question. They did not yet fully understand the nature of his kingdom.

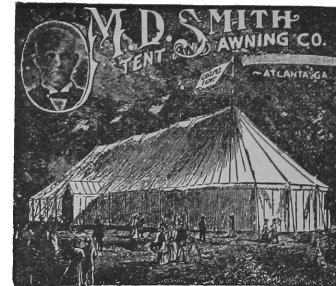
50. One of them smote the servant of the high priest.—That was impetuous Peter. Before the Master could interfere he chopped off the servant's ear. Too fast, Brother Peter. But you will do better after Pentecost.

51. Suffer ye thus far.—"That will do, Peter. Leave him to me." I suppose that was about the meaning of the Master's words. But it was kind of the Lord to touch the wounded man, and heal him. I wonder if he put that right ear back on his head? I rather believe that he did.

52. Be ye come out, as against a thief, with swords and staves?—Look for a moment at the gang that had come out against him: "Chief priests, and captains of the temple, and the elders." You cannot beat that. They had been sending some of their servants after him; but they had not brought him before them. Now the devil moves forward a bit, and sends some of his chief servants to do his hellish work. The deed must be done, and must be led on by the chief man about the temple service.

53. This is your hour, and the power of darkness.—All the fury of sin had headed up in the devil, and was pouring itself out in fury upon the Son of God. I have no language to express the feelings of my soul as I write these notes. Truly it was the devil's hour; and he had plenty of human help.

54. Brought him to the high priest's house.—There was but one room connected with the temple in which, under Jewish law, a man could be tried for his life; so that they were

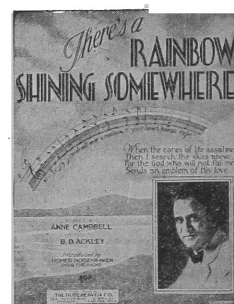


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acting contrary to their own law in taking him to the home of the high priest for trial. Nor could they lawfully try any man for his life at night. Knowing this, they were but a gang of outlaws. Peter followed afar off.—Any man with a heart in his bosom must feel sorry for Simon Peter. He had done some big boasting, and he was sincere in his boasting; but he had not yet become well acquainted with Simon Peter. He did not know his own weakness. We shall not blame him. The Master did not. How much like Peter most of us are. Thank God, there is a blessing that can burn out such dross. Since vacillating Peter could be made firm and strong till he deserved the name Jesus gave him, let us take courage and hope for better things; for the Spirit helpeth our infirmities.



# ANNOUNCEMENTS.

The Illinois Holiness Association Camp Meeting will convene August 6, and continue ten days. It is located at Sherman, Ill., eight miles north of Springfield. The workers are Rev. C. B. Fugett and Burl Sparks. Any one desiring further information may address Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

Riverside camp will convene at Robinson, Me., August 1, continuing ten days. The workers will be the president of the Reformed Baptist Alliance, and Rev. John Fleming, who will be assisted by the ministers of the Reformed Baptist Church and others. Riverside camp is located one-half mile north of Robinson, Me., on the Bangor and Aroostook Railway. It is only one half mile from the Maine State Highway. For information, write Rev. C. R. Hagerman, 192 North St., Milltown, Me., or Rev. P. J. Traf-ton, 80 Weldon St., Moncton, N. B.

Beulah Camp, Brown's Flats, Kings County, N. B., will be held July 3-12. This is the 38th annual camp meeting of the Reformed Baptist Alliance of Canada. The workers are Rev. Howard W. Jerrett, D. D., of Detroit, Mich., the President of the Alliance, assisted by other ministers. The camp has beautiful grounds, hotel and dormitories, with spring water. It is located on the St. John River twenty miles above St. John City, accessible by railway, automobile, or vessel. For information, write to Rev. C. R. Hagerman, 192 North St., Milltown, Me., or Rev. P. J. Traf-ton, 80 Weldon St., Moncton, N. B.

Rev. J. W. Carter, D. D., has recently held good meetings in Millersburg, Ky., and at Bowling Green, Ky., in First Methodist Church. He is now in a meeting in Scottsville, Ky. He has some eastern engagements beginning June 1, where he will be engaged for four months, including a campaign in Maine and a camp in Massachusetts.

Rev. H. Melson Smart, of the Michigan Conference, stationed at Frankfort, leaves for England for a two months' visit on the Olympic, sailing from New York, May 15. His wife and daughter will accompany him. He is going direct to Cliff College for the Whitsunday services, and the Anniversary on Whitmonday, and will be the guest of the Principal of the college, Rev. Samuel Chadwick, for a few days after the Anniversary. Gipsy Smith will be one of the speakers at the Anniversary. Mr. Smart has been invited back to Frankfort for a fourth year.

Lighthouse Day at The Lighthouse Mission, Tower Grove and Norfolk Ave., St. Louis, Mo., Sunday, June 7, All Day Meeting. We are expecting a great crowd of old members, as well as new members, and we want all former members who cannot be with us to send in a word of testimony to be read during the day. The Lord is still saving souls at the Mission, and we have a fine pastor in Rev. Jim H. Green, of North Carolina.—S. C. Box, Secretary.

We recently closed a fine campaign in the Orpheum Theater at Peoria, Ill. This meeting was sponsored by the Mt. Olive Missionary Church in co-operation with several others. Evangelist and Mrs. Bob Ingersoll, of Saginaw, Mich., were our co-workers. Rev.

Ingersoll is a great preacher of the Word and God honored the message with 125 decisions. Besides conducting the musical part of the campaign and the work with the children, we had charge of the radio programs broadcast daily from WMBD. These radio services were well received all over central Illinois and much blessing was reported. We are already booking dates for fall and winter meetings. The Lord has poured out his marvelous blessings on our labors during the past season and the outlook is bright.—The Musical Whites.

As a number of my friends scattered here and there have asked us to report God's workings, we give herewith a brief report of late events. The first meeting we shall report is the one, brief in duration, held for one of our M. E. pastors near Butler, Pa. Here we found a nice class of folk to work among. Rev. Geo. B. Lambert, pastor, and his talented wife, treated us royally. Brother Lambert is a successful pastor, and was a successful business man. While here we went to Pittsburgh and attended the reception for Bishop Welch from his trip to the Orient. While there were no visible results with Brother Lambert, we know that God will honor his Word. Returning home for a short stay, we were asked to assist in local institutional work in Beaver county, and was pleased with the results that Brothers Haden and Bloom are getting in the jail, T. B. Sanatorium, and County Home services, held weekly or every other week. Following this, the superintendent of the North Side Mission, Beaver Falls, Pa., a new work, invited us to assist him. We have to date preached a few times, and will assist him again in a few days. The attendance is good, and the children of this community are attending well. Most of them are Catholic, so we ask your prayers that definite work may be done. About ten of these children have been to the altar, and in the children's service this Friday we are expecting some real victories. We have a few open dates and shall be pleased to hear from those needing the services of an evangelist who preaches a plain gospel. We have enrolled with a western Bible School for advanced work, but this will not hinder us from accepting some calls. Address us, H. J. McNeese, Oak Hill, New Brighton, Pa.

## NOTICE.

The annual meeting of the National Association for the Promotion of Holiness will convene at University Park, Iowa, June 9 to 15. The meeting will be held jointly with the Iowa Holiness Association camp.

John Fletcher College is uniting with I. H. A. in entertaining the National Annual. The official delegates to the convention will be entertained at the flat rate of one dollar per day. All visiting friends will pay regular camp meeting rates which, however, are only slightly higher.

We have a splendid array of talent planned for and we are expecting a great National gathering full of spiritual blessing and power. Among those promising to take part in the program are: Rev. Joseph H. Smith, Rev. T. M. Anderson, Rev. Seth C. Rees, Dr. John Paul, Dr. Jasper Huffman, Dr. John Brasher, Dr. Iva D. Vennard, Rev. C. W. Ruth, Rev. E. P. Boyd, Rev. Paul S. Rees, Dr. Lewis Akers, Dr. John Owen, Dr. Joseph Owen, Dr. Peter Wiseman.

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### LETTER FROM REV. C. R. CROWE.

Dear Herald Readers: Feb. 27, the doctor was called to see an infection on my right leg, between the knee and ankle. He advised that I must keep off my feet for an indefinite time; that such was the nature of the sore this was necessary. I have been in bed or a chair ever since. The danger is over, but it will be a while yet before the doctor will permit me to try to walk. I am not sick, only this sore, but have been hindered in my plans for the summer to assist some of my brethren in meetings, and to accept invitations from some of my former charges to spend a Sunday and preach for them.

During these long days I have been visited and remembered by a number of my brethren who prayed for me, some of them giving me some financial help beside their prayers. Rev. H. C. Morrison and wife came to see me, talked over, a while, the sunshine and shadows of an itinerant Methodist preacher and prayed for me. Dr. Morrison left in my hand, as he bade me good bye financial help, stating, "let

me know how things are going with you from time to time."

Sister Morrison is a Sunday school teacher of Adult Class of Women, Crescent Hill Methodist Church. Her class helped us with substantial things for the table and money. Crescent Hill church and its noble pastor, Dr. Hodge, have treated me nicely. We have not a finer people in any church in our connection than in Crescent Hill Church. After my superannuation we looked for quite a while for a place to live, and when I found a home near Crescent Hill Church, Sister Morrison said to me, "You could not have fallen among a better people than are in Crescent Hill Methodist Church."

This is the first time a doctor has been called to my home to see me, since I was ten years old. While I am a superannuated man, and on limited income, hindered in my plans by this experience, I would appreciate hearing from friends. My prayer is to be restored and given a few more years to preach the gospel I so much love.

C. R. Crowe.

2725 Victor Place, Louisville, Ky.



## EVANGELISTS' SLATES

**ALBKIGHT, TILLIE, Evangelist.**  
(238 2nd St., N. W., New Philadelphia, O.)  
Cincinnati, Ohio, May 29-June 7.  
Wilmington, N. Y., June 26-July 5.  
Winchester, Can., July 7-30.

**ARTHUR, E. J.** (Kenton, Ohio.)  
Open dates.

**BENNARD, GEORGE.**  
(1948 Hermosa Beach, Calif.)  
Los Angeles, Calif., May 12-24.  
Calif., May 10-June 15.

**BLACK, HARRY**  
(529 E. Central Ave., Redlands, Calif.)  
Durango, Colo., May 12-24.  
Osakis, Minn., July 2-12.  
Tyrone, Pa., July 16-26.

**BUSSEY, M. M.**  
Lansing, Mich., May 3-17.  
God's Bible School Camp Meeting, May 20-June 7.  
Louisville, Ky., June 28-July 12.  
Saginaw, Mich., May 19-31.

**CALLIS, O. H.**  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

**CANADAY, FRED.**  
(1518 Killingsworth Ave., Portland, Ore.)  
Underwood, N. Dak., June 7-18.  
Washburn, N. Dak., June 18-28.

**CARNES, B. G.**  
(200 Morrison Ave., Wilmore, Ky.)  
Gloster, Miss., June 14-July 5.  
Gouldsburg, Ind., July 7-19.  
Dublin, Tex., July 20-26.

**CAROTHERS, J. L. AND WIFE.**  
Colorado Springs, Colo., May 31-July 1.  
Bennington, Kan., Sept. 27-Oct. 11.

**COCHRAN, H. L.**  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Sanderson, Tex., May 31-June 14.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Three Rivers, Mich., June 14-28.

**DICKERSON, H. N.**  
(Ashland, Ky.)  
Auburn, Ind., June 14-28.  
Washington, D. C., May 25-June 7.

**EDWARDS, J. R.**  
(Sebring, Ohio, Gen. Del.)  
Canton, Ohio, May 17-31.  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

**FLEMING, JOHN**  
Sapulpa, Okla., May 12-24.  
Cincinnati, Ohio, May 29-June 7.  
Bentonville, Ark., June 12-21.

**FLEMING, BONA.**  
(2952 Hackworth, Ashland, Ky.)  
Abilene, Ky., May 22-31.  
Longford, Kan., June 1-14.  
Columbus, Ohio, July 2-12.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Mineral, Va., May 17-31.  
Donora, Pa., June 14-28.  
Allentown, Pa., July 4-12.

**FUGETT, C. B.**  
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New Castle, Ind., May 17-31.  
Northampton, Ohio, June 5-14.  
Frankfort, Ind., June 17-30.

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(4805 Ravenna St., Cincinnati, Ohio)  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.  
Des Moines, Ia., July 3-12.

**GOODMAN, M. L.**  
(Burlings, Mich.)  
Jackson, Ohio, June 21-July 5.

**GREGORY, LOIS V.**  
(Young People's Worker, Waterford, Pa.)  
Ashville, N. C., May 10-24.

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**HAMES, REV. J. M.**  
Gillingham, Wisc., May 17-30.  
Aberdeen, S. D., June 4-14.  
Mitchell, S. D., June 25-July 5.

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**HOWARD, FIELDING T.**  
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Renaker, Ky., May 17-31.  
Hinton, Ky., June 7-21.  
Corinth, Ky., July 1-12.  
Sadieville, Ky., July 19-Aug. 2.

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El Paso, Texas, May 17-27.  
Phoenix, Ariz., May 28-June 7.  
Portales, N. Mex., June 11-22.  
Jonesboro, Ark., June 28-July 12.

**JOHNSON, HAROLD C.**  
(401 W. Wash. St., Springfield, Ill.)  
Frankfort, Ky., May 11-24.

**JONES, T. HOWARD.**  
(Sheffield, Mass.)  
Burlington, N. C., May 11-28.  
Franklintown, N. C., May 26-June 1.  
Graham, N. Y., July 13-14.  
Mill River, Mass., June 17-July 2.

**KENNEDY, ROBERT J.**  
(2315 Madera St., Dallas, Tex.)  
White Deer, Tex., May 22-June 7.  
Idabel, Okla., June 12-25.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Wilmore, Ky., May 24-31.  
Bristol, Tenn., June 17-25.  
N. J., June 26-July 6.  
Bluff City, Tenn., July 7-19.

**LINCINOME, F.**  
(Gary, Ind.)  
Fargo, N. D., May 17-25.  
Montevideo, Minn., May 28-June 7.  
Aberdeen, S. D., June 8-14.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Cora, Ill., June 17-25.  
Centerville, Ill., June 4-21.

**MARTIN, A. J.**  
(Evangelist and Gospel Singer, 2214 Independence St., New Orleans, La.)  
Natalbany, La., May 18-25.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Bentonville, Ark., June 11-21.  
Kent, Ind., July 28-August 2.  
Dayton, Ohio, May 13-24.

**MINGLEDORFF, O. G.**  
Lanham, Md., May 8-17.  
Columbus, Ga., May 24-June 7.

**NICE, NELSON W.**  
(1335 Biting Ave., Wichita, Kan.)  
St. John, Kan., April 26-May 17.  
Wichita, Kan., (two tent meetings) May 18-July 12.  
Chandler, Okla., July 19-Aug. 9.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Gonzales, Fla., June 12-22.  
Wiscoal, Ky., June 14-28.  
Callis Grove Camp, July 31-Aug. 9.  
Athens, Ohio, Aug. 16-30.

**REED, LAWRENCE.**  
(Rt. 1, Salem, Ohio.)  
Lincoln, Neb., June 26-July 6.  
Sebring, Ohio July 17-26.  
Belsano, Pa., July 30-Aug. 9.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Ada, Okla., May 24-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

**ROOD, PERRY.**  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

**RUTH, C. W.**  
(1290 Dominion Ave., Pasadena, Calif.)  
San Jose, Calif., June 2-7.  
North Reading, Mass., June 26-July 5.  
Stayner, Ont., July 10-August 9.  
Kittanning, Pa., Aug. 13-25.

**SHADE, N. B.**  
(561 N. W. Bighth, Miami, Fla.)  
Tampa, Fla., May 17-31.  
Plant City, Fla., May 24.  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 28.  
Downs, Va., July 19.  
Park Lane, Va., July 30.  
Open dates after August 10.

**SHANK, MR. AND MRS. R. A.**  
(1539 East N. W. Pasadena, Calif.)  
Mendon, Ohio, July 9-19.  
Monroe, Ind., July 23-Aug. 9.  
Wichita, Kan., Aug. 9-19.

**SHAW, BLISH R.**  
(Los Angeles, Calif., general delivery)  
Oakland, Calif., May 24-June 7.  
Denver, Colo., July 12-19.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Mich.)  
Greensboro, N. C., May 22-31.  
Cincinnati, Ohio, June 2-5.  
Lawrenceburg, Ind., June 7-21.  
Nelsonville, O., June 26-July 5.

**THOMAS, SAMUEL.**  
(Converted Jew, 117 Eagle Drive, Indianapolis, Ind.)  
Seyfert, Pa., July 2-19.

**THOMAS, JOHN**  
Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

**VAYHINGER, M.**  
(Upland, Ind.)  
Chicago, Ill., May 10-31.  
Cincinnati, O., June 1-14.  
Upland, Ind., June 5-13.

**WILSON, D. E.**  
(General Evangelist, 557 State St., Binghamton, N. Y.)  
Lake Placid, N. Y., May 17-31.  
Arcanum, Ohio, June 11-21.  
Thomasville, N. C., June 26-July 5.

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## Camp Meeting Calendar

**ALABAMA.**  
Dothan, Ala., July 26-28. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammitt, D. D., Dothan, Ala., Rt. 5.

**CANADA.**  
Beulah Camp, Brown's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jettett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

**COLORADO.**  
Colorado Springs, Colo., Rev. G. Arnold Hodgkin and Rev. G. G. Finch, evangelists. Many other district and local workers will assist. Write L. D. Sharp, 540 W. Monument St., Colorado Springs, Colo.

**ILLINOIS.**  
Normal, Ill., August 26-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists; Mr. Earl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.  
Sherman, Ill., August 6-16. Workers: C. B. Fugett and Earl Sparks. Write Burel Huddleston, 241 N. Douglas Ave., Springfield, Ill.

**IOWA.**  
University Park, Ia., June 5-14. Workers: Rev. C. W. Butler, Rev. T. M. Anderson, evangelists; Rev. N. B. Vandall, song leader; Miss Mae Gorsuch, children's worker; Mrs. H. M. Coats and Miss Freda Hahn, pianists. Address Rev. Anna L. Spann, University Park, Iowa.

**KANSAS.**  
Newton, Kan., May 14-24. Workers: Rev. Joseph H. Smith, Rev. Fred W. Sufferd, evangelists; Rev. M. D. Landis, song leader; Mrs. Della B. Stretch, children's worker; Mrs. Joseph H. Smith, young people's worker. Write D. D. Zook, Newton, Kan.

**KENTUCKY.**  
Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

**MAINE.**  
Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

**MARYLAND.**  
Mt. Lake Park, Md., June 25-July 5. The preachers, singers and personal workers for our camp this year will be hard to beat. Write Rev. M. W. Castle, 107 28th St., Huntington, W. Va.

**MINNESOTA.**  
Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Ross, Rev. John T. Jones, Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. A. Lacour, evangelist, will arrive for the evening service on July 2. Write Mrs. Walter H. Anderson, Sec. Rt. 2, Pipestone, Minnesota.

**NEW YORK.**  
Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffield, Howard Sweeten and Tillie McNutt Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodward, who also will have charge of young people and children's meetings. Pianist, Mrs. John Wrightman. Write Mrs. Frank Warren, Sec. Haseltan, N. Y.  
Freeport, L. I., N. Y., July 11-26. Evangelists: Rev. Theodore Blaser, Rev. James Jones, Rev. Paul M. Evans, W. Butler, D. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Orlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

Cohoes, New York, Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Bessley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

**NORTH CAROLINA.**  
Connelly Springs, N. C., August 1-9. Workers: Revs. John B. Self, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

Greensboro, N. C., May 22-31. Workers: Director, Rev. A. E. Wachtel; evangelist, Rev. W. L. Surbrook; Bible teacher, W. M. Smith; song leader, David King Wachtel; young people and children's worker, Miss Edith Crouse. Address Greensboro Bible School Camp, 720 Silver Ave., Greensboro, N. C.

**NORTH DAKOTA.**  
Washburn, N. D., June 18-28. Workers: Dr. L. R. Akers, J. M. Glenn. Fred Canaday, song leader; Florence Berquist, children's worker. Write John Bibelheimer, Washburn, N. D.

**OHIO.**  
Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Pettitcord, Rev. W. H. McLaughlin, Rev. Lawrence Reed, Music Director, Prof. James E. Campbell; pianist, Miss Edwina Wilson; young people's leader, Mrs. W. L. Murphree; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrett Aycock, evangelists; Dell and Maridel Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turberville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May

C. Gorsuch and Mrs. H. E. Oberholtzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Bunice Wells, Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Wells, Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

**PENNSYLVANIA.**  
Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song evangelist, Miss Eleanor S. Ecroyd, children's worker, Rev. J. B. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss E. S. Ecroyd, 334 N. Orange St., Media, Pa.

**TENNESSEE.**  
Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith, Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

**VERMONT.**  
Johnson, Vt., August 14-23. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. Sumner and L. Braman will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

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Would that I by divine grace might preach Jesus crucified, but now our risen Redeemer, a loving Savior and friend to sinners. It seems we should never grow tired praising God for his goodness and love toward us. We sing—"Oh for a thousand tongues to sing, our great Redeemer's praise"—when the truth is, we will not, or do not use the one tongue we have for his glory. With so many—I think of it with sorrow—God's name is used as any by-word or swear word.

From my early childhood days, my heart knew no idol dearer than my Lord, and today although thirty-seven years of age, Jesus is all and in all to me. Am neither a crank nor a fanatic, but a true believer in the Bible. Know from personal experience, that whatever we ask in faith, believing, we will receive, if we come in accordance with God's holy word. I know what it is to disobey God's word, also the humiliation it brings when his Spirit lays hold of us, and we are permitted to see ourselves as he sees us. Also know what it means to be down in the valley of sorrow, brought on by the insincere friendship of the world, but out of deepest distress and sorrow, have been enabled by God's grace to look up and say, "Oh God, if it be thy will, I thank thee for it."

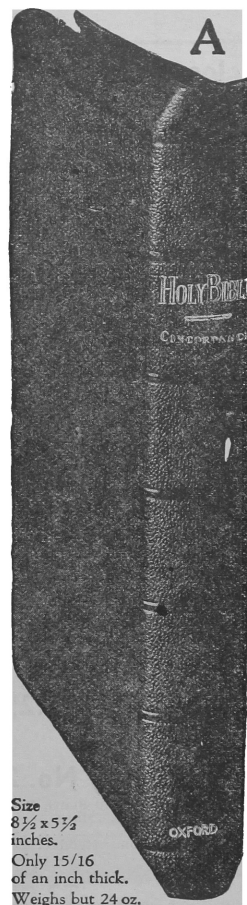
I truly know what it means to walk and talk with Jesus. Often when filled with his Spirit, I hear his voice, sometimes as a command, other times in approval. To unbelievers, or to those who have never had a baptism of the Holy Ghost in power for service, this may sound and savor of foolishness, but my heart and God's great loving heart are surely in-harmony. The wires from earth to heaven are to be used to send messages to God. Can speak from personal experience, no hear-say or may-be-so about this. While I am upon my knees praying, I receive what I am asking for. Sometimes I get the assurance of what I ask and always see it accompanied. Sometimes it has not been just when, or as soon, but in God's own good time it would come about. I believe in immersion. I believe in holiness, as it means a reaching up after higher things. We cannot tell the struggles and trials of any poor soul. Often a broken heart is hidden to the world, when only smiles are visible. Often have the sentiments of my heart been, "Be still, sad heart, and cease repining, for behind the clouds, the sun is still shining."

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2 of Gen. 36:21.  
\* Num. 32:41.  
3 or, mulda, or, swift beats.

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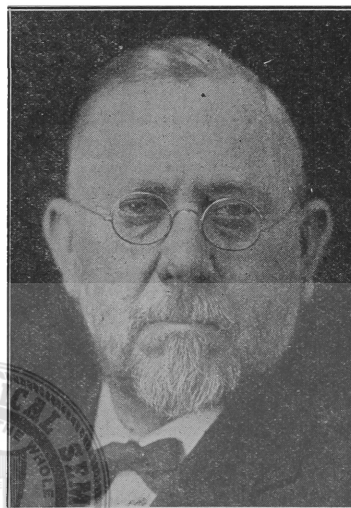
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# PENTECOSTAL HERALD

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## AN EVANGELISTIC LEAGUE WITH CHRIST.

By The Editor.

**I** think we have found out something about our Lord Jesus Christ very definitely. The great object of his coming into the world, living, teaching, death, resurrection, ascension and intercession, is, undoubtedly, Evangelism.

Our Lord did not come into the world to build up a great ecclesiasticism with titles, cathedrals, palaces, ironclad rules and laws fixing tyrannical yokes upon the necks and souls of men; but he came to save men, and set them on fire to go out clear-headed, swift-footed, hot-hearted, blazing evangelists seeking to bring the lost to Christ.

Every converted man, woman and child, lay people as well as preachers, ought to be an evangel of the gospel, with glad, good news of salvation. The main work of evangelism ought to be carried forward in every possible way to win souls. There ought to be soul-saving in season and out of season, individual, personal work, face to face and heart to heart. There ought to be revivals in tents, schoolhouses, sheds, old stores, little churches, big churches, great tabernacles, union revivals, all of the spiritual forces of all the churches of a great city united to arouse, to awaken, to break the spell and power of sin, to make the people think, bring them to repentance and saving faith in Christ.

The Lord Jesus said that he would make his disciples fishers of men. We have many ways of fishing; sometimes with a single hook and a tempting bait in a little pool, or about the root of a sycamore leaning over the stream. Sometimes we make a cast by the side of a big rock out in the current, and have a bass flopping on the bank in a few minutes. Sometimes we go after them with pants rolled up, feeling under the rocks and in the muskrat holes along the banks. We get some good fish that way. Sometimes it is a dip net for the smaller streams, the narrow, deep holes, and we come up with a fine lot of good fry. Sometimes it's a seine, a much longer net that makes a broad stream and brings out a meal-sack full of various kinds and sizes—a regular revival, a sort of mass meeting. But we get the fish, and the result is wonderful. I have seen a net carried out into the Delaware River for the first run of shad, making a kind of rainbow of network, and then a rope attached to a big gum, something like an old-time cane-mill, and a horse gallop around drawing the net in with a number of beautiful shad; a thrilling sight!

I can but believe, I feel it is perfectly safe to say, I know that our Lord Jesus delights to see a vast network, a mighty spiritual seine, knit together in a great city of moral and evangelistic influence thrown out by the united effort of thousands of his people, and drawn in by omnipotent spiritual forces, with all the many kinds of human beings that

make up the city life, from highest to lowest, richest to poorest, most learned to most ignorant, the best moral element to the most degraded members of society. There is nothing more thrilling than just such a revival. It's the overflow of heaven pouring out upon the earth. It unites the people in Christian fellowship as nothing else in the world. The good effects last, spread abroad, go over the ocean, circle the globe and reach to high heaven. Ah, but don't you know the angels will be thrilled to enter into such work. Perhaps they do. In such revivals there are invisible persons leading on, empowering, and saving.

It is in our hearts to build up a great Evangelistic League with Christ for the saving of human souls. Wouldn't you like to get into this league and take a part in it? Won't you help the Lord Jesus, who has called a host of young men to go out and win souls, prepare these men for their glorious task? Won't you warm up, get some enthusiasm, the spirit of a holy unselfishness, the eagerness of a devout lover of ~~the lost~~ human souls? Won't you determine to get closer to Jesus Christ and some lost fellow-being? Won't you help the Lord Jesus to put over the tremendous contract of saving the lost? Won't you write me a note or postal card, and say, "Put me down as a member of The Evangelistic League of Christ, and I will promise to pray about this matter at least once a day, and seek to win a soul. I will promise to do personal work with individuals, and to throw myself into any revival and help, with prayer, and faith, and love to kindle a flame of spiritual life that will warm the cold hearts of the lost into faith and love for our blessed Lord and Saviour Jesus Christ." Yes, drop me a line and say, count on me to warm up and get busy in league with Christ for the salvation of his lost world.

### The Restoration of Israel to Palestine No. IV.

**W**E now begin some lengthy quotations from Isaiah, looking to the restoration of Israel. Take the following from Isaiah 2:1-4.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Follow this with Isaiah 14:1, 2.

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Follow this with Isaiah 27:12, 13.

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

We will follow these with quotations from the 30th chapter of Isaiah, 19-21, also, 25th and 26th verses.

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall say, I will now send them a saviour, and he shall deliver them.

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

These chapters are written more especially for people who, without hesitation, accept the Scriptures as divinely-inspired. There are people who believe themselves to be very devout and intelligent to whom the prophecies contained in the Old Testament are simply harangues delivered by earnest men, without divine inspiration or penetration into the future, under the power of the Holy Ghost, to the understanding of coming events.

Did you ever stop to think of the deep significance of that saying of our Lord, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you?" Matt. 7:6. The Lord is teaching us that there are some people who care no more for the higher and deeper truths of the Bible than swine care for pearls. Swine want swill, and they are not exacting as to the purity of its quality. They will take any sort of unclean mixture of many things that are unfit for use by any other creature than swine.

The modernists, with their mixture of teachings so contradictory of the Holy Scriptures, are very busy looking after the people in the swine state. They are literally fattening them for the slaughter. It is an interesting fact that Jesus teaches that the swine not only care nothing for pearls, but they

(Continued on page 8)



## TRAVEL NOTES FROM PERU.

Rev. G. W. Ridout D.D., Corresponding Editor.



I am writing these notes in Lima, Peru, a city of half a million souls, founded by the notorious Pizarro in 1535. It was the first city in South America and Spain's second city. The bones of Pizarro are in a glazed casket in the Cathedral. There is a mosaic there also depicting some scenes in Pizarro's life, and an inscription bearing his notable words in the hour of crisis: "On this side Panama and poverty, on that Peru and riches; let all good Castillians choose."

Lima is famous for several things. It is arid; it has no rains. It is the most expensive city to live in, with but one exception, in South America. To one coming out of Ecuador, which is one of the most beautiful countries in South America, and then coming to Lima with its arid surroundings, its barren hills, etc., one is led to wonder what it was that made them develop a capital city in such a barren place. The one redeeming feature of Lima is it is near the Sea so that folks who don't want to stay can get away pretty quick. Up in the mountains Peru offers some wonderful scenery and beauty.

Peru has just been passing through the throes of a Revolution and the city of Lima is under Martial Law. I am a bit used to conditions of this character during my missionary world travels. When in China, many a time Shanghai was bristling with bayonets and frequently we would be stopped by soldiers to enquire as to who we were. On every principal street corner of Lima there are two policemen armed to the teeth and they are instructed to shoot on sight. No four people are permitted to stand together on the street. At present they say that Peru is without any central authority. They have put a President pro tem in whose promise is to hold office only until regular election takes place and the people's choice(?) of a President is made at the ballot box. The former President Leguia is now an old man dying in prison. He ruled eleven years. The opinion is pretty general by thinking people that Peru prospered greatly during his administration, but he was too friendly to the United States and to the Protestants to satisfy the Romanists and the politicians.

Lima is a city of sixty-seven Roman Catholic churches. Up to within fifteen years ago there was no religious liberty; then the bars were taken down, but in the last few years the Romanists got another law through forbidding teaching of any but Roman Catholic religion. This excited considerable stir but it is a dead letter. The authorities refuse to enforce it. The Missionary schools, as a rule, do not bother a great deal about religion. They seldom have any evangelistic fervor about them.

## II.

Here in Lima I am stopping at the home of a soundly saved former Roman Catholic priest, who spent eight years of his life in a Dominican Convent in Lima. In his student days often he would cry over his soul. He was deeply impressed by the death of an old brother Monk who was regarded as a saint. When the old brother was dying he could find no peace for his soul and cried out: "I'm lost! I'm lost!" The young priest wept and prayed his way to pardon and salvation. We went over together to the Cathedral and he took me around and when we came to the pulpit he said, "I preached from that pulpit." Going over to his own Dominican Church he could explain all the altars and church arrangements as he had often officiated and preached there. It means something for a priest to come out for the Lord in these Cath-

olic countries. After his conversion he was deported and only got back, finally, by grace of President Leguia. This converted priest is highly educated, having a Ph.D. degree from the University. He is out and out for God and souls. He was for a year with the Bible Society, but the Superintendent was a Modernist and he gave the work up to get into real evangelistic work. I am holding the night meetings in his church, the largest in Lima. He stands at the door giving out tracts and inviting people to come in to the preaching. We pray together a great deal and I am praying that he will get a baptism of the Holy Ghost for soul saving. I believe God wants to make him an apostle of power and fire in this Romish city.

As we came out of the Dominican Church where mass was going on, we were besieged by poor people selling lottery tickets. This is a common thing here for the steps and doorsteps of the Catholic churches to be lined up by people engaged in the lottery trade. The Catholic Church knows nothing about the sacredness of the Sabbath. This day is the big market day, also the day for bull fights and horse races and other exhibitions of the devil. The priests go through the masses and the multitudes go on their way to the devil and hell.

We went into the Cathedral founded in 1535, by that man of plunder and blood, Pizarro. There is a chapel devoted entirely to Pizarro—there his remains are in a casket with glass sides so that you can see his skeleton. He died or was murdered at a mass in the church in 1541. The Pizarro Chapel cost nearly half a million dollars. The walls have panels of solid gold. There is enough gold there to transport a thousand missionaries to South America. Pizarro's bones lie surrounded with gold but I have precious little hope that he ever reached the gold-paved streets of Heaven. His soul was too full of sin and his hands too much stained with blood; and his dependence upon the priests to take away his sins was of no avail and no doubt the rich exploiter died a pauper in soul with no hope in Christ and of immortality.

The Pizarro Chapel is very beautiful. There is a wonderful Mosaic on the front wall depicting the scene at Gallo Island when Pizarro had to face his mutinous followers who demanded to be sent back to Panama. Below are the famous words: "On this side Panama and poverty; on that Peru and riches. Let all good Castillians choose." It was at this place he drew the line on the sand with his sword and demanded all who would follow him to step over the line. Thirteen men stepped over the line and followed him to Peru where they found gold and silver in abundance at the price of blood.

## III.

Right close to the Cathedral stands the Tribunal of the Inquisition and the Plaza De Inquisicion. This institution of his satanic majesty, the Devil, and the Pope of Rome, was established in Lima by Royal Letters Patent from the King of Spain in 1569. Unquestionably the Inquisition was one of the most diabolical instruments Rome or the Devil ever invented.

Read the frightful story of the Inquisition and you will never doubt again that Romanism is of the Pit. Thank God the days of the Inquisition has long since passed though I feel perfectly satisfied that as far as Rome in South America is concerned, if we were not living in such enlightened days, governmentally, she would gladly welcome the Inquisition back again and subject many Protestants to its tortures. The gorgeous building once occupied by the Inquisition is now used by the Senate. Just across is a park where they burned the heretics. On certain high days this was the great event and the crowds came

to witness the martyrs' burning and to be warned what will happen them if they prove false to the Roman Catholic religion. Any one who wants to know what the Inquisition really meant, and what it did to Protestants, had better read Fox's Book of Martyrs. Chapter five of that book will give some awful details. When in Prague, I frequently stood at the monument of John Huss who was burned because he was true to the Scriptures. Huss uttered a great saying in the words: "Fire does not consume Truth." Huss paved the way for Luther and the Reformation.

"What! shall one monk, scarce known beyond his cell

Front Rome's far-reaching bolts and scorn her frown?"

Brave Luther answered: "Yes; that thunder's swell

Rocked Europe, and discharmed the triple crown."

## IV.

My interpreter in our Peru meetings is an interesting man. He was trained in one of the finest English schools and graduated into the Anglican ministry and became a Curate. He went over to Argentina where he went into business and drifted away from God for nine years, but his mother's prayers prevailed and he became truly and soundly converted and is now radically evangelical. In this country where so many missionaries carry the modernistic twist, this brother (his name is Savage) stands out a stalwart for the fundamentals and the supernatural and for the work and ministry of the Holy Spirit in conviction and conversion and anointing; he refuses to give any place to modernism. He is a man of prayer and faith and just the type of man needed for a city like Lima. I feel doubly blessed in having a soundly converted Roman Catholic priest on the one hand and this English-saved Curate as my two main workers in the Lima meetings. Our meetings are being held under the joint auspices of the Evangelical Union and the Christian and Missionary Alliance. The Methodists have a big work in Lima and Callao but they did not officially join in with us for various reasons, though some of their preachers have come to the meetings occasionally. Oh what it would mean to South America if the Methodist missionaries were on fire!

Our meetings are on essentially free and full salvation lines; at night we are calling sinners to repentance, in the day meetings we are teaching and preaching on the deeper things of God. The need is so great among the members and believers; many of them are not spiritual and know nothing of the deeper life in God. Some of them can talk and pray fluently but they are without power. No Holy Ghost power in their experiences. Protestants in this Catholic country can become just as formal as Catholics themselves; some of them are converted to Protestantism but not to God. We are trying to stir them up by pouring upon them truth in the Holy Ghost. Too often the Protestant churches run year after year with no revival; no awakening. Their leaders are either asleep, or dead, and they fail to lead the people in spiritual things. Such things as altar services or revival meetings are unknown in many Protestant churches. *And would this condition exist if the foreign missionaries were on fire?*

## V.

It would be a fine thing if modernists could be kept out of the mission fields. I don't think a modernist ought to be called a missionary. I think a more fitting term would be a hindrance. Modernism both at home and abroad promotes unbelief, skepticism and infidelity. It is a shame, a pity and a disgrace that the big Missionary Boards should send modernistically trained people to



mission lands. It is a waste of missionary money!

I have been told repeatedly since coming to the South American field that generally the native preachers and workers are sound evangelically and they want the pure gospel, but the trouble is with the foreign missionaries so many of them are modernists, or are controlled by modernistic influence. And too often Missionaries who were sound when they go back to U. S. A. for their furloughs are sent to modernistic schools for "advanced" "up-to-date" training and they return to the field spotted all over with modernism.

When I was on one of the Asiatic fields

holding revival meetings in which many were finding God a young fellow from a modernistic church school was running the religious education work; he was attempting to put through plans and programs of such a character that none of the District Superintendents wanted to work with him. One of them boldly told him that if that was the kind of work he intended to do he had better quit and go home; that kind of stuff did not suit the mission field where they were trying to get their young people converted and to come into the kingdom of God the Bible way. I do not know what happened to the young chap but I presume the Mission Board kept him

on because he got his training in schools that they endorsed and stood for.

No doubt the Boards themselves as well as their supporters are at times grievously disappointed at the small results achieved in the mission fields. I think nine-tenths of our trouble is due to the fact that so many of our missionaries are wrongly trained and their education leads them away from the Evangelical; and as for evangelism they have neither heart or gift for it. The Oriental Missionary Society and "Bethel" work at Shanghai all testify to the fact that soul-saving results are sure to come if we get back to the Acts of the Apostles.

## THIS, THAT AND THE OTHER.

Rev. Thomas C. Henderson.

### THERE IS NO DOUBT



N my mind that most pastors do not use their spiritual laymen enough in public ministries. Why in the world a pastor should think that he is the only person who can lead a public service, fill the pulpit, make an announcement or give a Bible study is more than I can tell, but evident it is that many pastors so think. That pastor who takes pains to notice the latent gifts and enablements in his spiritual laymen and then honors and uses them will find his church is the more mighty, his own ministry is made the stronger, and the multitudes of common people will fill the auditorium of his church. I know a goodly number of preachers in this country who are preaching today because a pastor harnessed them to some public ministry and task, and in the doing of it they found their call and career. Strong, spiritual laymen of either sex are developed by having to share in the public responsibilities of their church. If a man or woman can sing the gospel effectively, he should be so used. If a man can lead a cottage prayer meeting, get him at that very task. If a layman can mingle his testimony with an earnest exhortation, let him conclude next Sunday night's service and the results will be gratifying. If some one can lead a street meeting, give him a chance to do it. If a layman seems able to conduct an old-fashioned class meeting, appoint him to that very work. If a layman can fittingly preside over the opening of a Sunday morning worship hour, let him do it next Sunday morning. If a group of laymen can be coached a bit and made ready to put on an evangelistic service of singing, praying, exhortation and testifying, let them have next Sunday night's service and the blessing of God and the favor of the people will be evident. It is consummate nonsense for a church to have no public service on a Sunday because the pastor is sick. Laymen can be and should be trained and practiced in conducting the various kinds of true gospel services so that the pastor himself does not have to be the only one who can take charge of the public work of his church. That minister who thinks that the public will come to his church only when he is preaching and directing the service is a stupid egotist.

### THERE ARE VARIOUS KINDS OF FRIENDSHIP.

One may have a business friend with whom one has no other contact than in a business way. So, there are literary-friends, and school-friends, and travel-friends, and church-friends, and recreation-friends, and task-friends, and then there are friendships which are held together by ties of spiritual fellowship. Possibly the purest and most stimulating type of friendship is that which is deeply rooted in mutual Christian spirituality. Such friendships are deeper than blood relationships, for often such a friendship is the special tie which holds two mem-

bers of the same family together as other members of that family are not bound. Spiritual friendships have none of the passion of human affection and they transcend differences of opinion and even doctrinal viewpoint and personal taste. I have several such friends in various parts of this country. One such friend lives in Oberlin, Ohio. He is a saintly and aged retired missionary of the Congregational Church. Through our mailman he learns when we are expected home, and though he lives in the other end of our fair little city, he comes over for a visit as soon as he thinks we will be rested up from our trip, and what a treat it is to sit near him and talk with him about the Word of God, the work of Christ's Kingdom, and the realities of Christian experience. He was soundly converted under the Wesleys and has gone deeply into the treasures of Christian experience. He is my senior by at least a quarter of a century, but our fellowship is unaffected by the difference of our ages. Though we have had scores of grand conversations, and though we exchange letters betimes, and though there is never the least bit of restraint in our conversations, I have not thought to find out his doctrinal position on the millennium, on bodily healing, on water baptism and many other debatable items of Christian thought; but I do know that he knows Jesus Christ as an uttermost Savior, and that he walks in rich communion with the Holy Ghost, and that he greatly loves and has deeply studied the Bible, and that he has no superficial ideas about the serious situation in the pulpit and pew of the modern church. I look forward to the hours when this saintly and humble prophet of God will spend a while with us. I thank God for this spiritual friend—Brother James Toddings—who, though not rich in earthly wealth, is so rich in brotherliness and in Christlike poise. He has spent many years in Oberlin where his type of holy devotion to Christ is far from being popular, but he has never compromised his faith, and his heart fires have lost none of their heat. It probably will not be long until his years have told their number, and some of us who know and love him will find the world sadly empty without the presence of his spirituality which is as vigorous as that of a new convert and as fresh as this morning's sunrise. I wish all whom I know could share with me this spiritual friendship with James Toddings of Oberlin, Ohio. And I thank God for all such friends of mine scattered here and there from the east side to the west side of this continent.

### A REVIVAL CRUSADE

Had reached the closing day of its announced duration. The evangelist was announced in the newspapers and the bulletin of the church to preach on certain themes which were fitting to the last hours of such a ministry. While praying alone in the early hours of that day he sensed a loss of interest in the theme which he had intended using in

the morning service—a message especially to those recently converted or restored to Christian experiences. Instead, he was impressed to prepare a message of solemn warning on the doom of the impenitent sinners and worldlings in the church. The more he sought guidance as he prayed alone in the darkness, the more he was convinced that he should ignore the announced theme and that the Holy Ghost was the author of this leading to change the sermon-subject for that morning hour of worship. He obeyed the inner leading. As he preached, it was evident to those of us who were in that service that God was inspiring the preacher for that hour. At the close of the sermon he told the congregation why he had changed from the published announcement for that service and testified that he sensed that the Lord was sending a special message to some one in that congregation, and he exhorted all who felt that the Lord was speaking to them to come forward to the altar of prayer. Five grown persons were gloriously converted that morning. Three of them had not been in the revival meetings before that hour. The Lord knew more than that evangelist about the needs of that congregation, and happy it was that his servant sensed his voice and obeyed it. Five happy converts agree to that. Every evangelistic sermon should be an inspiration.

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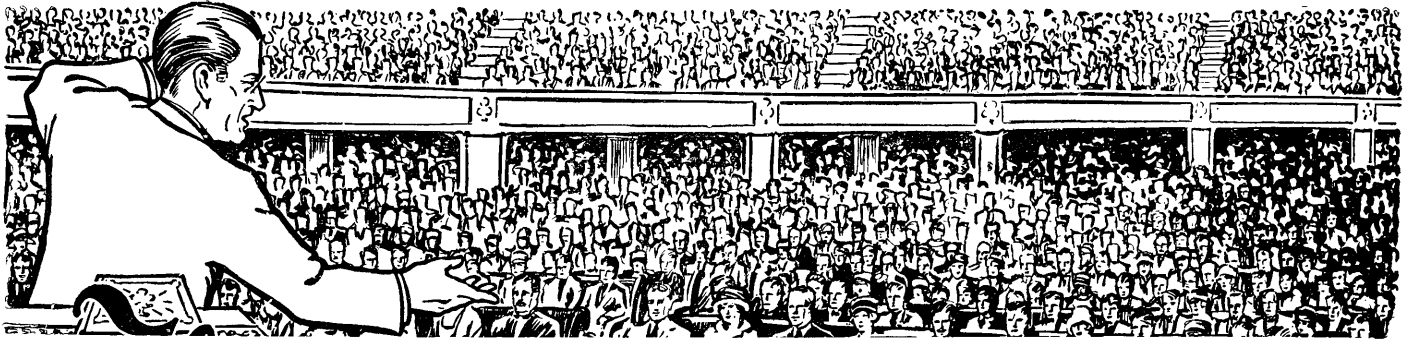
Why did Jesus' sermons cause more turbulence than sermons do nowadays?

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## Personality and Deity of the Holy Spirit; or, the Potency of Pentecost.

Dr. Clarence True Wilson.

*"And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."* Luke 24:29.

**W**E have reached a new landmark on the calendar,—1931. This year holds a world full of possibilities, but its greatest significance to me will be the nineteen hundredth anniversary of the advent of the Holy Spirit at the Pentecost. We do not claim that the Holy Spirit was not in the world before, nor was Christ absent from the earth before the first Christmas, but when the angels sang of Heaven's good will, the Messiah made his advent manifestation; his presence became historic as an event with bounds; he had on earth a local center and a name. So Pentecost marked the manifestation of the Spirit as the Executive of the Godhead for our dispensation, the head of the new order, the representative of Jesus Christ, the sole source of power to win the world for him.

Why should we celebrate that event?

Because only through him do we know God. "No man can truly say that Jesus is the Lord but by the Holy Spirit." Without his ministry we miss the divinity of Jesus and the Fatherhood of God as well.

Because the Church has come to a loss of power through the neglect of the Spirit. The evil days of church formality and the drift world-ward cannot be changed by a meager Gospel. Our Christocentric emphasis makes a beautiful story that lends itself to pulpit oratory, but it needs the motive power of Pentecost. Fine music and eloquent preaching may fill the churches with unconverted people, but the power to convict of sin, of righteousness and of judgment is of the Holy Spirit. Converting power is not in the proofs of Theism nor even in the life of Christ. It takes a whole Trinity to save a soul. "Through him we all have our access by one Spirit unto the Father."

Because we are drifting as denominations into mere ethical cults. We have little "saving power" in our church services, our preaching, our prayer meetings, our Sunday schools, or our Leagues. The cold solitariness of the Unitarian God never could save sinners or sanctify believers or build a Christian Church out of heathen and wayward sinners. It makes no zeal for such work; it has nothing to make zeal out of. The neglect of the Spirit loses the Trinity. Why throw away the key to Christianity, when we need it now to unlock the sources of power?

Because this is the providential opportunity of the Church of Christ. If we could see a hundred thousand ministers studying anew the revelations of the Spirit from the days when he brooded over the face of the waters as the Agent in creation till John the Baptist closed the Old Testament period by pointing to Jesus of Nazareth and saying: "I indeed baptize you with water, but he shall baptize you with the Holy Spirit and Fire": if we could see the whole Church concentrating its attention on the promise of the Father, the

command of Jesus to his disciples,—*"Wait for the endowment of Pentecost"*—and then to the study of the phenomena visible and audible at that Pentecost, and finally to trace that stream of blessing as it flows through the Christian centuries, they would learn:

1. That the mere ethical cults are not models for us; that the Pentecostal Church is our type and maybe we could turn back to the real source of power and find life.

2. We could stop the drift in public morals, save our Sabbath, our home life, prohibition, patriotism, and civilization for the moral standards of the twentieth century.

3. It would take a church that loses membership, drops its World Service, lets its young people drift into worldliness and sin, closes its Sunday night services because of empty pews, sells out its down-town property and moves for easier conditions, and backslides from all the aggressive leadership of Wesley, Asbury, and Simpson, and would make that same church spiritual and mighty through God in pulling down the strongholds of Satan and building instead the Kingdom of Christ on earth. If you want to know what my greatest hope is for Prohibition and the other reforms for which I labor and pray, and for the turning of the Church from its weakness and defeatism to its real spiritual power for the conquest of the world, it is the seeking for ourselves and for our Church the secret that made our fathers the evangelists of the world and gave to early Methodism its swing of conquest,—namely, the Pentecostal equipment to save lost souls.

4. We are standing as a Church and as a nation on the threshold of the nineteen hundredth anniversary of the Pentecost. This date marked the advent for special purposes of the Holy Spirit to take the place of Christ as the Executive of the Godhead, and to furnish the motive power for Christian conquest of this world. He has been the secret power of the Gospel ministry ever since. It has been a submerged ministry of late. The world drift and the Church chill demand the restoration of his leadership and the rekindling of his fire. A whole Church giving itself to study of the Word of Promise concerning him, the history of his coming, and all the afterglow upon the disciples and evangelists, would turn us again to the sole source of our power. A Church-wide, then a nation-wide, and maybe a world-embracing revival of pure religion would result from such a study and consecration. That would make Prohibition successful. That would reform public morals. That would save the family life of the republic. That would stop the selling out of the last of our down-town Protestant Churches. That would prevent the further drop in our benevolent offerings. That would fill our pews. That would put the whole Church on the march for world conquest again.

"I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is worshipped and glorified, who spake by the prophets." You have been told that the Greek word rendered *spirit* in the New Testament is equivalent to *breath*,

*wind*; showing that it is a picture word, a figure to illustrate the divine manifestation, which exercises special influence in this world.

1. When Peter in his remarkable sermon attempted to explain the manifestation visible and audible at the Pentecost, he referred it all to Jesus, "who being by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye see and hear." A person comes or is sent; an element may be poured out or shed forth. They did not see the Holy Spirit, for he is invisible; they did not hear his voice, for that is not addressed to the auricular nerve. The sound from heaven and the visible flame were attendant manifestations of the otherwise undemonstrable presence of the Holy Spirit.

2. "Repent ye therefore and be baptized every one of you in the name of Jesus Christ of Nazareth for the remission of sins; and ye shall receive the gift of the Holy Spirit." Though Peter recognized the coming of the Spirit as the Holy Ghost or Holy Guest to abide in believers' hearts as the promised Person; yet in describing his operation upon the recipients, he refers impersonally to the manifestations as an inspiring afflatus.

We recognize three classes of passages concerning the Holy Spirit.

1. Those which refer to the influence, the inspiration, the power of the Spirit and apply personal terms figuratively to the manifestations of his presence. 2. Those which interpret the promises of the Spirit's advent when actually present and upon us, as an afflatus from God. 3. Those which go back to the real cause and teach the Personality and the Deity of the Holy Ghost.

### RECOGNIZING THE PERSON OF THE SPIRIT.

Rejoice that the Spirit that brooded upon the face of the waters in the morning of creation is abroad in the world today; that the Spirit who inspired the holy prophets is present for our inspiration; that the abundant manifestation of the Holy Spirit promised through the prophet Joel has descended upon the earth, and we may be filled with all the fullness of God. It was in fulfillment of this prophecy that Jesus said: "Wait for the promise of the Father, which ye have heard from me," and "Behold, I send the promise of the Father upon you. Ye shall be endued with power from on high for ye shall be baptized with the Holy Ghost not many days hence."

No wonder grand old St. Augustine cried out: "O God, thou hast made us for thyself. And our hearts are restless until they rest in thee." And then the Spirit, the Paraclete, our Comforter, Advocate, Helper becomes the Holy Ghost abiding in the believer's heart, it is "God in you the hope of glory."

### PROOFS OF HIS PERSONALITY.

For unmistakably the Holy Spirit is designated a person, divine in nature, yet distinct from the Father and the Son, as a self-conscious agency in the Trinity, who says, "I" and "Me."

1. The proofs of his personality are found in the use of personal pronouns, I, Thou, and He, to designate him by all inspired writers.



Jesus in his farewell discourse gave a full and explicit revelation of him (John 14:15-16). There is no trace of poetry in this discourse of Jesus. He speaks plainly of another Helper who was coming to take his place, do the same work that he had done in teaching and guiding. Count the times the masculine personal pronoun occurs, "He" and "Him." In the words, "He shall glorify me," by no just law of interpretation can personality be denied the first while predicated of the last.

2. Personal offices are ascribed to him such as speaking, teaching, guiding, searching, praying, grieving. It is impossible to prove the Father to be a person or the Son to be a person in any way other than we can prove the Holy Spirit to be so; for He, to whom all personal properties, attributes, adjuncts, and operations are ascribed, and to whom nothing is ascribed but what properly belongs to a person. He is a person and so we are taught to believe him to be. Thus we know the Father to be a person and the Son also, but there is no personal relation belonging to the divine nature that is not equally ascribed to the Holy Ghost. The Holy Ghost spake. (Acts 1:16). Jesus told his disciples, "It is not ye that speak, but the Holy Spirit." (Mark 13:11). The Paraclete speaks of himself as having authority in the Church. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2). So they being sent forth by the Holy Ghost went out on their great missionary journey. Later on Paul and Silas were forbidden by the Holy Ghost to preach the word further in Asia. He wanted to send them to Europe. "The Holy Ghost made elders in Ephesus, bishops to feed the flock of God." (Acts 20:28). Such verbs as these describe his personal acts. He teaches, comforts, guides, sanctifies, glorifies, distributes gifts as he wills, makes intercessions, and is grieved. Can any one credit this testimony and conceive otherwise than that the Spirit is a wise and Holy Person?

3. He is the object of faith, adoration and worship: being co-ordinated with undisputed Persons in the Baptismal formula, which is the final revelation of God (Matt. 28:19); and in the Apostolic Benediction (2 Cor. 13:19), which is the consequent and permanent blessing.

4. Then the necessities of Christian experience prove it. Faith attains its highest vigor when it grasps a personal object and not an abstraction, the Blessor and not the blessing. Faith culminates in its strength when it addresses a personal Father, revealed in a personal incarnate Son and claims the personal Paraclete. God in Christ awakens faith in a higher degree than any attempted conception of an infinite being boundless and vague. But by giving the soul a more intelligent and conscious hold upon the living and most gracious personality of the Holy Spirit, the soul gets its first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace. With such aid to conscious faith, mercy and grace flow toward the soul in large streams as on Pentecost God descended into the temple of the apostles' lives.

5. He is the subject of benediction. The Father and his unmerited grace, the Son and his expiatory sacrifice have been much more studied in our day than the Holy Spirit, His Person and work, and all that new world which he creates in the heart. (Godet). The reason that so little is said of worshipping the Holy Ghost in the Bible is that his ministry on earth was to glorify Christ; and he is the Author of the Book that tells the story of Christ. This Author does not obtrude himself; he wants us only to come to Christ, to serve Christ alone. So when the Spirit comes to us in his fullness, we seem to think of him less but to know the exceeding greatness of Christ's power toward us who believe. In the person of Jesus, truth was outward, visible and most beautiful. In the person of the Spirit, it is inward, spiritual, all-transfiguring. By the very necessity of the case the

bodily presence of Jesus could be but a passing figure, but through a gracious mystery he caused himself to be succeeded by an eternal Presence even the Executive of the God-head Who abideth forever.

#### THE FINAL AND GLORIOUS MANIFESTATION.

He is divine and the final and most glorious manifestation of God to this world.

1. He bears divine names and titles: He is called God. When Satan filled the heart of Ananias to lie to the Holy Ghost and keep back part of the price of the land, Peter said, "Thou hast lied not unto men but unto God"; and Paul calls him Lord: "Now the Lord is that Spirit and where the Spirit is, there is liberty." "But we all are transformed in the same image from glory to glory, even as from the Lord the Spirit."

2. Divine works are ascribed to the Spirit, such as the creation, the inspiration of the prophets and apostles, the virgin birth of Jesus, the resurrection of our Lord from the dead, and the equipment of the Christian Church.

3. He abides in the believer and it is the prerogative of God alone to dwell in his creature. To no other person or creature is this right ascribed in the Bible.

4. A very strong negative proof is that he is never named among creatures. When created spirits are enumerated such as angels, archangels, thrones, principalities, powers, cherubim, seraphim, the climax never ends with, "and the Holy Spirit," as we would expect it to do if he were both a person and a creature.

5. Divine attributes are ascribed to him; omnipresence, being everywhere; omniscience, knowing everything; omnipotence, all-powerful; possessed of wisdom, goodness and infallibility.

6. There is a sin against him which is irremissible. In Hebrews 10:29 is a description of the guilt incurred by an apostate from Christ to Judaism. If it is not the irremissible sin it is sin at its climax. The Son of God is trampled with ruthless scorn and hatred; his precious blood is counted as that of either an ordinary man or a guilty criminal. Then the description reaches the summit of wickedness, the sin of all sins, the irremissible sin: "and insulted the Spirit of Grace."

#### THE CHANNEL OF LOVE.

He is the channel through whom the love of the Father and the grace of the Son are poured upon penitent believers. To forsake the channel is to miss the stream of blessing. The Father's love and the Son's sacrifice avail us nothing without the personal agency of the Spirit applying the provision for our salvation. He is the appointed almoner of the divine bounty and the messenger of the King's pardon. To despise his person is to miss his blessing; to neglect his presence is to be without God in this world.

If a city has a bureau of charities, its poor, who proudly refuse its help and rely on the general benevolence of the city government and starve because of their folly, are no more unreasonable than are those who admit that they are sinners, but are trusting in the general Fatherhood of God for forgiveness while ignoring his bureau of pardon through the mediation of his Son, administered by his accredited commissioner, the Holy Spirit of grace.

Many Christians who are almost destitute of spiritual strength might become strong through the more abundant life which Christ came to bestow, if they would only honor with an intelligent faith that personality whom he has appointed the Lord and Giver of life.

If you now have a heart hunger to know God, a soul longing for his fellowship in abiding terms of intimacy, open every gateway of your being to the Father's love, borne from his through our Saviour's mediation and administered in the soul of the willing believer by the Holy Spirit.

When the incarnate Christ came to the Jordan to receive baptism and be consecrated

after the order of the Levitical Priesthood, the Holy Spirit descended upon him and thus became the Holy Ghost (Anglo-Saxon, Holy Guest). This he could not be till the incarnation took place; he could then communicate gifts and knowledge unknown to men before. It was at the baptism that the Holy Spirit became the Guest of the human nature of Jesus; and, as the Father was in the Son by nature, when the Spirit entered the human nature of Christ he became the Holy Guest. Then it was literally true that "in the man, Christ Jesus, dwelt all the fullness of the God-head bodily." Col. 2:9.

The Personal peculiarity of the Father in Redemptional Trinity is that of origination. It is his will that springs worlds into existence and binds them into harmony in their majestic courses. The peculiarity of the Son is his aggressive, self-assertive obedience. But the Holy Spirit, in utter personal self-effacement, only leads the soul to Christ.

And what a service he thus renders! Whether God would send a river flowing to the sea; or would set a sunset blazing in the western sky; or would quiet the fears of a terrified child; or would break the proud heart of a willful sinner; or would unite a willing man to Jesus Christ; or would add a further grace to the triumphs of a saint; or would pour the surprising consolations of heaven into a hopeless grief; or would take an old man, who is timid before the gathering mystery of death, and fill his soul with the peace of God and the certainties of the faith; or would give the Presence Divine to all who are called to pass through the Valley of the Shadow,—the work, the finishing volition, the efficient eventualization of it all is given over to the Holy Spirit. He alone is sent; but is GOD. See Olia A. Curtis on The Trinity.

A friend once asked the Quaker poet, "What is your view of the Trinity." Mr. Whittier replied, "When I look out on the world and the universe, I see everywhere the presence of God, the Father, and when I listen to the voice of Jesus the Christ speaking to us by the Sea of Galilee and note the effects, I call him God, the Son; but when he whom I see in the great universe, and who speaks to me from the peaks of Palestine, comes down from the skies and across the years into my heart, I call him God, the Holy Spirit." See his poem, "Trinitas;" and his Personal Confession says: "God is one: just, merciful, eternal and almighty Creator, Father of all things, Christ the same eternal One, manifested in our humanity and in time, and the Holy Spirit, the same Christ, manifested within us, the Divine Teacher, the Living Word, the Light that lighteth every man that cometh into the world." Such was the faith of one of the purest souls and noblest leaders of thought whom God ever made.

How appropriate, then, is the late President Warren's hymn, "I Worship Thee, O Holy Ghost." I once wrote to Dr. William Fairfield Warren, President and Founder of Boston University, and asked him to give the origin of his hymn. He frankly stated its purpose thus:

"You ask whether this hymn grew out of any special studies or impressions on my part. To this I can only answer that about the time when it was written the Patricentric system of Calvinism was rapidly giving place in several American denominations to an equally narrow and unscriptural system which greatly rejoiced in the then newly imported name of Christo-centric Theology. Noting with some concern that a number of preachers of our Church were being carried away by the new and Christ-honoring term and were in danger of forgetting that in the field of experience and in the field of doctrine Methodism represents that consummation of the dispensation of the Father and of the dispensation of the Son which we call the dispensation of the Spirit, I sought in various

(Continued on page 9)



## In the Heart of Old Mexico.

G. ARNOLD HODGIN.



O the traveler who penetrates Old Mexico to any considerable depth, there awaits an experience which will not be easily forgotten. The casual observer and average reader, perhaps, do not remember that this country lying just south of our far western States, has a wealth of antiquity, and a variety of scenery, mountain and valley, snowy and tropical, that bids fair to rival the most boasted lands of the Eastern Hemisphere. Nor do many probably know that there are relics of an ancient civilization co-existent with the Pharaohs of Egypt. But such are the facts. Pyramids lift their lithic summits around Mexico City, and mark, many of them, an architectural exactness, that goes well with those of the Nile Valley, bordering the Libyan Desert. Back in the fastness of the mountains may be found remains of what some believe, was a civilization, which in the golden glow of its high level, far more than twenty centuries ago, enjoyed a splendor like unto that unknown on the plains of Memphis.

The outstanding racial remains of those ancient days find feature in the Aztec and other Indian tribes who inhabit that region known as the Huasteca. There are something over seventeen million people in Mexico. Between eleven and twelve million go to make up the number of the Mexican people as such; who, though a mixed race from the amalgamation of Spanish and Indian, yet are now a distinct and separate people, with a clear literary and religious background. Of them, much has been written, and volumes more could be penned. It is with the Indians, however, that we are for the moment especially concerned. Of the many tribes, there of which is the Aztec.

We have just completed a journey among these Indian tribes, spending the most of the time with the Aztecs and Atamis; and the greater part of that time with the Aztecs. This journey took us into the very heart of the Huasteca. We drove a small automobile a little more than two hundred and fifty miles below the U. S. A. border. Then we took train and traveled about three hundred miles further. Then we rode horseback, up and down among those Indian dwellings which lie far back among the fastnesses of the rugged mountains. We went far beyond where train, auto, or wagon has ever gone. There are thousands of grown-up people living in the mountains of Mexico who have never seen a wheeled vehicle of any kind. And, strange as it may sound, there are those who have seen automobiles before they have seen trains, and in a few instances men have seen splendid, up-to-date sedan autos before they have gotten a glimpse of even an old-fashioned ox-cart. Our horsebacking amounted to about two hundred miles. We lived on Indian food, stayed in Indian homes, and did everything we could, and went everywhere we could, in the short time we were there, to find out what we could about these wonderful people, for wonderful they are.

Think with us for a moment concerning the Aztecs. Who are they? Any Encyclopedia will give the student reader fuller information than we shall have space or powers to give. But, one thing does remain; that we should remember. These Indians are the fragmentary remains of a noble and highly civilized race. Their relics and monuments tell the story. No one who studies them can doubt it. But they have had a sad history. Spain invaded Mexico, as we are all aware. The Indians were an easy mark. The invasion might have been in the form of gospel truth inculcation, and the turning of those noble people to the cross of Christ whom the

Roman hierarchy professed to honor. What a marvelous transformation might have been wrought! But, the Indians were enslaved. All who showed any aptitude for culture or leadership were promptly butchered, lest there be a possible person left who could lead the masses. Almost every form of merciless savagery was perpetrated upon the poor victims. They were brought low and fully humbled. Only the poorest type were permitted to live. Worst of all, strong drink became the enslaved Indian's direst curse. Thus the invasion of Mexico bestialized the peoples who might have been elevated. The Aztec in his natural state today is far below what he once was. He is more than likely a drunkard. We have seen men fallen down in the road, lying in mud like swine, and dead drunk. Sad picture that! But, thank God, it is not the whole story.

Some years ago the writer had a hand in helping to educate a young Mexican Christian man who had come to California to study for the ministry. His desire was to equip himself for the work and then go back to Mexico and preach full salvation to his people. The time came when this young man, (who is none other than Francisco H. Soltero) with his wife farewelled from the Pilgrim Tabernacle in Pasadena, and started for Mexico to spread the glad tidings of full salvation. These missionaries knew no one in San Luis Potosi, which was the place where they were to begin their labors; nor had they a single man or woman who knew God, around whom, as a nucleus, to build the work. But they plunged into the work with full confidence, and the gospel was in very truth a success. Deeds have been wrought, hardships have been endured, and persecutions have been passed through which would make a volume that could compare with almost any missionary review of modern times. Many of the Mexican people turned to God, and among them the work was a decided success. But it was among the Indians that the greatest work of evangelization stood afar. These Indians came to the missionaries and implored them to send workers to their people in the mountain country two hundred miles away. Brother Soltero promptly went, and the work was begun.

There has emerged from the struggle and sacrifice of those days, just a very few years ago, a work among these Indian tribes, which is so remarkable that it is attracting attention north, south, east, and west. Just to give the reader a glimpse of what has been done, permit us to relate in few words what we saw in one community alone. We were asked to attend a gospel service in one of the chapels in an Aztec village. When we entered, we faced more than five hundred people in and around the building, packed in every available space, and then the windows full, looking in. We were asked to 'lecture' (No foreigner may preach in Mexico). Having been in school life for near twenty years, and being announced as the professor of Mr. Soltero, while he was in the States, we were free to go ahead. We talked about the wonderful Christ and his power to save and cleanse. Fully fifty were forward for prayers. The seeking at the altar that night would do the heart of an American camp meeting enthusiast good. We asked what per cent of the company were Christians, not mere professors of religion, but really born again. The answer was that fully ninety per cent were just that. The next day we went to another chapel two miles away, where between four and five hundred had gathered for service, and where there were between forty and fifty seekers. We asked the same question concerning this company that we did of the one the night before. The answer was the same—about ninety per cent Christians. We were also told that not more than ten per cent of the people who attended the chapel the night before were present here. Probably knowing that the house would be crowded, they stayed away to let others in. All these Indians who

now know God live in small enough an area for the chapels to be built two miles apart.

In all our travels the world over, we have found no better type of Christians than those whom we met among the Indian tribes of Mexico. They are literally transformed by the gospel of Christ. No more drunkenness, no more licentiousness, no more smoking! There have been straightening out marital tangles. Couples have been married, who had been raising families without the formality of the law, before they found God. Now the Bible is read, prayer is offered, testimony is given, and lives lived above reproach. This is what we saw everywhere we went among these dear people. There are more than a thousand members of the Pilgrim Church in Mexico, and as many more have been saved by the power of God. Whole villages have been so changed that Rome's hierarchy has been amazed and chagrined.

Mexico is wide open for the gospel of full salvation. A half-hearted, semi-worldly set of missionaries can do little. There is need of valiant labor and laborers. But, Mexico wants only Mexicans to do the work, for they are fighting to keep out the foreign priests who have done such damage to the country. We are happy to say that there are in that land those who shun not to declare the whole counsel of God, and to face any kind of hardship for Christ and the gospel.

## The Collapse of Evolution.

A word to my young friends, preachers, students, farmer boys, schoolgirls, and others, here is a book that you should read. It has been suggested that the evolutionists are not quite so aggressive as they were a few decades ago. They need not be; their work has been largely accomplished.

A very large portion of present day literature takes evolution for granted. You will find it so in the daily press, the magazines, the fiction, not a little of the biography, in some histories, and in a very general way modern writers treat the theory of evolution as if it were established science; no other discussion or investigation necessary. Of course, if you pin a man down he will admit that the evolution of a human being from the animal is not a positively established science, but he will argue that it is nearly enough proven to be accepted as if it were a proven and accepted scientific fact that the human race has come up from the lower animal kingdom.

The whole subject is one with which the masses of our people are not at all familiar. The young people in the schools get a bias on the subject in favor of evolution without any real knowledge on the subject, without having read anything on the other side of this vexing question. Here is a book written by a profound scholar who has given the subject careful consideration. It is easy reading; the arguments are very clear and we believe the conclusions are correct. Ministers of the gospel ought to study this subject from the standpoint of those who believe that man and the lower animals have no sort of connection with each other, but that man was created as the Bible declares.

The book was written by Professor L. T. Townsend, D.D., S.T.D., M.V.I. It is really most interesting reading. It ought to have a wide circulation. It will furnish a preacher of the gospel with very excellent material on the subject for a sermon or an address before any sort of public gathering. It is on good paper, clear print, neatly bound, contains 125 pages, and can be had at The Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

H. C. MORRISON.

Whatever may be the machinations and devices of the enemies of God's people there is still the same effectual barrier to thwart their design. From the first of a Christian's life to the last the only reason he does not perish is because the Lord is there.—C. H. Spurgeon.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## RANGOON, BURMA.

Dear Friends of The Herald Family:

After leaving the Isle of Penang our ship headed for Burma, the land where over a century ago Adoniram Judson, the first American missionary, planted a station on foreign soil. Anyone who has read the biography of this pioneer of the cross, or the recent historical novel, "The Splendor of God," will be interested in this large stretch of land covering over 200,000 miles with some fourteen million needy souls.

In 1809 a young man was attending Andover College; one day a sermon written by an English clergyman fell into his hands. In this discourse the writer told of the missionary work being done in India, which left a deep impression on the young student. Shortly after reading this sermon, Adoniram Judson—for he was the young man—was taking a solitary walk through the woods behind the college campus. As he meditated and prayed he was suddenly confronted with the command of Jesus to "go out into all the world and preach the gospel to every creature." Then and there he came to the decision to follow the command of Christ, and surrendered his life for foreign service.

With four other college students he formed a missionary society, and time after time they met under a haystack to pray and talk about foreign missionary work. Since there was no foreign missionary board in America a letter was written to the London Missionary Society in England in which they stated their desire to be sent out as missionaries to preach the gospel. While they were waiting for reply, some of their college professors suggested that they make an appeal to the General Association, representing the Congregational churches in America and asked them to accept their offer to go out as missionaries. They immediately acted upon the suggestion, and soon the General Association formed the first missionary board in America. Judson was accepted as one of the first candidates.

Many obstacles stood in the way and there were many to discourage such a venture, but undaunted, this young missionary with his young bride of a few days left the States in February, 1812, bound for India. After many months sailing they arrived in India, but due to the fact that England was at war with America they were soon forced to leave India. In the meantime, Judson had become convinced that immersion was the Bible way of baptism and joined the Baptist Church in Calcutta. Soon the Baptists in America heard of his decision and at once they formed a missionary board and raised funds to support him.

After leaving India the Judsons sailed for Rangoon, Burma, and against great odds founded his work in Burma. The great hardships and sufferings they endured are graphically related in the book "Ann of Ava," a biography of the life of Mrs. Judson. They labored not in vain for today the Baptist Church, as well as other denominations, has a strong work in this interesting, yet difficult field.

We found a far different city in Rangoon than the Judsons found over a century ago. Western civilization has made its inroads and Rangoon has become a modern city holding an important place in the commerce of the east. We were met at the wharf by William Bell and Harry Harwood, both former Asburians of the class of '20. They are serving their second term in the Methodist Mission in Burma. Brother Harwood has charge of the Chinese work in Rangoon and has a great opportunity among this people. We had the privilege of conducting a service in the Chinese church there which is under his supervision.

Brother Bell is in charge of the Indian work in the Rangoon section and God is blessing his labors. He arranged a service one night with a large group of Indian coolies who warmly received us, showing their appreciation by placing a garland of beautiful flowers around each of our necks, which is the highest honor they can give or show a friend. Since this was our first service with the Indian people it was a new experience and one which we greatly appreciated.

We greatly enjoyed our stay with our fellow Asburians and had a time of blessed fellowship. The other two days we were there—for we only had four days to stop off in Rangoon—we conducted one service in English for the Anglo-Indian Church and several services in the various schools including the Burmese, Chinese and Anglo-Indian student groups. God gave us a blessed time as we gave forth the gospel message, and the people eagerly drank in the truth.

We are now in India, and God has opened up wonderful doors of opportunity. We are looking forward to the coming weeks as the greatest of our lives.

Asbury College Foreign Missionary Team,  
Crouse, Kirkpatrick, Erny.

## EVANGELISTIC REPORT.

We haven't reported in any of the holiness papers since last summer. The Lord has given us victory along every line. We began a meeting in Pottstown, Pa., Thanksgiving night. This was a gracious meeting from beginning to end. The membership of the church was more than doubled. Rev. Paul Taylor, the pastor, is a real blessing to the church and all who learn to know him. This meeting was in the Holiness Christian Church. On Dec. 28th we began a meeting in the Nazarene Church in Wilmington, Del. This was a hard-fought battle from start to

finish. A few precious young folk were greatly helped. Rev. Robert Speer, the pastor, is one of the most zealous, sacrificing pastors we have ever met. This meeting lasted over four Sundays.

From Wilmington we went up to Weatherly, Pa., in the mountains near the coal fields. This meeting was in the Holiness Christian Church and the saints seemed to greatly appreciate the old rugged truth. A peculiar condition exists here; it is a "burnt-over" field that the devil has paid no little attention to. The right man going into this place can give the devil one great defeat.

Next we went to Seyfert, Pa., for another meeting with the Holiness Christian Church. This is one of the most spiritual churches we ever labored with and the Lord gave us a good meeting. From Seyfert we went to another Holiness Christian Church in West Conshohocken, Pa., where Rev. Ella J. Nace, that Deborah of the Holiness Christian Movement, is the able and greatly beloved pastor. The Lord gave us a good meeting at this place, several young folk praying through and thirteen united with the church. We moved on to Birdsboro, Pa., for a meeting with the Holiness Christian Church there. We were told that the church had the best attendance of its history during our meeting. Rev. Ira W. Bechtel is the good pastor. This was our second meeting with him and we are to go back again.

From here we went to Grier City, Pa., to attend the Conference of the Holiness Christian Church where we were pleased to meet our good friend, Rev. Harry Long, of Jeffersonville, Ind. He was our co-laborer here in preaching the Lord. After the Conference we opened fire on sin and the devil in the Wiley M. E. of Camden, N. J., Rev. J. S. Hackett, pastor. This church feeds scores of hungry women and children, and gives meals and lodging to down-and-out men. We had both Americans and Italians pray through in this meeting. The Lord is wonderfully helping us to reach Roman Catholic folk with the Gospel of full salvation. From Rev. Hackett's church we went to another M. E. Church, Bethany, at Tenth and Cooper, in Camden also. Here Rev. John Norberry, that great Christian warrior who has preached holiness up and down the land for many years, is the pastor. Brother Norberry is known to the Holiness Movement throughout America. Any camp meeting wanting an evangelist of the early Methodist type will do well to call Bro. Norberry. In this meeting we are having a number of seekers at every service. We go from here to the Collier Street Mission, Pittsburgh, Pa. We have just a few open dates.

Evangelist Samuel Thomas,  
Converted Jew.

## TRAVEL LETTER.

Tilden H. Gaddis.  
Palestine.

We greet you from the land which His presence made holy, and where a thousand sacred memories make us increasingly grateful for the unspeakable Gift. My path to Palestine was paved with providential leadings and happy expectations, and the dream of anticipation has now become a glorious vision. I did not come as a tourist to be hurried by an Agency, from one end of the land to another in a few days and see much but feel little. I came to try to live again with him the days of childhood and ministry, and by knowledge, sympathy and inspiration become a better friend of the Savior. I rejoice to testify that the Man of Nazareth is more real to me. I see him at home. I can associate him with his surroundings and circumstances. I can understand his poverty and suffering better, and perceive the reason for things he said and did.

Along the shores of the Aegean Sea through Syria and Palestine, we have followed in the footsteps of the characters of the New Testament, through the four Gospels and Acts, as well as the Old Testament characters through the Holy Land and wilderness, until the land has become a commentary to the Book, or a fifth Gospel. While many places pointed out are not authentic, yet it was in such a place and midst similar scenes we are treading on ground worthy of study and reverence. Why did God choose this location? Rome had more power, Egypt more wealth, Greece more culture, yet here among these hills and rocks and strange waters the earthly side of redemption's scheme was enacted. Here the leaders were called, the visions revealed, the people led, the law given, the promises made, the sacrifices offered, the hopes fulfilled, the Savior born, humanity blessed, the cross up-reared, the tomb opened, and from here flows blessing to all the ends of the earth. To this spot come men of every creed, feeling that here is a sacred place such as the universe cannot duplicate. We know not of other worlds whether they ever sinned or ever needed a Savior. On other worlds destinies may be fixed; other worlds may be beautiful beyond our dream, but if they have no Calvary then our world is king of spheres and the glory of creation and the angels must look on this whirling orb with a reverence not devoted to others.

Over the trail of the patriarchs, through a country replete with glorious history, we reach the Lake of Galilee, 682 feet below sea level. The ruins of Capernaum, Bethsaida and Chorazin give mute evidence of the result of the curse put on them by Jesus for rejection, but God has redeemed the land about them with a beautiful vegetation of orange, banana and olive trees. Passing the ruins of Magdala, we reach Tiberias where we have lunch of fish from the Lake

of Galilee. Climbing out of the valley, past the Mount of Beatitudes, stopping at Cana to see the old pots such as held the water which was turned into wine, we arrive at Nazareth where our Lord spent thirty years of his life. Jerusalem, Bethlehem and Nazareth are the three important cities in the life of Jesus. At Nazareth, Mary's well, the Church of the Annunciation, and the cliff over which the synagogue crowd tried to throw Jesus, are shown. The plain of Esdraelon, from Joshua to Napoleon, the famous war field of the world gives a sweep of vision from the mountains of Samaria before us to the noble ranges of Galilee crowned in the far distance by Hermon, and fronted by the near summits of Tabor behind us; on our left Gilboa; and on our right in the distance is Mt. Carmel. On this plain Barak and Sisera fought. Here Josiah was conquered and slain and yonder Saul was defeated and fell on his sword, and yonder by Jezreel, Gideon defeated the Midianites. It was along this road that Jehu drove furiously and yonder at the base of Little Hermon is Shunem, the home of the woman who built a prophet's chamber for Elisha. We can stand here and trace her journey to fetch the prophet from Mt. Carmel to heal her dead son. It is amazing how much of Bible history can be traced and seen from one vantage point.

From the plain we proceed south to Engannim where the ten lepers were healed. Entering the hill country we climb the slopes to the well excavated ruins of Samaria, the capital city of the Northern Kingdom of Israel. On this commanding site Ahab's ivory palace stood, and here in the old crusading church of St. John the Baptist is the tomb where the old repentance preacher, the last of the prophets, is said to be buried. Now, we have at last found the remainder of John. His arm in Constantinople, his head in Damascus, and his body here. Here Herod the Great built his residence, regardless of expense, naming it Sebaste, and likely, here in one of his reveals John was beheaded.

So, following the trail of Patriarchs, Prophets, Priests and Kings, over the most ancient roadway of the world, we entered the Holy City from the north and, thrilled and softened as every pilgrim must be, we passed through Jaffa Gate to the Christ Church hospice where we were so hospitably entertained. In digging the foundations for Christ Church down forty feet to rock, remains of columns, aqueducts and a beautiful chamber of marble, all part of Herod's palace were found. This church was one of the first to use a bell. An old Moslem tradition held that God commanded Noah to use a gong to call workmen to the ark, therefore they did not allow Christians to use bells on churches; but gongs

the roof of our hostel we have a panoramic view of the city and environs. Rev. A. H. Kauffman, of the Nazarene Armenian Mission, hospitably received us and made our stay both pleasant and profitable by the use of his auto, besides his presence as guide, and we are indebted to him for much information obtained. Also he arranged for our services both at Jaffa and Jerusalem and these were times of rich blessing. Brother S. C. Krikorian, our interpreter, was a jewel at the business.

Jerusalem, the Golden City, where infinite wisdom walked, talked and wrought miracles, and where the most amazing and important transactions in history of the world took place. The Crusaders at sight of this city fell on their faces and, with streaming eyes, cried, "Oh Jerusalem!" Can we be unmoved or merely curious as the tourist whom Cooks or the American Express hurry in and out showing the sights of a holiday excursion? Something grips us that baffles analysis, an awe, yet sweet delight, for to see and not feel reveals a lack of that something needed here. I fancy we felt something of what the priest felt as he went into the Holy Place behind the veil. Travel in other lands does not prepare one for this. We have crossed the borders and mingled with the people of twenty countries but this is not just another. This one is different and it changes all the while we remain. It is not monotonous. The temperature change is equal to a continent—dry desert in one part and fertile valley in another. From snow-covered mountain tops one may descend into a plain bathed in warm sunshine and covered with palm, orange and banana groves.

Let other pilgrims place their lips upon a silver star in a pavement at Bethlehem, which marks the place of his birth; let others make a chemical analysis of the Dead Sea and compute its billions of mineral wealth. Let others journey to Nabalous, once called Sechem, to see Samaritans persisting in Pentateuchal purity since the Assyrians planted them there and yet offering the literal sacrifice of the Passover Lamb through thousands of years. Let others examine the body print of Elijah sunk in solid rock, or the footprint of Jesus in stone. Let others spend their time admiring ancient architecture or trading in the Bazaars. But let more of that life that made the land holy fill my soul until moved with a compassion such as his I can touch men with the message of full salvation, until the blood of the Savior shed over yonder on the hill, outside the gate will redeem a multitude of sinners and prepare them for his return, for he is coming back. When he ascended from that mount just over there beyond the temple area, two men in white announced his second advent, and a few blocks from where I am sitting he told his disciples that when certain things began to come to pass they could know it was nigh, even at the door.



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(Continued from page 1)

will, on investigation, and finding the pearls are not adapted to their use, turn upon those who offer the pearls, and rend them. How true that is today. We have a large class of people, sad to say many of them in the churches, who will not only refuse the truth, but will turn with the spirit of rending and persecution upon those who offer them the truth.

We have been interested in the 5th verse of the 31st chapter, which reads: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." It is interesting to note that, in the World War, the airship of the British navy "as birds flying," passed over and around about Jerusalem inspecting and searching out the condition of the Turkish army, and finally, the Turks realizing their disadvantage, and the impossibility of resisting the British army, retired from the sacred city without firing a shot. So God saw to it that Jerusalem was preserved and left in tact. This is a marvelous fulfillment of prophecy.

The future glory and security of Jerusalem are clearly seen by the prophet Isaiah. Take, for instance, the 33rd chapter of Isaiah, 20-22: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. But there the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with oars, neither gallant ships pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Evidently this prophecy is for the future welfare of Jerusalem. It has not yet been fulfilled, but it looks as if we were approaching its fulfillment. We wish to give our readers a lengthy quotation from the 40th chapter of Isaiah, beginning with the first verse, down to the fifth verse, inclusive. Also, begin with the ninth verse and read to the close of the eleventh verse of the same chapter. Perhaps a portion of this chapter refers to the first coming of Christ, but it goes farther than that and refers also to the restoration of Jerusalem.

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

There is a gracious promise to Israel in the 41st chapter of Isaiah's prophecy, beginning with verse nine, down to the close of verse 16:

Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

There is a beautiful prophecy in the 43rd chapter of this same book, reading 5th and 6th verses:

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

In the 44th chapter of Isaiah, reading from the first to the conclusion of verse 8, we find a most gracious promise to Israel.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

And they shall spring up as among the grass, as willows by the water courses.

One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

These promises have not been fulfilled; they are yet in the future, and will be fulfilled, and as they are fulfilled they will furnish a powerful proof of the inspiration of the Bible, and that the God of the Bible is the one and only God of the universe.

In the 45th chapter, 4, 5, 6, we find these gracious words: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, and there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else." In the same chapter, 17th verse, we read: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

The reader will do well, in connection with the study of these chapters, to read thoughtfully the entire book of Isaiah. There is one

thing of which we may be absolutely sure: God has no thought of going into bankruptcy. He is always moving forward. His kingdom is coming. Israel will not only be restored to Palestine—of course, we do not mean that all of the Jews in the world will return to Palestine—but the prophets convince us that Palestine will become the home of restored Israel; not only so, but Israel will accept Christ, will be blessed, and will be made a blessing.

(Continued)

### The Death of a Great Good Man.

I read in the public press a few days ago of the sudden death of Dr. J. A. Stucky of Lexington, Ky. He was in his automobile with a friend on his way from Richmond, Ky., to Lexington. The rain was pouring down in torrents making a slick road and also interfering with full view of traffic. It seems that his car skidded and he ran head-on into a large bus. He was killed instantly.

Dr. Stucky was an eye, ear, nose, and throat specialist. He was noted as unusually skillful in this delicate work. He has relieved much pain and suffering. He had just come to the fiftieth anniversary of his wedding, I believe, the very day of his death.

The charm about Dr. Stucky was his fine Christian character and his beautiful spirit of sympathy with suffering humanity. Frequently he went into the mountains of Kentucky and rendered great service to people suffering with eye trouble, persons who could not possibly come to him, but he went about among them, those who were not able to have skilled physicians or to go to hospitals, and gave them treatment free of charge. He sowed his unusual skill beside all waters.

It is a real grief that so fine a man, with a life so useful, with a spirit so beautiful and kind, should suddenly be crushed to death, leave his family in unutterable grief and the entire community bowed with sorrow over the loss of so fine a Christian gentleman. Peace to his memory. H. C. MORRISON.

### Sarah A. Schroeder Beard.

Widow of the late Dr. J. M. Beard, was called home to be with her Savior whom she loved since childhood. The call came at midnight, Thursday, April 23, 1931. Sister Beard was born Dec. 8, 1859, and reared in a godly home by godly parents. She was converted in early childhood and remained faithful until God called her. She had been an invalid for many years, but her pen was ever ready to tell about her Lord and Savior, as scores of her friends can attest—as she was a faithful correspondent. She was united in marriage by Bishop Linus Parker to Dr. Jas. M. Beard in Moreau St. M. E. C., South, Dec. 15, 1882. Loving friends and relatives waited on her in her last hours.

It was my privilege to know Mrs. Beard for many years. She was a most excellent woman. Dr. Beard, her husband, was a great preacher of full salvation. He was sometime editor of a most excellent religious journal called "The Pentecostal Age." It was once my good fortune to assist him in a revival meeting when he was pastor of a Methodist Church in New Orleans.

Mrs. Beard was a woman of education, refinement and a most devout Christian. She was converted early in life, and later sought and obtained the gracious experience of entire sanctification. Her life and testimony were in beautiful harmony with the great old Wesleyan doctrine of perfect love. I would not wish to meet a more consistent, calm, courageous, saintly woman than Mrs. Beard. She has gone up to a host of beloved friends who have preceded her to Paradise. There is no question as to where she is now. Dr. Beard, her husband, was a man of unusual intelligence, calm, courageous and consecrated. He lived a holy life and witnessed to the power of Christ to save and cleanse from all sin. To know these people was to admire



and love them. The memory of them is a means of grace to those who were most closely associated with them in life.

H. C. MORRISON.

### A Most Worthy Cause.

I have recently received a letter from Rev. H. H. Jones, a worthy and faithful Methodist preacher, member of the Louisville Conference, M. E. Church, South. His headquarters are in Hopkinsville, Ky. He is now giving his time and service among the poor miners in a region of Kentucky where strikes, shutting down of mines, and a general financial depression has brought dire distress to many poor families.

I learn from his letter that Brother Jones is deeply moved over the sufferings of these unfortunate people and is giving all of his energies to assist them, distributing clothing, food, and best of all, seeking to lead these unfortunate people to Christ. The Lord is blessing his work.

He has gotten hold of a quantity of excellent honey, and is advertising this honey in THE HERALD, at five pounds for \$1.25, the money to be used for the suffering miners. I have ordered five pounds of this honey for my own use. Honey is a very healthy sweet, being recommended by many physicians in place of sugar. I suggest that you send the price of \$1.25 to Rev. H. H. Jones, Hopkinsville, Ky.

H. C. MORRISON.

### FULLNESS OF THE BLESSING.

MRS. H. C. MORRISON.

**M**UCH of the misunderstanding about holiness or, entire sanctification, as it is frequently called, is that this blessed doctrine is not made clear to those who would be interested if it were put before them in a plain, practical way. One cannot read Wesley's Plain Account of Christian Perfection without getting a most comprehensive understanding of this blessed experience.

I was one of those who had all sorts of perverted ideas of what sanctification was, and while I did not oppose it, I simply could not think of it as possible in this world of sin and infirmity. I had the idea that Christian Perfection made one *absolutely perfect*, even as God is perfect; but I learned that I was to be perfect in my sphere of life, even as God was perfect in his great realm of activity; that infirmities are not sins, but simply the bent of our perverted natures as the result of the fall. Sin is the *wilful transgression* of the law, while our infirmities are to be classed with weaknesses incidental to humanity's inheritance from the fall.

I was reading a most helpful article on this line recently, and as it is so very clear and instructive, I am incorporating it in this article, hoping it may be of real help to those who may be sincerely seeking the light on this blessed, but neglected subject. The article is from A. Lowrey, one of the early advocates of this doctrine. It is as follows:

#### WHAT IS HOLINESS.

Holiness is subtraction and addition: it takes from and adds to. It consists in being emptied and filled—emptied of sin, and filled with God. And this double working is accomplished by taking Christ in his twofold office of *Saviour* and *Life*. Our Lord is constantly presented to us in the Gospel under these two aspects; first, as a *Saviour*, second, as a *Life*—a Saviour to rescue and cleanse, a Life to quicken and energize.

The word Saviour means that person or power that takes away some evil, or delivers from some impurity. Life denotes the virtue that imparts something—some new and essential good. Both works are comprised in holiness. It is a complete and entire change of state: death goes out and life comes. The

sinful life becomes extinct; the Christ-life takes its place, and, diffusing like sap in a tree, vitalizes the whole being. It is not limited, therefore, to a mere rescue from destruction, as a brand is rescued from being consumed to ashes when pulled out of the fire; but a germ of positive life is imparted and "implanted deep within." Like Aaron's rod, it was not enough to lay it away nicely, clean and dry, in the tabernacle with the other eleven rods: it had to vindicate its superiority by "budding, blooming blossoms, and yielding almonds." So a seed of the Christ-life must be lodged in the purified soul in order to change its dead purity into thrift and fruitfulness.

The death of Christ provides for salvation; the *Life* of Christ actually saves. Accordingly, we read, "If we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his *life*." (Rom. 5:10). And such was the experience of Paul: first, he was crucified with Christ; second, he *lived*, and yet not he, but Christ lived in him. He lived a derived life by faith, and by it was saved continually. There is no more life in being cleansed from sin than there is of manufacture of fabrics in washing a garment. Life is infused from a Divine source when the death to sin takes place. Hence we are commanded, at one and the same time, "to reckon ourselves dead indeed unto sin and alive unto God."

Reader, you must die to live. Be empty that you may be full, and poor that you may be rich. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

### THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.

(Continued from page 5)

ways to recall to such minds the truth that any type of doctrine which magnifies the person and work of the Father, or of the Son, or of the Holy Spirit, at the expense of any one of the three is to that extent unscriptural and particularly lacking in the breadth and plentitude and balance of genuine Christian teaching. When, therefore, the Commission, appointed to prepare the Hymnal of 1878, requested me to contribute an original hymn for that collection, I was no doubt somewhat influenced in my choice of theme and in its mode of treatment by the anxiety I had felt to prevent our preachers and people from being carried away by an alien system of teaching, which, while it was an immense advance on the teaching of Calvin, was yet well nigh silent as to the possibilities and the privileges of redeemed men living under the present all-consummating dispensation of the Spirit."

So he wrote:

I worship thee, O Holy Ghost, I love to worship thee;  
My risen Lord for aye were lost but for thy company.  
I worship thee, O Holy Ghost, I love to worship thee.  
I grieved thee long; alas, thou knowest it grieves me bitterly.  
I worship thee, O Holy Ghost; I love to worship thee;  
My patient love, at what a cost, at last it conquered me!  
I worship thee, O Holy Ghost; I love to worship thee;  
With thee each day is Pentecost, each night Nativity.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

TO BE For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

In conclusion, let me say it is my profound conviction that the great need, in fact the greatest need, of the church today is a powerful baptism with the Holy Spirit, purging, sanctifying, and empowering the Protestant church of this nation for the tremendous task which confronts us, a task that involves every interest of mankind and cannot be performed by mere men! To meet the many foes that have combined and arrayed themselves against all the best interests of humanity we must have the indwelling of the Holy Spirit and the strength which he alone supplies or, finally, we must go down in defeat. May God grant to us patience to wait, faith to believe, and willingness to receive him whom God hath sent to cleanse us from all sin and fill us with power.

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and no matter how many presents a boy or girl receives, we believe it is rare that they appreciate anything more than an attractive Bible. It is a gift, that if properly taken care of, will last almost a lifetime, serving as "a lamp unto the feet and a light unto the pathway."

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It is impossible to read the story of the first Advent, and to believe in it, and to follow the history of the centuries that have followed upon that Advent, without feeling in one's deepest heart that something more is needed. "Christ . . . shall appear a second time." There is no escape from the simple meaning of these words. This statement is not peculiar to the letter from which it is taken. It is the teaching of the whole New Testament.—G. Campbell Morgan.

### IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

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## OUR BOYS AND GIRLS

### THE GARDEN OF DELIGHT.

Mrs. Geneva Mendenhall.

As the man whom God had created watched and tended the animals of the earth he had everything that he needed, for he lived in the most beautiful garden the world has ever known. All the fruits of the world grew there and the earth was covered with flowers and food. Every day the warm winds blew, and clouds drifted across the azure sky. The bright sun shone down on glistening waterfalls and sparkling streams for the garden in which God set man was in a place where four rivers met.

The man was God's greatest work and he called him Adam, meaning earth-born. Adam gave each of the animals its name.

But Adam was not happy in this wonderful garden for he was alone. So while Adam slept, God took a rib from his side and fashioned from it a woman for a help and companion to Adam. When Adam saw the woman he was very happy and he called her Eve, a word which means Life. So Adam and Eve lived contentedly in the lovely garden that God had given to them, caring for the birds and animals. And in the evenings God came to the garden to walk and talk with his children who lived there and since they knew nothing of wickedness nor evil, all was peace and joy.

In order to teach his children that they were to obey his commands God said, "You may eat the fruit of all the trees in the garden except one. In the middle of the garden grows a tree, with fruit upon it which you must not eat and you must not touch. If you eat of the fruit on that tree, you shall die."

(To be continued)

Note.—The word Eden itself means plain. Some think that the Garden of the Plain was in the mountains of Belurtag, in Central Asia, where this chain unites with the Himalayas toward the Plateau of Painer. From the mountains mass of which the plateau is the center, four great rivers issue, flowing in diverse directions, corresponding to the four rivers described in Genesis.

Dear Aunt Bettie: As I haven't seen many letters from Georgia, I thought I would write. I'm a freshman at Russell High School. I am a brunette, fair complexion, brown eyes, brown hair, wavy. I go to the Nazarene Church. Bro. Hudson is our pastor. We sure do like him. I go to Sunday school every Sunday. I know that Jesus saves and sanctifies me, and he keeps me every day. I want to always do his will. I want the prayers of all the cousins that I may live the life that he would have me live. It is very hard for young people to live right these days, for there are so many things that are a temptation, but I can say that I'm fourteen years old and have never been inside a moving picture show. I hope this letter will be some good to some one, and show them that the young people do not have to go to the worldly amusements. I would like for some boys and girls about my age to write me. I will answer all received.

Hulda V. Harvey.  
East Point, Ga.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Father takes *The Herald* and I enjoy reading page ten. I am nine years old, have red hair, blue eyes, fair complexion, and weigh 56 pounds. Who can guess my middle name? It begins with L and ends with S, and has four letters in it. The one that guesses it I will write to them. My birthday is June 2. Have I a twin? If so, please write to me.

Esther C. Skaggs.  
Grayson Springs, Ky.

Dear Aunt Bettie: I have read *The Herald* ever since I could read. Grandmother takes it. Mother is dead and grandmother is taking care of me. I am five feet, six inches tall. I have brown hair, brown eyes, light complexion.

I am thirteen years old and am in the sixth grade. My birthday is May 21. Who is my twin? I am going to answer the questions that Evangeline wrote in *The Herald*. Noah was the father of Shem. Lot's wife was turned to a pillar of salt. Ruth was Naomi's daughter-in-law. Samuel lived with Eli, the Priest. God made light on the fourth day. Genesis first chapter, nineteenth verse. Aunt Bettie, please pray for me. I belong to the M. P. Church.

Effie Louise Williams.  
Colfax, La.

Dear Aunt Bettie: Could you scoot over and let another Kentucky girl join your jolly band of boys and girls? I'm only a farm girl; live on a farm of one hundred and sixty acres. I enjoy farm life fine. My favorite sports are horseback riding and playing basket ball. I belong to the Missionary Baptist Church at Oak Forest. My birthday is January 9. I was eighteen my last birthday. I have blue eyes, black hair and am about five feet, three inches, and weigh 118 pounds. I go to Mt. Victory High School and enjoy my school work. I would be glad for any of the boys and girls to write me. Would be glad for a snapshot of those who write to me.

Willie B. Carter.  
Rt. 3, Alvaton, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your band of happy boys and girls? I am a Christian and love to testify for Jesus. I love to be in good meetings. Near by a holiness school has been started by Rev. E. Wachtel, wife and group of consecrated teachers, who are giving their time and trusting the Lord for money to run the school. The boys and teachers are having prayer meetings and services at several places around. They are doing a good work that is badly needed in this section. Pray for this school and its needs.

Dorothy M. Delt.  
Hamilton, Va.

Dear Aunt Bettie: May a little Indiana girl join your happy band of boys and girls? I am eleven years old. My birthday is May 30th, or Memorial Day. Have I a twin? If so, write me. I have dark brown hair and brown eyes and weigh about eighty-seven pounds. I go to school at San Pierre. My teacher is Miss Herretta Daly. I am in the sixth grade. We go to The Friends Church at Wilder, Ind. Our pastor is Rev. Amer Hickman. It is a good church and has a good pastor. I am in the junior class at church. We read chapters and get a meaning from them, too. The one who guesses my middle name I will send a snapshot of myself. It begins with G and ends with A, and has six letters in it. Father takes *The Herald*. I like to read page ten.

Pearl Meyer.  
San Pierre, Ind.

Dear Aunt Bettie: Please move over just a wee bit and let an Indiana girl chat with you and the cousins. I enjoy reading page ten, and "The Gleanings from the Evangelistic Field." My folks take *The Herald* and think it is a fine Christian paper for every one to read. I have dark blonde hair (long), blue eyes, fair complexion, am five feet, six inches tall and weigh 135 pounds. I was seventeen years young Jan. 30, and am a junior at San Pierre high school. Our school was out April 16. I also have a brother Roy who attended Asbury last year, but was not able to go back this fall. He roomed with Prof. Essig and liked it very well in Kentucky. Last summer Bro. Jack Atha and Bro. Chase McPherson of Asbury held tent meetings in our community for nine weeks. They were on fire for God and lost souls. Bro. Charles and Leonard Cochran, Bro. Essig and wife, Bro. Hillard, Horace Booker, Virgil Priddy and wife, John Paul Pappas, Roy Hotchkiss, and Alex Reid and wife, all of Asbury, have held meetings in our community. I was saved Dec. 31, 1926, when Bro. Hotchkiss, Bro. Pappas and Alex Reid held

revival meetings at Tefft, Ind. May the Lord richly bless them in their work wherever they are. I am so glad that there still are a faithful few who are willing to go out and preach the gospel. I hope all the cousins that don't know Jesus as their Saviour will open wide their hearts' door and let him come in, for he says, "Behold, now is the accepted time; now is the day of salvation." Tomorrow may be too late. Why not come to him now, while he is pleading for you? My only desire is to be true to the Lord, and after I've finished my school I intend to go and prepare myself for the work into which the Lord has wonderfully called me. I want to be a soul winner for Jesus, to go and tell those still out in sin of Jesus and his sweet love for us. It is sad to think when you read missionary stories how it is in foreign lands, how many privileges we have here in our land. Oh, accept him now, there are many with outstretched hands. Won't you go and tell them the sweet story of this blessed Jesus. All Christians who read this please pray for me that I might stand true to Jesus. The first letter I get from anyone who reads this I'll send a snapshot of myself. May the Lord most wonderfully bless you all.

Elsie Meyer.  
San Pierre, Ind.

Dear Aunt Bettie: Will you move over a little and let a Kentucky girl join your happy band of boys and girls? I live on a farm but I don't like farming life as well as I do the city life. I will be fourteen July 31. I am four feet, eleven inches tall. I weigh eighty-two pounds, and have brown hair and brown eyes. I am promoted to the seventh grade at school. Our school was out Jan. 23. My teacher was Miss Hazel Lambert. She sure is a fine teacher. I am a Christian, I belong to the Church of the Nazarene. Our pastor is Rev. H. H. Williams. I think he is a fine preacher. F. Evelyn Gibson, I guess your first name to be Frances. Am I right? If so, please remember what you said. I would like for any of the boys and girls to write to me. I will answer any letter I receive. As this is my first letter, I would like to see it in print.

Mary Josephine Carver.  
Rt. 3, Alvaton, Ky.

Dear Aunt Bettie. Will you let a North Carolina girl come in? I am about frozen. I am ten years old, have dark hair, brown eyes, dark complexion and am in the fifth grade. My aunt takes *The Herald*. What is my middle name? It starts with J and ends with E, it has four letters. As this is my first letter I would like to see it in print. Please write, I will answer.

Claudia J. Varner.  
Box 95, Roxboro, N. C.

Dear Aunt Bettie: May a little Nicholasville girl join your happy band of boys and girls? My Grannie takes *The Herald* and I like to read page ten. I go to Chrisman Mill school. I am in the fifth grade. I go to Sunday school every Sunday I can. I guess Mary M. Mack's middle name to be Margaret. Margie S. Hall, I guess yours to be Sue. Epsie L. Raney to be Lou. Sudie M. Taylor, I guess yours to be Mae. If I am right, write to me. Now guess my first and middle name. My first name begins with M and ends with Y. My middle name begins with R and ends with H. Both have four letters in them. I have two brothers and one sister, Wendell, Ray, and Geneva. My Grannie is eighty-two years old. I am eleven years old. Do any of you cousins take the Sparkling Waters? I do. They have fine reading in them. Grannie takes God's Revivalist. It has children's page on it too. I live on a farm of 106 acres of land. I like country life. I live about one-fourth of a mile from the Kentucky River. I am not a Christian but want all of you cousins to pray for me. Love to Aunt Bettie and cousins.

M. R. House.  
Rt. 3, Nicholasville, Ky.

Dear Aunt Bettie: May a little Nicholasville girl join your happy band of boys and girls? I am seven years old. I am in the first grade at school. I go to Sunday school every Sunday I can. I go to Mt. Lebanon. I like to go. Bro. Parker has had a revival at our church. There has been

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several saved. Can any one guess my middle name? It begins with K and ends with N, and has eight letters in it. I would like for some one to write to me. My sister is writing this letter for me. I will close with lots of love to Aunt Bettie and the cousins.

Geneva K. House.  
Rt. 3, Nicholasville, Ky.

Dear Aunt Bettie: May I join in your band of girls and boys? I am eleven years old. I have golden hair and blue eyes. This is my first letter to *The Herald*. I enjoy reading *The Herald*, especially page ten. I was converted Feb. 21, 1931. I go to Sunday school every Sunday. My Sunday school teacher is Mrs. Naomi Pittsenberger. I will not have you guessing my middle name. It is Anna Mae Bell Pittsenberger. I am in the seventh grade.

Anna Mae B. Pittsenberger.  
Leivasy, W. Va.

Dear Aunt Bettie: I want to tell you how I enjoy reading *The Pentecostal* paper. I am shut up from the Word of God and I can read a good sermon every week, and you don't know how good it makes me feel to read them. It is food for my soul. I have the Holy Ghost and I want to do something for God. I am by myself and have no one to help me. Do you think I could start a prayer meeting and do any good with no one to help me? I feel like God wants me to do it. I want to do his dear will and grow stronger in his divine wisdom. I want to step out for him. I long to win souls to God. If you can tell me anything to help me start his work, I will be glad to do everything to get his blessed word to the sinful men and women of this place. Not a saved man or woman can you find here.

Your loving sister,  
Mrs. A. J. Lathan.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? This is my first letter and hope to see it in print. I am thirteen years old and in the fifth grade. I am fifty-two inches tall and weigh fifty-two pounds. I have four sisters and four brothers and two sisters gone to be with Jesus. My father died Jan. 13, 1931. I go to Sunday school every Sunday. Some one write to me, I will write to any one who will write to me. With much love to everyone.

Dorothy Barber.  
Codan, Ala.

### REQUESTS FOR PRAYER.

Mrs. F. B.: "Please to pray for my husband, a World War veteran, who is confined to the State Hospital, practically a hopeless case, so far as human aid is concerned. He was converted since he came to the hospital, but we desire his recovery."

Mrs. L. M.: "A special request for prayer is asked for a brother who has had a nervous breakdown. Pray earnestly that God may heal him in mind and body."



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## FALLEN ASLEEP

REV. A. W. ORWIG.

Rev. Aaron William Orwig was born in New Berlin, Pa., April 15, 1838, and ended his earthly life in his home in Los Angeles, Calif., on Good Friday, April 3, 1931, at the age of 93 years, less 12 days. He was the last remaining son of Rev. W. W. Orwig, Editor, Publisher, Author and Bishop, whose name is writ large in the early history of our church, and whose career covered more than half a century of leadership and pioneering in missions and education.

When he was 18 years of age the subject of this biography was soundly converted in Cleveland, Ohio, whither the family had moved with the transfer of the Publishing House from New Berlin to Cleveland. He united with the church at that time. Two years later, at the age of 20, he began to write articles for the "Evangelical Messenger." This was but natural, since, with his father as Editor of the "Christliche Botschafter," and afterwards also as Publisher, Brother Orwig spent his adolescent years in the atmosphere of the Publishing House, learned the printer's trade and became an expert compositor. It should be added here that he continued his contributions to the "Evangelical Messenger" and other church periodicals almost without interruption to the time of his death, an unprecedented period of about three-quarters of a century.

In 1871 he was chosen assistant Editor of the "Evangelical Messenger," a position for which he was well adapted by training and taste. But a year later, in 1872, he responded to the call of God and the church, and entered the ministry in the Ohio Conference, where he served a number of charges most acceptably. He was privileged to report conversions and accessions to the church on every charge he served. His pastoral preaching was soundly Evangelical, deeply spiritual, and in fine literary style. He was an evangelistic pastor, and also constantly aimed very definitely to lead his people to the experience of entire sanctification and Christian perfection. It was his interest in this doctrine and experience, which, in those decades, was much stressed in our church that led Brother Orwig to become one of the founders and promoters of the "Living Epistle," a monthly holiness magazine, which, begun as a private enterprise, afterward was adopted officially by the General Conference, and was the only magazine devoted to this subject, published officially by any denomination. In this venture he was associated with Bishop Reuben Yeakel, Rev. Elisha A. Hoffman, Rev. S. L. Wiest and others. For a while he was editor.

In 1884 he came back to the Publishing House in Cleveland, and devoted himself more fully to literary work in various capacities, yet never failing to respond to invitations to preach the gospel in our own and other churches whenever possible. His casual sermons were always edifying, helpful and instructive. To preach Christ and him crucified was always one of Brother Orwig's chief joys. But he also wielded a facile and fertile pen. Besides writing frequent contributions to our English church press, he wrote much for some ten or twelve papers of other denominations, which always welcomed the products of his pen, for they were well written, meaty and pertinent.

Besides, he became deeply interested in writing, publishing and distributing tracts. He literally published thousands of them, tracts for Christians, appeals to the unconverted, etc., and distributed them literally by the tens of thousands at his own expense. Indeed, he was busy in this work practically to the day of his death, despite growing feebleness of body. Only a few months ago he wrote to me that it seemed this was the one way in which he could still serve the Master and the kingdom,—with his pen. For, though his body grew exceedingly feeble, his mind remained vigorous to the end and his spiritual fervor never cooled. Years ago he also compiled and published a column entitled "All Aboard," which was full of incidents illustrating life as a journey.

On July 27, 1863, Brother Orwig was married to Miss Kate Hutchings in Cleveland, Ohio. To this happy union, lasting forty years, three precious daughters were born. In 1903 Mrs. Orwig, devoted wife and mother, passed to her reward. Then in July, 1905, Brother Orwig entered into holy wedlock with Mrs. Rebecca King, widow of a prominent Methodist minister, the undersigned officiating at the wedding ceremony. She proved herself a loyal and devoted wife and congenial companion until she, too, was taken from his side only about three months before his own end came. Her passing was a severe blow to the aged man, from which he never fully rallied.

Those who specially mourn Brother Orwig's final demise are two daughters, Mrs. Horace G. Hamilton of San Francisco, Calif., and Mrs. P. A. Conolly, of Cleveland, O.—the eldest daughter, Florence, having preceded him in death—three grandchildren, four great-grandchildren and a sister, widow of the late Rev. S. L. Wiest, of Harrisburg, Pa.

Funeral services were held in First Church, Los Angeles, the pastor, Rev. S. E. Schrader, in charge, who read the Scripture lesson. Rev. H. O. Lorenz offered prayer, Rev. A. J. Boelter, presiding elder, preached the sermon, taking as a text Rev. 14:13: "That they may rest from their labors." Rev. Geo. Husser, friend of many years and once pastor of the deceased, read the biography. A quartet consisting of the brethren, G. J. Degenkolb, G. G. Schmid, F. A. Zeller, and H. O. Lorenz, rendered three beautiful songs. The remains were buried in Rosedale Cemetery by the side of those of his recently departed companion. In connection with the reading of the biography Bro. Husser referred to Brother Orwig as a tireless worker, a talented preacher and writer by the grace of God, a consistent, conscientious Christian, modest and unassuming in his manner, but standing courageously and unequivocally by his convictions. He was kindhearted and generous.

It should be added that he was a worthy son of a great father and a saintly mother, a true product of the Evangelical Church, true to her essential traditions, her genius, her spirit and her teachings. He made the best of his opportunity and lived out the full measure of his days. He rests in God.

This biography is written by the undersigned who knew Brother Orwig longest, and at his special request, made years ago. I am indebted to Brother Husser for substantial aid in its preparation.

Bishop S. P. Spreng.

### MOTHER GRAY.

Mrs. Julia Hightower Gray was born in Upson county, Ga., Nov. 26, 1845, and passed to her reward Jan. 7, 1931, in San Antonio, Texas. She was the daughter of Rev. Ivy F. and Mrs. Sidney Purifoy Steagall. Her father was an old-fashioned Methodist preacher. Mother Gray was converted at the age of thirteen, and lived a devoted Christian life. She was married to Pleasant Whitefield Gray, Jan. 20, 1866. To this union were born three children. Mrs. Allula Estell Scott is the only survivor of her parents.

About thirty years ago at Cleburn, Texas, under the preaching of Rev. Sam Small, Mother Gray was sanctified wholly, and it was in this blessed experience that she lived and died. She delighted to witness to this experience and usually added, "the Second Blessing, so called, as Wesley used to say." She was a member of Travis Park Methodist Church for a number of years and was always loyal to her church. To her, it was a privilege rare to be able to attend a service there. She was intensive in her religious life, and to her, "Religion was the chief concern of mortals here below," and held first place in her life.

We expect to meet her "just inside the Eastern Gate." God bless and comfort the lonely daughter. Our deepest love and sympathy go to her. A Friend.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Psalm 34:18.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson X.—June 7, 1931.

Subject.—Jesus Crucified. Luke 23:33-46.

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isaiah 53:5.

Time.—Friday, April 7, A. D. 30.

Places.—Calvary and Joseph's Tomb.

Introduction.—The trial of Jesus Christ before the Jews was not only a cruel mockery; but it was unjust according to their own law. In the first place, being subject to the Romans, they had no right whatever to condemn any man to death. We must not forget that the Sanhedrim met and condemned him to death secretly before he was arrested. This was contrary to law which demanded that one accused should be tried face to face with his accusers. Again, Jewish law forbade the trial of one for his life at any hour during the night. They knew all this; and, having determined that he should be killed, they met early the next morning to try to give their hideous mockery some semblance of justice; but they were too early; and, besides, the deed had already been done.

In their miserable tangle they bound Jesus and rushed him to Pontius Pilate for immediate condemnation and speedy execution. When we consider all that took place between Pilate's first trial of Jesus and his crucifixion, we see that the start for the Roman Judgment Hall must have been made at a very early hour. When Pilate announced that he could find nothing against him, Jesus was taken before Herod, being of his jurisdiction, for a second trial which resulted in another acquittal; although Herod and his men of war set him at naught, and abused him with cruel mockings. Then he was returned to Pilate for a third trial; but still nothing could be found against him; although he was condemned to die, was scourged with a Roman Lash, robed in mock royalty, blindfolded, thorn-crowned, beaten with a stick, spit upon, and subjected to the insults of a mob of heathen Roman soldiers who were utter strangers to both mercy and decency. He tried to bear his own cross to the place of crucifixion, but broke down under it, and another was compelled to bear it for him. Many times have I wished that I might have borne that "old rugged cross" for him who bore my sins.

Silence now! We are on Calvary's top. The most solemn hour in all eternity is upon us. Heaven is weeping; hell is laughing. Neither men, devils, nor angels understand the meaning of all this. The heart of the Eternal is breaking. The nails are being driven through his hands and feet. "Father, forgive them; they know not what they do." Did ever such words fall from dying lips? He is dying between earth and sky. The doom of devils is being forever settled beyond the last ray of hope. Angelic security becomes as fixed as the everlasting throne. But look! The entire human race hangs upon that cross. We too are crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. The hour is dark; but glory is breaking over the hills.

## Comments on the Lesson.

33. Calvary.—There is some doubt as to the place of the crucifixion; but the hill called Calvary from its being in the shape of a human skull, seems to have the best evidence in its favor. Malefactors mean evil-doers without reference to any particular crime. It was fitting that the Savior of sinners should die among dying sinners.

34. Father, forgive them; for they know not what they do.—Was he praying for the Jews who had instigated his death, or for the Roman soldiers who were driving the nails? I rather think it was for the latter. The former had every reason for knowing what they were doing; but the heathen soldiers were but obeying their superior officers, and, perchance, had never had opportunity to find out anything about the one whom they were nailing to the cross. They parted his raiment, and cast lots.—The garments of such as were crucified went to the soldiers who crucified them. As there were more soldiers than garments, they cast lots to see who should fall heir to them. The Psalmist had prophesied about this a thousand years before it occurred.

35. The people.—The common people, the multitude, that had gathered through curiosity, just as a multitude will now gather about a mob that is bent on lynching a criminal. Sun and moon may change; but human nature, never. The rulers.—Not Roman civil rulers, but Jewish church rulers—men of the "cloth." They derided Jesus Christ, and induced the rabble to join in with them in their mockings. He saved others.—Mockery—they did not believe their own words. Let him save himself.—Jesus could not save his life and give it for us. Self-sacrifice is the price we must pay, if we bless others. One cannot give and keep at the same time. Had Jesus come down from the cross, the Jewish rulers would not have believed him to be "the Christ, the chosen of God." When men sink too low they cross the line of ability to believe, the "Dead Line."

36. The soldiers also mocked him.—Poor fallen human nature again. Multitudes will join a mob in its rilldredy without ever knowing why. Offering him vinegar.—According to Oriental custom, narcotic potions were sometimes given to those who were being tortured to death, in order to relieve their misery; but in this case it seems to have been pure mockery. They were adding insult to injury. We may expect Satan to do his worst.

37. This verse needs no comment.

38. THIS IS THE KING OF THE JEWS.—In order that all who were dwelling at Jerusalem at that time might be able to read this superscription that Pilate had placed upon the cross of our Lord, it was written in Greek, and Latin, and Hebrew. Although the meaning is always the same, no two of the four evangelists give it in exactly the same words, showing that they were not copying each other.

39. One of the malefactors.—Matthew makes this charge against both of them. The seeming discrepancy is easily reconciled on the supposition that both of them did rail on him when they were first crucified; but

that one of them saw his mistake, and repented. If thou be the Christ, save thyself and us.—Come down from the cross yourself, and take us down, is what he meant. But Jesus Christ had a greater work to do than to save the physical lives of himself and two thieves. He was tasting death for every man; and, if he refused to die, all men would be ruined forever.

40 and 41. These two verses portray genuine repentance. It is not always necessary to confess all one's sins to the public; but they must be confessed to God. You may confess your public sins openly, but take your private sins to your closet. But one must come clear in dealing with God—nothing can be covered.

42. Remember me when thou comest into thy kingdom.—This man seems to be praying almost beyond his understanding; for his prayer indicates a belief in the Deity of Jesus Christ and the immortality of the soul. The Sadducees denied the latter, and nearly all the Jews denied the former. The Holy Ghost was helping this poor penitent sinner; and the light of heaven was breaking upon his soul.

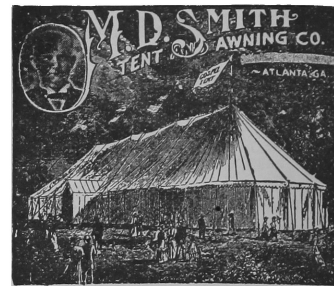
43. Today shalt thou be with me in paradise.—Paradise is a Persian word, and means a large garden, or park. As used in the text it means the abode of the saints who have left the earth. Jesus was going there, and promised to take the dying thief with him. That took the sting out of death for him.

44. The sixth hour.—Twelve o'clock noon. Having been crucified about nine o'clock, Jesus had now been hanging on the cross three hours. There was a darkness over all the earth.—This must have been a supernatural darkness. Some have supposed an eclipse of the sun just at that time; but that is not needed. God made the sun; and he can hide it when he pleases to do so. Until the ninth hour.—Three o'clock in the afternoon.

45. The veil of the temple was rent in the midst.—This was the heavy curtain that hung in front of the Holy of Holies in the temple. When Jesus Christ died on the cross, it was supernaturally split from top to bottom. It had separated common men from the most holy things; but when Jesus died for men, there was no more use for a typical veil; for he opened for us the way into the very heart of God. Thank God, we no longer need some priest to come to God for us; but every man may come for himself. Come on, Beloved, the way is wide open to the mercy seat and the ark of the covenant. It is now our privilege to bask forever in the light of the Shekinah.

46. Father, into thy hands I commend my spirit.—Jesus died as a man dies. Nothing died but the human body. His spirit went out of the body as ours will go at the last breath. But mark you, he died—not pretended to die, as some are now claiming, who wish to deny his resurrection from the tomb of Joseph. Jesus Christ died as certainly and as completely as other men die; and, thank God, he rose from the dead as certainly as he died. Glory to God! His resurrection is the earnest of our own. It has been settled and fixed forever in the heart of the Eternal that we shall live again. Hallelujah forevermore!

The prayer of faith shall save the sick and the Lord shall raise him up. James 5:15.



## ANNOUNCEMENTS

Evangelist T. E. Mosley, of Wilmore, Ky., has some open dates for spring and summer. He will be glad to help pastors in revivals, or preach in camp meetings. Call Brother Mosley and he will be a blessing to your people.

June 7 is Home Coming Day at the Lighthouse Mission, 1226 Tower Grove Ave., St. Louis, Mo. There will be all-day services beginning at 7:30 A. M. All members and others who worship here are cordially invited to attend; if unable to be present, we should be glad to have you send us a few lines of testimony to be read that day. Bring your lunch, and come to spend the day. Rev. Jim Green is pastor of Lighthouse Mission.

Rev. John Norberry, of Camden, N. J., will begin a series of revival services and holiness meetings in the Methodist Episcopal Church, Tyrone, N. Y., May 20, continuing over two Sundays. Let the old-time Methodists and all other holiness folk in adjoining communities rally to these special services and help to push the battle. These meetings will be held for the saving and sanctifying of precious souls. Rev. Robert K. Smith is pastor of this church.

There will be a revival in the E. H. Methodist Church, 27th and Lincoln St. Camden, N. J., June 14 to 28. Rev. George B. Kulp, of Battle Creek, Mich., is the evangelist. All are invited to attend this feast, and pray that God shall have his own way. Rev. L. C. Hiles is pastor of this church.

Rev. L. C. Hiles: "I wish to recommend Charles E. Jackson as an exceptionally good evangelistic Trum-peter and Cornetist. He is deeply spiritual and we believe will be a blessing to any people who may secure his services. Those desiring to communicate with him may address him, 3421 Merriel St., Camden, N. J."

Rev. Ishmael Ezell, Madisonville, Ky., is available for meetings. He is a Southern Methodist, and his terms are freewill offering and entertainment.

"I shall have part of the time this summer taken up in revival work, but have other time that I could give to pastors desiring help in meetings. My terms are freewill offering and entertainment. Address me, Roscoe R. Hollis, A.B., E. Th.B., Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill."

Mrs. Cleve McCutchen, Milltown, Ind., requests that any one having clothing that they can give her, please to send it to the above address. She has three children, girls 8 and 14, and boy 10.



Rev. E. O. Clark: "I am a retired Methodist preacher. Have been in a wheel chair for more than 13 years, but not lost out entirely. I would go anywhere as an evangelist where the full gospel was wanted to be preached. I ask no remuneration except the expenses of myself and companion. I have been holding meetings in our home for the past eight months, and have witnessed conversions, sanctifications and healings. I have from 100 to 150 come to my house each month and I tell them of Jesus and give them tracts. I am well and hearty, except for weak muscles in my limbs. You see I am not a modernist. My address is 140 West King St., Decatur, Ill."

Rev. J. B. McBride: "I have been busy winning souls for Christ. My last meetings were El Centro and Los Angeles, Cal. I closed at Montebello, Cal., May 17. I am available for meetings through July, and will be glad to correspond with those desiring my services. I can be reached at my home address, 1234 N. Mentor Ave., Pasadena, Cal., or according to my slate in this paper."

The Burnett Gospel Singers would like to announce (in connection with their slate) that they can arrange to assist any church and pastor with a holiness meeting anywhere near towns mentioned if they will write Rev. W. Evans Burnett, Beaumont, Texas, at once regarding available date.

The Lord stirred the town of Union, Miss., during the meeting held there for the First Presbyterian Church, April 22 to May 3, by Guy W. Green, layman of Kansas City, Mo. Crowds were so large that 150 extra chairs were provided nightly, and, even then, scores of persons were turned away from some services. On the first Sunday of the meeting Mr. Green taught in the auditorium of the Methodist Church a Union Bible class of 500 persons, which filled every crevice of the church, even the choir loft being packed by late comers. Both the Methodist and Baptist churches co-operated with the Presbyterians in their effort. The music was conducted by Rev. J. L. Carter of the Methodist Church. On the closing Sunday of the meeting the Presbyterian Church received 12 new members, nine of whom came by confession of faith. The Methodist Church also received 12 members, most of whom came by confession.

#### JAMESTOWN HOLINESS CAMP MEETING,

Beulah Park, Jamestown, N. D.  
June 11-21, 1931.

Twenty-seventh Annual Session, held under the auspices of the Beulah Camp Meeting Association.

Rev. Paul Rees, of Detroit, Mich., our Evangelist, is a new man to the Jamestown Camp, but from the reports of those who have had the privilege of hearing him, we judge that the attendants of the 1931 camp meeting have a treat in store for them which none of us will want to miss. Bro. Rees, though young in years, has already gained the reputation of being one of the outstanding preachers and spiritual leaders of America.

Brother and Sister Lillenas and their daughter, Evangeline, will have charge of the music of the camp meeting, and will assist in the preaching. This consecrated family needs

no introduction to our camp meeting crowd, as they were with us in 1929 and did such splendid work and were so blessed of God in their ministrations at the camp, that everyone will be glad to hear of their return.

The Junior camp meeting, consisting of the children attending the camp meeting, will hold two services a day in the children's tabernacle. This department will be in charge of Miss Esther Meier, who, for the past three years, has been a teacher in Jamestown Holiness Academy. Miss Meier is a deeply spiritual young lady who is especially equipped by nature and education as an efficient worker with children and young people. We are expecting a large and enthusiastic Junior camp meeting this year, and trust that all parents will make a special effort to have their children here to enjoy these services and be spiritually profited by them.

#### Young People's Bible Conference.

The first two days, Thursday the 11th and Friday the 12th will be given to The Young People's Bible Conference, under the auspices of the Jamestown chapter of "The Young People's Gospel League." During these two days the young people of North Dakota and surrounding states are invited to be with us as guests of "The Beulah Camp Meeting Association." All who attend will be expected to register and pay a registration fee of \$1.00 which will be the only expense, as the Association will furnish free meals and lodging to all in attendance. Proper chaperonage will be provided so parents may feel that their young people will be under the right influence while attending the Conference. The Committee is working on a program for the Bible Conference which we feel sure will be inspiring and helpful to all who attend. The program will consist of inspiring singing, devotional services, and several addresses from some of the outstanding pastors and Christian workers of the northwest.

If you want to be sure of a cottage or tent you had better send in your order in advance and have a reservation made. Send in your order to Rev. H. N. Haas, Supt., of grounds, Jamestown, N. D., or to A. M. Wiley, Chairman of the Committee, Jamestown, N. D. Get your order in early as we are expecting a large attendance.

#### Free Tents to Pastors.

The Committee has decided to furnish tents and equipment, rent free, to pastors and accredited evangelists and families who desire to attend the camp meeting, provided they notify the camp manager in advance.

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C. M. Thompson,  
Executive Sec., Gen. Asso. of Baptists in Kentucky.

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#### NOTICE.

The annual meeting of the National Association for the Promotion of Holiness will convene at University Park, Iowa, June 9 to 15. The meeting will be held jointly with the Iowa Holiness Association camp.

John Fletcher College is uniting with I. H. A. in entertaining the Na-

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tional Annual. The official delegates to the convention will be entertained at the flat rate of one dollar per day. All visiting friends will pay regular camp meeting rates which, however, are only slightly higher.

We have a splendid array of talent planned for and we are expecting a great National gathering full of spiritual blessing and power. Among those promising to take part in the program are: Rev. Joseph H. Smith, Rev. T. M. Anderson, Rev. Seth C. Rees, Dr. John Paul, Dr. Jasper Huffman, Dr. John Brasher, Dr. Iva D. Vennard, Rev. C. W. Ruth, Rev. E. P.

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## Camp Meeting Calendar

## ALABAMA.

Dothan, Ala., July 16-28. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. B. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

## ARKANSAS.

Beebe, Ark., July 10-20. Workers: Mrs. Diffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McKee, Ark.

## CANADA.

Beulah Camp, Brown's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. E. Hagerman, 192 North St., Milltown, Maine.

## COLORADO.

Colorado Springs, Colo., Rev. G. Arnold Hodgkin and Rev. R. G. Finch, evangelists. Many other districts and local workers will assist. Write L. D. Sharp, 540 W. Monument St., Colorado Springs, Colo.

## GEORGIA.

Indian Springs, Florilla, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie Tillman, director of music. Write J. M. Glenn, Sec., Florilla, Ga.

## ILLINOIS.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Venable, children's worker. Write Mrs. Bertha Ashbrook, Sec., 451 W. Allen St., Springfield, Ill. Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burel Huddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Dueker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

## IOWA.

University Park, Ia., June 5-14. Workers: Rev. C. W. Butler, Rev. T. M. Anderson, Evangelists; Rev. N. B. Vandall, song leader; Miss Mac Gorsuch, children's worker; Mrs. H. M. Coats and Miss Freda Hahn, pianists. Address Rev. Anna L. Spann, University Park, Iowa.

## KANSAS.

Hutchinson, Kan., May 28-June 7. Workers: Rev. Bud Robinson, Rev. Howard Sweeten, Rev. B. Haynie, Prof. John E. Moore, musical director, assisted by Dist. Supts. and pastors. Write Rev. I. C. Mathis, local pastor, Hutchinson, Kan.

## KENTUCKY.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker, evangelist in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MARYLAND.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers and personal workers for our camp this year will be hard to beat. Write Rev. W. W. Castle, 107 25th St., Huntington, W. Va.

## MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vandall. Children's worker, Edith Cove. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

## MINNESOTA.

Montevideo, Minn., May 28-June 7. Rev. F. Lincicome, Rev. W. Walraven, song leader and also has charge of children's meetings. Write Albert E. Anderson, Sec., Montevideo, Minn.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Reed, Rev. John Thibault, Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. E. A. Lacour, evangelist, will arrive for the evening service on July 2. Write Mrs. Walter H. Anderson, Sec., Rt. 2, Pipestone, Minnesota.

## NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. B. D. Sutton, leaders in song. Address Mrs. Otto Pfeiffer, Gordon, Neb. Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Trasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.

## NEW YORK.

Victory Grove Camp, N. Y., June 25-July 5. Workers: Rev. F. E. Arthur, Rev. Jesse Whitecotton, Alvin Young, song leader. Write Alvin Young, Sec., Northville, N. Y. Syracuse, N. Y., June 18-28. Rev. Chas. W. Butler, evangelist. Several other prominent holiness pastors and evangelists will be present. Write Rev. Cassius L. Myers, 134 Freeman Ave., Syracuse, N. Y. Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson. Street meetings, Mr. H. Willard Ortilp. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffield, Howard Sweeten and Tillie McNutt Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodward, who also will have charge of young people and children's meetings. Pianist, Mrs. John Wrightman. Write Mrs. Frank Warren, Sec., Haseltown, N. Y. Cohoes, New York, Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey; Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

## NORTH CAROLINA.

Connelly Springs, C. August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C. Greensboro, N. C., May 22-31. Workers: Director, Rev. A. E. Wachtel; evangelist, Rev. W. L. Surbrook; Bible teacher, W. M. Smith; song leader, David King Wachtel; young people and children's worker, Miss Edith Crouse. Address Greensboro Bible School Camp, 720 Silver Ave., Greensboro, N. C.

## NORTH DAKOTA.

Washburn, N. D., June 18-28. Workers: Dr. L. R. Akers, J. M. Glenn. Fred Canada, song leader; Florence Berquist, children's worker. Write John Bibelheimer, Washburn, N. D.

## OHIO.

West Union, Ohio, Aug. 1-16. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. I. E. McCoin, Sec., West Union, Ohio. Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Jamie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 518 Trenton St., Toronto, Ohio.

Marion, Ohio, June 11-21. Workers: Dr. Jos. Owen and Mrs. Adna Bengler Hughes, evangelists; C. D. Osborne, song leader. Write Rev. I. Kaufman, Marion, Ohio. Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed. Music director, Prof. James E. Campbell; pianist, Miss Edwina Wilson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrett Aycock, evangelists; Dell and Maridel Aycock, song and music directors; Anna E. McGhie, pianist and children's evangelist. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Reed, Rev. S. H. Turbeyne, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch, H. E. O. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 80 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells, Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Reed, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

## PENNSYLVANIA.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa. Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song leader, Miss Eleanor S. Ercord, children's worker, Rev. J. R. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss B. S. Ercord, 334 N. Orange St., Media, Pa.

## SOUTH DAKOTA.

Mitchell, So. Dak., June 25-July 5. Workers: Rev. J. M. Harms, Rev. J. Lincicome. Song leader, Rev. W. M. Redfield. Children's leader, Mrs. Carl J. Kingler. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

## TENNESSEE.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Reed, wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

## VERMONT.

Johnson, Vt., August 14-23. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Bramer will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Mooers, N. Y.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader; Stel Wood and Catrina Rure in charge of Chorus, and Chas. Butcher and J. K. Peckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

## EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist.  
(238 2nd St., N. W., New Philadelphia, O.)  
Cincinnati, Ohio, May 29-June 7.  
Wilmington, N. Y., June 26-July 5.  
Winchester, Can., July 7-30.

ARTHUR, E. J. (Kenton, Ohio.)  
Open dates.

AYCOCK, JARRETTE.  
(2923 Trouse Ave., Kansas City, Mo.)  
Butler, Pa., May 27-June 7.  
Coshocton, Ohio, June 11-21.  
Brooktondale, N. Y., June 26-July 5.

BABCOCK, C. H.  
Cincinnati, O., May 12-June 7.  
Centerville, Pa., June 11-21.  
Mt. Lake Park, Md., June 25-July 5.

BENARD, GEORGE.  
(948 Hermosa Beach, Calif.)  
Los Angeles, Calif., and Hermosa Beach, Calif., May 10-June 15.

BENNETT GOSPEL SINGERS.  
(Beaumont, Tex.)  
Arlington, Tex., May 31.

BLACK, HARRY.  
(529 E. Central Ave., Redlands, Calif.)  
Osakis, Minn., July 2-12.  
Tyrone, Pa., July 16-26.

BUSSEY, M. M.  
God's Bible School Camp Meeting, May 29-June 7.  
Louisville, Ky., June 28-July 12.  
Saginaw, Mich., May 19-31.

CALLIS, O. H.  
Wilmore, Ky., May 18-31.  
Bristol, Tenn., June 3-21.

CANADAY, FRED.  
(1518 Killingsworth Ave., Portland, Ore.)  
Underwood, N. Dak., June 7-16.  
Washburn, N. Dak., June 18-28.

CARNES, B. G.  
(200 Morrison Ave., Wilmore, Ky.)  
Gloster, Miss., June 14-July 5.  
Gouldsburg, Tex., July 7-19.  
Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE.  
Colorado Springs, Colo., May 31-July 1.  
Bennington, Kan., Sept. 27-Oct. 11.

COCHRAN, H. L.  
(Gospel Singer and Young People's Evangelist, Sherman, Texas)  
Sanderson, Tex., May 31-June 14.

CRAMMOND, PROF. C. C. AND MARGARET.  
(815 Allegan St., Lansing, Mich.)  
Three Rivers, Mich., June 14-28.

DICKERSON, H. N.  
(Ashland, Ky.)  
Auburn, Ind., June 14-28.  
Washington, D. C., May 25-June 7.

EDWARDS, J. R.  
(Sebring, Ohio, Gen. Del.)  
Sebring, Ohio, Oct. 4-25.  
Lima, Ohio, Sept. 6-27.

FLEMING, JOHN.  
Cincinnati, Ohio, May 29-June 7.  
Bentonville, Ark., June 12-21.  
Walton, W. Va., July 1-12.

FLEMING, BONA.  
(2601 Rockworth, Ashland, Ky.)  
Abilene, Ky., May 22-31.  
Longford, Kan., June 1-14.  
Columbus, Ohio, July 2-12.

FLEXON, R. G.  
(Shackelfords, Va.)  
Mineral, Va., May 17-31.  
Donora, Pa., June 4-28.  
Allentown, Pa., July 4-12.

FUGETT, C. B.  
(4812 Williams Ave., Ashland, Ky.)  
New Castle, Ind., May 17-31.  
Portsmouth, Ohio, June 5-14.  
Frankfort, Ind., June 17-28.

GADDIS-MOSER EVANGELISTIC PARTY.  
(4805 Ravenna St., Cincinnati, Ohio)  
Sault Ste. Marie, Ont., May 31-June 14.  
Sault Ste. Marie, Mich., June 16-28.  
Des Moines, Ia., July 3-12.

GOODMAN, M. L.  
(Burnips, Mich.)  
Jackson, Ohio, June 21-July 5.

GROGG, W. A.  
(418 24th St., West, Huntington, W. Va.)  
Pax, W. Va., June.  
Hinton, W. Va., July.  
Fort Spring, W. Va., August.  
Barrett, W. Va., September.

HAMES, REV. J. M.  
Gillingham, Wis., May 17-30.  
Abbeville, S. D., June 4-14.  
Mitchell, S. D., June 25-July 5.

HENDERSON, REV. AND MRS. T. C.  
(221 N. Professor St., Oberlin, Ohio)  
Oberlin, Ohio, May 14-31.  
Alton, Kan., June 4-14.  
Haynes, N. D., June 19-28.  
Mitchell, Ind., July 13-19.

HOOPER, L. S.  
(Tionesta, Pa.)  
Arcola, Ill., May 31-June 15.

HOWARD, FIELDING T.  
(138 Timberlake Ave., Erlanger, Ky.)  
Renaker, Ky., May 17-31.  
Hinton, Ky., June 7-21.  
Corinth, Ky., July 1-12.  
Sadieville, Ky., July 19-Aug. 2.

IRICK, ALLAN AND EMMA.  
(Bethany, Okla.)  
Phoenix, Ariz., May 28-June 7.  
Portales, N. Mex., June 11-22.  
Jonesboro, Ark., June 28-July 12.

JOHNSON, ANDREW.  
Ruston, La., May 31-June 12.  
Gibbsland, La., June 17-28.  
Chicago, Ill., July 1-10.  
New Castle, Pa., July 12-28.  
Bentleyville, Pa., Aug. 15-25.  
Toronto, Can., Sept. 6-20.

JOHNSON, HAROLD C.  
(401 W. Wash. St., Springfield, Ill.)  
Corydon, Ind., May 26-June 7.  
Wallingford, Ky., June 18-28.  
Glenford, Ky., July 1-19.

JONES, T. HOWARD.  
(Sheffield, Mass.)  
Franklinton, N. C., May 26-June 1.  
Graham, N. C., June 1-16.  
Mill River, Mass., June 17-July 2.

KENNEDY, ROBERT J.  
(2315 Madera St., Dallas, Tex.)  
White Deer, Tex., May 22-June 7.  
Idabel, Okla., May 18-28.

LEWIS, M. V.  
(Wilmore, Ky.)  
Wilmore, Ky., May 24-31.  
Bristol, Tenn., June 3-21.  
Delanco, N. J., June 26-July 6.  
Bluff City, Tenn., July 7-19.

LINCICOME, F.  
(Gary, Ind.)  
Montevideo, Minn., May 28-June 7.  
Abbeville, S. D., June 8-14.  
Hoople, N. D., June 15-24.

LOWMAN, J. W. AND MAYBELLE.  
Elwood, Ind., May 26-June 7.  
Lima, Ohio, June 9-21.  
Munroe, Wyo., June 28-July 5.  
Casper, Wyoming, July 12-26.

LUDWIG, THEO. AND MINNIE E.  
(772 N. Euclid Ave., St. Louis, Mo.)  
Corsica, S. D., May 18-31.  
Centerville, Ill., June 4-21.

MILBY, E. C.  
(Song Evangelist, Greensburg, Ky.)  
Bentonville, Ark., June 11-21.  
Kent, Ind., July 23-August 2.

MINGLEDORFF, O. G.  
Columbus, Ga., May 24-June 7.

MURPHY, WILLIAM J., Evangelist.  
(1912 N. 17th St., Boise, Idaho)  
Wichita, Kan., May 21-June 7.

NICE, NELSON W.  
(1335 Biting Ave., Wichita, Kan.)  
Wichita, Kan., (two tent meetings) May 18-July 12.  
Chandler, Okla., July 19-Aug. 9.

NORRBERY, JOHN  
(1901 Cooper St., Camden, N. J.)  
Pindlay, Ohio, August 6-16.  
Chester Heights, Pa., Aug. 17-23.

OWEN, JOHN F.  
(262 E. 13th Ave., Columbus, O.)  
Cochecton, O., June 21-21.  
Pacific Palisades, Calif., June 26-July 5.  
Corbin, Ky., July 16-26.

PARKER, J. R.  
(415 N. Lexington Ave., Wilmore, Ky.)  
Gonzalez, Fla., June 12-22.  
Wiscoal, Ky., June 14-28.  
Callis Grove Camp, July 31-Aug. 9.  
Athens, Ohio, Aug. 16-30.

REED, LAWRENCE.  
(Rt. 1, Salem, Ohio.)  
Lincoln, Neb., June 26-July 6.  
Sebring, Ohio, July 17-26.  
Belsano, Pa., July 30-Aug. 9.

RICE, LEWIS J.  
(2923 Troost Ave., Kansas City, Mo.)  
Ada, Okla., May 21-June 7.  
Heavener, Okla., June 11-July 2.  
Okmulgee, Okla., July 5-19.

ROOD, PERRY.  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.  
Open dates.

RUTH, C. W.  
(1290 Dominion Ave., Pasadena, Calif.)  
San Jose, Calif., June 2-7.  
North Reading, Mass., June 26-July 5.  
Sayner, Ont., July 3-August 9.  
Kittanning, Pa., Aug. 13-28.

SHADE, N. B.  
(561 N. W. Eighth, Miami, Fla.)  
Jasper, Fla., May 31.  
Charleston, S. C., June 7.  
Roanoke, Va., June 14.  
Richmond, Va., June 28.  
Downings, Va., July 19.  
Park Lane, Va., July 30.  
Open dates after August 10.

SHANK, MR. AND MRS. R. A.  
(1539 East Howard St., Pasadena, Calif.)  
Mendon, Ohio, July 9-19.  
Sonoma, Ind., July 23-Aug. 9.  
Wichita, Kan., Aug. 9-18.

SHAW, BLISH R.  
(Los Angeles, Calif., general delivery)  
Oakland, Calif., May 24-June 7.  
Denver, Colo., July 12-19.

SURBROOK, W. L.  
(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Greensboro, N. C., May 22-31.  
Cincinnati, Ohio, June 2-5.  
Lawrenceburg, Ind., June 7-21.  
Nelsonville, O., June 26-July 5.

THOMAS, SAMUEL.  
(Converted Jew, 117 Eagle Drive, Indianapolis, Ind.)  
Seyfert, Pa., July 2-19.

THOMAS, JOHN  
Cincinnati, Ohio, May 29-June 7.  
Wilmot, S. D., June 12-21.  
Red Rock, Minn., June 25-July 5.  
Mendon, Ohio, July 9-19.

UHLER, JESSIE.  
(Oberlin, Ohio)  
Wichita, Kan., May 31-June 14.

VAYHINGER, M.  
(Upland, Ind.)  
Chicago, Ill., May 10-31.  
Cincinnati, O., June 1-10.  
Upland, Ind., June 5-13.

WILSON, D. E.  
(General Evangelist, 557 State St., Bing hampton, N. Y.)  
Lake Placid, N. C., May 17-31.  
Arcanum, Ohio, June 11-21.  
Thomasville, N. C., June 26-July 5.

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A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance.

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This Bible is self-pronouncing, has the references, and the words of Christ beautifully printed in red. It also has the maps in colors and the chapter numbers in figures. It is bound in genuine Morocco with overlapping edges, stamped in gold and has the red under gold edges. The size is  $4\frac{1}{2} \times 6\frac{1}{2} \times 1$  in. thick. It is guaranteed not to break in the back. A beautiful book in every respect, published regularly at \$4.00. Stock-reducing sale price ..... **\$2.50**

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Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

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The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black face minion type, and with the very complete Scofield references.

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## REKINDLE THE FIRES.

By The Editor.

**I**F we let the holiness fires go out, if we let the revival of sanctification burn low, it is going to get fearfully dark and cold.

If we get so busy with this, that and the other, that we cannot go to the camp meeting, neglect the convention and fail to come together in the gatherings held especially for the promotion of holiness of heart and life, the fires are going to burn low and the darkness and chill will be felt.

If we neglect to read holiness literature, if we fail to circulate the papers, books, pamphlets and tracts, if we grow indifferent, tired, discouraged or indolent in this work, there will be a falling off of attendance, an abatement of zeal in our camp meetings and conventions and the revivals will die down and the great billows of sin and worldliness will roll over us.

With the startling increase of popular unbelief, of modified infidelity in churches, colleges and clergymen; with the widening, deepening stream of worldliness and Sabbath desecration, if we cease to contend for the second work of grace, if we fail to stir up the people to seek the Lord in his sanctifying power, if we fail to cry out against *inbred sin*, we will find the floods of wickedness sweeping us away.

If you have made up your mind not to attend the holiness camp meeting this summer, change your mind and go. You need a spiritual uplift the meeting will give you, and the camp meeting needs you. Go and take a lukewarm friend with you and pray that friend through to victory and come back home and spread the fire. If you have neglected your full salvation books, get them out and read them over again; refresh your memory and rekindle the holy glow of perfect love within your breast. If you have modified your testimony in the least, bestir yourself and speak humbly, though plainly, of Christ's cleansing blood and sanctifying power. If you have been crucified to the world, *remain crucified to the world.*

The doctrine and experience of sanctification have a thousand foes. The opposition to a pure heart and a holy life, will change front and method every day if it may but accomplish its purpose—the destruction of your faith in the power of Christ's blood to sanctify you wholly *now*. Let us be steadfast, unmovable in our faith in Christ and our willingness to suffer for him. We must be courteous and kind to all men, but we must be free from fear of men, or compromise with men. To obtain and retain the blessing of entire sanctification, we shall have to take up our cross *daily*, and follow Christ. God's sanctified people are peculiar people misunderstood and misrepresented by the world. Having embarked in this great, good cause, let us not turn back or lower the

flag for one moment. Go to the place of secret prayer; go to the camp meetings; go to the conventions; go into the work of spreading scriptural holiness over these lands. I wish we might have a score of three days' holiness meetings in Kentucky before fall frost. I am willing to help in town, village or country church, bearing my own expenses. Think, pray, get busy.

### The Restoration of Israel to Palestine No. V.

**F**OLLOWING up our scripture references to the restoration of Israel, there is a beautiful promise in the 14th chapter of Isaiah 1-3, which reads:

For the Lord will have mercy on Jacob, and will yet choose Israel, and will set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

This is a very clear statement with reference to the restoration of Israel. Notice that the prophet says, "The strangers shall be joined with them." I take this to mean that people, generally, who are not Jews, will sympathize with, and assist the Jews in their restoration to Palestine; and that is exactly what Great Britain is doing, and the American government is in sympathy with the British government in this matter.

In studying Isaiah's prophecy be on the alert to notice the many promises of a great spiritual awakening among the Jewish people. All along in connection with the restoration of Israel is the promise of spiritual blessing. Take the following verses, Isaiah 26:1-4:

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.

The scripture conveys the thought of great spiritual joy. Take the last verse of the 7th chapter of Isaiah; it harmonizes with the work of the Zionists' Movement bringing the poor suffering Jews out of countries where they are oppressed. It reads:

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship in the holy mount at Jerusalem."

In the 51st chapter of Isaiah, 3rd and 4th verses, we find a most gracious promise with reference to Palestine:

For the Lord shall comfort Zion: he will comfort all her waste places, he will make her wilderness like

Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgments to rest for a light of the people.

We have here a promise for the fruitfulness of Palestine, and this promise is now being fulfilled. Wonderful improvements are being made in agriculture. The orange product is remarkable. Much excellent honey is being shipped out of Palestine and places that, a few years ago, were nothing but desert, are becoming fruitful fields and gardens. There are those who would spiritualize much of the prophecy concerning Israel; while no doubt there is a deep spiritual meaning in these prophecies, there is also a literal significance.

We close our quotations from Isaiah, with a splendid selection from the 62nd chapter, beginning with the first verse, reading to the close of the 7th verse:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

There is no doubt in my mind but the prophet is speaking of the wonderful restoration of the Israelitish people to their home land, the remarkable protection of God over them, and great spiritual illumination. They will no doubt accept the Lord Jesus Christ as the Messiah of prophecy, and their Redeemer. Stop for a moment and think of the tremendous effect upon Christendom, and the world at large if, as the Jews begin to be restored to Palestine, and prosper, they should accept Jesus Christ, and worship him as their Lord and Saviour. All human civilization would be stirred and startled by such marvelous fulfillment of prophecy, and our modernistic brethren, who have been denying the inspiration of the Old Testament Scriptures, would be compelled to seek some other occupation than that of destroying the faith of the people in the inspiration of the Bible.

We shall next examine some prophecies in Jeremiah.

(Continued)

Whilst the patriarch was pouring out the bitterness of his soul the stars came out. "Look now toward heaven and tell the stars if thou be able to number them," said his almighty Friend. And he believed. For the first time that mighty word occurs in Scripture. Henceforth the patriarch reckoned on God's faithfulness.—F. B. Meyer.



## SOME ASPECTS OF HOLINESS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Rev. Dr. Pope, the eminent Theologian of Methodism, was a faithful exponent of Wesleyan doctrine, but on the great truth of Entire Sanctification sometimes expressed some negative views. He says in his "Compendium of Theology": "Never do we read of a Higher Life that is other than the intensification of the lower; never of a Second Blessing that is more than the unrestrained outpouring of the same Spirit who gave the first." In one of Thomas Cook's holiness conventions Dr. Pope took occasion to recant these words and declared that he stood as a penitent for having written them. Another time, speaking before a large number of ministers, Dr. Pope said: "I have wondered whether it is right to speak of a Second Blessing, but I have read the Scriptures in which our Savior takes a blind man and partially restores his sight and then, holding the man up before us for a little while that we may study his state, which is a great advance upon what it was. He lets us watch the struggle. He touched him again and he saw every man clearly. In the face of that narrative, and in the face of the experience of multitudes of our fathers, and of the testimonies of multitudes now living, and in the face of the deep instinct of my own unworthy heart, I will never again write against the phraseology to which I have referred."

The doctrine of Entire Sanctification was one of the great central truths of Methodism. In our day it is a rare occasion, indeed, to hear of a Methodist preacher occupying a prominent pulpit preaching upon this subject.

Dr. Dale, that great preacher of Birmingham, was a great lover of the doctrine and accepted it and said that he saw in it the possibility of an ethical reformation of greater importance than the doctrinal reformation of the Sixteenth Century.

Rev. Dr. Mackennal, (Presbyterian) said in the Wesleyan Conference of 1887, that all the churches were indebted to Methodism for bearing testimony to the truth that "*holiness is imparted to the soul of the believer by the direct gift of God.*"

## II.

This is explicitly taught in the Word of God, in such passages as Matt. 3:11: "He shall baptize you with the Holy Ghost, and with fire."

A wonderful book on this subject is "The Baptism of the Holy Ghost" by Dr. Asa Mahan, of Oberlin College, in Finney's days. Speaking of some peculiarities which mark those who have received this great blessing, he says:

1. "They have an omnipresent peace, quietude, assurance and fulness of joy in God which remain with them in all vicissitudes.

2. "A peculiar and special form of self-control and balance of soul. A control over their own spirits, their temper, their appetites and worldly propensities.

3. "A peculiar and special degree of moral and spiritual power. Some are sons of thunder; others are sons of consolation.

"The Baptism of the Holy Ghost brings upon the believer such blessings as:

1. "Quickening of all the natural powers into unwonted activity and energy.

2. "A vast accumulation of moral and spiritual power—power with God and with men.

3. "Soul-transforming apprehension of truth. Power to quicken and enlarge thought, deepen spiritual emotion, energize the moral activities, and transform the whole moral and spiritual being and character.

4. "Absolute assurance of hope. We know that we are of God.

5. "Fellowship with the Deity and deep and permanent blessedness.

"Our interior life will fully correspond with Christian experience as foreseen by the ancient prophets, and as portrayed in the New Testament. Such experiences as 'Joy in God,' 'Joy in tribulation,' 'Joy unspeakable and full of glory' are experiences of New Testament saints, and may be ours of the twentieth century."

Some characteristics of the mental state in which this Baptism of the Spirit is given may be considered: Waiting expectation and mind preparation the seeker is brought into a state of fervent desire, earnest seeking, importunate prayer and waiting expectancy. This is best illustrated by the case of Rev. J. B. Taylor, (Presbyterian). He says: "My desire was that the Lord would visit me and baptize me with the Holy Spirit. My cry was: 'Seal my soul forever thine.' My earnest desire was that all love of the world should be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the Divine will crucified, that holiness to the Lord might be engraven in my heart. My soul has panted more for complete deliverance from remaining corruption than ever before. O, for perfect love! Oh for complete sanctification in soul, body and spirit!"

A plea for the Spirit's fulness is well expressed in those lines of a well known writer:

"Lift the flood gates, let salvation  
In tremendous currents flow,  
To the uttermost fulfilling  
Thy blest mission here below;  
Until myriads of sinners,  
Borne on love's resistless tide,  
Shall be swept into the kingdom,  
And believers sanctified.

"It is coming, we believe it,  
Thou dost hear and answer prayer;  
It is coming, we shall see it,  
Thine almighty arm made bare;  
Tides of power; tides of glory,  
Holy tides of perfect love,  
Satisfying, overflowing,  
Coming on us from above."

## III.

## METHÏDISM AND THE BAPTISM OF POWER.

Dr. Asa Mahan, writing on the baptism of the Holy Spirit and Methodism, has this to say: "We may now clearly apprehend what will hereafter constitute the glory or the shame of Methodism. The central article of her creed is free and full redemption in Jesus Christ. In the holding and advocacy of that truth her ministry and membership glory before the world. Now if this denomination shall remain true to her heaven-descended mission by continuing to hold and advocate this great truth, and by a living faith shall exemplify its all-purifying influence, both before the church and the world, this will be her *wisdom and her understanding* in the judgment of all nations who shall hear of this great salvation. But if she should renounce faith in this great truth, or cease to advocate it and, above all, should hold it as a dead faith instead of an all-vitalizing power, this would be her shame before God and the world."

Sixty years have passed since those words of Dr. Mahan were written. Shameful things have happened to Methodism because she has failed to be true to her high calling. She has lost her place as leader in Revivalism and has gained an exalted place among Modernists, Unitarians and Liberalists, and she has been shorn of her power as a soul-saving church.

## IV.

A minister of the Gospel, whose work has stirred two continents, came to the Second Crisis in his life in the days of the Cambridge Seven (1882). He said, "My Christian life was spasmodic and fitful, now flaming up with enthusiasm and then pacing wearily over leagues of grey ashes and cold cinders. . . . There were things in my heart and life which I felt were questionable. I knew that God had a controversy with respect to them. . . . At last, I said, 'Lord, I am willing to be made willing. Come and take me and break me; make the most of me that can be made for thy glory.'"

It is a sublime moment in a believer's life when God leads him to a great crisis in his soul experience. That famous hymn—"Wrestling Jacob"—strikes some notes of soul crisis in the following lines:

"Wilt Thou not yet to me reveal  
Thy new, unutterable name?  
Tell me, I still beseech Thee, tell;  
To know it now resolved I am:  
Wrestling, I will not let Thee go,  
Till I Thy name, Thy nature know.

"What though my shrinking flesh complain,  
And murmur to contend so long?  
I rise superior to my pain;  
When I am weak, then I am strong:  
And when my all of strength shall fail,  
I shall with the God-man prevail."

## V.

## SUNDAR SINGH.

When Sundar Singh, that saint of India, found Christ and witnessed to it to his family, it brought no joy to them, but consternation. It was a dreadful thing to have a sikh of a proud family to turn Christian. His father urged him to put away such foolishness, to remember his high estate and the noble prospects that lay before him. He unrolled before him visions of wealth and honor and high positions. Then more pressure was put upon him by his rich uncle who tried to turn him from Christ by taking him to his great house. Bringing him to a deep cellar below the main building, the uncle locked the door and Sundar wondered if his last hour had come; but the uncle, taking a key, stepped forward and unlocked a large safe. Throwing open the door there was revealed to the boy's eyes such wealth as he had never dreamt of. Rolls of bank notes, priceless jewels, and quantities of money were what he saw. His uncle then besought him not to disgrace the family name by becoming a Christian, and taking his puggaree from his own head, he laid it on Sundar's feet, as the last and humblest supplication he could make, with the words: "All these shall be yours if you will remain with us." Such riches dazzled his eyes; his heart was moved by his uncle's condescension in humiliating himself to the youngest son of the household. But at that moment his heart overflowed with the love of Jesus, and he found it easy to refuse. His choice of Christ was made once and for all. Then that moment he became an outcast and the storm of persecution began. Behold what a consecration! No wonder that Sundar Singh became such a saint. In these soft days of ease and luxury we hardly know what real consecration means.

## VI.

When Napoleon was devastating Europe with his wars, the story is told that Massena, one of his great Generals, suddenly appeared with 18,000 men before an Austrian town incapable of defending itself. The Council met and decided to surrender the town into the General's hands, but the old dean of the church reminded them that it was Easter, and urged them to hold services as usual, ring the church bells and trust God with the



outcome. They rang the bells. The French took the ringing of the bells as denoting the arrival of Austrian troops to defend the town and they rapidly withdrew. God works mysteriously sometimes in protecting his own.

In the African Sudan a missionary and family were in great peril from the tribes

which threatened to destroy them. Warning was sent the missionary by the British Consul to hasten out at once, as an attack was imminent. The missionary went to prayer and resolved he would not flee but trust in God. That night a host of savages were on their way to attack, when a British airplane

with great lights appeared. Terror seized the savages, they fled in all directions, the missionary was saved.

"God is the refuge of his saints,  
When storms of sharp distress invade;  
Ere we can offer our complaints  
Behold him present with his aid."

## A FEW MILD WORDS IN DEFENSE OF PREACHERS.

Bernhard Baegner.

**H**ERE's to the preacher! Who is like unto him? His critics are many and vociferous; his defenders few and mild in voice; but could we get along without him?

He's not perfect (he'll confess it himself) but he's closer to perfection than his critics are. While they find fault with the English of last Sunday's sermon, he is out visiting the sick; when they spend an evening at the club, he is conducting a prayer meeting; while they "damn him with faint phrase" or furious invective, he is comforting the broken-hearted and consoling the sorrowful.

His critics may produce material wealth; but he produces something infinitely nobler and better—character! We may criticize his sermons, his pastoral work, but in the supreme moments of life—when life is born, when the nuptial bells ring gladly, when the Somber Angel appears at the door, we cannot do without him.

If a physician be a good physician, an attorney a good attorney, the world is satisfied. But if a preacher be a good preacher, is that enough? Not in ten thousand years.

He must be a good preacher, certainly; but that is only a fraction of one percent. of what is expected of him. He must be a model of virtue, tact and uncommon sense. He must be as wise as Socrates, as patient as Job, as harmless as a dove, as diplomatic as Met-ternich, as business-like as Charles M. Schwab, as eloquent as Webster, as subtle as Emerson, as practical as Westinghouse—a superman, in truth! In addition to all this, many expect him to be a hired man for the Ladies' Aid Society, office boy for the official board and perpetual peacemaker between church factions the members of which cannot agree.

If he fails, in any of these things, he is accounted a failure—by somebody. Obviously, this is all unjust and unfair, but for the moment, we are impartially and impersonally recording the facts. At some other time, we plan to expose the fallacious reasoning of the clergy's critics.

He (the preacher) spends more time and money in getting his education than any man I know, and still he gets less pay than anybody else who has prepared in a similar way. He strives for years to acquire the knowledge which will permit him to appreciate certain books, but when he has acquired this art of appreciation he can seldom afford the books he is to appreciate. Following the grade school, he must go through high school, college and the seminary—eleven years in all. After all that preparation, he is given a post in the rural districts paying him a puny salary.

As recipient of unmerited criticism, he is the world's champion.

If he uses slang, he is sensational; if he uses good English, he is a high-brow. If he attacks present-day evils, he is a demagogue; if he doesn't, he is a spineless coward. If his political opinions are liberal, he is a Bolshevik; if he is a political conservative, he is the tool of the capitalistic system. If he believes in a personal devil, he is narrow and medieval; if he doesn't he is a higher critic. If his church progresses financially, he is dubbed an expert beggar; if it doesn't, he is an incompetent administrator.

If he dresses well, he is extravagant and stuck-up; if he doesn't he is untidy and parsimonious. If his audiences are small, he is a poor preacher; if he fills the edifice every Sunday, he is a seeker after notoriety. If he preaches about the sins of the Old Testament, he is not up-to-date; if he preaches about the sins of his own congregation the wealthy contributors and politicians refuse their support. If he has intimate friends, he is playing favorites; if he has no friends, he is cold and distant. No matter what he does or says, somebody is going to join in the Anvil Chorus.

The following verse, discovered years ago in an Episcopal weekly, summarizes the impossible demands which are made of the average minister.

WANTED: A PERFECT RECTOR.

Our wardens have gone traveling; they're on a mission bent,  
To pick us out a rector—one with whom we'll be content.

He mustn't be too High, and he mustn't be too low;  
We'd like him very plastic, a man made out of dough.

He mustn't be too short, and he mustn't be too tall,  
And he must not have opinions that will clash with ours at all.

He mustn't be too young, and he mustn't be too old,  
And he must be very humble and never speak out bold.

He must please the rich and haughty, and the poor and humble too,  
And he must always praise us all for everything we do.

He must be very tactful, and have pleasant things to say,  
And when we disobey him, he must look the other way.

Our wardens seem to think that they can find the very man;  
But, do you know, I'm doubtful if they ever really can.

This versifier, being an Episcopalian, uses the ecclesiastical vocabulary of his particular communion, but his summary of what is expected of the average minister is candidly frank in its truthfulness.

So much is expected of him—too much in fact. And if he cannot fill the requirements, he is attacked, unjustly and unfairly, from within and without the church. Every act of his is subjected to the severest scrutiny, and when the defect searchers, aided by microscope and telescope, discover anything which they dislike, they immediately open up a barrage of censure and abuse.

Harsh words are said about him, unkind criticisms are made, and still the preacher makes an important, nay a necessary contribution to civilization and progress.

In a world of commercialism and dollar chasing, he holds aloft the banner of an Ideal that is spiritual and eternal. He deals primarily not with material objects but with the imponderables, the things of the Spirit, everlasting truths, by which the world is to be saved.

And these truths, sane and homely, are healing in their influence, comforting in practice, steadying in their effects, and prevent life from descending to the level of the beast.

He has his faults, our preacher, but can civilization ever repay the colossal debt it owes him?

### Taylor University Elects New President.

Taylor University, at Upland, Ind., is starting on a new forward movement under the leadership of Dr. Robert Lee Stuart, recently elected to the presidency as successor of Dr. John Paul, who retired from the office of president April 1. Under the almost nine years of Dr. John Paul's administration, the school plant and equipment have greatly improved and enlarged, and the institution came into a wider and more favorable place of influence with the public in the field of Christian education.

Dr. Stuart comes to the leadership at a hard time in the business world to carry the school forward through another period of growth in attendance and material development, but he comes in the full strength of years, both in body and mind, and with the courage and a consecration ready to tackle a hard job. Coupled with an unwavering faith in God is a faith in the future of Taylor, his alma mater, and in the work of higher education built around Christ and the unquestioned Bible as a center.

To the support of Dr. Stuart as their new leader the faculty and students are rallying with an optimism and enthusiastic loyalty that give promise of a healthy future for Taylor University, "The College that Cares for the Soul."

B. W. AYRES, Vice-Pres.

### Great Evangelist Commended.

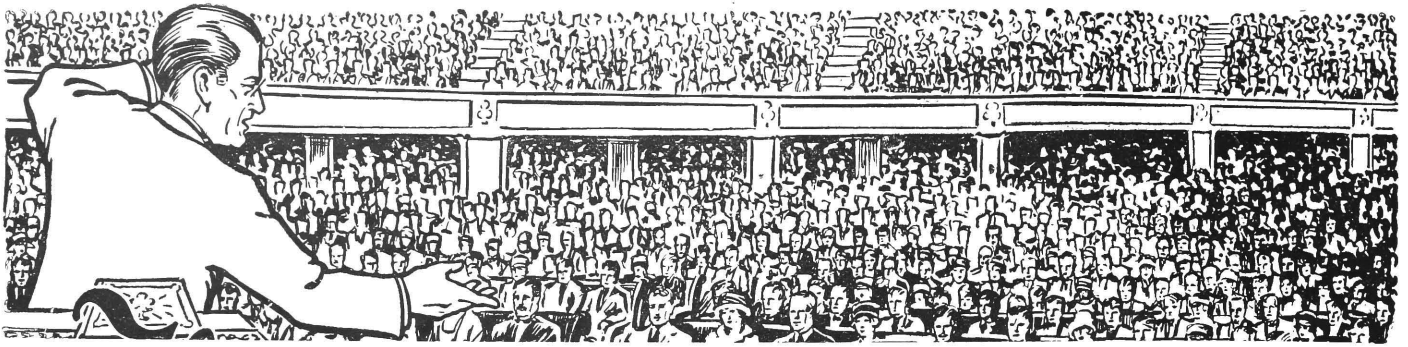
Rev. F. Lincicome, of Gary, Ind., is today one of the foremost evangelists of America. By a steady upward climb during the past years he has come to the very front rank of the leading ministers of the nation. He is a noted Fundamentalist and a powerful preacher of the Gospel. He rings clear and strong on the great cardinal doctrines of Christianity. His well-thought-out and carefully-prepared sermons are constructive and brimful of facts for saints and fasten conviction on the sinners. He is equally at home in a red-hot holiness camp meeting or a large Tabernacle campaign. God is mightily using this gifted and guided man in these perilous times for the upbuilding of his kingdom. Follow his career, watch his slate and be sure to hear him if he comes your way. Pastors and camp meeting committees can reach him by writing him at 412 Jefferson St., Gary, Ind.

ANDREW JOHNSON.

### The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.





## FAITH, A SOUL POWER.

W. M. Young, Ph.D., D.D.

*"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."* Hebrews 11:1-3.

**F**AITH is a soul-power which seems to have received greater consideration in other ages than in ours. We have psychologists who hesitate to make use of the word *soul*, and yet psychology is supposed to be the science of the soul and the powers and functions of the human soul. But though scientists of a certain sort may ignore the soul, we are all the time acknowledging the soul in the things that we do. We do not build schools, and colleges, and churches for animals. Even though some evolutionists believe that man sprang from some branch of the monkey family, they do not build institutions to develop them into men. Why do we build great pipe organs, and write inspiring songs, and compose exquisite music, and form great choirs? Because man has a soul.

### THE BIBLE IS THE GREAT SOUL-BOOK.

Why did God inspire the writing of the Bible? Was it not to meet the needs of the human soul? The Bible meets the soul's needs as no other book. It is God's reply to the longings of the human soul for forgiveness, and peace, and hope, and faith, and love, and eternal life. Imagine the condition of a bird that has developed in the shell by the heat of an incubator or the brooding of the mother bird, and feels the urge to break the shell and be free, or the butterfly that is ready to burst the cocoon and fly away into a larger, nobler environment. When man is aroused and his spiritual nature is touched by the Spirit of God, he is like a living man entombed beneath a coffin lid, he struggles for light and air and food. However men strive to ignore the soul, it will not down.

### THE SOUL IS A THING OF POWER.

If we accept the statement of Saint James, "The body without the spirit is dead," then we are led to admit that the soul is a thing of power.

In Bishop Foster's book, "Christian Purify," there is an illustration of a man who stretched himself upon a ladder and held himself there in spite of the efforts of two of the strongest horses to draw him off. "Muscular power!" say you. "Soul power!" say I. Bind a dead man there by hands and feet, and a single horse would shred his body like flax in the hands of the hatcheler."

Men need no longer doubt the great strength of Samson when we see Quasimodo of our own generation who could lift more than Samson, and yet we are told that the secret of Samson's power was spiritual; when the Spirit of the Lord departed from him, he was weak as other men.

### PROGRESS DEPENDS ON SOUL-POWER.

Mr. Babson tells us of two men who were standing on the bridge at Niagara looking at the great falls. One turned to the other and

said, "Behold the greatest source of undeveloped power in America!" "No; the greatest source of undeveloped power in America is the soul of man," replied the other. And then Mr. Babson says: "We have gone daffy over such things as steam, electricity, water power, buildings, railroads, and ships, and we have forgotten the human soul upon which all these things depend and from which all these things originate."

Look out upon the world today and see all the vast developments of science, and art, and literature, and all the progress of the modern world, and yet the basis of all this is soul-power. Soul-power is fundamental to all human greatness. When we neglect to develop our soul-powers, we allow the roots of our imperial greatness to shrivel.

### FAITH A SOUL-POWER.

Faith is a faculty of the soul. Faith is to the spiritual man what conscience is to the moral man, and what intellect is to the thinking man. We talk about reasoning out a problem, but who ever heard of faithing out a matter? Dr. Isaac T. Headland says: "We have made reason into a verb, because just as soon as a faculty goes to work it must work as a verb . . . There are great spiritual problems which will never be solved unless they are faithed. Who by searching, thinking, reasoning can find out God? Spiritual problems must be solved by spiritual faculties. No man could solve a problem in Euclid by faith. Nor could any one solve a spiritual problem by reason. You can no more reason things of faith than you can faith things of reason. Each must do its own work in its own realm."

### DEVELOPMENT OF FAITH.

Faith may be developed by certain laws and rules just as conscience or reason can be developed. Paul says: "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But where is the University or Theological Seminary that has endowed a chair for the culture and development of faith. We have colleges and universities which tend to break down faith. But, God forbid that we should destroy one of the greatest soul-powers that he has given to man!

This is not an age of faith; this is an age of unbelief. What right have we to say that there never was an age of faith? Because we have never seen a dinosaur or a megatherium, what right have we to say that they never existed. If some men have never seen miracles wrought by faith, what right have they to affirm that miracles were never wrought by faith? Jesus says: "All power is given unto me in heaven and in earth." Matt. 28:18. He also says: "Whosoever ye shall ask the Father in my name, he will give it you." John 16:23.

### FAITH BEYOND SCIENCE.

A very much worthwhile book is called "Beyond Agnosticism." Shall we not say that faith is beyond science. Science may lead us out into the Jordan till we can no longer touch bottom, and then we must either sink or strike out by faith for the other shore. Science can bring us down to the Jor-

dan of Death, but there we will need the hand of faith to lay hold upon God and eternal life.

Reason may present to us the way of salvation; but we must take hold of Christ by faith. Learned professors may present to us the great facts of history, but we will have to accept them upon the testimony of others. The sacred writers have presented to us a great Saviour who was with the Father before the world was, who was conceived by the Holy Ghost, "made of a woman," (Gal. 4:4) wrought miracles, died a sacrificial death, and rose from the dead, but we will have to accept the facts by faith, for we can never go back to the year of our Lord to prove them for ourselves. Paul tells us that this is the gospel by which we are saved, "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. But that information may profit us little unless we receive it by faith. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9.

I entered the Treasury Building at Washington, and a guide took me down to a great vault in the basement; we came to great iron doors, and he said that the Government had \$111,000,000 silver dollars stored away there. As we came away a man said to me, "We can hardly say that we have seen \$111,000,000." No, we had not seen it, but we both believed it. The United States Government was authority enough for us. God tells us that we were made in his image and may obtain eternal life through Christ; that is good enough authority for me.

### "THE ELDERS OBTAINED A GOOD REPORT."

The elders of whom the writer speaks may not have known as much about science as we do, but they knew more about faith. Faith is that great soul-power by which Enoch, and Noah, and Moses walked with God. By faith Moses changed a rod into a serpent and sand into lice. By faith Joshua dried up a river and knocked down the walls of a city just as effectively as the big German guns knocked down the walls of Antwerp. By faith Elijah increased the barrel of flour just as Jesus increased the loaves and the fishes by which he fed the thousands. By faith Elijah called down fire from heaven and brought water upon a thirsty land. By faith Elisha made an ax of iron to swim, and Daniel stopped the mouths of lions, and three Hebrews passed through the fire uninjured. By faith Jesus turned water into wine, and walked upon water, and cured the leprosy, and raised the dead. Men of our day deny these things, but they deny them because they have not faith. Science cannot explain these things, because faith is a soul-power which science has not yet appropriated.

### "THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED."

If this had been written by some evolutionist, he would have said by evolution the worlds were framed, but creative evolution never created anything. Evolution is as helpless a god as Dagon, the god of the Philis-



times, which fell to the ground before the ark of the Lord. 1 Sam. 5:4. If evolution be anything, it is the description of a process, but back of the process is the Lord God Almighty, and he has faith and knows how to use it to create worlds and to bring many sons to glory.

Let us today make an adventure of faith; faith in the blood of Christ; faith in the love of the Father; faith in the great beyond. Soon we shall come to the end of the trail, and we shall have to faith it across the gulf into the Paradise of God.

## Ecclesiasticism or Evangelism.

JOSEPH H. SMITH.



HERE are two of Spirituality's handmaidens who strive, ever and again, to be mistress of the house. These are Educationalism and Ecclesiasticism. Each has a lawful and an important place; but it is hard to keep either of them in their own proper sphere. Tributary they both may be to the soul-saving mission of Christianity; but when not subordinated they suppress Evangelism with their phylacteries and dim the light of Truth with their tapestries. The learning of the educated, meant to be an instrument in the declaring if not in the discovering of saving Truth, may minister to the pride of men's reason by exalting science and philosophy above what is written; and the power of church rulers meant to serve in furthering the liberty wherewith Christ makes men free may lord it over God's heritage to the shutting of the doors of the Kingdom to many. When thus out of divine order, they build up hierarchies of their own instead of the temple of the Holy Ghost among men, they develop themselves in mastery more than in ministry. They foster forms rather than the power of godliness. They evolve an order in worship that is more funereal than like the freedom, frolicsomeness, and fervor of a normal household of faith. Their rule grows more and more big businesslike and oppressive upon monetary lines, and more and more lax upon spiritual, social and moral lines. Loyalty to the church is construed into sectarian fidelity rather than adherence to the faith once (for all) delivered unto the saints. Tribal fealty takes ascendancy over fidelity to Israel at large. State rights, as it were, would secede from Federal unity.

Nor are the attempts of church federations to be mistaken for approaches to the unity of the Spirit. These are as patent failures as is the League of Nations for the maintainance of world peace. All such federations cost concessions, and compromises as to some things essential, and tacit agreements and consent only upon things incidental. Their sectarian sensitiveness is as acute and alert as when acting in their individual or independent capacities. These unifications of churches upon the ecclesiastical plane are more of the nature of business mergers than of Pentecostal fusions. Their leading objectives are material and political rather than spiritual. Their chief arguments are economical rather than evangelistic. Wherever we have known such denominational mergers there has grown a fresh necessity for some independent agency or mission for the saving of men. In proportion as a church grows big and its ecclesiasticism gets strong, it becomes less soul-saving and in proportion as ministers ascend in ecclesiastical office they decrease in evangelistic passion, purpose and practice.

Government has a place in Christian society. It is only apostates, heretics, fanatics, modernists, and the ignorant that despise governments and speak evil of dignities and assume to be a law unto themselves. And the holy man that is wise will obey them that

have the rule and follow their faith as they that must give account.

But as domination leads to revolution in the State, and as children leave home as soon as they can without much love or longing to return where all they knew of parental love was a father's rule and rod, so the excessive ecclesiastical developments of our day, together with the dry feed substitutes for green pasture, are filling the corrals with goats and causing the sheep to wander hither and thither after food for their souls.

Yes, governments have a necessary place; but *what Christ majored upon in his ministry* is entitled to first place. Institutionalism and organization do not appear in the narrative of the gospels save only in the faintest shadows. His fellowship with the apostles began in his lodging rather than in a temple, synagogue or school. He announced family relationships—as of mother, sister and brother, for them that believed in him. He showed that it was the ambition of the politician or the practice of the nations to *have rule over the people*, but *“declared it shall not be so among you.”* No, nor yet from their religious hierarchies where they are called “Rabbi” are you to take your pattern; but as the Son of man come not to be ministered unto but to minister so be ye “brethren.” Neither to fence in, corral of his own, nor to fleece for maintenance of the budget; but to feed the lambs and the sheep is the foremost and the final charge of Christ to a minister who was to lead like Peter.

The Church of Christ to which we belong is much greater than the denomination that holds our name. This true Church of the Lord Jesus is more manifest in some of the very smallest denominations and simplest missions than in most of the great ecclesiasticisms of our day. More of real Truth—revealed Truth is to be heard in a single week in some of these humble societies than in a whole year in many of these “big” churches. (The writer is personal witness to this fact). That is a true household of faith where souls are born again, and where Zion's daughters are arrayed with the wedding garment of holiness awaiting the coming of the Bridegroom: and where the clear notes of the gospel trumpet are being sounded to their neighborhood and to the uttermost parts of the earth. (Missions have their beginning at our “Jerusalem” and in Evangelism of our “Judea”)

Let not our holiness people be dismayed at the smallness of their societies, or the crudeness, immaturity and changing policies of their ecclesiasticism. Much of the bigness of the churches is dropsical (and is due to heart disease,) and much of the refinement and complexity and dignity and power of the church governments above us is worldly, political, and monetary.

Let our faith and our zest be greater for souls than for (even) our church: and with inflexibility of purpose we can risk much flexibility in policy for adjustment to times and conditions as we find them.

## “Sanctify them”—Who? What?

REV. A. S. HUNTER.

Jesus' upper room prayer, “Sanctify them,” was not incidental, but climactic. The entire prayer followed what was probably the most intimate discourse Jesus ever made to them. In it, he marked them as “not of the world, therefore the world hateth you.” In the prayer he said, “Thine they were, and thou gavest them to me.” They had been God's in some special sense, or such a mention would have no meaning.

Undoubtedly, those men had been among the many who, under John the Baptist's preaching, had repented of their sins; confessed them, and been baptized in token of the remission of their sins; they had been converted, born of the Spirit, made children of God. It was by that, that they had become the Father's, and he gave them to the Son.

Their recognition of Jesus as “the Christ, the Son of the living God,” was through their relation to the Father. John had identified him to them as “the Lamb of God that taketh away the sin of the world,” and who baptized with the Holy Spirit. Therefore when Jesus called them, individually, from their vacation, they were ready to leave all and go with him.

Jesus' call to follow him was not their call to salvation, or to discipleship, but to special service. He did not thus call all who believed on him to leave their business and go with him. Again, from the whole body of his disciples, he chose 12 apostles, sent ones. So, in this prayer, he said “As thou hast sent me into the world, even so have I sent them into the world.” In the previous discourse, he had said to them, “I have chosen you and ordained you.” Thus we see how wholly distinct they were from “the world” of unbelievers—at least three steps separated.

Long before, Jesus had said, “I will build my Church.” The Greek word “ekklesia,” translated “church,” literally means, “I call out.” Therefore, what Jesus really said was, “I will build My called out ones”; and such these were. And, it was for the called out, separated, unworldly ones, that Jesus prayed, “Sanctify them.” And, to make the distinction more definite, he said, “I pray not for the world,” out from which these had come. In like manner, the Holy Spirit, by Paul said, “Christ loved the Church (called out ones), and gave himself for it, that he might sanctify and cleanse it, . . . that it should be holy.”

Therefore, “Who” is the called out, separated, unworldly church? Only such are eligible to sanctification, and will receive the truth.

Next, “What?” The Greek word, “hagios,” means holy, pure, clean. “Hagiadzo” is the verb, meaning “to make holy”; and which is translated, “sanctify.” Our English word, “sanctify,” is from two Latin words which mean “to make holy.” Therefore, “sanctify” is the correct translation of “hagiadzo.” That is the primary meaning of “sanctify”, to make holy.

Like many other words, in use it has acquired a secondary, a modified meaning; that is, to set apart, to dedicate, to consecrate. Thus, “God blessed the seventh day, and sanctified it”; he set it apart from the other days of the week, to the sacred purpose of his worship. Likewise, we dedicate, set apart, consecrate church buildings to a like sacred use, the worship of God. Neither time nor material things have a moral character, and they cannot literally be made holy; they can be holy only as to their use.

Likewise, Jesus said of himself, “for their sakes, I sanctify myself.” He was always holy, therefore, he could not be made holy, as we must be. But, he did set himself apart from the glory which he had with the Father, “and was made in the likeness of men; . . . and became obedient unto death”; and all this that sinners should be saved from sin, and his Church sanctified, made holy. So, his prayer continues, “For their sakes I sanctify (set apart) myself, that they may be truly sanctified” (made holy).

Therefore, “What” is purified, made holy?

Verses 17 to 19 are the climax of the upper room prayer, which is itself a sample of Jesus' mediatorial prayer for us now. From that climax radiates all that follows in the prayer, including the unity of believers. That unity is unity in holiness. And, the prayer reaches down to the end of time, taking in “all them also which shall believe on me through their word.” Every called out, separated, unworldly disciple of Jesus is in his prayer, “Sanctify them.”

Salt, so needful, so wholesome, yet is it to be wisely used. Salt discreetly sprinkled over all the common dishes of life, giving all things a savor and sweetness,—this our Master seeks to make us!—Mark Guy Pearse.



## E. STANLEY JONES' LETTER

My dear Friend:



**T**HIS is Easter Day. I have just come back from the service at the church where, in response to my appeal that the young people make their decision, nearly the whole church stood in front of me. The Living, Resurrected Christ stood in our midst and his hand was on the heads of us all as we bowed for his touch.

I am at home now putting the finishing touches on a book which I have been writing. I have never tried writing in the midst of the evangelistic campaigns. But it has worked beautifully. It made the writing stay close to reality, for every day it was being corrected by the facts of life. This book on the Sermon on the Mount has been written out of the heart of the situation. There will be the scars of India's strife upon it.

But I must not talk about the book for I want to tell you of the most wonderful three months I have ever had. They were exciting three months for the national situation was acute. The Round Table Conference in London had been far more successful than we had hoped and then came the release of Gandhiji and the national leaders. It looked as though for awhile there would be no agreement between the Government and nationalists. But when Lord Irwin and Gandhiji got together and spent days in conference, the human touch of these great souls did it. Lord Irwin is a real Christian, a man of prayer and he is really interested in India. I have never talked with a man who so impressed me with the depth of his sincerity and fineness of character. Men like him hold the British Empire together. When the announcement of the agreement was made I was in Rajkot and announced it to the audience. There were cheers, and may I add, there were tears! It seemed too good to be true. Since then the situation, which has seemed brighter than it has ever been for years, has been marred by two things: one was the hanging of one of the revolutionaries and his companions. Government should have commuted their sentences to life imprisonment, and then they would not have been made martyrs. They were guilty of murder, it is true, but the ends of justice would have been better served by life imprisonment and the situation would have been bettered. Since their hanging the situation has been set back distinctly. The other blunder was the pronouncement of Gandhiji about the work of the Christian Missions in India. I will not quote what he is reported to have said for press reports are not very reliable. I have written an open letter to him in reply to these reported statements. What he said is a decided disappointment. As I write the situation seems easier for the Congress has declared that every one will have the right to religious freedom. That is a distinct gain.

But I must not take up more space with the political situation. You will want to hear about my meetings. One of the finest series I have had was in Rajkot, Kathiawar. This section of Western India is a series of States ruled over by Indian rulers under an Agent of the Viceroy, an Englishman. They are independent, but they have relationships with the central Government through him. This Agent, a very fine type of Englishman, became interested in the meetings and stood back of them in every way. The committee of non-Christians met at his house on the first day of my arrival to welcome me. This Committee of non-Christians managed the meetings. The Agent invited in some of the Maharajas and two of them came and stayed three days though they only intended to stay one! It was great to preach the Gospel to these rulers of millions. I had long talks with these rulers at the Residency where they

were staying with the British Resident. I found them most interested. One night the Prime Minister of a Native State forty miles away came to take the chair. In a talk with this Prime Minister, who was a Moslem, he said, "My religion is gone. It has been killed by the backwardness of the followers of Islam." It was a very interesting comment. It cannot be taken literally of course, but he did feel the strain that Islam was being subjected to in these days of enlightenment and progress. He felt that his religion was not quite up to the strain of modern demands. It isn't! One night the virtual ruler of another state, Sir P——, came to the meetings a long distance. I had been his guest in his state several years before so when he heard that I was there he came to attend the meeting. He had just returned from the Round Table Conference in London. He is a sage and a statesman in one. I found that he had a copy of "In His Steps" marked all through where he had underlined what had appealed to him. He has been deeply Christianized. At Rajkot I spoke to about 1200 students in the High School where Gandhiji had attended while a boy. It was a great meeting.

## FACTS FROM THE FIRING LINE.

*"My people are destroyed for lack of knowledge."—Hos. 4:6.*

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of drunks do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Prohibition has reduced commitments for drunkenness by 55.3 per cent according to the figures of the U. S. Census Bureau.

One of the finest series I have had was at Baroda. This state is one of the largest and best governed in the whole of India. The Gaekwar is a very enlightened ruler. He sent word one day that he wished to attend my lecture. He sent invitations to 300 of his officials to attend, and the invitation of the ruler is a command! So they all turned up from the Prime Minister down. The state authorities took over charge of the theater and decorated for the occasion and put down in front a raised platform on which His Highness was to sit. Red carpets were put out to the motor. The place was packed and jammed. I had literally the whole state before me. For an hour and a half I spoke on the Sermon on the Mount. "You were very courageous to say those things in front of rulers," someone said to me afterwards. But I refuse on principle to change one single thing from the address I give to the ordinary people. When the Viceroy came I said exactly the same things I would have said were he not there. It is the only way one can save his own soul. The Gaekwar was deeply moved and held my hand a long time at the close and said to me, "I am trying to live some of the things you have been saying tonight." I think he is. He was so moved that he said he wanted to come the next night. They prepared for him but he was detained. The Prime Minister came however and presided. I gave two whole nights to questions alone. I found some of the young men decidedly anti-religious. It is a symptom. But the crowds were wonderfully fine and responsive.

Kolhapur is another native state and there the theater was packed to its utmost limits. One night the principal of the local college was the chairman of the meeting and at the close of the address he tore me to shreds. He

## HERE IT IS!

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Louisville, Kentucky.

was brilliant and unscrupulous and for half an hour he ripped me to pieces. They expected me to answer him the next night. I arose and said, "You wonder if there are any pieces left of me after last night, I want to report that I am not even bruised. The man who tries to hurt another only hurts himself. I am unhurt." I then went on with my address. The next day this man was in our Round Table Conference and when it came his turn to tell what religion meant to him in experience, he was out of his depths, said a few halting things and closed. It was an awful collapse. The nemesis had come of its own accord. It always does.

I stopped one night at Miraj where 17 years ago I was operated on after a hard battle with tetanus. What a wonderful hospital these Presbyterians are running. They work night and day. Dr. Wanless said recently, "I am getting to be an old man, now I cannot continue on operating till midnight as I used to do. I have to knock off at nine o'clock now." And he said it with a sigh as though he were a shirker!

Several hundred stayed for the after-meeting at Belgaum and there was a deep sense of God in the meeting. My space is gone and I cannot tell of Vengurla and other places. This has been a great round.

I am in Sitapur for a few days and then I go to the Ashram to be there for two and a half months with a very splendid group. It is going to be much larger than last year, and I hope much deeper. As we are there in group meditation and prayer and thought we will think of you and thank God for you and what you do to help us in the work of the Kingdom.

We will try to be God's trustee for your gifts and put them where they will count for the Kingdom.

With my prayers and gratitude,

E. STANLEY JONES.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## FLORIDA MEETINGS.

At this writing I am beginning a meeting at Bonita Springs, Fla., after closing a most successful engagement in Ft. Myers, twenty miles north of this place.

In Fort Myers we had quite a number saved and reclaimed, the church membership strengthened and increased, some ten or twelve family altars erected and eight pledged for tithing. The pastor, Rev. Hubert Dodd, we had helped before in Venice, Fla. He is one of our coming preachers and his people love him very much. In this connection allow me to say that I have the advantage over some evangelists in that, when I leave I do not take the hearts of the people with me, but do all in my power to form a stronger fellowship, if possible, between the pastor and his people. The attraction for me is not sufficient to take the affections of his people with me. Another advantage I have is, that after my preaching it makes the pastor's work better. "Well bless the Lord any how," as Will Huff used to say. Keep praying for us. Charlie D. Tillman.

## ENROUTE FROM MADRAS TO MAHABLESCHWAR.

Dear Herald Friends:

India, "The eternal riddle," with its three hundred and fifty million God-hungry souls; over religious, yet filled with the horror of eternal hopelessness; stained with the blood of countless millions of sacrificial bulls and goats, but forever her people a wretched, quivering sacrifice to the gods of pain, poverty and rampant lusts; renowned for her men of super-intellect and mental alertness, replete with liberty and scientific lore which dates back to prehistoric ages, but still groping in illiteracy. Boasting redundantly rich rajahs, while overwhelmed with the peril of a pitifully poor populace. What a commentary on the power of heathenism!

As we steamed up the treacherous winding channel of the Hoogly River, one of the mouths of the sacred Ganges, we were somewhat apprehensive. India, we had been told, smothered under the thick absorptive blanket of a Hinduism, re-invigorated by anti-English political agitation, had little desire for Christianity. Also our friends had warned us against coming in the hot season. One on whom we had counted much said, "It will be no use to come if you can't get here until March." Then too, we knew nothing of our program. One meeting was definitely scheduled in Calcutta, but we were in the dark as to whom we were working with and what they expected of us. One thing we did know, that a hard battle was ahead. Several days before, as we knelt in our ship cabin praying about India, God sent us a wireless, in that we were all led to realize our utter dependence upon the Holy Spirit for grace, strength and power to meet some unforeseen conflict.

Sweltering under a mid-day tropical sun we slowly docked and landed in the midst of clamorous confusion, caused by hundreds of almost naked coolies, each determined to have his share of the passengers' baggage. Wm. Mawson, whom we knew at Asbury, warmly welcomed us to India, and took us to the Lee Memorial, a commodious steel and concrete structure of four stories, providing school and dormitory facilities for four hundred Indian girls, many of them orphans and outcasts. This meritorious institution was wrought through the indomitable faith and courage of Mrs. Ada Lee and her late husband, who turned heart-rending tragedy into glorious triumph as they dedicated the Lee Memorial, a monument to their six beloved children, who, as Mrs. Lee beautifully puts it, "On September 24, 1899, in a landslide at Darjeeling, India, a sanitarium in the Himalaya Mountains, God called upon us to return to him—and took away that which was dearer than all the world besides."

Mrs. Lee adopted us into her great family as soon as we arrived, and immediately called us into conference, where we learned that we were to conduct a highly advertised, city-wide revival campaign for English-speaking people. We knew then why God had called us to lean upon him for a special outpouring of the Holy Spirit a few days before. As we realized the importance, magnitude and possibilities of the opportunity before us it almost took our breath. That night we met the committee in charge of details, which included pastors of Methodist, Congregational, Anglican and Nazarene Churches, several missionaries and Christian business men. Many of them had banded together and for two years cried to God for a revival in Calcutta. Their expressed faith and confidence put new life into us so that, from the first service, we were conscious of the presence of God.

The program called for two evening services daily; one at 6:30, and the other at 9:15. Both were well attended from the start by a mixed congregation of Americans and Europeans, Anglo-Indians, and Indians. At first, we were a curiosity with our informal, breezy American ways, but after we got acquainted, conviction began to settle upon the crowd. The first altar call was given the third night and one young man came to pray. The second appeal brought at least a dozen to the mourners' bench. On the fourth day, such hunger to get right with God fell upon the people that little effort was needed to bring them to the place of prayer, and by the end of the ten days hundreds had sought God. Scores returned night after night to pray until their faith had found firm anchorage in the Rock of Ages. Many of those who came were Westerners and Indians, but the great bulk of those reached were An-

glo-Indians. Their mixed blood constitutes a cruel barrier, segregating them from both Indians and English, which they feel keenly. Thank God, there is no barrier between them and the great family of our Heavenly Father, into which so many of them were freely adopted during these days of gracious spiritual blessings.

God has marvelously opened doors, and we have more calls than we can fill, notwithstanding the vacation season. As we write this letter, jolting along through a parched rough country in a third-class coach, the thermometer hanging upon the wall of our compartment stands at 105 degrees. God has graciously provided health and strength to meet our strenuous demands through this intense heat. Praise his name! Asbury Foreign Missionary Team, Crouse, Erny, Kirkpatrick.

## MANCHESTER, GEORGIA.

We have just closed the greatest meeting that the town of Manchester, Ga., has ever seen. All the churches in town participated. There were something over 200 conversions and reclamations. Around 200 lined up with the various churches, and the churches are greatly strengthened. This meeting was conducted in a large tent, with a seating capacity of 1800 people, and was filled most every night. The music was directed by Rev. James B. Cambron, of Bessemer, Ala., assisted by a choir of 100 voices with a twelve-piece orchestra.

Evangelist J. A. Collier, of 1415 Forrest Ave., Nashville, Tenn., did the preaching. Bro. Collier is a great preacher of the old-time gospel, and one of the outstanding evangelists in the field. He condemns sin and holds up the Christ who is able to save to the uttermost. He has an open date from June 7th to 28th. Any one desiring his help will do well to secure his services. We pastors of the town are glad to recommend him for a city-wide or church meeting.

T. E. Steely, Acting Sec., of the Pastors' Alliance.

## TWO GOOD REVIVALS.

I closed a fairly good revival with Rev. S. J. B. True, at Fordsville, Ky., the last of March with some bright conversions, among them the reclamation of a young man who had passed four years of the course of study in the Louisville Conference, but located and backslid. This young man was wonderfully blessed and has gone to preaching again. There were 17 additions to the church.

What is said to be the best revival in the history of the church at Horse Branch, Ky., was closed May 10 with some twenty additions to the church. It was a revival of the Christians and a work of real salvation. The last day of the meeting the old-time shout was heard in the afternoon service, and at night the Holy Spirit was so consciously present one woman laughed the holy laugh, others wept, all rejoiced together at the great work of grace wrought in the hearts and lives of the converts, who were all mature, among them several heads of families. The membership was increased fifty per cent. I have seen 74 received into the church since conference, under my ministry. God has all the praise and the glory. C. K. Dickey.

## INTERESTING MEETINGS.

The fact that we have not reported in your valued paper for a long time does not indicate that we have not been busy. We are glad to report victory all along the line. We are praising God for his many blessings upon us physically and spiritually. He has kept us more than busy for the past seventeen years in the evangelistic field and years before in the pastorate. We are rejoicing over several very good meetings the past three months. We were sent by our General Home Mission Board for a month's campaign in the metropolis of the South, that historic city of New Orleans. A band of holiness folk are attempting to get a foothold in that very needy city and to plant a Holiness Church of the Nazarene as a Lighthouse for the multitudes out of the Kingdom. It surely is needed there and we did our best under quite unfavorable conditions to help them all we could. Their annual Mardi Gras Carnival was on which seemed to attract the multitudes and made it harder to get a hearing. Yet some sought and found the Lord and were added to the Church.

At Georgetown, Ill., our next engagement, we had a hard battle, but God gave some good victory and the people and their fine pastor were encouraged. At Argo, Ill., a suburb of Chicago, God came mightily on the scene and gave a very gracious meeting with many seeking and finding God in pardon and cleansing, and a good class came into the Church of the Nazarene, of which Rev. and Mrs. Elmer Nelson are the good shepherds.

Our next battle was at West Church of the Nazarene, Wichita, Kan. This was a very good meeting against many difficulties and hindrances. There were four deaths during the revival, affecting four families of the church, which hindered the attendance greatly. But the Lord mightily moved in convicting power; we have seldom seen more soul travail, especially by a few young people, than we saw here. But it paid, for some very hard cases were brought into the kingdom on the last day. A great service with the Sunday school and an altar full of seeking hearts, and souls at the altar for the morning service, and seventeen prayed through in two altar services at night, closing at midnight with shouts of victory. We closed a very good meeting at Newton, Kan., and souls found the Lord. We be-

gan our summer campaign here in Freeman, S. D. May God bless all these good people in their work of salvation. We covet your earnest prayers.

Theo. and Minnie E. Ludwig.

## JERUSALEM AND ENVIRONS.

Tilden H. Gaddis.

The sacred spots in this Holy City we find are covered by great church buildings. One's indignation is stirred by this ecclesiastical desecration of holy places. A tourist swindling machine in the name of a church has placed its own location, built a shrine and the beggars have gathered there until most everything under a roof has lost its sacredness, and most everything out in the open inspires one. Jesus lived in an out-of-doors country and one can see much by wandering and watching. Such sights as one beholds in the winding streets, up and down steps so narrow that in places you can touch either wall with extended elbows.

It is Friday. We go to the wailing wall and there about the old stones used in Solomon's temple they kiss the granite, chant and repeat and read from Jeremiah, weep and wail and write prayers to stuff in the cracks and, driving nails in between the rocks, believe it will be a "nail in a sure place," burn candles in the niches between the stones as incense to the Lord, and write prayers on the wall. They get together and as one reads the promises all say "Amen." They weave back and forth while soldiers and police in strong guard watch carefully to prevent a repetition of the outbreak of 1929 between Arab and Jew over the rights of this spot.

Jerusalem is very accommodating regarding the Sabbath. Friday is the Moslem, Saturday the Jewish, and Sunday the Christian Sabbath. As the Moslems are more greedy than reverent few shops close on their day except for an hour for the owner to go to say his prayers. At the pool of Bethesda the healing of the impotent man is written in 103 languages. The Crusaders who engaged in a gigantic building program preserved this place as they did many others by building a church on the site.

Of 18,000 tombs about Jerusalem two are exhibited as the one in which Jesus lay. That of the Catholics under the Church of the Holy Sepulcher and Gordon's Tomb which is held by Protestants. In the first mentioned church they have Calvary, the tomb, stone of anointing, rocks cleft by the earthquake at the Resurrection, pillar to which Jesus was bound in Pilate's judgment hall, cistern in which the three crosses were found, tomb which Joseph of Arimathea hewed for self after Jesus used the first one, and the place where Adam, the first man, was buried. All under one roof and near where the cross stood, is the image of the virgin with two million dollars worth of jewelry hung on her, and gold and candles and lamps and altars and crucifix and objects of Pagan worship which so spoil its sacredness that it does not appeal to the true Christian. They claim that Adam was buried on Calvary and at the crucifixion the rocks rent and a drop of Jesus' blood fell on his guilty head; it is for this reason that they always place a skull underneath the cross.

The Upper Room is very striking. It was likely in such a place that our Lord partook of the last supper and later, the 120 tarried for the Holy Ghost and went out to turn the world upside down. The Mount of Olives and Garden of Gethsemane are spoiled by buildings and walls, but we found a place in the Greek section of the Garden to read and pray where a long-robed ecclesiastical beggar did not molest us.

We crossed the Allenby bridge into Transjordan where the mountains of Moab and Mt. Nebo are located, and where the Bedoin tribes are living as they did in the days of Abraham, in the black goatshair tents, a roving nation of strange customs and costumes. A missionary told us that everyone that had turned to the Lord soon disappeared, and all who consider accepting the Lord are threatened with death. A chief told his son that if he became a Christian he would kill him and drink his blood. The Moslems have Moses buried in the wilderness on a mountainside near the Dead Sea. The mount of Temptation where Jesus was led of the Devil, is capped by a Greek monastery.

Our evangelistic labors in the Holy City included ministry to Jews, Arabs, Armenians and Syrians in churches and schools at Jaffa, Bethlehem and Jerusalem. This was a time of rich blessing. With the Church of the Nazarene in Jerusalem, in addition to the regular services to the Armenians, we had an all-English service with twelve missionaries present from various stations, and a good audience of English people who either lived in the city or were visiting. Seventeen remained to pray for themselves and most, if not all, were definitely touched of the Lord. In the closing service the building was packed and included 44 missionaries and Christian workers. The buildings at Jaffa and Jerusalem were taxed to their capacity and some turned away. We plan to return to Jerusalem in the spring of 1933 for a great union campaign among the English-speaking people with the co-operation of various missions.

Fishing for souls is a personal work. Every man or woman who possesses faith and an ardent love of Jesus should engage in it. Each fisher must drop his own hook, baited with love.—Theodore L. Cuyler.



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### Answer to An Earnest Inquiry.

A reader of THE HERALD writes us a very sincere letter of inquiry with reference to public confession of sins. This party is greatly grieved because of some sins committed in years past. The party claims that these sins were not of a gross, immoral character, and is now living a devout Christian life, but is troubled about these past sins. The writer seems to feel that they should be confessed in a public way.

We have known some earnest evangelists who seem to feel that they were doing great work if they could drive people to drag out their past sins and hold them up to public gaze. We have not sympathized with that sort of thing. It is quite proper for a sinner to confess his sins publicly, but to specify and name what those sins are to the embarrassment and humiliation of the confessor and innocent members of the family, is an entirely different proposition. We judge from the character of the letter to which we refer, that the party concerned is tempted and tortured by the Devil and is being robbed of the peace and joy that said party might enjoy.

Of course, if some individual has been wronged, confession and, if necessary, restitution, should be made to that individual; but to parade one's sins before the public, either before or after, forgiveness, is entirely another proposition. We believe from the letter written us that this friend should say, "Get thee behind me, Satan," trust in Jesus, pray through to victory and rejoice in the Christ who has promised to forgive and remember our sins no more forever.

These lines are not written for the comfort of any one who ought to make a confession to those who have been wronged. The Word of God declares that "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." We do not understand that this means that it is necessary to give a detailed account of one's sins to the public. Untold millions of broken-hearted penitents have confessed to God, and confessed themselves sinners before their fellow-beings and have been graciously saved and gone on to heaven, who never did go before the public with a detailed statement of the various sins they had committed. The party writing us has evidently had a bitter experience of grief for sin.

One of the needs of our time is preaching

that will bring on deep conviction for sin, a profound sense of being lost. It is good for a soul to grieve over sin, but Satan would delay and hold one in this painful state of mind. The Lord Jesus is gracious to forgive and mighty to save. We commend this friend, and all others in like state, to trust wholly in the Lord, with a distinct understanding that he shall have his will and way in both heart and life. H. C. M.

### Highwater Mark.

The Nashville Christian Advocate, as a great religious weekly, has reached high-water mark. The Editor, Dr. Alfred Franklin Smith, with the publishers, are to be congratulated on the excellence of this religious journal. It ought to have a wide circulation in the church. We can hardly see how any preacher of the denomination it represents can well afford to be without it; and every congregation has persons who would undoubtedly subscribe if the matter was properly presented.

We especially congratulate the editor on the excellent information The Advocate carries on the very important and vital question of Prohibition. If there ever was a time when all the spiritual forces of this nation should unite themselves against the liquor traffic, that great foe of God and humanity, that time is now. The church papers, generally, are having their say against the forces of evil, which are doing their utmost to break down prohibition laws, and bring back upon our people the curse of the liquor traffic. H. C. M.

### THAT GNAWING WORM.

MRS. H. C. MORRISON.



It is a nice thing to live with a conscience void of offence toward God and man. One can live so as to pass as respectable in the eyes of the world, but there may be within something that is eating the vitals of Christian experience, which prevents the life from blossoming forth in fruitfulness and beauty.

There is always a cause which produces certain effects. If you are not a fruitful Christian; if the well of water is not springing up unto everlasting life, there must be something wrong at the root of your living, for when the soil is clean the plants will grow and bear fruit.

I was reading a splendid story which illustrates the fact that I have in mind. It is entitled.

THE STORY OF A FERN.

BY W. HAIG MILLER.

A lady of my acquaintance has a fern now in her garden which has a profitable story connected with it. She used to keep this plant in her drawing-room, but was mortified to find that, notwithstanding all the care and attention she bestowed upon it, it would not grow. It had life, it was true, but that was all that could be said of it. One day, taking up the pot that contained it, she said to herself, as she looked upon the puny, sickly thing, "What can be the cause of this? Let me try the effect of deluging it with water." Accordingly, suiting the action to the word, she got the water-jug and poured its contents liberally out upon the poor, diseased plant. Then she repeated the operation, and thought as she did so that the earth in the pot seemed to move a little. Wondering at the cause of this, she still kept pouring on the water, when, lo! out ran from the plant one of those ugly-looking insects which seem to crawl upon a hundred legs—a miniature centipede. It had been comfortably nestling near the roots of the fern, I suppose, and had been able to stand the moderate supply of water that had been usually given to it; it had even managed to endure the two copious waterings that the

lady had first bestowed upon it; but the third stream was too much for it. It had evidently made it feel very uncomfortable, and forced it to leave its quarters without any further delay.

The lady (who I may observe has now for thirty-eight years enjoyed the blessing of a clean heart) called her family together and told them what had occurred. "Now," she said, "you will find the fern grow, for the worm that was gnawing at its root has been dislodged. (In this we may in passing observe she was right, for the plant immediately began to sprout up, and is still, after some years, in a healthy and flourishing condition).

"This," the lady continued, "is an emblem of the evil effects produced in the heart when any known evil is allowed there: it will surely stunt it and hinder its growth in happiness and holiness. It is a lesson, too, of the way in which the heart is to be washed from wickedness." (Jeremiah 4:14).

"The insect here could retain its place near the plant, so long as only a little water was applied to it; but it could not stand the deluge of water, so to speak, that I gave it: so with the soul, when it is half-hearted—when the will is only partially surrendered to God. A little grace may enable it to go through a round of half-hearted formal duties, but will not dislodge the evil tempers, the pride and worldliness, that choke it up, and cause the spiritual life to be so often a series of struggles, failure, and defeat. When, however, the Holy Spirit is poured out upon it, like floods upon the dry ground, and the soul is baptized into the death of Christ, and reckons, by faith, its old man crucified with him; then the centipede of evil finds the heart an uncomfortable place for it, and is cast out. The soul relieved from its enemy, grows then in health and beauty, and conformity to the image of Christ."

The same lady is fond of telling another illustrative anecdote, with which I will conclude this paper. On one occasion when she accompanied a friend to pay some legacy duty at Somerset House, one of the sovereigns that were tendered for that purpose being found light of weight, was ruthlessly cut in pieces by the official who was seated there to protect the interests of the Crown.

This circumstance set the lady thinking as she returned home. That sovereign, she reflected, was considered by my friend to be all right. So apparently it was regarded also by the other persons through whose hands it had passed, yet, when it came to the place of test, it was rejected and cut in pieces, because of its defective weight. Let me then take care that my religion shall not in like manner be found wanting. I may have a name to live, and think myself all right. Amongst my neighbors I may pass current as an eminently religious person; but what will all this avail, if, when I come into the presence of the Crown and the Great White Throne, I am rejected and become a cast-away, as being of light weight. Let me take Christ into the balance with me, and be filled with the fruits of his Spirit.

### Highlights of Taylor University Commencement Season.

May 31 to June 10.

May 31 to June 3 are banner days. We are privileged to have with us for that period Bishop Francis W. Warne, an outstanding Bishop of the Methodist Church. Bishop Warne's first service will be in the College Chapel at 3:00 P. M., Sunday, May 31. He will speak in the evening at the Methodist Church, in Upland. On Monday, Tuesday and Wednesday he will speak at 9:40 A. M., and 8:00 P. M. For forty years Bishop Warne was the spiritual dynamo of the great Empire of India. Wherever he went his hearers learned the secrets of spiritual victory in India and every land, and doubtless the same will be true during his stay at Taylor.



Francis Warne was the gift of Canada to the United States and the world. After a few years as a missionary to British North America, the finishing of his education in the United States and a few years in the pastorate in Chicago, he went to Calcutta, India, as successor to Bishop Thoburn in the pastorate of Thoburn Church and Presiding Elder of the Calcutta District. There he served for thirteen years, when he was elected Missionary Bishop of Southern Asia at Chicago in 1900.

June 7th is Baccalaureate Sunday. The baccalaureate sermon will be delivered by Dr. O. W. Fifer of Indianapolis. At 3:00 P. M. the University Chorus, under the direction of Professor Kenneth Wells, will give an Oratorio, The Holy City. Dr. John F. Edwards, of Huntington, Ind., will deliver the anniversary sermon at 7:30 P. M.

Tuesday, June 9 is Alumni Day and Legal Hundred Day. Plans are being made for a big Alumni Rally to greet the new president, who is an alumnus, class of 1906. The Legal Hundred meets at 9:00 A. M. The Alumni business meeting is at 2:00 P. M., followed by a banquet at 5:00 P. M. At 8:00 Dr. Ward W. Long of Stockton, California, will lecture.

The graduating exercises are at 9:30 on Wednesday morning, June 10. Dr. Ira M. Hargett, of Tulsa, Okla., will deliver the Commencement address. President Stuart will present diplomas and awards.

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THIS YEAR AND TOMORROW

By Dr. L. R. Akers, President of Asbury College.

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T is generally agreed by the administration and faculty of Asbury College that the year just closing has been one of the best, if not the very best, year in the history of our institution.

In spite of the widespread financial difficulties throughout the country, the enrollment of the institution has held up splendidly, being practically the same in the college of liberal arts as last year, while the Seminary has made an appreciable increase.

The year has been marked by unusually gracious revivals in which a large number of the student body, as well as many citizens of the town, have been definitely blessed. The atmosphere of good feeling and spiritual fervor has maintained in a remarkable degree throughout the entire year. There has been unusual harmony in all departments of the school.

The scholastic work has been exceptionally good. The debating teams have run true to form and have come home with almost an unbroken record of victories. Both Glee Clubs have had unusually successful itineraries and have splendidly represented the school in a number of states. The recitals, representing the various departments of the school, have also been of high order. Quite commendatory have been the comments of those who have visited the school as to the fine personnel of the student body, and its cosmopolitan representation from most of the states of the nation. Our Art Department has again distinguished itself by receiving a silver cup of honor and various gold prizes at the exhibit of the Credited Art Students Division of the International Art Students League which was held this year in Montreal.

One of the notable features of Asbury College in its scholastic progress is the number of teachers who are engaging in graduate study in many of our leading universities, thus keeping abreast of the day in approved methods of teaching and educational culture. Professor Heston, who is now in Columbia University, will soon receive his doctor's degree in Education. Mrs. Sebring, efficient head of the Modern Language Department, will spend this summer in the University of

Toulouse in France, and is also on the home stretch for her Ph.D. degree. Dean Hughes, Dean Kenyon, and Professor Nankivel are busily working toward the doctorate in the University of Kentucky. Miss Nabia Abbott, who holds a Master's degree from Boston University and who finished there with high honors, is taking work on her doctorate at the University of Chicago this summer. Her assistant, the popular young teacher, B. I. Wiley, is granted leave of absence for next year and will work toward his Ph.D. in Yale University. Miss Ridgell, the very efficient director of our Conservatory, is spending the summer in advanced work under noted teachers in Kansas City. Miss Daisy Dean Gray, the highly accomplished director of the Speech Department, will pursue advanced study in the field of Speech in the University of Southern California, and Miss Mary Corley, Associate Director, who recently received her Master's degree in the University of Wisconsin, will spend eight weeks this summer in advanced work in her chosen field in the University of Michigan.

The Voice Department this year has greatly prospered under the fine direction of Professor I. D. Moon. His work of training the Glee Clubs has received widespread commendation. The great chorus at Commencement time will be one of the outstanding features of the season. The Pipe Organ Department, under the leadership of Mrs. Era Wilder Peniston, is continually growing in importance and promises to be one of the leading departments of our school.

The Home Economics Department will be enlarged next year and advanced work taught by the new director, Miss Lucy Adams, who holds her Master of Science degree in this field from Iowa State University.

Miss Alice Virginia Lentz, expert dietitian and caterer from Ohio State University, will succeed Chef Gammage, who, to the regret of a host of friends, has gone to Morehead State Teachers' College for next year. Miss Lentz has been first assistant in Dietetics in the culinary work of Ohio State University. She will bring to the school the most approved methods and the latest thought in properly balanced menus.

The close of the year sees a number of improvements upon the campus. The white-columned facade on the semicircle is chaste and beautiful in its new coat of paint, while the grounds have been beautified by a rock garden and many shrubs and flowers, which represent painstaking care on the part of our supervisor of grounds, Mr. T. V. Stout, and Chef Gammage. It is to be questioned whether a more attractive campus can be found within the borders of our state than that of our own school at present writing.

The College Quartette, consisting of Messrs. L. Stokes, Matt Bradley, Orrell York, and L. R. Akers, Jr., is planning its annual itinerary which will cover some seventeen states and probably as many thousand miles. A number of our ministerial students will be engaged in tent campaigns during the summer; and revival fires, kindled by the fervent ministry of our students, will burn brightly in many parts of our nation.

Sometime ago more than one hundred reservations for next year had been made in the girls' dormitory, while a large number of boys have registered for Fletcher, Morrison, and Wesley Halls.

Asbury College is growing in favor throughout the nation, particularly among

the God-fearing people who realize the need of definite New Testament standards of life and experience. As indicative of the ever-enlarging influence of Asbury College, we would mention the appearance on May 7 of an Asbury College edition of the North Carolina Christian Advocate with a picture of the campus as its frontispiece, a fine write-up of the institution, a number of views, and a roster of the 106 missionaries now in the field. This kind of publicity could not be purchased at any price, but was freely given because Dr. A. W. Plyler, its editor, has seen the work of the institution and heartily approves its spiritual emphasis and scholastic standards. More and more may our school be called a world institution. This is shown in the personnel of its Board of Trustees numbering outstanding men throughout the nation, including a number of bishops and such world-known figures as E. Stanley Jones, of India, Dr. Clarence True Wilson, of Washington, D. C., Dr. Henry Clay Morrison, and others.

In conclusion, we may truthfully say that the school is going forward without any compromise or lowering of its spiritual standards. The real reason for its existence may be seen in the golden words emblazoned above the great organ of the Hughes Auditorium, "Holiness unto the Lord."

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IN THIS BUSY AGE

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young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching. Pentecostal Publishing Company, Louisville, Ky.

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If in heaven Jesus Christ is to be the center of adoration, should we not begin on earth our imperfect but sincere worship? In our daily devotions do we see and hear him?—Floyd W. Tomkins.

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IT IS UNFAIR

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for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.

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Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### MAN'S SIN AND PUNISHMENT.

Mrs. Geneva Mendenhall.

Now there dwelt in the Garden of Delight a strange beast, the serpent, who did not love Adam nor Eve, but hoped to bring them into mischief and, if possible, teach them to disobey.

One day after Eve had been admiring the forbidden fruit on the Tree of Knowledge, she met the old serpent sneaking about the garden. He asked her if she believed what the Lord had said about the tree which stood in the midst of the garden. Eve listened a minute and then turned to look again at the forbidden fruit on the tree.

"The Lord knows that on the day when you taste the fruit your eyes will be opened and the fruit will not hurt you at all." So when the serpent took some of the fruit from the tree and gave it to Eve she decided to take one little taste. It looked very beautiful and very tempting in her hand and when she had tasted it, she not only ate it all up but picked the largest fruit she could find and ran with it to Adam telling him that it tasted very good and would not harm him at all. And Adam ate the fruit.

When the Lord came in the cool of the evening to walk with Eve and Adam and talk with them, they ran and hid in a thick underbrush.

When the Lord found them they were afraid, and the Lord seeing their fear knew that they had disobeyed him. Adam began at once to make excuses saying that if the woman had not offered it to him, he would not have eaten of the fruit. And Eve, in turn, tried to blame the serpent telling what that cunning beast had told her.

Then asked the Lord, "Did I not say that if you ate of the fruit it would bring you pain and sorrow and death? And have you preferred to believe this beast rather than me?"

He condemned the serpent to crawl in the dust of the earth, despised by man and beast alike. He told the woman that her sorrow and suffering were to be greatly multiplied. Adam was told that because he had listened to Eve he should have to earn his bread by the sweat of his brow, and thorns and thistles should choke his crops, and make his life hard. After they had been dressed in skins of animals they were driven out of the beautiful Garden of Delight and life has been a great struggle for man ever since because of the sin of Adam and Eve.

1. Can you give the order of creation by days?

2. Why is the seventh day set apart as a day of rest?

3. Did the Lord accept excuses?

Dear Aunt Bettie: Will you slip over and let a Virginia girl join your happy band? This is my first letter to page ten. Can you guess my first name? It begins with V and ends with A. It has eight letters in it. Would like for some of the cousins to write and tell me what they think my first name is. V. Elizabeth Bain.

Wakefield, Va.

Dear Aunt Bettie: I wonder if you would let a Marion, S. C. girl join your happy band of boys and girls? I am in the second grade. I am eight years old. My father takes *The Herald* and I enjoy reading page ten. I hope Mr. W. B. has gone fishing. Guess my middle name. It begins with H and ends with E. If you guess it I will write to you. This is my first letter and I hope to see it in print.

Ina Rabon.

Rt. 1, Box 18, Marion, S. C.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am in the fourth grade at school. I go to Sunday school every Sunday I can. I was saved March 17 at home, while my father and mother were having family prayer. I want all you cousins to pray for me that I may hold out faithful to the end. My birthday is

July 28th. I am eight years old. Have I a twin? If so, please write to me and I will answer all letters received. Who can guess my middle name? It begins with K and ends with N, and has eight letters in it. I hope to see this letter in print as it is my first. With love to Aunt Bettie and all the cousins.

Mildred K. Wells.  
Riley, Ky.

Dear Aunt Bettie: Will you let a North Carolina girl join the happy band of Christian cousins? I am eighteen years old, with dark brown hair and brown eyes, and small for my age. I belong to the Methodist Church and go to Sunday school and church every Sunday. My Sunday school teacher is Mrs. Moore. I don't go to school. I am a Christian girl and love God with all my heart. I gave my heart to God in 1924, and 1927 I was sanctified. I live with my aunt. I have a brother sixteen and a sister ten. My father has gone to heaven. I am taking a Bible course for personal workers. I am anxious to see souls saved.

Mary E. Vaner.  
Box 95, Roxboro, N. C.

Dear Aunt Bettie: I love Jesus and want to be true to him. I have a poem that is a help to me, and I am copying it for page ten so it may be a help to all the boys and girls who read the letters.

#### Under His Eye.

When you think, when you speak,  
when you read, when you write,  
When you sing, when you walk, when  
you seek for delight,  
To be kept from all evil at home and  
abroad

Live always as under the eye of the  
Lord.

Whatever you think both in joy and  
in woe,  
Think nothing you would not like Jesus  
to know.

Whatever you say in a whisper or  
clear,  
Say nothing you would not like Jesus  
to hear.

Whatever you read, though the page  
may allure,  
Read nothing of which you are perfectly  
sure,

Consternation at once would be seen  
in your look,  
If God should say suddenly, "Show  
me that book."

Whatever you write with haste or  
with heed,  
Write nothing you would not like Jesus  
to read,

Whatever you sing in the midst of  
your glees,  
Sing nothing that God's listening ear  
could displease.

Wherever you go, never go where you  
fear  
To answer if God asks, "Why art thou  
here?"

Whatever the pastime in which you  
engage,  
For the cheering of youth or the  
solace of age,

Turn away from each pleasure you'd  
shrink from pursuing,  
Were God to look down and say,  
"What are you doing?"

—Selected by S. E. Edgerly.

Hoping Mr. W. B. is out so others  
may be helped by this poem, I close.

Mrs. F. C. Holland.  
1244 N. 24th St., Camden, N. J.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. I am fourteen years old and in the ninth grade. I am five feet and one-half inches tall. I have dark complexion. I hope Mr. W. B. has gone to a basket ball game for I hope to see this letter in print. Tell all my cousins to write to me. I will answer all the letters I receive.

Maggie Ruth Woodham.  
125 Main St., Coffeeville, Ala.

Dear Aunt Bettie: Just sitting by the fire wondering what you and the cousins are doing. This will make my second letter to *The Herald*. I wrote one in September. I appreciate your printing it for me. I did not receive any letters. Please write to me; it

keeps me from being disappointed. I am corresponding with a little girl in St. Charles, Ark.; her name is Juanita Howell. I have lots to be thankful for; father and mother are both living and they are Christians. My grandmother lives with us. I hope all the cousins and Aunt Bettie are well.

Vivian McNair.  
Stapleton, Ga.

Dear Aunt Bettie: I love *The Herald*. It has been a wonderful blessing to me. I am glad Jesus is all the world to me. My dear Herald cousins, some people think it is wonderful to own wealth in this world, but Jesus is more to me than all. What shall it profit a man to gain the whole world and lose his soul? I can't go like other girls as I have to stay with my grandpa. I thank God for all the help received from the friends that wrote to me. I am just a poor girl, but God helps me. Please write for the letters are a great help to me. I am letting Jesus have his way. So many people are fond of the world and its pleasure. I love these verses:

Elijah made a sacrifice  
To offer to Jehovah,  
It had been wet with water thrice,  
Baal's sacrifice was over.  
Elijah prayed, the fire came down  
And licked the water all around  
And doubting ones believed,  
And found Elijah's God was living.

Elijah's God still lives today  
And answers still by fire,  
My friends just let him have his way,  
He'll grant your heart's desire.  
Consume the sacrifice you make  
And bid your slumbering soul awake,  
And chains of inbred sin will break  
Elijah's God is living!

Elijah's God still lives today,  
And answers still in power,  
As when Elijah prayed for rain  
God answered with a shower.  
If you would have your soul refreshed  
With rain that falls from heaven,  
You must pray through like the rest  
And showers shall be given.

Elijah's God still lives today  
To take the guilt of sin away  
And when I pray my heart's desire  
Upon my soul he sends the fire.  
I am nineteen years old, and I want  
to live for Jesus. Pray for me.

Pauline Harner.  
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Here comes a Texas girl to join your merry band of boys and girls. I don't go to school but I can read and write a little. Every evening mother reads me some out of Aunt Charlotte's Bible Stories and in the morning she reads some Bible Stories. I am going to ask a few questions about some of the Bible stories mother reads to me. Who sold Joseph to the Ishmaelites? Who was David's great-grandfather? Who was it that saw the burning bush that didn't burn up? The stories I like best are about little Samuel and Jesus. My brother is writing this for me. I would like all the little boys and girls to write to me. I will stop now and leave room for other boys and girls. Your little friend from Texas.

Anice Schneider.  
Rt. 6, Box 121A, Austin, Tex.

Dear Aunt Bettie: May I join your band of boys and girls? I am ten years of age. I am in the fourth grade. Can you guess my middle name? It begins with I and ends with E. It has three letters in it. I belong to the Methodist Church. I go every Sunday to Sunday school when I don't have to stay with my mother. I weigh sixty-one pounds. I have white hair and blue eyes. My aunt takes *The Pentecostal Herald* and sends it to us. My birthday is June 30. I like to read the letters on page ten.

Mary Woodham.  
125 Main St., Coffeeville, Ala.

Dear Aunt Bettie: Will you let a little Scottsville girl join your happy band of boys and girls? I am eight years old and in the fourth grade. I am four feet, four inches tall and weigh about ninety pounds. I have light hair, a fair complexion and blue eyes. My birthday is June 3. Have I a twin? If so, please write and I will send you a card. Mary E. Gare, I guess your middle name to be Eulah. I would like to have your picture.

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

### Heralds of a Passion.

By REV. CHARLES L. GOODELL.

This is a plea for the souls of men. The author maintains that everything great in life is a passion, and religion being a life, must be impassioned. It is a great book. Send \$1.00 to Rev. C. R. Crowe, 2725 Victor Place, Louisville, Ky., and get a copy.

Virginia B. Hickerson, I guess your middle name to be Bell. Be sure to write me a long letter if I am correct. Who can guess my first name? It begins with O and ends with A, and has three letters in it. The one who guesses it first I will send them a card. My grandmother takes *The Herald* and I enjoy reading page ten. I would like to hear from some of the cousins about my age. Mother is a Christian but my father is not. Please pray for him. I haven't any sisters or brothers.

Mildred Pruett.  
Rt. 2, Scottsville, Ky.

Dear Aunt Bettie: This is my second letter to *The Herald*. I am glad Mr. W. B. didn't eat it. I was saved two years ago and like to serve Jesus. Can any one guess my middle name? It begins with J and ends with E, and has nine letters in it. I will write to any one who guesses it. Boys and girls of Michigan, don't let the other states get ahead of us. Come on and write. Well, I will close and let some other cousins have the space.

Ora J. Perry.  
Rt. 4, Crosswell, Mich.

Dear Aunt Bettie: This is my first letter to *The Herald* therefore, I hope to see it in print. I was thirteen June 2. I have dark brown hair, brown eyes, and a dark complexion. Have I a twin? I go to Williamson Center School. I surely do enjoy reading our Boys and Girls' Page. Who can guess my middle name? It is a rather unusual name which begins with A and ends with A, and containing six letters. If you can guess my name please write to me. Evangeline M. Schneider, I guess your middle name to be Marion. Am I right? Edith Bolt, I guess your middle name to be Eleanor. I am not much of a good guesser but I tried anyway. I hope Mr. W. B. is out buying groceries when my letter arrives for I would be disappointed if this was not in print. Please write to me, will you cousins?

Florence A. Wahl.  
Williamson, N. Y.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my first letter to *The Herald*. I enjoy reading page ten. I pray to the Lord every day. I am eight years old. My birthday is Nov. 27. I go to school and am in the third grade. My teacher is Miss Mary Wilcher. I am three feet, eleven inches tall and weigh forty-eight pounds. I have dark hair, blue eyes and fair complexion. Have I a twin? If so please write to me. Who can guess my first name? It begins with G and ends with A, and has six letters in it. Whoever guesses my name I will send them my picture and write to them. I am fond of music. I just started this term of school to taking. If anybody else takes write to me too. I live out in the country on a big farm. I go to Sunday school and prayer meetings most every Sunday. I will close now hoping Mr. and Mrs. W. B. are planting peas when this letter arrives. Thanking you very much. Clyde McNair.

Rt. 1, Stapleton, Ga.

### A WORD OF THANKS.

Mrs. G. W. Wilkes, of Scotland, Ga., wishes to express her thanks to all who sent her clothing in response to her recent appeal in *The Herald*. She asks to be remembered in prayer.



## POCKET TESTAMENT FREE

A very attractive vest pocket New Testament bound in Kraft leather, with overlapping edges, round corners, red under gold edges, cover stamped in gold on side and back—light in weight, size only 2½x4½. Just the book for ready pocket use. A good 75c value.

## YOURS FOR SELLING TEN MOTTOES AT 15c EACH

These mottoes are beautifully lithographed and embossed in colors. The Scripture Texts are practical and comforting messages of Love and God's Faithfulness. They will sell with very little trouble.

Fill in the Coupon Today

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PENTECOSTAL PUB. CO.,  
Louisville, Ky.

Gentlemen: Please send me ten of your Scripture Text Mottoes that I agree to sell at 15c each, and return the \$1.50 to you within ten days. For my work, I am to receive postpaid and FREE of all charges, a beautiful Vest Pocket New Testament. If I am unable to sell the mottoes, I will return them to you promptly carefully wrapped and in good condition.

Signed .....

Address .....

### Extra, For Cash With Order

If you enclose the \$1.50 with your order, we will send you enclosed with your mottoes and New Testament, a very useful pencil, similar in style to the Eversharp, complete with a four-inch lead and a changeable eraser.

## CHILD'S BIBLE FREE

This Bible is just the size to carry to Sunday School and Church. It is bound in beautiful brown Kraft leather, attractively embossed, and stamped in gold on side and back. There is a synopsis of events at the head of each chapter. All chapter headings are printed in plain figures.

The size of the Bible is 5¼x4¼ and 1¼ inch thick.

Every boy and girl should have a Bible of his or her very own.

## CHRIST IS THE HEAD OF THIS HOUSE The Unseen Host At Every Meal The Silent Listener To Every Conversation

### HERE IS THE WAY TO EARN THIS BIBLE

Sell four of these practical Dining Room Mottoes, as illustrated. In every community there are many people who will be glad to buy this Motto for their homes.

With each Motto we supply you with a Scripture Text Calendar beautifully printed in colors, and having many attractive features. The total value of these two items is 75c, but you can sell the Motto and Calendar together for 50c.

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It is not necessary to send the cash with order. On receipt of the coupon we will mail you the Mottoes and Calendars so that you can go right to work.

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Gentlemen: Please send me four each of your Dining Room Mottoes and Scripture Text Calendars. I agree to sell these sets at 50c each and return the \$2.00 to you within two weeks. For my work I am to receive the beautiful Bible as described above. If for any reason I am unable to sell the Mottoes I will return them to you promptly, carefully packed, and in good condition.

Name .....

Address .....

### HANDY PENCIL FREE.

If you can arrange somehow to send the \$2.00 with your order, we will send you extra, a pencil similar in style to the Eversharp complete with a four-inch lead, and changeable eraser.

## FALLEN ASLEEP

### HUBBARD.

J. B. Hubbard, of Carthage, Tenn., was born Sept. 20, 1856 and departed this life Oct. 2, 1930, age 74 years and 12 days. He was united in marriage to Miss Capitola Legon, to which union were born five children, four boys and one girl. He was converted early in life. He heard Dr. Morrison preach holiness and sought the experience of entire sanctification and lived a devoted Christian until death. He was a charter member of the Nazarene Church at South Carthage. He will be greatly missed by his church and neighbors and many friends. He loved The Pentecostal Herald and feasted on its wonderful soul food. He fought a good fight, he kept the faith and is now enjoying his reward.

A Friend.

### JOHNS.

Little Frankie Johns, infant son of Mr. and Mrs. Arthur Johns, of near Claymour, was called home Monday, May 4, 1931, following an illness from infantile paralysis, at the age of one year and ten months. Rev. Thornberry conducted services at the grave in the Pleasant Hill cemetery. Frankie is not dead; he only sleeps. He has gone on to await our coming. Weep not, father, mother, brother and sisters for little Frankie. He stands on the other shore and beckons you come. But weep not for the dear one.

He is not lost, but gone before;  
Let us prepare to meet dear Frankie,  
When our days on earth are o'er.  
May Mallory.

### PIGG.

Just one year ago today, June 4, 1931, the death angel entered the home of Mrs. Margaret Jane Pigg, of Erick, Okla., where she and her husband, George W. Pigg, had settled on a homestead four miles north of Erick about thirty-two years ago, and claimed her as its victim. Our darling mother was so sweet and precious, and more especially needed to hold the home and family together since father went away less than two years before, June 12, 1928. He was eighty-five years and eleven months old and mother was eighty-three years and six months old. They grew dearer to us as we could see age creeping on them, but there were but few gray hairs in their heads at above eighty years. They were married more than fifty years, reared nine children to be grown.

There were many beautiful flowers, precious friends to sympathize, good ministers to preach, but still there is a vacancy that no human can fill. The absence of her life here reminds us she is over there helping for the reception of her children to follow, which one, her oldest son, John W., crossed over in Jan. 21, 1931, to help in the hallelujah strain. He kept quoting the 23rd Psalm, which was a joy in life and a comfort as he was passing over the river. It seems we miss mother more and more as the months go by, but we are on our way doing what we can to get others ready for the journey. Her children, twenty grandchildren, and six great-grandchildren appreciate her home life and devotion.

Mother was converted and she and father joined the M. E. Church together about 1878. She professed to be entirely sanctified at Sunset Camp Meeting about thirty-two years ago. Most of her children are members of the Nazarene and M. E. Churches.

Dearest mother, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us,  
And our sorrow he will heal.

Lovingly her daughter,  
Rev. Mrs. Susie Eagan.  
Jester, Okla.

### REQUESTS FOR PRAYER.

Mrs. V. E.: "Please to pray for me and my children that they may be saved, and that I may have more faith."

Mrs. R. L. Grifford: "Our little girl was stricken with acute appendicitis

and had to be operated on. She also has typhoid fever, and I am requesting prayer for her recovery, if it be the Lord's will."

A. J.: "Will the readers of The Herald pray for my relatives and loved ones who are unsaved."

### RESOLUTIONS.

Whereas: It has been our privilege during the four years just ending, to have as our pastor Rev. W. E. Smith; to listen to his inspiring sermons delivered with unction and permeated with the evangelistic spirit; to observe his self-sacrificing life, which has been equalled by few pastors and excelled by none, and to have been so often blessed by his kindly Christian spirit, also his victorious faith and,

Whereas, By his own initiative, and against our wishes, he has deemed it wise to terminate his pastorate, giving as his reason, that having been in Cambridge nine years, the best interests of the church would be better served by the coming of a new pastor, therefore, be it

Resolved, that we members of the First Evangelical Church, Cambridge, Mass., with members of the board, express our appreciation of his labor and love amongst us, and heartily recommend him as a safe and sane pastor or evangelist to any desiring to listen to the gospel of full salvation preached with the Holy Ghost and power.

Our prayers will follow him.

G. A. Moore, Clerk.

### WHAT HE SAID.

The most wonderful surgical operation ever performed was when Doctor Lorentz of Austria came to Chicago and made little Lolita Armour walk.

Lolita Armour was the granddaughter of Philip Armour, the meat king. She was born with the pelvic bone entirely solid on one side, with no place for a hip joint.

Now the hip joint is the most difficult joint in the body to do anything with, if something goes wrong. Surgeons said that if an artificial joint was made and it lacked the hundredth part of an inch of fitting, (a hundredth part of an inch is the thickness of a sheet of thinnest tissue paper,) it would not work. But Doctor Lorentz made an artificial joint and articulated the thigh bone in it, and he did not make the thousandth part of an inch mistake, and the child walked and is now a grown woman.

Those were the old license days. The other surgeons were so delighted that they gave him a great banquet. At each plate were six wine glasses. Doctor Lorentz turned each wine glass down, so that no liquor could be poured in them.

"Doctor Lorentz, do you not drink wine?"

He replied most emphatically, "I do not. You are giving me this banquet in honor of that operation I performed on Lolita Armour. If I drank one glass of this wine it would be six weeks before my brain would be quick enough and clear enough that I could perform another operation like that. I would as soon take strychnine. No surgeon has a right to touch alcohol."

That is pretty good evidence from one who knew what he was talking about. Any man who has to have a quick brain, or a steady nerve, should never touch alcohol.

Lora S. LaMance.

## BENNARD'S MELODIES—SOLOS AND DUETS

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XI.—June 14, 1931.

Subject.—The Resurrection and the Ascension. Luke 24:25-40; 24:50, 51.

Golden Text.—It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34.

Time.—Sunday, April 9, A. D. 30.

Places.—Emmaus and Jerusalem.

Introduction.—There was much significance in what a missionary said to a Mohammedan concerning the empty tomb of Joseph of Arimathea. The Moslem boasted that he could find a coffin containing the bones of Mohammed at Mecca, but that the Christian could find no remains of Jesus Christ at Jerusalem. The missionary replied that that was just the difference: Mohammed was still dead in his coffin; but Jesus Christ had risen from the dead, and had left an empty tomb. That empty tomb has been the wonder of the ages. The Jews hired the guard that saw Jesus rise from the dead to report that his disciples stole his dead body while they were all asleep; but that story will not bear investigation. If they were all asleep, how could they know that the body was stolen, or who stole it? That one question kills that falsehood forever. Besides, who is going to believe that a Roman guard would all go to sleep on duty when such an act meant death to every one of them? If the Jews had believed that lie, they would have ransacked Jerusalem and the surrounding country in search of the body. Nothing could have given them so great joy as the discovery of it. But it could not be found, because he was alive forever more; and they knew it.

Nothing less than the resurrection of the body of Jesus could have lifted his sorrowing disciples out of the gloom of despair into unspeakable joy. No sham resurrection could have done that. They saw the living Christ in the very same body that they had handled what time he had walked with them and taught them the things that pertain unto life eternal. They had sat at his feet; they had eaten with him, they had listened to his speeches; they had seen him heal the sick and raise the dead; they had heard him pray; they had seen him die; and when he revealed himself to them after his resurrection, they knew him beyond all possibility of doubt. The rapturous shout of Peter was but the echo of all their hearts: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead." That glorious rapture did not arise from a cunningly devised fable. Certainty had come: doubts had gone forever.

But here comes a so-called preacher who says that belief in the resurrection of Jesus Christ is not necessary to Christianity. I shall let the apostle Paul answer him: "If Christ be not raised, your faith is vain; ye are yet in your sins." That is sufficient on the negative side; but Paul says positively: "Now is Christ risen from the dead, and become the first-fruits of them that slept." You will find this and much more in his first Corinthian epistle. Let it be forever

settled, that without the resurrection of Jesus Christ from the dead there is no salvation for men. That blessed fact lies at the foundation of Christianity forever; and he who undertakes to destroy faith in it is an infidel, although he may be called a D. D.

It is thrilling to read of the early morning visit of the devout women to the sepulchre with their bundles of spices and their boxes of ointment. They were determined to show their devotion to their Lord; but he was not there. An angel declared to them his resurrection; but soon their eyes were opened, and they saw their Lord alive. The ecstasy of such moments must be felt; we can only imagine it. Soon Peter and John were at the sepulchre and the good news was flying from heart to heart among all the disciples.

That was a fine walk that Cleopas and his friend had from Jerusalem to Emmaus on the day of the resurrection. If you do not believe that Moses lived and wrote the Pentateuch, read the conversation those two men had with Jesus that day. He had demonstrated the fact of his Deity by the resurrection from the dead; and in that conversation he endorses Moses. It is hard to have patience with, or respect for, an arrant infidel in ministerial garb, who has the impudence to stand in the sacred desk and call Jesus Christ a liar. Maybe that is strong language; but I shall not retract one word of it. It is time to speak out straight from the shoulder.

I thank God that the historic evidence of the resurrection of Jesus Christ from the dead is absolutely unanswerable. Would you destroy faith in that doctrine? Then you must begin by destroying the entire body of Christianity. You must make the world forget that there ever was any Christianity. Its doctrines must be obliterated from the minds of men. You will have to blot out nearly all the worth-while literature of the last two thousand years. Civilization will have to die and be forgotten. Europe and America, all civilized peoples, must return to absolute paganism. Jesus Christ has walked this earth in broad daylight, and his footprints are so deep and so clear, that one had just as well undertake to dry up all the seas as to rub them out. They are here to stay forever, thank God!

### Comments on the Lesson.

25. O fools.—Not in the bitter sense that men call each fools when they are mean at heart; but rather, ignorant of truth. However, there is a rebuke in the Master's words, for he tells them that they are "slow of heart to believe all that the prophets have spoken." Maybe some of us need the same rebuke.

26. Ought not Christ to have suffered these things.—There are mysteries here that we may never understand; but of this we may be assured: It was an absolute necessity for Jesus Christ to suffer and to die for our redemption, in order that God might pardon our sins and still be a just God. Put your own interpretation upon the Master's words; but this word ought (which is a fair translation from the Greek) seems to me to indicate that the Christ felt himself under some awful obligation to make an atonement for fallen men. And to

enter into his glory.—What sort of glory is this that calls for Gethsemane, the Roman lash, and the cross? In the 17th of John he says that the Father gave him this glory of suffering for lost men, and that he in turn was giving it to us who love him. Dig deep, or you will not find the hidden jewels here. There is a glory in unselfish sacrifice for others that makes one to be Christlike; and I am not sure that there is anything higher or better than that in any world.

27. Beginning at Moses and all the prophets.—Amid the little flimsy criticisms that are being made today by men who boast of their scholarship(?) it is a consolation to know that our Lord Jesus Christ endorses the Old Testament from Genesis to the Revelation. Moses is no fictitious character in his estimation, but a real man and the author of the Pentateuch. One almost envies those two fortunate men as they listen to the Master while he "expounds unto them in all the Scriptures the things concerning himself."

28. The village.—Emmaus. He made as though he would have gone further.—I suppose he was merely testing them, as he had sometimes done on other occasions.

29. They constrained him.—It was more than an invitation—they entreated him to abide with them for the night. O, if we would only pray that way, I am persuaded that he would enter in and abide with us all the time.

30. He took bread, and blessed it, and brake it, and gave to them.—Those were simple deeds; but they were bursting with meaning to those two men who reclined with him. They had seen him do that before. Their eyes were opened; and they recognized the risen, living Christ. Our own hearts long for such privileges; and yet he says we are better off since the Comforter has come. Will the Church ever learn that the Holy Ghost has been given? He is the forgotten Person in the Holy Trinity, although we are living in the time of his dispensation, and can do nothing without him.

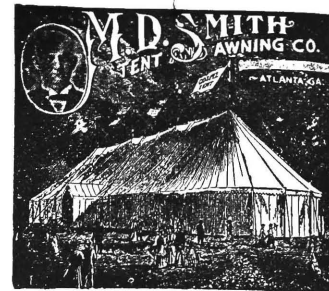
31. He vanished out of their sight.—Why? I know not. But this one thing is certain: It was best for them and us.

32. Did not our hearts burn?—Certainly, they did. They were stirred with a holy excitement as he turned the light of Divine exposition upon the prophets. The Old Testament became as luminous as the noonday sun.

33. They rose up the same hour.—Traveling was dangerous by night; but they had the best news the world ever heard of, and could not wait for daylight to come. They returned to Jerusalem at once, and found the "eleven" apostles and some other brethren gathered together. There seems to be a slight discrepancy here. Judas Iscariot was dead; and John says (20:24) that Thomas was not present. Since the fact of the meeting is clear enough, we need not suffer ourselves to be annoyed by such minor matters.

34. The Lord is risen indeed, and hath appeared to Simon.—This seems to have been the statement of the group, and not of the two who came from Emmaus. It does not mean that Simon Peter was with Cleopas on the way to that village.

35. Now we have the two speaking.—They told what things were done in the way, and how he was known of them in breaking of bread." There



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must have been something marvelous about the way he broke bread.

36. Jesus himself stood in the midst of them.—A wonderful moment! How did he get into that room? The doors were all shut for fear of the Jews. Walls mean nothing to a resurrection body. Peace be unto you. They were frightened at his sudden appearance; and he was quelling their fears.

37. But they were terrified.—What strange beings we are. Most men are brim-full of superstition. Very few of us could go to sleep in a cemetery. Those disciples thought they had seen a spirit, and almost had delirium tremens. But spirits cannot harm one.

38. Why are ye troubled?—It is fine to note how the Lord calms their fears. Ever and anon he tells us not to fear. Perfect faith in God will quiet all our doubts and fears.

39. Study this verse, and learn how anxious God is for us to know the whole truth concerning himself. Nothing hides him, but our sins. They have separated between us and God. Spirits have no bones. See how the Master shows them the nail-prints in his hands and feet. They must know the whole truth, that they may have no more doubts; for doubts are born of sin and ignorance—bad parentage. Truth makes men free.

24:50, 51. These would be fearful words, were it not for the promise of his return. He made that promise himself. Their hearts were breaking with sorrow at his departure; but just as he was going away, "two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Well, bless God for that. No wonder they returned to Jerusalem with great joy. Glory!

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# ANNOUNCEMENTS.

There will be special services each Sunday afternoon and evening during the summer at 2:00 and 7:30 P. M., beginning June 7. This series of services is sponsored by the Doughty Valley Holiness Association, and will be conducted in Headington Grove, eight miles southeast of Millersburg, Ohio. There will be special speakers for the occasion.

The Douglas Camp Ground recently suffered a great loss by fire, 25 buildings being destroyed, including the tabernacle. The Directors voted to start the erection of a new tabernacle, and to make other changes so the camp may be held this year. They would appreciate assistance from any of the camp meeting friends. Address F. A. Hillery, 212 Oxford St., Providence, R. I.

Mrs. B. E. Bingham, who has charge of the mission in West Bay, Grand Cayman, B. W. I., requests that persons having books they would like to donate to the mission may send them to Mrs. B. E. Bingham, care Capt. Charlie Farrington, Florida Custom House, Tampa, Fla. They will gladly pay freight on them.

Mr. Melville H. O. Fisher, 142 S. Robert St., St. Paul, Minn., has an attractive framed glassed motto, hand lettered and designed in varied colors and gold, size 8x10, a message of his Mother recently deceased, and is for free distribution. Any one interested in this motto may address the party as above, who will be glad to give full information regarding same.

A good meeting was recently conducted by Rev. W. R. Parker and wife in Willingham M. E. Church, Alabama. Brother Parker did some good preaching and the people heard and sought the Lord. Sister Parker was taken ill and will have to undergo an operation. Prayer is asked for her recovery.

The committee has arranged a special program for the annual all-day meeting, Memorial Day, at Fletcher Grove Camp Meeting Grounds, Delanco, N. J. There will be preaching at 10:30 A. M. by Rev. H. L. Burkett, West Collingswood, N. J., Dr. J. B. Kulp, pastor of the First M. E. Church, Collingswood, will preach at 3:00 o'clock, and Rev. S. H. Laird, pastor of the Presbyterian Church, Collingswood, will be the evening speaker, at 7:30. The Young People's Auxiliary, of Aura Camp, will have charge of the one o'clock service. Two hundred young people have been invited to participate, some of whom will speak, others will render special music, including orchestra and chorus.  
Geo. Q. Hammell, Ch'm.

Delanco, N. J.

The largest crowds that have attended worship or Sunday school services in many months were present in Bethany Presbyterian Church, Joplin, Mo., May 6 to 17 during special meetings which Guy W. Green, Kansas City layman, held there for Rev. Douglas V. Magers, pastor. Numerous adults united with the church during the meeting. The young people who made decision will come later after adequate instruction. Delegations from Miami, Okla., and Sarcocixie, Webb City and Carthage, Mo., attended in liberal numbers accompanied by their pastors. In addition to his sermons, Mr. Green delivered outside ad-

dresses to the Rotary, Kiwanis and Lions Clubs, Junior and Senior High Schools, Chamber of Commerce of Webb City, Y. M. C. A., American Legion, Byers St. Methodist Church and Ministerial Alliance.

## HEAVEN.

Mrs. W. J. Davidson.

And I saw a new Heaven and a new earth;

The beauties of it, Oh! what can it be worth,

The first heaven and the first earth were passed away;

But those who enter in are there to stay.

The Holy City, I saw, John said, It is filled with spirits that are not dead,

For with garments they were adorned, Like the folks here on earth are worn.

And the Great Voice out of Heaven saying, Behold,

The wonders here cannot be told.

The Tabernacle of God is with men,

For God, himself, shall be with them then.

To wipe away all tears from their eyes;

To strive to enter in, it would be wise Neither shall there be any more death,

He said, And with the Holy Spirit multitudes are fed.

Neither shall there be any more pain, So what more have we to gain,

For I make all things new, He said, Write, for these words are faithful and true.

And He said unto me, It is done, This has been made possible through my Son;

He that overcometh shall inherit all things

For God from his word has never waned.

But the fearful, and unbelieving and all liars

And murderers, and sorcerers, and idolaters,

Shall have their part in the fiery lake,

Which by choice is their own fate.

Then I, John, in the Spirit saw, The beauties and wonders of it all,

The Holy City Jerusalem of God, The saints who with the Gospel of Peace have been shod.

The light of the City was the glory of God,

The walls of it, he measured with a rod,

To those who enter in they shall not wait,

For on either side there are three gates.

On these walls have your names enrolled,

Like the brave old martyrs of old; The walls are wide and high,

And we can see our loved one standing by.

This beautiful City we are told The streets and walls are of pure gold,

And are garnished with all manner of precious stones

Which will complete our heavenly home.

The City had no need of the sun, Neither the moon to shine in it,

For the glory of God did lighten it, And the nations that are saved shall walk in it.

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# PENTECOSTAL HERALD

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## STAND FAST IN THE LORD.

By The Editor.

**T**HERE is one thing of which we may be perfectly sure: Evils do not remedy themselves. The Reformation, the great Methodist revival, the freeing of the slaves, the crushing of the whiskey traffic, in fact, all of the forward steps in the enlightenment and salvation of the race, have called for energetic self-sacrifice and martyrs.

God is not indifferent to the overflow of all evil and the advancement of all that is good for humanity, but in the very nature of things he must have true servants, who will receive into their heart an undying love for a great truth, a principle of righteousness, a movement for the uplifting and betterment of the race; and such persons must give themselves wholly to the Lord and for the cause for which they stand. God works through human instrumentalities and these human instrumentalities must be wholly given up to him. They must be willing to suffer for the cause they love.

Then the brethren and sisters who love the cause of full salvation must not suppose for a moment that this great work can go forward without the spirit of self-sacrifice in those who know and love this great doctrine. Those who have experienced the cleansing power must be so mastered with a holy passion for the spreading of the full gospel that nothing can deter them. They will not be discouraged, they will not keep silent, they will not give up their faith; they know by sweet experience the great power of God to save from all sin. Having received the cleansing power, their hearts long that others may be purged and know the fullness of the grace of God and the power of Jesus Christ to save and cleanse and keep.

When holiness preachers become quiet, easy-going, money-loving and praise-seeking the revival fires will go out, their own hearts will grow cold, and directly they will awake to the fact that their spiritual house has been left unto them desolate. May the Spirit of God stir us up to redoubling our diligence; that with energy and zeal we may press the great, good work of a full salvation revival. Let us carry the news far and wide; let us preach with love, but with great faithfulness, on the deceitfulness, the ruin and blast of sin and the gracious power of Jesus Christ to cleanse it all away and keep the heart wholly consecrated to him in perfect peace and power.

A tremendous responsibility is that resting upon the watchmen on the walls of Zion. If they fail to sound the warning note, the blood of immortal souls will be required at their hands. The true shepherd of Israel will be found following in the footsteps of his Master, seeking those who have missed the way. The cry of the faithful pastor should be,

"Help me to watch and pray,  
And on thyself rely,  
Assured if I my trust betray,  
I shall forever die."

There has never been a time in the history of this nation when there was greater need for the testimony of blood-cleansed, Spirit-filled men and women than at this time. God looks to us to bear witness to the power of Christ to save from all sin.

### The Restoration of Israel to Palestine No. VI.

**R**EADING the Prophecy of Jeremiah you will find that he is in perfect accord with Isaiah. He brings tremendous protest against the sins of Israel; he warns them of coming judgments, he faithfully declares that their punishment will be their subjugation to foreign, pagan people, and that they will be carried into captivity.

Many times in his prophecy Jeremiah sees hope for Israel and prophecies of their restoration to Palestine. Again and again, as he looks into the future, he beholds the coming Christ, and speaks of him with a clearness not to be misunderstood. We shall give a few quotations from the prophecy of Jeremiah with reference to the restoration of Israel. Take the third chapter, 17th and 18th verses:

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

We find a very hopeful prophecy for Israel in the 12th chapter, 14th and 15th verses:

Thus saith the Lord again: all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out the house of Judah from among them.

And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

One of the most beautiful and encouraging prophecies found in Jeremiah with reference to the restoration of Israel is in the 16th chapter. It is very clear and positive. It includes the 14th, 15th and 16th verses; they read:

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt.

But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

We are quoting at length, because many will read this chapter who have not a Bible convenient; others will not want to take time to look up these passages. I trust the readers of THE HERALD will make a special study of Jeremiah's prophecy, and will particularly note those prophecies which declare that the Israelites, embracing, of course, the tribe of Judah, shall be carried into captivity and scattered throughout the earth. These prophecies have been fulfilled, as our readers know. The prophecies concerning the restoration are being fulfilled and cannot fail. God has spoken.

In Jeremiah 24:6, 7, we find the restoration spoken of is not the restoration from Babylon, but refers to the restoration that is now going on; and it is not only the promise of the return to Palestine, but of a great spiritual awakening and blessing.

For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

We wish to refer the reader to the 31st chapter of Jeremiah. It is clear with reference to Israel's restoration. It is so lengthy that we shall not quote it in full, but will give you the 10th verse:

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Twenty-one years ago it was my great privilege to hold revival meetings with The Christian Missionary Alliance people in Jerusalem, in which a number were saved at the altar. We were refreshed and graciously blessed. While there, I read a prophecy from the 31st chapter of Jeremiah, and asked the missionary to guide me to the hill Gareb. He did so, and I saw with my own eyes the wonderful beginning of the fulfillment of the Scriptures. I now quote the 38th, 39th and 40th verses of this 31st chapter:

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

Many splendid houses had been erected on the hill Gareb by the Zionist Movement, and were inhabited by Jews who had been brought from countries where they were persecuted and living most unhappily. We walked over what is here called "the valley of the dead bodies." It was once a vast burying ground, but has not been used for that purpose for centuries. There is not a vestige of any of the bodily remains of those who were buried there, but it will be cleared up and become a beautiful place of residence for returning Jews.

(Continued on page 8)



# SOME ASPECTS OF CHRISTIAN EXPERIENCE.

Rev. G. W. Ridout D.D., Corresponding Editor.



Keble, the British poet, writing upon the Holy Spirit, said:

"But when he came the second time,  
He came with power and love;  
Softer than gale at morning prime,  
Hovered the Holy Dove."

This is an aspect of the Holy Spirit which we sometimes forget, I fear, in these days when so much is said of the Baptism of Fire. I sometimes think it would be well if we emphasized more the Christlike aspects of the life in the Spirit. Dr. Joseph Parker said a fine thing in the following words:

"My first question about any doctrine is, How does it come down stairs out of its dreamer's intellect and behave itself in the kitchen. How does it put on its apron and tuck up its sleeves and go to life's daily work? How does it go into the chamber and hush itself into gentleness and quietness, and what does it say to the pained heart, and what to the ebbing life? By its fruits let it be known. What it can do in the plain, everyday circles of life shall be its proof to me of its heavenly origin."

## II.

In this age of complexities and big business, show, sham, etc., it is absolutely essential that God's people should preserve simplicity and sincerity. In these days of luxury and big money it is a hard thing to maintain these virtues. I believe the reason we fail to get our prayers through is due to the lack of these things. I think of the men and women who moved the world for God; they lived in simplicity and sincerity. They turned their back and said an eternal adieu to the world, its laws and applause, customs, luxuries, and superficialities. Think of John Wesley who could have been one of the wealthy men of his age; he gave away to the poor and to the kingdom all that he received, except the twenty pounds odd which he lived on year by year. Kagawa, that great Japanese Christian leader, is called the John Wesley of Japan because of his unselfish, self-sacrificing life. He has a large income from his books, but he lives the simple life and gives all to the work of the Kingdom. He is impressing all Japan by his Christlike life and his ardour for souls. Nothing will promote simplicity and sincerity like the prayer life.

Adoniram Judson, perhaps the greatest missionary ever sent out from American shores, was emphatic in his insistence upon prayer. I quote his words: "Be resolute in prayer. Make any sacrifice to maintain it. Consider that time is short and that business and company must not be allowed to rob thee of thy God." That was the man who impressed a mighty empire for God.

## III.

In my student days I loved to read about Methodism's great preacher-orator, Bishop Simpson. In the days of Inskip he preached frequently in the Holiness camp meetings. He was a great Bible preacher and preached the glorious salvation with the Holy Ghost sent down from heaven. Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting of his voice. Then, picturing the Son of God bearing our sins in his own body on the tree, he stooped, as if laden with an immeasurable burden, and rising to his full height he seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath he removed our transgressions from us." A professor of elocution was there. A

## IN SOUTHERN SEAS.

At this writing I am sailing along the coast of Chili, after leaving Peru where we witnessed a gracious outpouring of the Holy Spirit. Chili has a coast line of 3,000 miles, as far as from New York to Liverpool. Look at the map and you will see it is a narrow strip of land in width about 130 miles. Chili is like Egypt in some respects, long and narrow. Egypt is only 700 miles long and about 12 miles wide, except in the Delta. Chili is bounded down to the Magellan Straits by the Cordillera of the Andes. Chili has less than four million people and is one of the most united and patriotic nations of South America. While revolutions roar and tear all around, Chili holds still and maintains a good steady government. They say the men of Chili make good sailors and fine soldiers. In the war with Peru and Bolivia they conquered as they went along.

There are a great many English and Germans in Chili; also, of course, a great many North Americans from U. S. A. Nearly all the great industries, mines, nitrates, etc., owe their development greatly to foreign capital. The nitrates of Chili go all over the world; it is the main industry and source of revenue to the government. The shores of Chili are rainless hence, barren and dry; not a shrub, not a blade of grass, not a tree. Absence of rains is what has preserved the nitrates. If rains had come they would have washed the precious mineral out of the soil into the Pacific Ocean. These shores sterile themselves and are sources of fertility to other lands.

As the steamer sails on to Valparaiso I am praying much for revival power in the four cities which I will labor in, Valparaiso, Santiago, Concepcion and Temuco. I praise God for the old-time power in Peru. Join me in prayer for Chili.

George W. Ridout.

friend who observed him and knew that he had come to criticize, asked him, when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution," said he. "He's got the Holy Ghost!"

Another Bishop who enjoyed and preached holiness was Bishop Hamline. He had a great ambition to be a lawyer, but the Lord gripped him, and changed him, and sanctified him. He tells how he became sanctified in the following words:

"All at once I felt as though a hand—not feeble, but omnipotent; not of wrath, but of love—was laid on my brow. I felt it not outwardly but inwardly. It seemed to press upon my whole being, and to diffuse all through me a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influence of which I fell to the floor, and in joyful surprise of the moment, cried out in a loud voice. Still the hand of power wrought without and within; and wherever it moved, it seemed to leave the glorious influence of the Savior's image. For a few minutes the deep ocean of God's love swallowed me up; all its waves and billows rolled over me."

## IV.

Among the saintly men of early Methodism no doubt John Fletcher ranks chief. Well born, well educated and, best of all, sanctified and filled with all the fullness of God. Mrs. Rogers describes Fletcher in one of the meetings thus:

"When I entered the room, where they were assembled, the heavenly man (Fletcher) was giving out the following verses with such animation as I have seldom witnessed—

'Near us, assisting Jesus, stand;  
Give us the opening heavens to see;  
Thee to behold at God's right hand,  
And yield our parting souls to Thee.

'My Father, O my Father, hear,  
And send the fiery chariot down;  
Let Israel's famous steeds appear,  
And whirl us to the starry crown.

'We, we would die for Jesus too;  
Through tortures, fires, and seas of blood,

All triumphantly break through,  
And plunge into the depths of God.'

"After this Mr. Fletcher poured out his full soul in prayer, or praise, or spiritual instruction; and every word that fell from his lips appeared to be accompanied with an unction from above.

"After dinner, I took an opportunity to beg him to explain an expression he had used in a letter to Miss Loxdale namely, that, on all who are renewed in love, God bestows the gift of prophecy. He called for the Bible; then read and explained Acts 2, observing, that, to prophesy in the sense he meant, was, to magnify God with the *new heart* of love, and the *new* tongue of praise, as they did, who, on the day of Pentecost, were filled with the Holy Ghost. He insisted now that believers are called upon to prove the same baptismal fire; that the day of Pentecost was the opening of the dispensation of the Spirit—the great promise of the Father; and that the *latter day glory*, which he believed was near at hand, should far exceed the first effusion of the Spirit. Seeing then that they, on the day of Pentecost, bare witness to the grace of our Lord, so shall *we*; and, like them, spread the flame of love. After singing a hymn, he cried, 'O to be filled with the Holy Ghost! I want to be filled! O, my friends, let us wrestle for a more abundant outpouring of the Holy Spirit!'"

## V.

I have had to travel a great deal East and West. My thoughts are often stirred as I look at some of Nature's great sights. Sam Jones once said:

"The mountains are God's thoughts piled up.  
Flowers are God's thoughts in bloom.  
Prairies are God's thoughts spread out.  
The Rivers are God's thoughts in motion.  
The Harvests are God's thoughts expressed in bread."

Very striking are those lines of Mrs. Browning in one of her great poems:

"Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes—  
The rest sit round it and pluck blackberries."

When Whitefield was preaching in Boston in 1746, Colonel Pepperill, of the State troops, was appointed to command an expedition. He asked Whitefield to give him a motto for their flag; the motto given was, "*Nil desperandum Christo duce.*" If Christ be Captain, no fear of defeat."

The Holy Ghost honored Christ at the Day of Pentecost and poured upon the disciples such a baptism of power that it worked, according to Richard Watson, the following effects:

"It raised the disciples from earthliness to spirituality.

Their gross conceptions of the kingdom were swept away.

Their dim eyes were lightened to perceive the Scriptures.

It kindled the ardor of unquenchable love of Christ.

Transformed them into bright reflections of his purity.

Converted dark and sterile souls into life, verdure and fruitfulness.

Animated every affection.

Invigorated for service.

Purged from the heart all its stains of sin, and all its debasing alloy of earthliness, and rendered it meet for high fellowship and intercourse with God for ever."

Unless the Holy Spirit is at the steering wheel, the preacher had better not start on the trip.



# LIVING OUT OF THE OVERFLOW.

Rev. Earl S. Scott.

*"I am come that they may have life, and that they might have it more abundantly."—John 10:10.*



R. William L. Stidger, Professor of Homiletics at the Boston University School of Theology, has written a book called, "Preaching out of the Overflow." That book has suggested the idea for this article. In the book, Dr. Stidger's idea is that preachers should prepare for preaching and should preach in such a way as to have something left over after the sermons have been preached.

Have you ever heard anyone preach when you felt sorry for him? Has it appeared to you that he has exhausted every ounce of physical energy that he possessed, in the delivery of the sermon? Has it seemed to you after the first few minutes that the speaker has almost run out of things to say? Has it seemed to you when he sat down at the close of the sermon that he had said everything that he could say, and that before he preached again he would have to go back to his study and search frantically through his books to get some more ideas? I hope that you have never had such experience, but if you have, you know exactly what Dr. Stidger warns against.

Dr. Stidger wants a man who preaches to have so much physical energy stored up, and so many thoughts crowding forward for expression that it seems impossible ever to exhaust either supply. Would you not prefer to listen to some one speak, whom you think could say many more things and say them with great force even after the speech is through?

It is a wonderful thing to live out of the overflow. In the first place it is more satisfactory to the person who is doing the living if he has something left over. We all know how comfortable it is to have some money left over. Isn't it thrilling to have something in your pocket-book? In my home community there was a woman who declared that she was never out of money. And yet she was not wealthy, but was rather on the lower side of what we generally call moderate circumstances. The reason that she was never out of money was that she would never spend her last dollar. No matter what demand arose, or how urgent it was she would never give up the last dollar she had. I only wish that everyone could always have that much in reserve. It is a wonderful feeling to know that you have something left over.

I heard of a preacher who went one Saturday night to his grocer who also was an active member of the Church, and asked to borrow five dollars until the next Monday morning. The grocer gladly made the loan. Early on Monday morning the preacher paid that grocer five dollars. The grocer thought that that was a strange thing, because he knew that the minister had not received his salary check Saturday night and Monday morning.

When the next Saturday came the pastor came again to the grocer and made the same request. Monday morning the five dollars were repaid again. This happened another week, and then the grocer became very curious. He decided upon an experiment. The next time the clergyman came he loaned him a five dollar bill on which he had noted the number. Thus he was able to prove when his pastor came back Monday morning that he brought the same bill that he had taken away. The merchant could not restrain his curiosity longer. This was too strange. Perhaps his pastor was becoming weak mentally. So he said, "Pastor, I must confess that I noted the number on the bill I loaned you Saturday night, and here you have brought back the same bill. I do not understand this. I am willing to help you, but if you will tell me

what is wrong perhaps I can help you more."

The minister said, "Well, I see that I shall have to tell you. I have to use all my salary to pay my necessary bills, and it used to be when I was preaching that during the sermon I would put my hand down into my pocket, and it used to embarrass me even while I was preaching. I could not bear to realize that there was nothing left over, so I borrowed the five dollars from you and then when I put my hand in my pocket I felt there that folded paper which I knew was worth five dollars." (Oh, what an exquisite touch! That's the paper you love to touch.) "I did not stop to think it was not mine. It just made me feel better to know that I had five dollars in my pocket. It's a wonderful thing to have something left over." It is a great thing to have some money left over, but it is a greater thing to have some spiritual energy left over.

When you forgive someone who has offended you are you exhausted spiritually? Does it take every ounce of spiritual energy you have to forgive once? Or could you forgive seven times and have some forgiveness left? Or could you forgive seven times seven times and have some forgiveness left? If you could you are living out of the overflow. When you give something to somebody have you exhausted the goodness in your soul, or could you give something more the same day and still feel that there is an overflow of goodness in your soul?

When you sacrifice some of your popularity for the sake of sincerely standing by some cause which you know is worthy, how do you feel? Do you feel that you have made the last sacrifice which you can possibly make for the Kingdom of God, or have you enough willingness to sacrifice left to do it again? If you have, then you are living out of the overflow.

If I go through a provoking situation and keep my temper it is a good thing, but I am not doing as I should do, if I feel that I could not have held out a second longer. In that case I would be living up everything I had in the line of self-control. But if I could go through that situation and then go through another which also is trying, and then go through another trial, and still control myself, then I would be living out of the overflow. It is a great thing to live out of the overflow. It gives you satisfaction yourself.

Moreover, it helps those around you to live out of the overflow. A person who is sick appreciates the coming of anyone to visit him. If a visitor who himself is afflicted come hobbling in, hardly able to get in and out of the room without collapsing, the effect on the patient is questionable. But if a visitor come who is overflowing with enthusiasm and who is the very picture of health as we say, the sick one consciously or unconsciously is going to be improved if improvement is at all possible. One who lives out of the overflow has a contagious spirit.

Abraham Lincoln lived out of the overflow. When he was visiting an army camp he overheard a boy being sentenced to death. He went in the tent and said that reminded him of a story. He told the story and then pardoned the boy. I know by Mr. Lincoln's actions that he had not exhausted his kindness and his forgiveness in that one act. Mrs. Lincoln was so trying and yet he only grinned when most men would have lost their temper. The climax in the relation of Mr. and Mrs. Lincoln came when Mr. Lincoln said, "Mary, from now on I am running this war." That settled it. There was no uproar in Mr. Lincoln's soul. There was depth enough there so that a thing like that did not stir him to his depths. He lived out of the overflow.

When the question of prosecution of the noble character, Robert E. Lee, arose, he showed again that he was living out of the

overflow and his high sense of justice prevented any prosecution. The question of the treatment of Jefferson Davis arose, and Mr. Lincoln said that that reminded him of a story. He told the story, and there was still enough of his generous nature left to extend the same attitude toward Mr. Davis.

In his early life the passion for helping the negroes some day took hold of his soul, and yet his soul was so big that it was not all used up by that passion. He had enough left so that that story which every school boy knows was possible. I refer to the story of his going to court and stopping on the way to pull a pig out of the mud.

It takes preparation to live out of the overflow. There was a highly dramatic moment in Mr. Lincoln's life. He was in his law office, and he said to his partner, "Here I am at fifty, a failure in everything I have tried." In a sense I suppose Mr. Lincoln was a failure at fifty. Generally speaking we expect a man to be successful at fifty if he ever is going to be. The cases of people who have attained prominence after fifty are singular. But in a larger sense Mr. Lincoln was highly successful at fifty. He had prepared. He had learned law. He had learned human nature. He had learned when to smile. He had learned how to tell a story in such a way as to soothe the upset nerves of his listeners. He had learned how to cope with the selfishness and bitterness of people. He had learned to be calm when there seemed to be little to be calm about. He had stored up so much love that he was able actually to live in the spirit of malice toward none and charity for all. Those were important fifty years when he accumulated that character.

In those fifty years he prepared himself so that later he could live out of the overflow. At that dramatic moment in Mr. Lincoln's life as soon as he had declared himself to be a failure, a man came to ask him if he would accept the nomination for the presidency of the country. Because he had prepared himself for fifty years he was able to accept that responsibility.

In this connection I think of Another, who spent thirty years in preparation. As soon as he was old enough to work he became a Carpenter. But when he was thirty years old he was merely an obscure carpenter in a rough little mountain town where culture and character were exceptional. But those thirty years were thirty years of preparation. He went down to the Jordan and was baptized. And then this obscure Carpenter thought that he needed even more preparation. So he went into the wilderness. And when he came out of those thirty years and more of preparation he came out as the world Redeemer. He lived the greatest life and he lived it out of the greatest overflow we have ever known.

Plotting Pharisees cleverly tried to trap him. He repaid their subtle attempts with fairness and justness. People thought that he was beside himself, but without anger he opened up that greatest mind, and showed its breadth and depth of love. They associated thieves with him in his death. But he died as he lived, out of the overflow, and on the cross included one of those thieves in his brotherhood. His persecutors spit on him, but he prayed for them. Jesus lived and died out of an overflow of love.

## The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.



# THE FEDERAL COUNCIL IN A STEW.

Bishop Warren A. Candler.



OR years the Federal Council has been injecting itself into many issues without the authority of the constituent bodies from which it draws membership.

Recently a majority of its Administrative Committee broke out in a needless and indelicate discussion of Birth Control. This action of the majority of the Administrative Committee has brought down upon the Federal Council widespread and just criticism.

In a recent issue of the *Presbyterian*, an excellent paper published in Philadelphia, appears a most sensible article on the subject written by Rev. Donald M. Grant, D.D.

It is not necessary to discuss the particular points in the report of the Committee, except to say that its frequent use of such terms as "contraceptives" is to be regretted and condemned. Such matters are not suitable for public discussion, least of all by a body claiming to represent the Churches of the United States.

The majority of the Committee, by which the report was made, seemed to think that the churches were about to do what no church has ever thought of doing or cared to do. Hence, it said:

"The church should not seek to impose its points of view as to the use of contraceptives upon the public by legislation or any other form of coercion and especially should not seek to prohibit physicians from imparting such information to those who in the judgment of the medical profession are entitled to receive it."

It should be said that the Federal Council of Churches should not seek to coerce the churches by any expression of opinion upon this or any other subject that the churches have not authorized it to speak upon.

In the article of Dr. Ronald M. Grant several questions are raised which ought to have careful consideration. He raised the question of when the Federal Council has ever sent to the churches any action for their approval or disapproval. Upon this subject he speaks as follows:

"When has the Federal Council ever submitted any question of national or international importance to its constituency of 20,000,000 members for whom it so authoritatively speaks, and yet the secretary of the Federal Council has the temerity to say: 'The Administrative Committee of the Federal Council takes all its actions, without any reference whatever to the policy or program of any other body or person, whether in the United States or any other country, excepting the church bodies.' That declaration was under date of April 22, 1927. And yet, did not the Federal Council, in that same year, issue a letter of congratulation to the Nationalist Movement in China? When was that submitted to the 'Church Bodies'?"

Dr. Grant tells us that the Presbyterian Church in the United States as far back as 1926 requested the Federal Council in the future to make no pronouncements upon moral questions which affect the church until they were submitted to the General Assembly for its acceptance or rejection. But he tells us this has never been done.

It is doubtful if the actions of the Federal Council have ever been submitted to any of the authoritative bodies of any of the churches. It claims to represent 20,000,000 church members, but it represents itself only.

The control of the Federal Council is vested in the Administrative Committee, a majority of which is selected by the president of the Council and his group of associates. It is a self-perpetuating corporation incorporated under the laws of the State of New York. Concerning this point Dr. Grant says:

"As I understand it, there are 77 members

composing the Administrative Committee, only 28 of whom represent the church. The other 49 are made up as follows: 15 members at large, 15 representing each commission or standing committee, 5 officers of the Administrative Committee, and 2 former presidents. Those 28 men representing the churches are for the most part, busy with their own church affairs, and can scarcely be expected to run to New York once a month to attend the meetings of the Administrative Committee, and even if they were to be present at every meeting, they would be outnumbered more than two to one, and even worse than that, the officers of the committee, five in number, are responsible for most of the decisions of the Council."

Dr. Grant further affirms that many of these liberalistic members of the Administrative Committee are affiliated with organizations, some of which no Church approves. His exact words are as follows:

"Please ask these men and some of their associates composing the Administrative Committee as to their affiliations with such organizations as the following: 'The Industrial Workers of the World,' 'The American Civil Liberties Union,' 'The Intercollegiate Socialistic Society,' 'The Community Forum,' 'The Civil Liberties Bureau,' 'The Communist Propaganda,' 'The Socialistic Propaganda,' to mention only few of the interlockings of these men who compose the Administrative Committee of the Federal Council. A pretty lot of bedfellows, are they not? What chance, I ask you, have these twenty-eight men who represent the churches, if they all had their eyes open, against such an alignment as this?"

Holding these views, Dr. Grant is ready to have his church separated from the Federal Council of Churches. Upon this he speaks as follows:

"To be specific, when has the Federal Council's latest pronouncement, that on 'Birth Control,' been submitted to the General Assembly? And yet the Administrative Committee is presumptuous enough to declare that it represents 20,000,000 church members. Are the more than 2,000,000 composing the Presbyterian Church included in this? I do not see how, if the General Assembly wishes to save its face, we can longer support such an organization, and I hope someone attending the coming meeting of the Assembly in the city of Pittsburgh as a commissioner will go properly armed with an overture attested as being the action of his presbytery. You cannot handle pitch without being defiled. Neither can you hold fellowship with the Federal Council without becoming, in a very real sense, responsible for its actions. Has not the time come for us as a church to cut loose from this organization, not only because of the embarrassing situation into which the Administrative Committee of the Council is forever plunging us, but, and much more important, that we may do the work of our church that we cannot do so long as this incubus hangs about us."

He concludes his views on this point with these words:

"Why will we as a church continue to pour into the treasury of such an organization \$18,000 every year when the Boards of our church are so greatly hampered in their work for the want of proper financing? Several extra missionaries could be kept in China or Africa or Brazil with this money."

The Federal Council of Churches seems to have become something worse than a superfluous organization. It costs the churches a good deal of money without returning any compensating benefits. The Methodist Episcopal Church, South, assesses for it \$10,000 a year or \$40,000 for four years. This sum would be more than sufficient to support some

of our foreign missions. What do we get for the expenditure? The general public is impressed that the deliverances of the Federal Council represents our Church, though they do not now and never have represented it in any true sense.

In this last deliverance on Birth Control, it really misrepresents the Methodist Episcopal Church, South. Why should \$40,000 be appropriated to a body that thus acts?

If these men who conduct the Federal Council wish to continue that enterprise, let them run it as an independent movement and pay its bills. But for it to act independently and at the same time claim to represent 20,000,000 church members is uncandid to say the least.

In truth there is not one church member in ten in the United States who knows anything about the body except what is printed in the daily papers.

Most of the members of the churches that pay into its treasury do not know that they are contributing to such an organization.

But this latest deliverance will enlighten and inform many of them, and the Federal Council will have to change its ways or suffer for their continuance.

It is not easy to see what service it can render the churches without intermeddling with their affairs. The churches are abundantly able to conduct their own matters without this organization, and as a matter of fact they have been conducting their work without it for many years.

The truth is the churches are supervised too much by organizations that assume supervisory authority over them. One of these supervisory organizations was what was called the Inter-Church World Movement. That Movement wasted five million dollars, and some of the Churches that underwrote its obligations have lost so much thereby that they have been forced to call very many of their missionaries home and abandon not a few missionary stations abroad.

A very energetic and earnest effort was made to induce the Methodist Episcopal Church, South, to underwrite the obligations of this Movement to the amount of \$750,000. A few men opposed it and by a bare majority the proposition was defeated in the Board of Missions. What would be our case now if we were still in debt to the amount of \$750,000 for that superfluous and useless Movement?

The churches need rest from all these quieting and disturbing agitations. They need to give themselves wholly to the work of God in calling sinners to repentance, and they have no time for mere outside movements.—*Alabama Christian Advocate*.

## IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

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## OUR GREAT ADVERSARY.

MRS. H. C. MORRISON.



HE Devil has many names, chief among them being "adversary," or one who opposes the Christian in his fight for eternal life.

There are those who say there is no Devil, but we are creatures of circumstances, and that victory belongs to the one who is able to lift himself above the sordid, trying experiences of life and show himself as the "survival of the fittest."

I think I am safe in saying that all orthodox Christians, and orthodox sinners as well, believe in the personality of the Devil. On every hand there are evidences of his "going about as a roaring lion, seeking whom he may devour." It is also a common belief that, while Satan is not omnipresent, yet that, being a spirit, he is fleet of foot and on the alert to trap the feet of those who come in his way. He is hostile to all that is noble, good and true, and besieges every soul that is within reach of his activities.

Satan not only is a powerful enemy of the human soul, but he has allies of wicked spirits who are ever ready to move at his command. Just as Adam is the federal head of the human family, so the Devil is the head of the family of wicked spirits. He is called the "prince of the power of the air," and under his banner are marshalled the enemies of the soul. Satan appreciates the value of organization, for it is said that "we wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places."

Did you know that the world and the flesh and the Devil have a sort of treaty, and that the human ally never fails to supply its contingent in the war against the soul? There is in the human heart that something which goes to the door when the enemy knocks, and, sad to say, lets him in, instead of closing the door against his adventures. Thus, we see not all of the blame is to be laid on Satan, mean as he is, for if the human heart had nothing to respond to the suggestions of Satan, he could not break the door down and enter. Only the human will is master of that citadel. Realizing that we have this trinity of evil—the world, the flesh and the Devil—to combat, how shall we prepare for their attacks?

I have written this in order to give you some salient facts from A. Lowrey, who seems to understand the situation better than I, and offers some most wholesome advice, under the title of

### HOW TO DEFEAT THE ADVERSARY.

"First. Do not extend to the devil any hospitality. The devil goes where he is invited. He does not stand on ceremony, and accordingly obtrudes himself often; but he is sure to go where he is invited. Any sin left in the heart is an invitation for him to visit you. He has an appetite for such food; it is a luxury to him. It acts upon his taste like decayed flesh upon that of carnivorous birds. 'Where the carcass is, there will the eagles be gathered together.' Sin, however small and excusable in its appearance to us, is so coveted by him that he cannot resist the invitation to come where it is. He has a keen scent for those minor indulgences which Christians are only too apt to extenuate, ignore, and forget. If our life is even flavored with sin or unfaithfulness, it is sure to operate on Satan as a bait. Take for example an unsubdued temper. We are accustomed to call its spirit and bursts impulses of holy indignation; but as they generally have the odour of anger, envy, or revenge, Satan scents them out as such, and, putting on the fuel of his stimulus, fans the feelings up into a flame of wrath and retaliation.

"Take our ambitions as another illustration. We aspire to places of honor and higher compensation, and to situations more comfortable and permanent. We persuade ourselves that the motive is a desire for a wider sphere of usefulness, a vantage-ground to do more good. We prove it, too, by Scripture: 'Covet earnestly the best gifts'; 'He that desireth the office of a bishop, desireth a good work.' What harm can there be in desiring a 'good work'? What if we do scramble a little for it, are we not told to 'covet earnestly'? But Satan is sure to detect pride and self-seeking in all these apologies. Accordingly he is at hand to help to lift the aspirant to the pinnacle of his ambition; and this he does, not that he may exalt and glorify, but that he may pervert and destroy. To this end he will even quote Scripture, that he may beguile his victim into presumption and recklessness. For his object is not to place him on a pinnacle of sublime eminence for good, but to cast him down with deluded consent among the rocks of sin, disaster, and ruin.

"Take another illustration: You introduce the dance and games of chance into your home, or frolic and fun into the Church. You argue children and youth must have some amusement and recreation, and if they cannot get it at home they will go elsewhere to obtain it. The plea seems plausible, and conscience is reconciled to it. But Satan accepts this as a card of invitation. He sees in these worldly compromises the beginnings of apostasy. His first device is to push fun into fury, vanity into vice, and recreation into debauch. If this cannot be done, he will attack your confidence by showing the inconsistency of such practices with a profession of religion. How can romp and rollick comport with godliness? By bringing such incompatibilities to the thought Satan often prompts Christians to suspend family and private prayer, public worship, and even a confession of Christ.

"The only way, therefore, to defeat the devil is to extend to him no hospitality at all; and this can only be done by getting all sin expunged from the heart. Be so empty of sin, that when Satan comes unbidden he will 'find nothing in you.' Carnivorous birds soon fly away when they find nothing but life, sweetness, and purity to prey upon.

"Second. If you would foil the devil hold no parley with him. Satan is a great debater and sophist. He belongs to a class of irrepressibles. He is quite a casuist. He is constantly raising questions of conscience and propriety, and deals largely in doubt and puzzle. He is an expert in delusion and knavery; and being such he knows he has half captured a man the moment he can secure attention to sin, or a little discussion about it as an open question. He is well aware that in debate he has the sinner, and the saint also, who is not fully saved, at a decided disadvantage. He is in the majority to start with, as all unsanctified inclinations side and vote with his vile solicitations. Sin has an affinity for sin. The only safe way, therefore, is to break off all correspondence with him, and to banish him and his works from the mind. Say on every occasion when he obtrudes himself, 'Get thee behind me, Satan.'

"Third. If you would utterly confound the devil, get beyond his reach. St. John speaks of a state of grace in which if a man continue 'that wicked one toucheth him not.'

"We cannot in this life reach a place of unconditional exemption from temptation, but we can attain unto a state of contingent inaccessibility to the touch of the devil; that is, our life may be so 'hid with Christ in God' that 'that wicked one toucheth us not.' Nor can he reach us with his sorrows. They are neutralized by the medium through which they have to pass. Can fire reach us through water, or poison through its antidote? No more can Satan reach you through the resisting surroundings of holy living. It is only

when you come out of the citadel and expose yourself on the parapets that Satan can put his bullets through you. Stay in the garri-son of full redemption, and that wicked one will touch you not. If at any time you are commanded to sally forth in aggressive action, put on the whole armour of God, and still he cannot touch you. There is a shield which has the strange power of quenching all the fiery darts of the wicked one. As fire shot into water goes out, so the darts of Satan are extinguished in a moment, when obliged to be shot through a stream of atoning blood. 'Now thanks be unto God, which always causeth us to triumph in Christ.' (2 Cor. 2:14).

"Fourth. If you would make sure of victory over the great enemy, keep your heart aflame with love. Satan cowers and slinks away from blazing love, like the tigers in the jungles of India are said to run from a flame of fire into their dark hiding places. Observe, it is only the fire of love that Satan dreads. There is a kind of fire in which he delights. For example, a fiery temper, a fiery altercation between Christians, a fiery discussion in the newspapers, a fiery division in a church, are kinds of fire that attract rather than repel him. But in the presence of burning love he suffers a complete collapse. Love acts upon him like the handwriting upon the wall did upon Belshazzar. It must be remembered that sin and Satan are not to be argued or educated or legislated out of this world, but burnt out. The consuming fire of love is the invincible force. By it "resist the devil, and he will flee from you."

### Mother.

CLYDE EDWIN TUCK.

Now that Old Age has bound you with his  
fettlers,  
And formed long furrows in your brow of  
care,  
Although he bent you with the weight of win-  
ters,  
And left his snowy traces in your hair,  
You are to me the fairest and the dearest  
That this or any other world can hold,  
And while you still remain on earth to love  
me  
My life will keep its sunshine's rarest gold.  
When, weary with fate's burdens and life's  
crosses,  
And heart-sick at the cruel ways of men,  
I turned to you for words of hope and com-  
fort,  
You never failed to cheer my bosom then;  
So, I will not forsake you while you linger,  
And totter on the brink of your last home.  
No matter where my restless footsteps wan-  
der,  
Back to your side I ever long to roam.  
You have seen time and death your loved ones  
scatter;  
They leave you now to spend your days  
alone,  
To wait in cheerless solitude, forsaken,  
With no companions of the hours long  
flown,  
With no strong hand your frail form daily  
guarding,  
With none your griefs to solace, soothe  
your fears.  
O world! I turn from all your paths of pleas-  
ure  
To brighten the December of her years.

If there is one word above another that will swing open the eternal gates it is the name of Jesus. There are a great many pass-words down here, but that will be the countersign up above. Jesus Christ is the "Open Sesame" to heaven. Any one who tries to climb up some other way is a thief and a robber. And when we get in what a joy above every other joy we can think of will it be to see Jesus himself, and to be with him continually!—D. L. Moody.



## THE FATALITY OF SIN.

REV. C. W. RUTH.

**I**N the very beginning of time God himself declared the fatality of sin, by saying, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. And again and again, by the mouth of his servants he has said, "The soul that sinneth, it shall die"; "The wages of sin is death." Ezek. 18:4-20; Rom. 6:23. And not only did he thus warn men by precept and statutes, but by a literal enforcement of a physical death penalty for the violation of his laws and commandments as contained in the decalogue. Of the sin of Sabbath desecration, we read, "The seventh day there shall be to you an holy day, a sabbath of rest to the Lord: *whosoever doeth work therein shall be put to death.*" Ex. 35:2. Concerning the sin of blasphemy we read, "He that blasphemeth the name of the Lord, *he shall surely be put to death.*" Lev. 24:16. Concerning the sin of adultery we read, "The adulterer and the adulteress shall surely be put to death." Lev. 20:10. And so for the sin of cursing a parent, kidnapping and murder, (Lev. 20:9; Deut. 24:7; Ex. 21:12) and numerous other sins, the extreme penalty of death was meted out. Nor has God's attitude toward any of these familiar sins changed, nor sin become less fatal.

This physical death penalty was God's kindergarten method of teaching the solemn truth that "the soul that sinneth, it shall die;" that "the wages of sin is death," and the death of the soul is a thousand times more dreadful and solemn than the death of the body. Physical death has to do with our temporal interests but the death of the soul has to do with our eternal destiny and everlasting welfare. This is why Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. Physical death may mean release from suffering but the death of the soul will mean eternal suffering: a death that never dies.

This solemn truth should be regarded as a loving warning from our heavenly Father, rather than as a threat or as an arbitrary enactment of law. God does not decree nor will the death of any man; but the nature of sin itself is so horrible that death is the inevitable result,—with all its eternal consequences. "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. But men need to be reminded that sin is just as fatal today as it has ever been. It is still positively and absolutely true that "He that pursueth evil pursueth it to his own death." Prov. 11:19. Because men do not realize, nor believe that sin is fatal; and because they think they can commit sin and yet escape the dire consequences, and the fatal results of sin they continue to roll it as a sweet morsel under their tongues; and as the wise man has said, "Fools make a mock of sin." Prov. 14:9.

We wish to note at least three reasons why death is the inevitable and inescapable result of sin:

1. Because it separates the sinner from God, who alone is the source of all life. He alone is the fountain head of life; he alone is the life giver; and he alone can "make alive." No man can have union, communion, nor fellowship with God and live in the practice of sin. As was said to ancient Israel, "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:2. And being thus separated from him who is the life, and the only source of life, death is inevitable.

2. A second reason why death is inevitable is because of the inherent nature of sin itself. Just as the violation of physical laws

interprets and destroys the harmony and the proper functioning of our physical organism, thus producing disease, and death, just so the transgression of moral law produces an abnormal and disintegrating condition in our moral and spiritual nature, which inevitably corrodes and destroys our spiritual life. In the language of the street, sin "thrusts a monkey-wrench into the machinery," thus demolishing all spiritual sensibilities in our moral fiber. Thus we read of Nabal, "His heart died within him, and he became as a stone." 1 Sam. 25:37.

3. Because in all jurisprudence there must of necessity be a penalty for the violation of law; and in justice, that penalty must be determined by the nature of the crime, and be commensurate with the guilt. "Sin is the transgression of the law: 'Whosoever committeth sin transgresseth also the law.'" 1 John 3:4. And sin is such an atrocious crime against God and such a diabolical, and utterly inexcusable offence, that the only penalty commensurate with such an act, is the extreme penalty of death.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Industrial insurance in the period 1914-1919 (wet) was about \$5,250,000,000. From 1920 to 1925 (dry) it increased to almost \$12,000,000,000, or an increase of almost 250 per cent."

It is well to remember that God's laws are not despotic and arbitrary, but absolutely necessary and essential for the well-being and preservation of the race. Even as it would be impossible to preserve order, and life itself, in our physical world without governing laws, so in like manner it would be impossible to maintain spiritual life in the spiritual world without spiritual laws, to regulate and govern the same. Thus we see that all divine law is instituted for our highest good in the protection and preservation of our spiritual self-hood and spiritual life. God is constantly saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live; turn ye, turn ye from your evil ways: for why will ye die." Ezek. 33:11.

The Bible speaks of at least four kinds, or four conditions, of death. First, the person who is "dead in trespasses and sins." Eph. 2:1. Speaking of a certain class in this condition, the Apostle Paul declares she "is dead while she liveth." 1 Tim. 5:6. This refers to the person who is separated from God by reason of sin, and therefore separated from the source of all spiritual life. Second, in Rom. 6:2 we read of those who are "dead to sin," by reason of the fact that "our old man is crucified with him, that the body of sin might be destroyed;" thus a person is separated from original sin, as the root or source of evil. "He that is dead is freed from sin," and is dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:7-11. Third, We read in Heb. 9:27, "It is appointed unto men once to die, but after this the Judgment." This, of course, relates to physical death: when soul and body are separated. It is in this latter sense that the term death, is used most generally. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for

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that all have sinned." And "the sting of death is sin." (Rom. 5:12; 1 Cor. 15:56). Thus we see that physical death is the direct and indirect result of sin. Our scientists have long endeavored to find the source and origin of life; suppose they explain to us the source and origin of death, and tell us why we are all destined to die! If our physical organism can renew itself, and resist and overcome the encroachments of disease and decay for fifty, seventy, or a hundred years, why may we not continue, and keep up this process forever? Fourth, in Revelation 21:8, we read, "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." This is the final and eternal separation, and banishment of the finally impenitent from God, after the physical death and the judgment have passed. "They were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Rev. 20:13, 14. May none of my readers ever know the significance and meaning of this second death.

Because God foresaw the fatality of sin, and its eternal consequences, and because we were utterly helpless, his great heart of love was moved with pity and compassion, and he sent us a Savior,—one who is "mighty to save, and strong to deliver,"—whose name is called "Jesus, for he shall save his people from their sins," and bestow upon them "the gift of God," which is, "eternal life." For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Matt. 1:21; Rom. 6:23; John 3:16. And "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## STANLEY JONES' ASHRAM, INDIA.

Dear Friends of The Herald Family:

Until last year Calcutta was the capital of India, but the government headquarters have now been moved to the ancient capital of Delhi. Calcutta reveals the touch of western influence, with its splendid paved streets, rapid electric and motor transportation, as well as modern buildings and up-to-date shops. For almost two weeks this city was the center of our labors and while there we had the privilege of visiting some of the points of interest in this large metropolis.

One site of great interest to us was the church erected by William Carey, the brilliant missionary who left his work as a shoe cobbler in England and came to India as the first Protestant herald of the cross. He began his labors in 1791, and built the church we visited in 1806. This building is still being used today. We saw the famous baptistry in the center of the main auditorium where Adoniram Judson was baptized when he joined the Baptist Church upon his arrival in India, ere he went to take up his work as the first missionary in Burma.

The Victorian Memorial building constructed in honor of Queen Victoria is a magnificent structure and a fitting memorial for England's noble queen. The Botanical garden is also a place of attraction with its great variety of tropical plants and trees outstanding among which is the large Banyan Tree. This tree is said to spread itself over more ground than any tree in the world. We saw many other places such as the Black Hole, the large market, and the parks, which space will not permit us to describe.

The site which left the deepest impression upon us was the renowned Kalighat Temple. This place of worship is one of the outstanding in Hinduism, and here we beheld some of the gruesome as well as awful things of this heathen religion. As we drove up the road approaching the temple we found it lined with pitiful looking beggars, the most of whom were lepers, for lepers are permitted to roam at large in India. The dreadful disease of leprosy had done its terrible work and there they were, in rags, marred bodies, some with fingers and various members gone, others blind, while with grating, husky voices they begged for alms; a most pathetic sight.

As we alighted from our car we were quickly surrounded by another band of beggars said to be holy men. Pushing them aside we started for the temple just ahead. To our left we noticed a large pool of water said to be fed by the water from the Ganges River, thus making it holy to the Hindu people. We were told that the women who are barren come to this pool with the hope that by bathing here they will find favor with the gods and then give birth to a child. To be childless is a great disgrace in all Oriental lands and such women are looked down upon with no little contempt.

We entered the rear gate of the temple grounds and the first sight that caught our eyes was the sacrificing of a goat by the priest. We watched him a moment as he severed the head of the goat and the blood came gushing forth. We looked in another direction and here a Brahman priest was leading a family in the worship of the fire god. They were sitting on the ground around a little fire, and the priest chanted some prayers and then took ashes and rubbed them over the foreheads of the forlorn worshippers as they went through the ceremony. We noticed the father of the family hand the priest a sum of money, who greedily tucked it in his pocket while the family wended their way through the temple gate going as they came with souls shrouded in darkness.

We then started up the stairs entering the temple but were soon stopped by the yells of onlooking Hindus and priests who quickly advised us that we were defiling their temple by entering without taking off our shoes, so we retreated. As we turned we noticed a row of small buildings standing by the temple and we were told that behind these locked doors the priests carry on a traffic of prostitution under the guise of religion. Our friend then pointed out several children which we noticed were begging on the temple grounds. "These," said he, "are the results of this diabolical practice." A revolting and horrible condition.

We started down the path which connects the Ganges River with the temple ground. We walked about a quarter of a mile and were besieged on every side by beggars who presented some horrible pictures of poverty. As we approached the bank of the river we noticed a goodly number of people bathing in the water, and thus worshipping the river god. Some were praying, others were drinking the water hoping thus to gain virtue, while still others were going through a long ceremony of worship as they stood there in mid stream, under the blazing sun, in their ignorance and superstition worshipping the Ganges River.

We then moved along the side of the river until we came to the burning ghat where the Hindus take their dead and the priests burn their bodies. The priest takes the dead body and washes it in the Ganges, then a wood fire is built and the body thrown on top. There it is left to burn until nothing but a few charred bones remain. A very gruesome picture.

Upon leaving the burning ghat we passed by a holy man sitting on a bed of spikes. His hair was long, and his body covered with dust. He wore only a loin cloth for clothing. There he sat in the heat of

the day under the delusion that by torturing his body he would win merit with the gods.

We left the temple grounds depressed. We had known that Hinduism presented a dark picture, but now we saw how dark the darkness really is. We had believed there was no hope in heathen religions but now we had a picture of the utter hopelessness of this system of religion. We had realized India needed Christ but now we realized as never before that India cannot get along without Christ. Mingled with the depressed feeling there was a swelling of praise and thanksgiving for we knew of a Name who was able to lift even from the depths of this utter darkness. Thank God for the precious name of Jesus who is able. Pray for us.

Yours in his service,  
Asbury College Foreign Missionary Team,  
Crouse, Kirkpatrick, Erny.

## HOLINESS CONVENTIONS IN THE ORIENT: Mr. and Mrs. E. O. Rice.

Accompanied by Rev. and Mrs. E. L. Kilbourne, on March 9th we left Shanghai for Peking, China. This indeed was a new experience for Mrs. Rice and myself, traveling by rail in China. We had a blessed time and felt God's protecting hand upon us continually, and arrived safely in Peking after two days and nights.

The Oriental Missionary Society has a very encouraging work in this city. The pastor of our mission is Rev. Lyu, a trained worker from our Bible Institutes who has been with the Society for a number of years and who is well liked not only by the Chinese but also by the foreigners in Peking. He is continually in demand as a preacher of the gospel on various occasions other than those in connection with his own work. It is in this city of Peking that The Oriental Missionary Society will soon open its third Bible Training Institute in China. Praise the Lord, the work is growing and the objective of our Society of ten Bible Institutes located strategically in the great empire of China is beginning to be realized. God is answering prayer by giving us these Institutes one by one.

After a few days of special meetings in Peking we journeyed on to Seoul, Korea, where our convention was to be held beginning March 18th. We were met at the station by the missionaries, Brother and Sister Woods, Brother and Sister Haines, and Misses Black and Tate and a delegation of students and workers. They gave us an enthusiastic reception indeed.

We had already heard of the marvelous work which The Oriental Missionary Society had built up in this place during the past twenty years but no statement that we had heard had exaggerated what we actually found. Approximately six hundred, or more, were out to the early five o'clock prayer meetings which the writer led and the Spirit-filled Koreans took hold of our hearts and won our affections immediately, as they would anyone privileged to come in touch with them in their services. Brother F. J. Briggs was the special speaker of the Convention and God spoke to all of our hearts through his splendid messages. We were greatly impressed with the deep devotion and spirituality of the Koreans, and especially their prayerfulness. Before entering into conversation with one another they would bow their heads in prayer. They must first talk to Jesus before talking with each other. I am sure we would all be spared a lot if we always patterned after them in this respect.

During the Convention it was our joy to receive into the Society Rev. Robert Chung, whom I formerly knew at Asbury and who is one of the most noted evangelists in Korea. God is wonderfully blessing Brother Chung's ministry and we are glad to have him unite his vision and burden with ours.

The attendance was splendid throughout the Convention, and in some of the day services there were more than a thousand present. May God bless the Koreans in our prayer.

Our second convention was at Tokyo, Japan, under the leadership of Rev. Juji Nakada, one of the co-founders of The Oriental Missionary Society in Japan. What a leader and general of the people and assemblies is this wonderful native Japanese preacher! Brother Nakada has certainly been raised up of God to lead his people out of a spiritual wilderness into a land of Canaan. God has wonderfully honored this man by placing him in charge not only of this great tabernacle and Bible School work but also by giving him the responsibility of heading the Japanese Holiness Church of The Oriental Missionary Society. The crowds are so large during the conventions that they have outgrown the frame tabernacle building so that a large tent is erected on the grounds of the O. M. S. Bible Institute seating 4200 people. If the members of the churches at home could have visited this wonderful convention and seen the enthusiasm shown in the genuine interest in getting souls saved there would not be any lack of funds in carrying on the work in these ripened mission fields. Easter morning Brother Nakada in his sermon stated that recently there had been a bone of Buddha (about as big as a pea) found in Siam and the same had just recently been received in Japan by some of the Buddhist priests and that they were looking for a place to put it so that they might worship it. Brother Nakada added that he was so glad there were none of the bones of Jesus lying around for people to make a fuss over, but that his Saviour was RISEN. Glory! Hallelujah!

The Oriental Missionary Society Japanese Holiness Church has five or six hundred preaching stations in Japan alone. We thank God that he ever called Brother Cowman and Brother Kilbourne and Brother Nakada to start this wonderful salvation work thirty years ago. And the end is not yet!

Our third convention was at Canton, China. Our party was given a very warm welcome by our missionaries there, Brother E. R. Munroe, Brother and Sister G. G. Phillips, Brother and Sister O. W. French, Brother and Sister Larsen and Sister Clarke, and also the Chinese workers and students. They all met us at the boat with drums and horns, and being Chinese also had their fire crackers. This work of our Society was started some twenty-eight years ago and was run by Brother and Sister Munroe until a year or so ago when Brother Munroe amalgamated his work with that of The Oriental Missionary Society. We have splendid missionaries at this place; and also we were greatly impressed with the native workers and student body. We fell in love with Brother Munroe and were delighted to visit this work of which we had heard favorably for many years. There are four mission stations in the city, and they are real feeders to the school. In three of the missions there are services held every night, with the exception of Saturday night. The day services of the convention were held in the chapel on the compound and the evening services were in these various missions, all of which were crowded to the door every night. Brother Woods was the special speaker at this convention, and never have we heard him preach better. The work in South China is growing very rapidly and the trustees took steps to enlarge the work immediately in the way of larger buildings and properties.

Our fourth convention is now in progress at Shanghai. We will report more fully on this later. God is wonderfully blessing the services and is graciously pouring out his Spirit upon the missionaries and native workers as they have gathered in from the various sections, some coming from Peking, others from Nanking and others from the mission stations in Shanghai and various places.

Mrs. Rice and I feel greatly indebted to Brother and Sister Kilbourne who have accompanied us to these various conventions, for all of their kindnesses. They certainly do know the Orient and are wonderful missionaries. We are returning to the United States, sailing from Shanghai, May 2nd, on the Chichibu Maru, a large ocean liner of the N. Y. K. Line, and we are expecting to arrive in Los Angeles, May 23rd, D. V.

## COLDWATER, MICHIGAN.

Evangeline Reams, of Columbus, Ohio, founder of the Friends' Rescue Home of that city, has just assisted in a special gospel campaign in the Wesleyan Methodist Church of Coldwater, Mich. God did wonderfully bless his "handmaiden" during the two weeks of the meetings, and in blessing her he greatly blessed his people. Conviction for sins and sin was deep, so much so that some feeling their need rushed to the "mourners bench" and were "Delivered on the sunny banks of sweet deliverance." Precious souls were blessed from many places round about, for people were in attendance forty miles distant. C. G. Finney used to say: "Big preaching causes the people to praise the preacher; good preaching causes the people to praise the Lord." Thank God for the good preaching of the great gospel that Sister Reams does. The Lord helps her to carry the day for him. George Fox, the mighty Quaker, so often records in his journal this statement: "The Lord's glorious truth rode triumphant over all opposition." I say, AMEN!

Daniel Garfield Hodgkin, Pastor.

## NEW ALBANY, PENNSYLVANIA.

New Albany M. E. Church has just been blessed with a very gracious revival under the leadership of the Rev. Warren C. McIntire, of Wilmore, Ky. This church was in sore need of a spiritual awakening, and many conditions that existed within the church made it a very difficult situation. But the battle was pressed and during the last week, of the two weeks' meeting, great victories were won. Thirty-one seekers came to the altar and went away with a new song in their hearts, giving glad testimony of what God had done for them in saving or sanctifying them. This was a real Holy Ghost revival where the people prayed through to God in the old-fashioned way. Many made covenant with God to maintain family altars in their homes morning and evening, many others making covenant with God to observe private devotion both morning and evening. Brother McIntire is God's man under this particular hour. He is a man of prayer, and he preaches under the anointing of the Spirit, and he should be kept busy doing God's work in God's way. Pastors or churches wanting a real revival will do well to see this man of God. We praise God for those who have been saved and sanctified, and for the good that has come to the church and town.

Wm. D. Hall, Pastor.

Let us live the life of daily faithfulness, and we shall rejoice as those who find great spoil! The years shall only clear our vision and show us more glorious things.—W. L. Watkinson.



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(Continued from page 1)

As I tramped about with my friend, Rev. J. L. Piercy, and our guide, looking over these grounds, with Jeremiah's prophecy in mind, I rejoiced that God was keeping his word to his chosen people right before our eyes. We cannot understand how it is that any one who claims to believe in the inspiration of the Scriptures, can doubt that God will restore Israel to Palestine.

(Continued)

### The Women Can if They Will.

The women of this country have about the same number of ballots that the men have. If they will rally their splendid forces against the powers of evil that would break down our prohibition laws, they can hit old John Barleycorn a blow from which he will never recover.

The time for the forces of Prohibition to unite themselves and deliver their protest so that it will be effective, is before the two great political parties hold their conventions and nominate their candidates for President of the nation. There ought to be such an arousal among the people, such active and energetic organization, such a union of all the forces for the prohibition of the liquor traffic, that they will be able to speak with authority to the politicians.

There is no class of people who know better which side of their bread is buttered than the politicians, and they like the buttered side. What they need is to be made to understand that this nation does not intend to elect a wet president; does not intend to have the Eighteenth Amendment removed from the constitution, and does not intend to be dictated by the liquor oligarchy.

The W. C. T. U. is rendering splendid service; there are other organizations of men and women who are rallying under the Prohibition Banner. May their numbers increase by tens and hundreds of thousands. It appears now that Raskob, who is undertaking to dictate the policy of the Democratic Party, and split it over Prohibition, has been riding two horses. There is a bit of uncertainty whether he is at heart a republican or a democrat. He and his allies certainly did lead the democrats to inglorious defeat the last presidential election. It now seems that the men and women who stand for the highest interests of the people, have determined

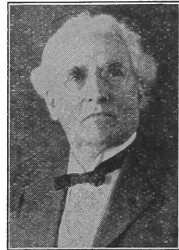
to turn Raskob's prancing steeds tail to tail, with their heads in opposite directions and lay the whip to them. That would leave Mr. Raskob, as he deserves to be left, not only on foot, but wallowing in the mire of his own low selfishness.

If there ever was a time when the noble women of this country, from the palaces of the wealthy to the cabins of the poor, should rally under the white banner of righteousness for the overthrow and trampling under foot of the liquor traffic, the arch enemy of God and humanity, that time is now.

## Monthly Sermon.

### THE REVELATION OF THE TRINITY.

Text: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.



It will be well for us to remember that in the unfolding of the great plan of redemption, it was divine wisdom that the fullness of the Trinity should be revealed in the following order:

- I. The Father.
- II. The Son.
- III. The Holy Spirit.

The revelation of the Father was, in a remarkable sense, a preparation for the revelation of the Son. The Father revealed himself to the prophets and revealed to them his plan and purpose for the revelation of his Son. The prophets, in their teachings, prepared the Hebrew Church for the coming of the Son. When Jesus came he bore witness to the inspiration and trustworthiness of the prophecies concerning himself. He also set his approval upon the whole of the Old Testament Scriptures, as they then existed, the Scriptures we have and believe today, and he, in a most remarkable way, revealed the Father. We never could have had any correct understanding of God, the Father, had not Jesus come and given us a revelation of him. It was Jesus who taught us to say, "Our Father, who art in heaven." It was Jesus who taught us that, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." It was Jesus who forgave the woman who was being dragged to be stoned to death for fearful sin and said to her, "Go, and sin no more." It was Jesus who spoke peace and gave assurance to a dying thief that he should be with him in Paradise the very day of their death upon the Cross, and added to all this, "He that hath seen me hath seen the Father." What a marvelous revelation Jesus gave of the God of the Universe! We never could have had any accurate conception of God had not Jesus come. In fact, Jesus taught that "No man knoweth the Father save the Son and he to whom the Son will reveal him." He said, "No man cometh to the Father but by me."

It was our Lord Jesus Christ who prepared the church for the coming of the Holy Spirit. Jesus in the flesh was comparatively local throughout his life ministry upon the earth. His life in the flesh was circumscribed to a very small part of the world's geography. It was in part because of this fact that he said, "It is expedient," that is, "better for you" that I go away.

The ministry of Jesus was full of teaching with reference to the Holy Spirit, his Person, his equal in honor and power with the Father and the Son, and in his concern and work in the salvation of men. The Holy Spirit was to be world-wide in his presence and influence. He was to touch men everywhere at the same time. The coming of the Holy Spirit was the climax of revelation. It

was one of the greatest epochs in the history of God's dealings with men. Man was created for God. Sin brought separation. The coming of the Holy Spirit to indwell men was a marvelous restoration of communion and fellowship between men and the blessed Trinity.

It is an interesting fact that each person of the Trinity reveals the other person of the Trinity, that is, while we had the revelation of the Father before we had the revelation of the Son, and never could have had any correct understanding of the Father if the Son had not come and revealed him, even so we shall not be able to have anything like a correct comprehension of the Lord Jesus Christ without the coming of the Holy Spirit. The Holy Spirit reveals, explains, exalts and glorifies the Lord Jesus Christ. The Apostle evidently has this in mind when he says, "No man calleth Jesus Lord but by the Holy Spirit." The Holy Spirit exalts Jesus high over all. Those persons who have been baptized by the Holy Ghost are entirely safe from any of the shallow conceptions or false teachings of Unitarianism. They are fixed forever in their abiding faith in the Lord Jesus Christ. Those who have received the Holy Spirit have gotten such a revelation of Jesus that they have no trouble in believing in the Virgin Birth, the Godhead, the sinless life, the absolute truth of the teachings of Jesus and the atoning merit of his suffering, of his triumphant, bodily resurrection, and his existence and intercessions at the right hand of the Father, his power to forgive sins, to cleanse and sanctify souls. The baptism with the Holy Spirit is a tremendous epoch in the history of a child of God and wonderfully confirms and establishes the faith of those who receive him in his in-coming, cleansing, and abiding.

How wonderful it is that the third Person of the Trinity, One and equal with the Father, should come to abide, to comfort, illuminate, and empower the child of God for service. We can think of nothing more marvelous in the scheme of redemption than that God, from whom we were separated by sin, should separate us from sin through the merit of our blessed Lord and Savior and come to indwell us. With what diligence, humility, self-examination, and earnestness we should pray, wait, long for and receive the Holy Spirit, and having received him how humbly we should walk in obedience to his blessed guidance.

There is this that should be remembered carefully. The Holy Spirit will never guide us into any teaching or action out of harmony with the plain teachings of the Word of God. This should be a final test in all impressions and leadings and if we should be impressed or feel led to say or do anything that contradicts the Word of God, as taught in Old Testament and New Testament Scriptures, we must conclude at once that it is not the leading or impression of the Holy Spirit. He is always and absolutely true to the Scriptures and the teaching of Jesus.

In the Epistle to the Ephesians, from which we have selected our text, we find constant reference to the Holy Spirit, his presence and his holy offices in the Church of God and the individual child of God. It is in this Epistle that we learn that we are "sealed with the Holy Spirit of promise." It is here we are taught that through Christ we have "access by one Spirit unto the Father" and "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20, 21, 22. It is in this wonderful Epistle that the Apostle gives us a description of the result of the indwelling of the Holy Spirit, saying, "For the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord."



Immediately following the Text, in which we are commanded, "Be not drunk with wine, wherein is excess; but be filled with the Spirit," the Apostle goes on showing the result of such filling. He says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." How blessed is such an experience. What more could we ask than that the great scheme of redemption provides for the forgiveness of all our transgressions, the cleansing away of all our unrighteousness, and the indwelling of the Holy Spirit to bear witness to the truth of God's Word, to the Deity and saving and sanctifying power of the Lord Jesus Christ? Then, let us see to it that we be filled with the Spirit, that we be intoxicated with the indwelling and empowering of the Holy Spirit, who shall bring into us the spirit of the Lord Jesus, who shall make us more and more like the blessed Christ, ever remembering that the spirit of Christ is the spirit of holy courage, that would bear witness to the truth and who knew it meant the cruelty of the Cross, and a spirit of forgiveness and pity that could pardon and pray for those who nailed him there. The indwelling of the Holy Spirit means that we shall become wonderfully Christlike in our absolute faith in the Eternal Father, his Word and blessedly submissive to his will, and, at the same time, greatly concerned for the salvation of the people, always bearing about with us an attitude of pity, humility and mercy and love, even for our enemies. O that we may know what it means to be filled with, comforted and empowered by, the indwelling of the Holy Spirit.

### The Federal Council of Churches.

We publish in this issue of THE HERALD an article by Bishop Warren A. Candler, of Atlanta, Ga., on the above subject. It is rather lengthy, but well worth reading. We have never believed that there was any need for this organization in the religious life of our nation. We believe it is time that all of the religious denominations of the country should repudiate this Federal Council of Churches and refuse it any sort of support or recognition.

There is a fine fraternal spirit existing among the Protestant churches of our country, and it should be preserved and cultivated. Each denomination, however, will know how to attend to its own affairs and should co-operate with all good work for the salvation of souls and the general good of society. We think it would be a fine thing for the churches, in an official way, to notify the Federal Council to keep off of the denominational grass of all the Protestant churches of our nation. Do not fail to read Bishop Candler's article. We take it from that very excellent church paper, *The Alabama Christian Advocate*. H. C. M.

### Paul's Superlative.

Dr. M. P. Hunt has just published a book of sermons. Rev. M. P. Hunt, a Baptist minister, pastor of one of the Baptist churches in Louisville, is well known throughout Kentucky as one of the most devout, honest, earnest, fearful and fruitful men in the state. He has been preaching for almost a half century. In every question involving right and wrong you will always know where to find M. P. Hunt. He is not only on the right side, but a courageous and aggressive soldier for righteousness. I have known him intimately for more than thirty years and count him among my best friends. His new book contains eleven sermons and are quite interesting. The book is bound in very attractive style, good paper, clear print and strong meat, served with plain earnestness. The price of the book is \$1.00, and can be had of The Pentecostal Publishing Co., Louisville, Ky.

## TRY THE SPIRITS.

REV. HENRY T. SCHOLL, D. D.



HE caption is reproduced from the A. V. of 1 John 4:1. For "try," we have "prove," in the R. V. The Greek verb thus translated has five other renderings in the A. V., and one of these is "examine." If the examination is satisfactory, the teacher is approved on test. If the teaching does not accord with the sure word of prophecy, the teachers are normally disapproved on test. Unfortunately "many false prophets are gone out into the world."

In THE PENTECOSTAL HERALD of March 11, 1931, reference is made to a half-hour sermon, wherein auditors were urged to "Rise up in your might, meet the problems of life, and be victor!" Nothing about sin, or repentance for sin, or pardon for sin, or the new birth by the Holy Spirit! Nothing of salvation from sin through Christ, here and now.

Editor Morrison has referred repeatedly to the widespread decadence of the Methodist ministry, who accept a godless evolution, and are not minded to preach and profess "Jesus as Lord."

One of the most popular ministerial broadcasters of today asserted that his individual divinity differed from that of Jesus Christ in degree only; and that he himself is of like nature with Jesus Christ, he himself being an ocean-fed pool, and Jesus the ocean itself. He also affirmed that we get rid of Christ by our worship of him, and that Christ neither claims nor desires worship. This does not accord with what Jesus says of himself in John 5:22-23, and what is said of him in Heb. 1:6. Nor does it harmonize with the reported fact that Jesus Christ, very God and very Man, repeatedly accepted worship from various individuals. The broadcaster aforesaid has, apparently, no use for the blood atonement, and seems to think and to teach that man can be self-evolved from the pollution and power of sin into an existence of Christlike divinity. It is presumable that he would be ready to endorse the creed bulletined in front of our local universal church, Middletown, N. Y., "Salvation by Character."

As I read and interpret Scripture, Jesus Christ came "to seek and to save that which was lost." Luke 19:10. It was for a perishing world that he made his blood atonement, bearing our sins in his own body on the tree. John 3:16; 1 Peter 2:24. "Without the shedding of blood, there is no remission." Heb. 9:20.

"Dead in trespasses and in sins" are we by nature; spiritually without strength, helpless and hopeless. Eph. 2:1-12; Rom. 5:6. Our understanding was darkened, and our heart desperately wicked; and we were children of wrath, like all the unregenerate. Eph. 4:18; Jer. 17:9. Jesus is willing to save, and able to save unto the uttermost all who come unto God through him. Heb. 7:25. In no other name under heaven is salvation possible. Acts 4:12. Till he saves, we are condemned, and are under his wrath. John 3:18, 36. He saves by grace through faith. Eph. 2:8, 9. Saving faith worketh by love. Gal. 5:6. Love links to Christ, and fulfils the law. 1 John 2:3-5; Rom. 13:10. Loveless righteousness profits naught. 1 Cor. 13:1-3. Veritable love

gives evidence of the indwelling of Deity, and the indwelling of Deity is our worthwhile hope of glory. 1 John 16; 5:11-12; Col. 2:27. If Christ is in us we are new creatures. We have been graced with the new birth, birth of water and of the Spirit; and have begun a steadfast life pursuit of that holiness without which no man shall see the Lord. 2 Cor. 5:17; John 3:1-7; Heb. 12:14.

### Prohibition's Great Allies.

The unified movement for the support of prohibition, eagerly anticipated by those who stand for the enforcement of the law, has now been effected. The plans and personnel of the organization will give great encouragement to the friends of the dry law. Its two-fold purpose is to unify the allies of prohibition in a nation-wide plan to educate and inspire the American people on this vital issue. Beginning with the youth of the country, a comprehensive program is outlined for their organization into state bodies under their own presidents and staffs. These will undertake "Field Day" operations beginning next September. Simultaneously, the campaigners, a group of nationally known prohibition speakers, will cover the country through "Flying Squads" who will speak in fifteen hundred mass meetings in key cities. They hope to reach two million people with their message and to stimulate the work of local temperance organizations. Back of these aggressive campaigners is the Allied Business Men, a group of the business leaders who support the Eighteenth Amendment. This body will initiate a comprehensive nationwide advertising and publicity campaign and in other ways seek to take the prohibition question to the American people.

The new organization of supporters of prohibition is nonpolitical, interdenominational, and national in its personnel and includes many well-known business men and women. While inviting the co-operation of prohibition groups, it has no official relationship with these societies. Its one purpose is to secure the enforcement of the prohibition laws. It believes in the Eighteenth Amendment and wants to see it given a fair chance to succeed. Defining the spirit of the present campaign Dr. Daniel Poling, one of the vigorous defenders of the dry laws, said:

"The leaders of the Allied Forces do not believe that 'All of God's children' are on one side of this issue. They know too that there are other issues. They recognize an honest, deep-seated difference of opinion. But they do believe that prohibition is a national issue and must be treated accordingly. They are unequivocally for the Eighteenth Amendment. They believe that the great majority of the American people are with them. It is their purpose to assist in giving this majority reasons for its faith and a fully organized medium of expression—locally and nationally."

This new united campaign is a war measure. Leaders in all sections of the country realize that unless law enforcement is presented to the American people both educationally and with persuasive logic, this great social reform is in danger of going down to defeat. It must be defended against the propaganda of the wets and protected against the inertia of its friends. The military strategy of unified command will win the day for the Allies of Prohibition, as it did for the Allies in the World War.—*Nashville Christian Advocate*.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### ON GUARD.

Uncle Alex came out on the back piazza with his newspaper and was just going to seat himself in one of his arm chairs when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called Neddie, who was playing in the yard, "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie. "I'm on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier cap on, carrying a toy gun, was gravely passing up and down before his tent, which was pitched on the grass under the big cherry tree. Will Ramsey and two or three other boys were in the adjoining meadow galloping along on sticks, and flourishing wooden swords. There was probably a battle going on, though the cows chewing their cuds under the trees didn't seem to be frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel on guard," said Neddie.

"Can't you come over here just a minute if I watch the tent?"

"No indeed!" answered Neddie, decidedly. "Soldiers mustn't go away a second when they are on duty."

"Well, well," said Uncle Alex, seeming quite amused as he sat down to his paper.

Toward the close of the afternoon when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch, carrying a small basket.

She looked hastily around and then called, "Neddie, Neddie, where are you?"

"Here, Mother!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said the mother, adding: "Now don't be long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started to the post office. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge throwing pebbles into the water.

"Hello, Neddie!" he said. "I thought you were on duty."

"No, sir; Mother sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch; when you could not be tempted away from duty a moment, I wonder, rather, to see you standing here."

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off in a flash.

Uncle Alex was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also spied him, and, running over, surrounded him; evidently wanting him to stop with them a little while. In a very good natured way, Neddie declined their invitation, and kept on his way. He realized that he was on duty.

Dear Aunt Bettie: I read this story and decided to pass it on to the children who enjoy page ten in *The Herald*.

#### A Little Girl Who Got Mad With Her Mama.

Dorothy came in later one evening and said: "Mama, may I go to see Mary Virginia?" Mama said, "No, darling, it is too late. When daddy comes he will want to see his little girl." She went to cook supper and Dorothy went to the big gate out in the wheat field. The dog followed her. The wheat was so high she soon got lost and could not find her way

back. She cried, but no one heard her. She had no supper to eat, no bed to sleep on and went to sleep in the wheat and the dog lay down by her. When daddy came in, he asked for his little girl. Mama said, "She asked to go to see Mary Virginia and I told her it was too late." They hunted everywhere, but couldn't find her. It was dark and some men decided to hunt for her. They took guns and said if they found her dead they would shoot once, and if they found her alive they would shoot twice. They went different ways. At last one man heard a dog growl; he went and found the little girl asleep and the dog by her side. The dog growled so he was afraid to go near. So he shot his gun twice. Here came the other men; another man came but the dog would not let him touch her. When daddy came, he took his little girl and the dog followed, wagging his tail. When they reached home, mama had cried herself sick. The little girl said, "I'll never be bad any more." Daddy gave the dog a good supper.

Moral: Children, obey your parents."

I enjoy *The Herald*. Several of the Herald family have written me such nice letters and a number of tracts which I enjoy in my lonely hours. Dorothy Smith, in New York, is such a Christian girl. Her mother is dead. Blessings on Bro. Morrison and *The Herald*.

B. F. Copeland.

922 N. 14th St., Nashville, Tenn.

Dear Aunt Bettie: Will you move over and let a Missouri girl join your happy band of boys and girls? I am seventeen years old, five feet, three inches tall and weigh one hundred and six pounds. My birthday is August 30. Have I a twin? I am a happy member of the Missionary Baptist Church at Silverdale. I have only read a few *Pentecostal Herald*s, but I have found it the most interesting paper I ever read and I am glad to know there are so many Christian girls and boys in this circle. I enjoy the good stories and pray for all and ask the same favor from you. I want to hear from every Christian boy and girl, man or woman and like old people's advice. I'll close hoping Mr. W. B. is gone to church, and wishing Dr. and Mrs. Morrison and all the readers all peace, love and joy. Send snapshots so I can start a Christian album.

Mildred Bailey.

Rt. 1, Hornersville, Mo.

Dear Aunt Bettie: I am thirteen years of age. I go to Sunday school nearly every Sunday. I go to Christian Mill school. I am in the sixth grade. I get all A's on my report card. I am not a Christian but I want all of the cousins to pray for me. I will answer all the letters I receive. Tell all of my cousins to write to me.

Rachel Warner.

Rt. 3, Nicholasville, Ky.

Dear Aunt Bettie: Will you let an Alabama girl in with your happy band of cousins? This is my first letter to your cousins' corner. I enjoy reading all the cousins' letters. I live on a farm and I like it. I try to go to Sunday school every Sunday. I am sixteen years old and weigh one hundred and thirty-one pounds. Who has my name and birthday, Dec. 21? I would like to have some girls and boys my age to write to me.

Mary Sue Howard.

Mt. Sterling, Ala.

Dear Aunt Bettie: Can a Wisconsin girl join your happy band of boys and girls? Though I may be rather old, but have seen letters from older women and men than myself. I am twenty-eight years old. I am five and one-half feet tall, heavy, dark, bobbed hair, light complexion and dress plain but becomingly. I am fond of reading, sewing, embroidering and would love to travel, if possible, and fond of good games and movies and swimming. But many young folks are overdoing it. Will the cousins please pray for me as I have backslid. I was saved and had an outpouring of the Holy Spirit while at Hallefujah

camp at Oregon, Wis., but have no holiness church here. Everything is so worldly in this part of the country. There are several false teachings in full swing but holiness is hard to get. I am a Baptist. I have read *The Pentecostal Herald* for two years and find it a good paper. Would be glad to hear from some of the cousins.

Amelia E. Quinn.

131 Chestnut St., Fon du Lac, Wis.

Dear Aunt Bettie: Here I come again. Wonder if you can find space in your circle for me. Since I last wrote, most two years ago, I have made two grades in school. I cannot read anything in *The Herald* as well as page ten and I do like to read. I am now a real heartfelt Christian and do enjoy going to church and Sunday school. My school is out now and was a bit glad for had been going so long it seemed. It is chicken time and we are fixing to set our incubator, then mother and I will be kept busy. We set it twice last spring and how I did enjoy seeing after it. I do love to work with poultry. I will be eleven August 7. Have I a twin? If so, write to me. Will be in the fifth grade at school next year. My first name begins with P and ends with A, and has seven letters. Who can guess it? Will say it is an odd name, also an old name. I can't hardly wait to get to read the letters on page ten. Do hope everybody enjoys the good pieces of *The Herald* like we all do. Mother and daddy both read everything in it. The sermons are so good, and as mother's health has been so bad the past two years she doesn't get to go to church any and the good pieces are such food for her soul. Want to ask the prayers of the readers that mother might be restored to her health again if it can be God's will for we need her so bad. She is just able to be up and down now from a severe week's siege of flu, and its bad effects. Would be glad to hear from some of you cousins my age. Will try and answer all who write.

Jeannette Uffelman.

Erin, Tenn.

Dear Aunt Bettie: Will you let a girl from Illinois join your happy band of boys and girls? I have light hair, blue eyes and fair complexion. My father takes *The Herald* and I enjoy reading page ten. I am a member of the M. E. Church, and my father is superintendent of the Sunday school. Our pastor is Rev. E. Connitt. I have been to Asbury College, as my oldest sister attended there. I will answer all letters received from boys or girls. I hope to see this letter in print as it is my first, and I hope Mr. W. B. has gone fishing when this letter arrives. I am thirteen years old; my birthday is August 4. I am in the eighth grade.

Mildred Leonard.

1216 So. 12th St., Mt. Vernon, Ill.

Dear Aunt Bettie: Would you allow me a letter among the interesting letters that are written to page ten of *The Herald*? *The Herald* certainly has been a source of strength and comfort to me in my efforts to please my Saviour. I wish everybody could read this good paper. I believe, with no discredit to other good religious papers, *The Pentecostal Herald* is one of the best papers in circulation. It has no rival in that of condemning evil of every kind in the political, ecclesiastical and social world. Boys and girls, let's do our part in giving this unique paper a wider circulation. Since my subscribing for *The Herald* the last time, I have been reading every article with no exceptions. The most joyful life to live is the Christian life; although many are deluded with the idea that there is no pleasure in being a Christian. Not long since I was in conversation with a young man who stated that he did not think that there is any joy in living a righteous life. He is just one among the thousands of young people whom Satan has deluded. There is nothing that affords a person quite so much peace and contentment as to know that God's smiles of approval are on his life. In the lonely wee hours of the night he is conscious of an unseen Presence, and how consoling this is. The one who is ready for the future life is best prepared to enjoy the present life. It gives me pleasure to know that pure blood flows through my veins. I have no habits that I would

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be ashamed to tell anyone. With love to all who are interested in the good old *Pentecostal Herald*.

Ray Daniel.

Rt. 1, Mooresville, N. C.

Dear Aunt Bettie: As this is my second letter to *The Herald* I hope to see it in print because I didn't see the other one. Can any one guess my middle name? It begins with M and ends with A, and has seven letters in it. I am eleven years old. My birthday is January 2. I was born in 1920. Have I a twin? If so, write to me and I will answer all letters. I go to Warrensburg High School. I am in the fourth grade. My teacher's name is Miss Mildred Diana Jones. I go to Whittensburg Sunday school. My father sings for preachers; he is a Christian. I have one sister and two brothers. I have one half-sister and three half-brothers, and one of them is dead. I hope Mr. W. B. has gone out for a walk when this letter arrives.

Margaret M. Sauceman.

Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: May I join your happy band of girls and boys? My name is Katherine Gray. This is my first letter to *The Herald*. I enjoy reading page ten. My birthday is the 9th of March. I am seven years old. I don't take *The Herald* but grandpa does. I go to Ore Bank school. I am in the fourth grade. Miss Nell Easterly is my teacher. My hair is black, my eyes are dark brown and I have dark complexion. I am visiting my little aunt and saw *The Herald*, and I hope to see this letter in print. Guess my first name. It starts with M and ends with it, and has eight letters in it. If any one can guess it write to me and I will answer. I guess your name to be Jean. Am I right?

M. Katherine Gray.

Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: Will you please open your door wide enough for a Kentucky girl to slip in long enough to get acquainted with your happy band of boys and girls? I do not take *The Herald* but a friend of mine does and once in a while I get it to read. I like to read page ten. I am fifteen years old, weigh one hundred and ten pounds, have blond hair, light complexion, and am five feet tall. My birthday is Dec. 10. Have I a twin? This is my first letter to *The Herald* and I hope to see it in print. I will answer all letters I receive and I hope that is several. Guess my middle name. It begins with M and ends in D, and has seven letters in it.

Lois M. Peery.

Rt. 3, Clinton, Ky.

Dear Aunt Bettie: I've been a silent reader of your dear old paper for some time and certainly do enjoy reading it especially page ten. It does me so much good to see how many young people have a testimony for Jesus, and to hear them tell what he has done for them. In one's youth is the time to seek salvation, as when you get older and your heart grows harder the Devil gets such a good hold on you. It is hard to get rid of him, as he is such a cunning old fox, but whatever comes up look ever to Jesus, he'll carry you through. Don't let evil companions come between you and your Savior, the way I did in my youth, and forget your Christ. When I forgot Jesus the Devil dragged me very low in sin. For years I followed Satan and received nothing for my labor but grief and woe, but a little less than two years ago when I was



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still down deep in sin with a wrecked body and no friends and only near relatives left, and being a cripple for years your earthly friends soon forsake you, but Jesus will never leave you nor forsake you. He followed me all through life, but for all I did not listen to his pleading, but now I am bound to tell what he did for me and what he is doing for me now. He keeps me on the firing line every day—trying to lead some one—a poor sinner, out of this awful hell. And he can do the same for us all if we let him lead. I cannot thank him enough for his mercy he shows to us when we are so low in the depths of sin. He cleaned me up of my tobacco and dirty habits, and I ask an interest in your prayers, if it is God's will for the use of my legs so I can walk as I once did, so I will not have to stay home from meeting when the roads are bad. If I could walk I could go any time, but with the automobile you just can go when the roads are good. I hope to see this in print as it is my first letter.

F. C. Ritchie.  
Heuvelton, N. Y.

Dear Aunt Bettie: My husband and I are readers of The Pentecostal Herald, and we are very happy and blessed to read it. It comes to us like a bird bringing glad tidings, joy and union with others. As we are far away on mission field and just now four months in Paraguay (the first here) from New York; so we are very happy to read the living Pentecostal Herald, and to get some letters from young or old. Please write us. Will help in prayers. My age is between twenty and thirty, have long brown hair, blue eyes, fair (natural) complexion. My birthday is March 24. Am a follower of Jesus from my 10th year. Please pray for our dark country. Mrs. Alyde Karlson.  
Correo Encarnacion, Rep Paraguay, Sud America.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I am fifteen years old, have black hair, brown eyes, weigh ninety-six pounds. I am a brunette. I am a Christian and a member of the Baptist Church. We sure have a good pastor. I also like to study the Bible. I like to go to school and am in the seventh grade. My teacher takes The Herald and wishes us to read it, she is going to give a prize to the one who receives the most letters from the cousins. I will answer all letters received. My birthday is Dec. 8. Have I a twin? Love to Aunt Bettie and all the cousins.  
Emma Hannah.  
Rt. 1, Draketown, Ga.

## FALLEN ASLEEP

### CARLTON.

On April 3rd, just twelve days before her 72nd birthday, Mrs. Annie Carlton passed to her reward; interment was made in the Miakka cemetery, Rev. Champion officiating, assisted by several others.

Mother had been sick for quite a while and suffered a great deal in spite of all that could be done for her by physicians and loved ones. Her days of suffering were made sweet by the presence of the Holy Spirit, who comforted her and enabled her to rejoice and count it joy to bear her cross for Christ. She often spoke of God's goodness to her, and wanted us to sing, "Must Jesus bear the cross alone." She bade farewell to her loved ones without a murmur, and asked that we meet her in the better world; leaving for our inheritance a bright testimony and a good example of faith and trust in God.

Mother was born to Mr. and Mrs. Thomas Albritton on April 15, 1859; and was joined in marriage to P. J. Carlton, Sept. 21, 1883. To this union were born seven children, six of whom still live. She joined the Baptist Church at about the age of twenty and later transferred her membership to the Methodist Church with the rest of the family.

So closes the earthly pilgrimage of a faithful wife, a loving mother, a fond grandmother, and a faithful Christian.

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R. H. BENNETT, President.

Father, brothers, sisters, loved ones all, let us live day by day the life that would honor the God whom she served, and listen for his loving call to join her in his home above.

Her son,  
T. W. Carlton.

#### NICHOLS.

Sarah Emeline Nichols was born June 22, 1866. Was married to T. C. Nichols, Jan. 1, 1899. She professed religion at the age of 18 years and lived a true Christian life until March 31, 1931, at 8 P. M., when she went to Christ whom she loved and served with all her heart. She was sick only a few days, but bore her suffering with great patience. She was ever ready to speak kind words to her friends as they stood by her bedside and tried to comfort her. She said she was ready to go. She left a host of friends and relatives, and will be missed by all who knew her, for her's was a character that is not easily forgotten. She leaves an aged husband.

A precious one from us has gone,  
A voice we loved is still;  
A place is vacant in our heart  
That never can be filled.  
But as she could no longer stay,  
To cheer us with her love,  
We hope to meet her some sweet day  
In that beautiful home above.  
Her Husband.

Wait on the Lord: be of good courage, and he will strengthen thine heart: wait, I say on the Lord. Psal. 27:14.

#### LANDER COLLEGE.

After years of successful work at Williamston the college accepted a generous offer from Greenwood and moved to that city in 1904. Dr. Lander's death called his son-in-law, Dr. John O. Willson, to the presidency. He greatly enlarged the college. Upon Dr. Willson's death in 1923 the enlargement of the college continued under Dr. B. Rhett Turnipseed. In 1927 Dr. R. H. Bennett was called to the presidency and the progress of the college has steadily continued. Valuable additions have been made to the faculty. More than the necessary half million dollars endowment required for standard colleges has been paid in or pledged. The buildings have been renovated and refurnished, the campus beautified and enlarged by the purchase of 45 acres, making a total of 75, and the number of students has steadily increased, reaching last year the high water mark of 401.

The standard of the college and its excellent work is widely recognized. A number of graduate Lander students are enjoying university fellowships. The university faculties speak in high terms of the preparation of Lander students.

The new courses of study in methods, classes in the different departments and teacher training in the department of education, and other normal courses in the theory and observation of teaching are all widely in demand. It has been found necessary to limit the number of students taking these courses.

The college continues its prominent place in supplying many teachers. Although many college graduates are without position this year, nearly the entire Lander graduating class of last June have secured places, possibly all that wished them. The college is close to the head of the list of all the colleges in the state in the number of teachers furnished by it to the state.

Lander is a college with a character. Its fine home and Christian atmosphere is widely known. The term "Lander girl" stands for gracious Christian womanhood.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XII.—June 21, 1931.

Subject.—The Sin of Causing Others to Stumble. Romans 14:23-23.

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14:21.

Time.—A. D. 58.

Place.—Corinth.

Introduction.—It was a delicate task to deal with the church at Rome in Paul's day. Like many other churches of that particular period, that church was composed of converts from both Judaism and heathen religions. Both classes had their peculiar tendencies and prejudices. Those coming out of paganism had a tendency to respect meats that had been offered to idols in sacrifice; while the converted Jews found it difficult to believe that one could be a Christian and eat the flesh of animals that the Jewish law termed unclean. Each class must have charity for the other, and be careful to eat nothing that would lead a weak brother to sin against his conscience. If the Jew could eat meat that had been offered to an idol, knowing that the idol was nothing, and do his soul no harm, the same might not be true with his Gentile brother. Therefore, by eating such meat the Jew must not lead his Gentile brother to eat of it against his conscience. Nor must the Gentile brother judge harshly his Jewish brother if he refused to eat the flesh of what he called unclean animals.

This lesson is of broad application, and needs to be applied to many things in modern conduct. It is termed a Temperance Lesson; but the Apostle Paul was hardly thinking of the subject of intoxicating liquors when he wrote it. Still, it may be applied to such drinks, and to many other things. Most of these will come out clearly in our criticism of the text, and need not be discussed as a separate introduction.

## Comments on the Lesson.

13. Let us not therefore judge one another any more.—Paul approaches this wise admonition with due caution. He was wise in matters of psychology. The first verse in the chapter is a sort of opening wedge to the strictures of the lesson: "Him that is weak in the faith, receive ye, but not to doubtful disputations." It may be well to discuss certain delicate biblical questions, but not before ignorant, weak brethren, lest they fail to understand and be led astray. The fourth verse is good: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." We may not always understand our brethren; but if they are true to God, he will handle them. It is none of our business.

The apostle was using great wisdom when he said: "Let every man be fully persuaded in his own mind." They were having trouble concerning the sabbath and other so-called holy days. The Jews said that they should observe the seventh day of the week; but from the fact that Christ rose from the dead on the first day of the week, the Christians were observing that day. Paul wants them to know that the mere matter of a day amounts to nothing. From this he argues for liberty in eating meats.

Here is a passage that is nearly always misused: "For none of us liveth to himself, and no man dieth to himself." Most of us refer that to our influence over one another; but the eighth verse tells us that, "whether we live, we live unto the Lord; and whether we die, we die unto the Lord." Paul is placing human responsibility upon the very highest ground. "So then every one of us shall give account of himself to God." Therefore, as we read in the first verse of our lesson, let "no man put a stumbling block or an occasion to fall in his brother's way."

14. I know that there is nothing unclean of itself.—Paul seems to have been completely delivered from the bindings of the Mosaic law concerning the flesh of unclean animals, as soon as he became a Christian; but Peter had some trouble in that regard. But, notwithstanding Paul's clear knowledge of the subject, he displays charity for others who are weak. Here is a principle that must stand forever: "To him that esteemeth anything to be unclean, to him it is unclean." One must not do violence to his own conscience; nor must another force him to do so. There can scarcely be a greater national sin than to force one into war, and make him kill men against his own conscience. Truly, one had better suffer himself to be shot than to be thus driven into battle against his fellow-men. Certainly God will require his blood at the hands of the nation that commits this crime.

15. If thy brother be grieved with thy meat.—The word grieved here is very strong. Judged by the context, it seems to indicate that the weak brother is being led astray by one's eating certain questionable foods that had been sacrificed to idols. Destroy not him with thy meat, for whom Christ died.—May I broaden the scope of the text just a little? Will you preachers and laymen who boast of your liberty to smoke and chew tobacco, look into the faces of the little boys whom you are leading into the cigarette habit and on to final damnation? The great JUDGMENT DAY is coming; and you must face the issue at that bar. May God have mercy on you. No one can stop his influence over others; but he can so live as to make his influence a blessing and not a curse.

16. Let not your good be evil spoken of.—If you are a good man, so conduct yourself that others will have confidence in you.

17. The Kingdom of God.—Some are having trouble about this word kingdom. Remember that it is used in several different senses in the Bible, and maybe you will have less trouble. The word sleep is sometimes used in the sense of death in the Bible; and some who are too narrow to see that fact are troubled, and are giving others trouble about it. I suppose the word kingdom in this text means about all that pertains to the salvation of our souls. Salvation does not consist in what one eats; but he may be a good Christian and eat beef, mutton, pork, venison, or python flesh. When men are saved from sin, they are righteous in heart and life, are at peace with God and man, and have joy in the Holy Ghost. If they are thus, they may live on locusts and

wild honey, and go to heaven when they are done with this world.

19. This verse is simply splendid. I think it means about this: Quit fussing about little things; but agree on things that are essential to salvation. That does not mean that the church is to do away with her creeds; but it does mean that we are to quit fussing about such minor matters as the mode of baptism and the keeping of Saturday for Sunday—and a lot of other quibbles.

20. For meat destroy not the work of God.—The apostle is dealing especially with the question of food; but I judge it is perfectly justifiable for one to apply his teaching to all the affairs of life. Maybe we can get a clear interpretation of the teaching if we turn upon it the light of 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If one lives by that rule, he can never go wrong, unless his head is wrong. Religion and good sense should guide one. All things are pure.—Do not lose sight of the fact that Paul is writing about food. He is trying to break down the old Jewish law that considered certain kinds of meat pure and certain kinds impure—ceremonially unclean. That old rule had passed away forever. One must follow an enlightened conscience.

21. Study this verse carefully. Weigh its teachings, and apply it to your life. If one's indulgence in any questionable thing causes his brother, his fellow man, to stumble, or fall into sin, or to become spiritually weak, he must refrain from that thing. For this reason many conscientious Christians dare not attend moving picture shows; and they do right. They are shunning the very appearance of evil, lest their influence should do harm to weak souls. One might take a drink of wine, and receive no personal injury; but his act might lead some weak brother into drunkenness, as it has often done. To put it plainly, I am my brother's keeper, and must answer to God for my influence upon him.

22. Hast thou faith?—I think we shall do better if we take the Revised Version here. It is not a question in that version; but rendered thus: "The faith which thou hast, have thou to thyself before God." That is a literal translation from the Greek. Paul does not question one's having faith in God, but makes it a personal matter. The next clause is good. If one knows he is right, and acts in accord with his enlightened conscience, he does not condemn himself for what he does.

23. He that doubteth is damned if he eat.—I am persuaded that the word damned is too strong here. It should be condemned. The apostle, if I understand him, is trying to say that it is wrong to engage in any sort of questionable conduct. It is equivalent to the command to shun all appearance of evil. In any course of conduct, if a question mark arises as to the rightness of it, one must stop, or meet trouble.

This is a great lesson. I have found no little difficulty in writing these notes, fearing that I might injure some weak soul, and thereby do exactly what the apostle is warning me not to do. Now I say with him: "Let every one be fully persuaded in his own mind."

Unto Thee, O Lord, do I lift up my soul. O my God, I trust in Thee. Psalm 25:1-2.



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It is to be hoped the book may have the very large reading it merits. The subject has a first place in the heart of our Lord and the author treats it in a way that will help all who desire to see Christ's prayer for unity answered. If any buy and read this book because of what is here said, this reviewer will have accomplished his purpose.

M. P. HUNT.

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# ANNOUNCEMENTS.

The Collier Street Mission in Pittsburgh, Pa., has recently had a good meeting under the leadership of Rev. Samuel Thomas, converted Jew. Difficulties which had hitherto hindered the work, were removed, and the work established on a firm basis. Those who have been praying for this work will be glad to know that God has visited the place.

Rev. James V. Reid, 2912 Meadowbrook Drive, Ft. Worth, Texas, had planned to go to South America before June 1, but due to some delays in preparations he will not be able to get away before the first of September. For this reason he will have July and August open to assist in revival or camp meeting work. Bro. Reid has a positive, effectual, evangelistic message, which, combined with his outstanding musical ability, gives his work a strong appeal, especially to young people.

F. R. Barnes: "Rev. Warren G. McIntire, of Wilmore, Ky., conducted a meeting in Clarksburg, Md., from April 13 to May 3, the two Methodist churches uniting. Doubt, unbelief and opposition made the meeting difficult, with meager results for the Kingdom, nevertheless, twenty-five souls sought and found pardon for their sins, several were reclaimed, six believers sanctified, while others were strengthened and helped. All who received the Word found that Brother McIntire's messages brought them light and understanding, unknown previously. We are grateful for this man of God, and for his fearless preaching which has better equipped us for service here, and a preparation to meet Him 'over there.'"

Guy W. Green, layman of Kansas City, Mo., held special services for the 43rd Avenue Presbyterian Church of Gary, Ind., May 19 to 27. More than forty persons made profession of faith in Christ and will be received into fellowship at a specially arranged ceremony in June. Many of them are parents who are coming with their children. The fact that "God moves in a mysterious way his wonders to perform" was never more strikingly illustrated than during this meeting. Mr. Green spoke on "Loyalty" at a men's dinner. Two men who heard the address told a third, who was not present, about it. This third man, a prominent citizen, whom the church long has endeavored to interest in Christ and his work, thought over what he had heard, made decision, and will be received with the big class of converts.

# REQUESTS FOR PRAYER.

M. S.: "Pray that my mother's knee may be healed of rheumatism."

Please to pray for my family to be saved. Pray for an orphan girl who needs the Lord.

Mrs. A. S.: "Pray for my husband who is dangerously ill. There is no hope except from the Lord. He believes in divine healing and has faith to believe the Lord will undertake for him."

# PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

# OUR LORD ENDURES.

When raging storms and dashing waves,  
Break hard upon thy soul;  
When darkening night, dispels the light,  
And sorrow o'er thee roll;  
Fear not—dear child of God—be true  
And keep thy faith secure,  
For God is nigh, his love for thee  
Forever doth endure.

No storm so wild, nor sorrow deep,  
No anguish of the soul,  
Can come into thy daily life  
But his power can control.  
No sin can make the soul so ill,  
That his blood cannot cure;  
And thou canst never go beyond  
His love which doth endure.

Then weary child 'mid sorrows great,  
Beset by pain and woe;  
Who in life's furious conflict,  
Must meet with angry foe;  
Go forth to valiant warfare  
With faith steadfast and sure;  
Assured that thou canst conquer  
Through him who doth endure.

Then when life's toils are over,  
And time shall pass away,  
When God shall call his children  
Into Eternal Day.  
There, free from sin and sorrow,  
With soul serene and pure,  
Thy praise shall be forever  
To Him who doth endure.

Bethel Cook.

# THRIFT.

Lora S. LaMance.

Thrift is looking ahead. Thrift is laying something by for a rainy day. It is spending a little less than one makes, and putting by the balance as an investment or capital. It is learning not to spend money on trifles.

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Thrift means to not waste. It is wasteful to put every dollar into clothes. Get a few really good clothes, look neat and keep neat. That does not mean extravagance.

The two most wasteful habits of Americans are drinking and smoking. Instead of spending money for tobacco that hurts the nerves and heart, how much wiser it would be to put that money into good books and improve the mind.

Not one good word can be said for drinking. Alcohol is a poison that hurts body, brain and soul. It is impossible to use wine, beer or whiskey without injury. Experience proves this, science proves it, and industry acknowledges it, when trade after trade will not allow a drinking man to be employed in factories or round-houses.

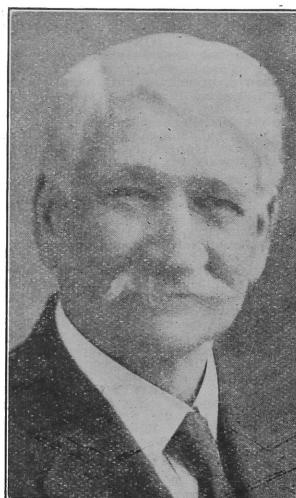
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# IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

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## Camp Meeting Calendar

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Dothan, Ala., July 10-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

## ARKANSAS.

Beebe, Ark., July 10-26. Workers: Mrs. Diffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

## CANADA.

Beulah Camp, Brown's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## GEORGIA.

Indian Springs, Floriova, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith, Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Floriova, Ga.

## ILLINOIS.

Manville, Ill., June 21-27. Workers: Mrs. Charles Crow, Sloan, Harry W. Morrow, Musical Director. Edolph Groves, tette and Gospel Four Quartette of Chicago will furnish special music. Wilder Hoobler, Sec., Manville, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burr Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burel Muddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Deuker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special services, Sunday, June 28. Address Small, Halleulajah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, song leader. Address Mrs. Frank Martz, Sec., Monroe, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Third St., Keokuk, Iowa.

Centerville, Iowa, June 4-21. Workers: Rev. Theo. Ludwig, Rev. Minnie Ludwig, preachers, children's workers, and sacred song illustrating artist. Rev. R. A. Steely, Write Rev. R. A. Steely, Centerville, Ia.

University Park, Iowa, June 5-14. Workers: Rev. C. W. Butler, Rev. T. M. Anderson, Evangelists; Rev. N. B. Vandall, song leader; Miss Mae Gorsuch, children's worker; Mrs. H. M. Coats and Miss Freda Hahn, pianists. Write Anna L. Spann, University Park, Iowa.

## KANSAS.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough, and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-26. Workers: Rev. Seth C. Ross, Rev. D. M. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Callis Grove, Ky., July 21-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 2, Milton, Kentucky.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers, and personal workers for our camp this year will be hard to beat. Write Rev. M. W. Castie, 107 28th St., Huntington, W. Va.

## MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vandall. Children's worker, Edith Cove. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

## MICHIGAN.

Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennard, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.

Romeo, Mich., July 31-Aug. 8. Workers: Rev. J. L. Brainer, Rev. T. M. Anderson, Rev. John Owen, Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

## MINNESOTA.

Osseo, Minn., June 4-14. Workers: Rev. J. W. Short, evangelist, Prof. B. D. Sutton, song leader. Rev. B. D. Sutton, pianist. Write H. W. Hiller, Osseo, Minn.

Redwood Falls, Minn., June 30-July 12. Workers: Rev. Theodore Ludwig, Rev. Minnie Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. G. Walraven, Rev. G. Walraven, Redwood Falls, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. R. A. LaCour, evangelist, will arrive for the

evening service on July 2. Write Mrs. Watter H. Anderson, Sec., Rt. 2, Pipestone, Minnesota.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas. Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 108, Leakeville, Miss.

## MISSOURI.

Hannibal, Mo., July 10-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harlow Reed, Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Wipdors, evangelist. Write E. P. Phillips, 217 Market St., Hannibal, Mo.

## NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. A. L. Sutton, leaders in song. Address Mrs. Otto Pfeiffer, Gordon, Neb.

Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Brasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW YORK.

Brooktondale, N. Y.: Workers: The Aycocks, Leander Schurman, Bible Expositions, Dr. B. W. Miller; S. S. Worker, V. Miller. Frank Smith, song leader, Mrs. Hawkes, children's worker. Write Rev. Roy H. Cantrell, 427 W. Lafayette, Syracuse, N. Y.

Victory Grove Camp, N. Y., June 25-July 5. Workers: Rev. F. E. Arthur, Rev. Jesse Whittecotton, Alvin Young, song leader. Write Alvin Young, Sec., Northville, N. Y.

Syracuse, N. Y., June 18-28. Rev. Chas. W. Butler, evangelist. Several other prominent holiness pastors and evangelists will be present. Write Rev. Cassius L. Myers, 13 Freeman Ave., Syracuse, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson. Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffeld, Howard Sweeten and Tillie McNutt Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodward, who also will have charge of young peoples and children's meetings.

Pianist, Mrs. Ann Whitton. Write Mrs. Frank Warren, Sec., Haselton, N. Y.

Cohoes, New York, Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, Song leader, Rev. Alvin Young; young people's worker, Miss Mae Garsley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Rev. Paul L. Strain, Rev. L. R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

## NORTH DAKOTA.

Jamestown, N. D., July 12-21. Workers: Rev. Paul Rees, Evangelist; Rev. and Mrs. Lillenas and daughter, in charge of music. Miss Esther Meier, in charge of young people. Write A. M. Wiley, Jamestown, N. D.

Washburn, N. D., June 18-28. Workers: Dr. L. R. Astors, Rev. M. Glenn, Fred Fraday, song leader; Florence Bergquist, children's worker. Write John Bibelheimer, Washburn, N. D.

## OHIO.

West Union, Ohio, July 1-16. Workers: Rev. E. E. Shelbamer, wife and family. Mrs. I. E. McColm, Sec., West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. R. Housholder, Sec., 518 Trenton St., Toronto, Ont.

Marion, Ohio, June 11-21. Workers: Dr. Jos. Owen and Mrs. Edna Bengher Hughes, evangelists; G. D. Osborne, song leader. Write Rev. I. Kaufman, Marion, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed, Music director, Prof. James E. Campbell; pianist, Miss Edwina Wilson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrette Aycock, evangelists; Della and Maridel Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamersfelder, 338 N. 8th St., Coshocton, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincicum, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Anna Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. F. Lincicum, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's worker. Write H. A. Guier and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 10-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Rev. F. Lincicum, Rev. W. L. Mullet, Rev. Chas. A. Gibson, Platform M. M. W. Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 451 N. High St., Chillicothe, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife. R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencer-ville, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincicum, Rev. L. R. Astor, Prof. I. J. Phillips ad wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Spencerville, Ohio, June 11-21. Dr. G. E. Macklem. Address O. T. Redick, Spencer-ville, Ohio.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossatt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song evangelist, Miss Eleanor S. Ecowd, children's worker, Rev. J. R. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss E. S. Ecowd, 334 N. Orange St., Media, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Howard Sweeten, Singer, Prof. N. B. Vardall; children's worker, Mrs. Rev. J. W. McIntyre; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clanton, Pa.

Littleton, Pa., June 11-21. Charles Babcock, evangelist; song leader, Eddie E. Patzsch. Write Mrs. Mary E. Cummings, Sec.

Mitchell, So. Dak., June 26-July 5. Workers: Rev. J. M. Harris, Rev. F. Lincicum. Song leader, Rev. W. M. Redfield. Children's leader, Mrs. Carl J. Kingler. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. I. E. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. L. Ciss and wife, James Aycock. Mrs. Aycock and daughter will have charge of the Music. Address B. P. Wynne, Sec., Marshall, Tex.

Johnson, Wt., August 14-23. Workers: Rev. E. E. Sumner, Rev. and Mrs. W. L. Braham will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Mooers, N. Y.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. H. E. Ciss and wife, James Aycock, evangelists; Prof. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quail, Sec., So. Bellingham, Wash.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whittecotton, Rev. and Mrs. W. L. Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Beckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Hayward, Wis., July 2-12. Rev. C. E. Myers, evangelist, and Maxwell Enyert and wife, singers. J. M. Boone, Sec., Stone Lake, Wis.

Reed, Lawrence. (Rt. 1, Salem, Ohio.) Lincoln, Neb., June 27-July 6. Sebring, Ohio, July 17-26. Belsano, Pa., July 30-Aug. 9.

Rees, Paul S. (13249 Littlefield Ave., Detroit, Mich.) Jamestown, N. D., June 11-21. Newport, Minn., June 26-July 5.

Road, Perry. (Box 285, Chesapeake, Ohio) London, Tenn., August 6-23.

Ruth, C. W. (1290 Dominion Ave., Pasadena, Calif.) North Reading, Mass., June 26-July 5. Stayner, Ont., July 30-August 9. Kittanning, Pa., Aug. 13-23.

Shaw, Blush R. (Los Angeles, Calif., general delivery) Denver, Colo., July 12-19.

Thomas, John (Wilmot, S. D., June 12-21. Red Rock, Minn., June 26-July 5. Mendon, Ohio, July 9-19.

Uhler, Jessie. (Oberlin, Ohio) Wichita, Kan., May 31-June 14.

Vayhinger, M. (Upland, Ind.) Upland, Ind., June 5-13.

Williams, L. E. (Wilmore, Ky.)

Wilson, D. E. (General Evangelist, 557 State St., Bing Hampton, N. Y.) Arcamond, Ohio, June 11-21. Thomasville, N. C., June 26-July 5.

Woodrum, Lon R. (633 Chestnut St., Abilene, Tex.) Tishomingo, Okla., June 12-28. Collinsville, Tex., July 4-19.

GRAMMOND, PROF. C. C. AND MARGARET. (815 Allegan St., Lansing, Mich.) Three Rivers, Mich., June 14-28.

EDWARDS, J. R. (Elmore, Ohio, L. B. 29) Sebring, Ohio, Oct. 4-25. Lima, Ohio, Sept. 6-27.

GADDIS-MOSER EVANGELISTIC PARTY. (4805 Ravenna St., Cincinnati, Ohio) Sault Ste. Marie, Ont., May 31-June 14. Sault Ste. Marie, Mich., June 18-28. Des Moines, Ia., July 3-12.

GREGORY, LOIS V. (Young People's Worker, Waterford, Pa.) Guys Mills, Pa., June 8-21.

GOODMAN, M. L. (Burnips, Mich.) Jackson, Ohio, June 21-July 5. Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Mitchell, S. D., June 25-July 5. West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.) Hinton, Ky., June 7-21. Corinth, Ky., July 1-12. Sadsville, Ky., July 19-Aug. 2.

HENDRICKS, A. O. (436 E. Washington St., Pasadena, Cal.) Akron, Ohio, June 14-28. Jamestown, N. D., July 2-12.

KENNEDY, ROBERT J. (2315 Madera St., Dallas, Tex.) Idabel, Okla., June 12-28.

LEWIS, M. V. (Wilmore, Ky.) Bristol, Tenn., June 3-21. Delanco, N. J., June 26-July 6. Bluff City, Tenn., July 7-19.

IRICK, ALLIE AND EMMA. (Bethany, Okla.) Portales, N. Mex., June 11-22. Jonesboro, Ark., June 28-July 12. Tilden, Ill., July 17-27.

JOHNSON, ANDREW (Gibbsland, La., June 17-28. Chicago, Ill., July 1-10. New Castle, Pa., July 12-28. Bentleyville, Pa., Aug. 13-23. Toronto, Can., Sept. 6-20.

LINCICOME, F. (Gary, Ind.) Hoople, N. D., June 15-24. Mitchell, S. D., June 26-July 5.

MACKEY SISTERS, THE. (New Cumberland, W. Va.) Pittsburgh, Pa., June 7-20. Slippery Rock, Pa., June 21-28.

MCBRIDE, J. B. (1234 N. Mentor Ave., Pasadena, Calif.) Kawanee, Ind., June 10-28.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Bentonville, Ark., June 11-21. Kent, Ind., July 23-August 2.

NICE, NELSON W. (1335 Bitting Ave., Wichita, Kan.) Wichita, Kan., (two tent meetings) May 18-July 12. Chandler, Okla., July 19-Aug. 9.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Coshocton, O., June 11-21. Pacific Palisades, Calif., June 26-July 5. Corbin, Ky., July 16-26.

PARKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.) Wiscoak, Ky., June 14-28. Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30.

REED, LAWRENCE. (Rt. 1, Salem, Ohio.) Lincoln, Neb., June 27-July 6. Sebring, Ohio, July 17-26. Belsano, Pa., July 30-Aug. 9.

REES, PAUL S. (13249 Littlefield Ave., Detroit, Mich.) Jamestown, N. D., June 11-21. Newport, Minn., June 26-July 5.

ROAD, PERRY. (Box 285, Chesapeake, Ohio) London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.) North Reading, Mass., June 26-July 5. Stayner, Ont., July 30-August 9. Kittanning, Pa., Aug. 13-23.

SHAW, BLUSH R. (Los Angeles, Calif., general delivery) Denver, Colo., July 12-19.

THOMAS, JOHN (Wilmot, S. D., June 12-21. Red Rock, Minn., June 26-July 5. Mendon, Ohio, July 9-19.

UHLER, JESSIE. (Oberlin, Ohio) Wichita, Kan., May 31-June 14.

VAYHINGER, M. (Upland, Ind.) Upland, Ind., June 5-13.

WILLIAMS, L. E. (Wilmore, Ky.)

WILSON, D. E. (General Evangelist, 557 State St., Bing Hampton, N. Y.) Arcamond, Ohio, June 11-21. Thomasville, N. C., June 26-July 5.

WOODRUM, LON R. (633 Chestnut St., Abilene, Tex.) Tishomingo, Okla., June 12-28. Collinsville, Tex., July 4-19.

## EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.)

Wilmington, N. Y., June 26-July 5. Winchester, Can., July 7-30. Mooers, N. Y., July 21-Aug. 16.

AYCOCK, JARRETTE. (2923 Troose Ave., Kansas City, Mo.) Coshocton, Ohio, June 11-21. Brooktondale, N. Y., June 26-July 5. Crowley, La., July 10-19.

BENARD, GEORGE. (948 Hermosa Beach, Calif.) Los Angeles, Calif., and Hermosa Beach, Calif., May 10-June 15.

BUSSEY, M. M. Lansing, Mich., June 7-28. Louisville, Ky., June 28-July 12.

CALLIS, O. H. Bristol, Tenn., June 3-21.

CANADAY, FRED. (1518 Killingsworth Ave., Portland, Ore.) Underwood, N. Dak., June 7-16. Washburn, N. Dak., June 18-28.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Gloster, Miss., June 14-July 5. Gouldbusk, Tex., July 7-19. Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE. Colorado Springs, Colo., May 31-July 1. Bennington, Kan., Sept. 27-Oct. 11.



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This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is 6x7¾x1 in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

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## Red Letter Pocket Bible

This Bible is self-pronouncing, has the references, and the words of Christ beautifully printed in red. It also has the maps in colors and the chapter numbers in figures. It is bound in genuine Morocco with overlapping edges, stamped in gold and has the red under gold edges. The size is 4¼x6¼x1 in. thick. It is guaranteed not to break in the back. A beautiful book in every respect, published regularly at \$4.00.

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## Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

A complete line of most excellent teacher's helps, including a combination concordance, a clear, readable, self-pronouncing minion type, printed on Bible paper.

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## Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black face minion type, and with the very complete Scofield references.

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There is a \* at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes, Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5x8. Regular price \$4.00. Stock-reducing sale price ..... **\$2.00**

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## PREACH THE TRUTH IN LOVE.

By The Editor.

**T**he inactive man is quite likely to be a croaker. He has nothing to do but to find fault with those who are doing something, and at faultfinding he becomes an expert. The man whose heart is full of eager love, and whose hands are full of earnest work for Christ and his fellow-men, has no time to devote to the accusation and abuse of his brethren.

Some men seem to be unable to take a charitable view of their fellows or conditions and people about them. If they preach on holiness, it is more of a denunciation of those who do not agree with their views, than it is a glorious setting forth of Christ as the great Savior from all sin, and the charm and blessing of the experience of sanctification. If they preach on missions, it is not so much an exposition of the teachings of Christ on the subject, or information with regard to the field, and the great progress of the work, and the best methods to be used in helping it forward, as it is a tirade against the people because they have not done more for the cause of missions.

The man preaches best and with greatest results, who has a faith in Jesus and his power, which gives him a spirit with something of hopeful cheerfulness in it. His Lord is so able to save, his Lord is so willing to save, his Lord is so mighty to save to the uttermost, that he delights to preach about his Lord; he glories in Jesus and in his power to save, and his heart is warm and his face aglow with expectation of gracious manifestations from God. He believes for victory and, as a result, has victory and feels in his heart the power and joy of victory.

Let us cheer up, undertake great things, believe for great things, and go forward with great zeal. I have noticed that it is men of small faith and little activity who are prone to doubt, and scold, and accuse. The soul-winner is rejoicing over the great blessings that have come, and his faith is strong for greater blessings and he goes onward rejoicing on his way with holy zeal and glowing faith. The need about him is so great, God's resources are so unlimited, and his faith is so full, that he can but expect to see gracious results and so he goes forward seeing them. Nothing discourages him. What if there are devils? Jesus can cast them out. What if there are great sinners? Many a poor fallen creature has been mightily saved and made a glorious witness for Jesus. What if the congregations are small and the tent leaks, and the wind blows the lights out, and the wicked laugh? His faith claims the salvation of a barefoot boy and he prays with a holy glow in his heart that that boy may become a minister of the gospel, or missionary to some foreign field and he doubts not but that one convert will bring a multitude to Jesus.

Oh for a great, glowing, triumphant faith; for a heart on fire with love, for a zeal that

### OUR FIFTY CENT PROPOSITION!

From July first issue, to January first, we will send THE PENTECOSTAL HERALD to new subscribers for FIFTY CENTS. It is to be hoped that no old subscriber will take advantage of this generous offer. This proposition is for new subscribers, only. We have found this a good way of introducing THE HERALD into new homes, and that those who get acquainted with it by this means often become permanent members of THE HERALD Family.

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There is no question but we have reached a crisis in the history of this nation. The forces of evil are many and are united as never before for the breaking down of law, for the sowing of the seeds of all evil, for drunkenness, profanity, infidelity, riot and wickedness of every sort.

The first issue in July will be a strong Prohibition Number. It will be an array of important facts that should be broadcasted throughout the land. We hope that the friends of Prohibition will order large numbers of these papers to sow down in their community. Let those who love God and humanity and stand for sobriety, peace and happiness among men, and for full salvation through faith in Christ, take advantage of this proposition and plant THE PENTECOSTAL HERALD in thousands of new homes. If you wish sample copies or suggestions of help in this work, write to J. H. Pritchard, our business manager, and he will be glad to give you any information and assistance.

Faithfully yours,  
H. C. Morrison.

cannot be quenched, for a joy that prevails, and teaches other hearts that are hungering and thirsting after righteousness and arouses other souls to press into the holy of holies, that they may find him who can save to the uttermost. Let us fix our hearts on the word of God, and pray and sing until we come to genuinely love our fellows, and believe for them, and expect them to become saved and sanctified, and honored instruments in the hands of God to bring other souls into the household of faith.

### The Restoration of Israel to Palestine No. VII.

**P**raise and bless God that I am living now, and beholding with my own eyes, the fulfillment of prophecies made long before the birth of our Lord and Saviour Jesus Christ. It stirs my heart with genuine joy and gratitude to God that right now when many men claiming to be Christians, are attacking the Bible, and seeking to destroy the faith of the people in its inspiration, prophecy is being fulfilled with such accuracy that those of us who believe the blessed Book of eternal truth, can rejoice in the presence of our enemies without a shadow of doubt with regard to the God of the Bible, and the Bible as the word of God.

There never was a time when the Lord's people should give themselves more diligently to the study of the Scriptures, than at the present time. There never was a time when the enemies of God and humanity were more bold and determined in their attack upon the foundations of the Christian faith. The distressing feature of the situation is the fact that a very dangerous brand of infidelity has invaded the church, fortified itself in church schools, has gone boldly into the pulpits of the church, and with pompous pride and insolent sarcasm, hurls its vile skepticism into the faces of God's people.

Go to your Bibles, and to your knees. Rejoice in the Lord; bear your testimony, speak out, and refuse to keep silent. God is moving among men; if only we will study the Book, believe in the Christ, and fellowship with the Holy Ghost, our faith will be unshaken by the attacks of Satan and all of his hosts.

Many years ago, long before the World War, I was reading prophecy, learning something of the work of the Zionist Movement, and preaching on the restoration of Israel to Palestine, and their spiritual awakening, and the marvelous blessing pledged to be poured out upon them. A friend of mine, eloquent preacher, and noted Doctor of Divinity, looked upon me with pity. In many sermons he told how impossible it was for Israel to be restored. Pointed to the fact of the lack of water, and insisted that there was nothing left in Palestine to support a people, or make the habitation of any number of people a possibility. His ridicule of me was not the least embarrassing. When God says a thing I let it go at that. It is not a question with me how he will keep his promise. All I wish to know is his promise. I will trust him to do the keeping.

When my friend to whom I refer was rejoicing in the barrenness of Palestine, and the lack of water in Jerusalem, and the many other hindrances to the fulfillment of prophecy with reference to the restoration of the Jews, he had no idea of the billions of wealth lying in the bed of the Dead Sea. He did not know that the River Jordan would be dammed and be furnishing light, heat and power to the people. I think at the present he would be a bit more cautious in his eloquent statements about the impossibility of the restoration of Israel. He had much to say about Turkish possession. How little he knew how soon the Turks would march out of Jerusalem and Palestine.

We shall not continue these chapters, but we trust that the readers of this paper will make a careful study of Isaiah, Jeremiah, and Ezekiel, with reference to the dispersion and restoration of Israel, and be constantly on the watch for our blessed Lord and Saviour as he appears again and again in prophecy. In conclusion we shall give you a beautiful quotation from Jeremiah, 32nd chapter, verses 37 to 44:

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in

(Continued on page 8)



# A BASKET OF FRAGMENTS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Let me in this article pass on to my readers a few things which may illustrate, enforce and magnify some of the great truths of Redemption.

## I. THE JUDGMENT.

The late Dr. Daniel Curry of New York, was well known as a man of clear and strong mental powers which had been subjected to a lifelong course of severe discipline. It would have been difficult to find any one less inclined to accept alleged facts which seemed to partake of a supernatural or preternatural character. He was conservative in his religious views, and very guarded in his expression of religious experience. At an advanced age he was prostrated by a serious illness, and lay upon what he knew was to be his dying bed. Some days before his death the late Dr. Sanford Hunt called to see him, and in the course of conversation Dr. Curry mentioned to him that he had been greatly strengthened and comforted by a remarkable dream, which he proceeded to relate without further comment, beyond the fact that it had afforded him help and comfort to an extent which he could find no words to describe.

It seems in his dream he had found himself as one who had awakened after death in the world of spirits, and that he was nearing the gate of heaven in hope of gaining admittance and finding there his eternal home. On nearing the gate a very grave and solemn personage, in the character of keeper of the gate, appeared before him and began to ask him a series of searching questions:

"Who are you, and why are you here?"

"I am Daniel Curry of New York, and have come here hoping to gain admission to heaven."

"Have you always been a good man?"

"No, I must confess that I have not; I have committed many sins."

"Are you a Christian?"

"Yes, I trust that I am."

"Have you been faithful to God ever since you first professed to be a Christian?"

"No, I cannot say that I have; I have too often been unfaithful."

Other searching questions followed, all bringing out more clearly the failure of the applicant, until overwhelmed with utter shame he hung his head with a deep feeling of sorrow and remorse. His case seemed hopeless. His record had been one of sin and failure, and he could enter no plea in his own behalf. At this supreme moment a radiant form of another Personage appeared beside the keeper of the gate, whom the despairing child of earth at once recognized as no other than the glorified Savior of sinners. "I have undertaken for Daniel Curry," spake the mighty Friend of sinners, and at once the keeper stood aside, the gate opened before him, and heaven was his to enter and enjoy. At this point the sleeper awoke and found himself in a state of profound emotion, but so strengthened and filled with comfort, and so assured of the divine presence and help, that he could find no words when relating the incident to express his feelings.

## II. THE RIVER OF SALVATION.

When Sir Samuel Baker was making explorations in the region of the Nile, he chanced to pitch his tent one evening upon the dry sands of a dry bed of a large river. The heat was stifling, and the surrounding hills and valleys looked as if no drop of water had fallen for years. About midnight, Sir Samuel was aroused from sleep by his Arab guard calling out in great alarm, "The river! the river!" He sprang from his cot, and hearing the rush and roar of an approaching

## COUNSELS ON HOLINESS.

By Wesley.

"How many," says Wesley, "take holiness and harmlessness to mean one and the same thing! whereas, were a man as harmless as a post he might be as far from holiness as heaven from earth."

This perfection is not one which renders the atonement no longer necessary, as if the soul had once for all received the full advantage of the cleansing blood; but it is rather the perfection of faith in the perpetual efficacy of the atonement; a habit of repose upon it; an ever "coming" to Christ as "to the living stone;" a "living and believing;" so as to realize the apostolic experience, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me;" and thus singing from a pure heart "Every moment, Lord, I have The merit of Thy death."

John Wesley, on being asked what should be done to keep Methodism alive after his death, replied—

"Preach our doctrines, inculcate experience, urge practice, enforce discipline. If you preach doctrines only, the people will be antinomians; if you preach experience only, they will become enthusiasts—(by this he meant fanatic); if you preach practice only, they will become Pharisees; and if you preach all these and do not enforce discipline, Methodism will be like a highly cultivated garden, without a fence, exposed to the ravages of the wild boar of the forest."

flood, knew that the rains had suddenly burst upon the mountains, and that the dry sands would soon be swept by a rushing torrent. He had barely time to escape before the flood was upon him. Having gained a safe place on the bank of the stream, he again lay down to sleep, and when he awoke next morning, he found that the whole scene had been transformed. The birds were singing in the trees overhead, the people were rejoicing in their huts and fields, and a broad river twelve or fifteen feet deep was flowing quietly in its banks. The Arab peasants began at once to take advantage of the coming of the river, by opening channels along which the water might flow into their little fields. No one among them seemed depressed by the thought that the river might not stay. It had come for the whole season. They trusted the ordinary course of nature without a moment's hesitation. They rejoiced in the presence of the river, and yet each one knew that to make its waters available for his own little field, it would be necessary for him to open a channel in which the water might flow from the river to the field for which it was needed.

## III. SINAI AND CALVARY.

On Sabbath, 12th, January, 1840, Dr. Alexander Duff, the eminent missionary, addressed a beautiful letter from "the top of Mount Sinai," to his little daughter in Edinburgh. He was up before sunrise on that "naked granite peak," afar in the lonely desert; but he was the same prayerful and loving father still. On his knees he prayed that the law might be his schoolmaster, to lead him to Christ, and in his letter he added—"Oh may we all find refuge from the thunders of Sinai beneath the shadow of the Cross of Calvary!"

Dr. Duff did not wait long on the top of Sinai, however—a day, not more. He only made a visit there, not a dwelling-place. It would have been impossible for him to have remained long there. He could not have lived. "To him," says his biographer, Dr. George Smith, "the desolation and the barrenness around marked the blighting influences of sin, the hopeless state of man under the law which condemns." In desire he turned to the mount in Jerusalem, where the great Sacrifice for sin was offered, and Heaven was opened for the Pentecostal effusion which is yet to bless the whole earth."

## IV. A PRAYER HYMN.

"Come, Wisdom, Power, and Grace Divine,  
Come, Jesus, in Thy name to join

A happy chosen band;  
Who fain would prove Thine utmost will,  
And all Thy righteous laws fulfil,  
In love's benign command.

"Whate'er Thou dost on one bestow,  
Let each the double blessing know;  
Let each the common burden bear;  
In comforts and in griefs agree;  
And wrestle for his friends with Thee,  
In all the omnipotence of prayer."

## V. SOUND DOCTRINE.

Joseph Cook once said: "Wherever I find a man holding three specific doctrines I expect a revival through his labors. What are these doctrines? The necessity of immediate repentance, the atonement as held by the evangelical churches, the supreme religious authority of God's word. Whenever I find a man in whom these doctrines are not a creed, but a life, I usually find a revival going on in a slow or swift way. I solemnly believe that it is the divine will that we should teach the necessity of the new birth in this life, the necessity of the atonement in its biblical form, and the authority of God's word in precisely the terms and tone in which the Bible teaches these truths. Wherever I find a man doubtful on either of these highest matters I usually find a torpid church, or one that may, perhaps, be drifting into disintegration or into some foppish liberalism adapted to the wants of an easy-going age. Such an organization may be called a church, indeed, but it is really little more than a clubhouse."

## VI. PRAYER AND A REVIVAL.

We need more of the old faith that will bring us to our knees in mighty faith prevailing intercessory prayer. Bishop Fowler, many years ago, told the following story:

"Cooper Crews was pastor of our church at Springfield, Ill. He awoke one summer to find his church declining. He was sore distressed and prayed much, fearing he had outlived his call. One summer Sabbath night, in the midst of the harvest time, he announced to a little congregation a prayer meeting for Monday morning at sunrise, for the revival of God's work and the conversion of sinners. Then he gave that night to agonizing prayer. A little before daylight his burden left him, and he fell asleep on a lounge in his study. He awoke to see the first beams of the morning sun. Looking down into the churchyard, he saw that it was full of people, and the church was full of people, and the street was full of teams. Men as far as nine miles away from the church had awakened in the middle of the night alarmed, fearing that the judgment day was coming, took their teams, and drove to the church with their families, to see if they could find God and mercy. Brother Crews said, 'We went into the church and opened the prayer meeting; we closed it that night at eleven o'clock with twenty-eight conversions, as the beginning of a sweeping revival.' Brothers, if we will consecrate ourselves to God without reserve, and cling to God, taking no denial, he will honor our faith and bless us."

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The springs of vital happiness demand no pilgrimage. The sad at heart need not go on uncertain journeys. The springs are in God the Father, and therefore they are as near as any one of God's children.—J. H. Jowett.



# THIS, THAT, AND THE OTHER.

Thomas C. Henderson.

THE TRUE EVANGELIST IS A TRUE MISSIONARY,



**W**HETHER he labors in America or Timbuctoo. He is sent of God on a special mission—to convert the unconverted and to build up the Kingdom of God. The home missionary organizations of our churches do not list the evangelist as one of their workers, though he is the truest of the true home mission workers. Funds raised for home missions are not given to support the evangelist, and he has not asked for it, but certain it is that money could not be better invested than in the type of missionary work which is done in the revival effort which aims at the saving of the lost. The evangelist himself has well-nigh lost this idea of his own work. Many evangelists have become nothing more than denominational propagandists or the agents of a sect or movement, their first task must not be a sectarian one, though they are usually appreciated in proportion as they serve denominational ends. The true evangel of Christ must be superdenominational, indeed, almost non-denominational. His passion must be to proclaim the whole Gospel of Christ and to save men. For a generation past the evangelists have found enough work to keep them busy by accepting calls from churches, missions and other regularly organized meetings. This has been convenient for both the evangelist and those who wanted his services, but it has become a snare to the evangelist. He has come to depend on these churches, missions, camp meetings and the like for his work, and of course has molded his ministry to serve their program and tastes. Instead of being an unfettered voice of God, he is often nothing more than the voice of the church or movement with which he is connected. He preaches to please his church or movement, when perhaps he should be the voice of God against the errors of his crowd. Many evangelists are obsessed with the idea that to be "safe and sane" in the eyes of church leaders is the one thing most greatly to be desired. They aim at drawing the largest crowds possible and at doing nothing to disturb the church which employs them. Popularity has ensnared them. However there have been many evangelists who have lived, labored and sacrificed at the call of God, totally disregarding the applause or the criticisms of all. They have made no bid for patronage from high or low. They have kept alive the rugged evangelistic truths of the Bible. They have been the champions of Christian spirituality. Sometimes they have been called fanatics by the churches, and the world has thought them fools. At the vision of needy places they have gone without hesitancy. Their families shared their sacrifices as they went about preaching, praying, pleading with and for men for whom Christ died. If churches called them, they labored with them; but in halls, schoolhouses, tents, on the streets, on the commons, or in the forests they burned themselves out for the salvation of men. They are the truest of true home missionaries. When will the churches see that it is a sin to tie up millions of precious dollars in so-called sacred architecture and in unused equipment which should be used in direct evangelistic work?

## THE METHODIST EPISCOPAL CHURCH

Is reaping a sickening harvest of moral wreckage and of lost moral leadership as a result of her action of a few years ago in purging her discipline of the ban on dancing, card-playing, theater-going and such things. That action was taken to please the worldly folk in the church and it was a direct insult to the pious and spiritual people. The world at large interpreted that action as a moral retreat by the church, and the worldlings in

the church interpreted it as a doing away with the church's prohibition and condemnation of these sins, and they are going the limit in their indulgence in them. It is perfect nonsense for Methodist preachers to pretend that the position of the church is the same as formerly on these sins. Nobody thinks that the Methodist Church is against these popular sins. The silence of her Bishops, District Superintendents and preachers with the common practice of her lay leaders demonstrates that she is sold out to the world. Some few preachers lift their voice against these sins, but they are given the lie by those who write for the church press, and especially by those who lead the young people of the church. Card-playing, dancing, theater-going and cigarette-smoking are vastly more indulged in by Methodists than are prayer meetings. Who dare deny that? Not in ten years have I read one line against the popular sins of the day from the pen of any one or all of the Bishops. Indeed, some of the Bishops tacitly endorse these destructive evils, and rumor has it that some Bishops and many preachers indulge in them. The Epworth League pledge is a sad joke with the youth of the church. Both faculty and students of Methodist Universities indulge without restraint in public dancing, card playing, cigarette smoking and theater going. Why in the world should we give our money to support church schools which directly contribute to the moral decay of our youth, when there is a Taylor, an Asbury, a Fletcher, a Greenville, a Marion, an Olivet and other such schools which are truly Christian? Methodism and her leaders will have to face a very solemn judgment day about all this. There are ruined young women, rotted young men, shadowed homes and lives wrecked by shame and moral tragedy within the borders of the church traceable directly to the laxness and silence of the church in regard to social evil. The vigor and valor of the workers in the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is not matched by the moral clarity and vigor of the body of the church, and unless a very radical revival comes to the church it will be useless to look to Methodism for any pronounced moral and spiritual leadership. Methodism greatly needs to bring back her mourners' bench.

## ONE MINUTE SERMON.

BETHEL COOK.

### PERSECUTION.

Text.—"Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."—Matt. 5:10.

In the early Christian Church persecution was rife. Men and women were subjected to all kinds of tortures and afflictions, because of their stand for righteousness and Christ.

Men stood out against unrighteousness and gladly suffered for Christ's sake and the Master called them blessed.

We do not hear of persecution in these days. And we may well ask the reason.

Is it because the world has changed in its attitude toward aggressive Christians, or is it because Christians are no longer aggressive against sin?

I am inclined to believe the latter is true. Better be blessed than complacently safe.

The best investment you ever made—Arnold's Commentary on the S. S. Lesson for 50c. Think of it, less than 1c per week for the best S. S. Lesson material on the market!

A crowing rooster—don't, don't coop him up in the pulpit!

## Hints For Camp Meeting Goers.

E. E. SHELHAMER.



**T**HE writer does not pretend to know all that is to be known, but after attending camp meetings for more than forty years, he has learned a few things that may be helpful to others who attend.

1. *Get ready.* Begin days or even weeks beforehand to lay aside just such things as you will need—rubbers, umbrella, heavy coat, fan, soap, wash-cloths, hand mirror, writing paper, pins, pencils, your Bible, and various utensils for camping, should you do your own cooking.

2. *Prepare for the best and for the worst.* As soon as you arrive, dig a ditch around your tent and put your suitcases, trunks, or bed on sticks or stones so as to keep them dry underneath in case of a sudden rain. Let plenty of sunshine and fresh air in, so that nothing molds or mildews. Stretch a rope or wire high up from pole to pole in your tent where you can hang clothing.

3. *Plan to "stay through."* Do not let the cares or cattle at home get you uneasy. Someone will care for these things when you are dead. Suppose you practice death for ten days and die out to all earthly things. Do not let the devil or anyone run you off the ground before you receive a great uplift. Do not look back—remember Lot's wife.

4. *Do not get tempted.* It may be that your tent or room is right in the sun or near a crying baby. Now be careful! Don't complain and threaten to leave. God may have permitted this to develop patience in you, or in a special way make you a blessing—an inspiration to some struggling soul. If so, the trials will be worth infinitely more than if everything were according to your liking. Perhaps a crisis has come in your life unexpectedly and you cannot afford to fail.

5. *Enter quickly into the spirit of the meeting.* Do not sit back, but come up near the front; sing, and pray, with all your might and thus head off discouragement and homesickness. Do not allow yourself to get tried if you are not asked to sing a solo or lead meetings, but pitch in and assist those who are already in the lead. It will not be long till they will see your worth, if you have any worth seeing.

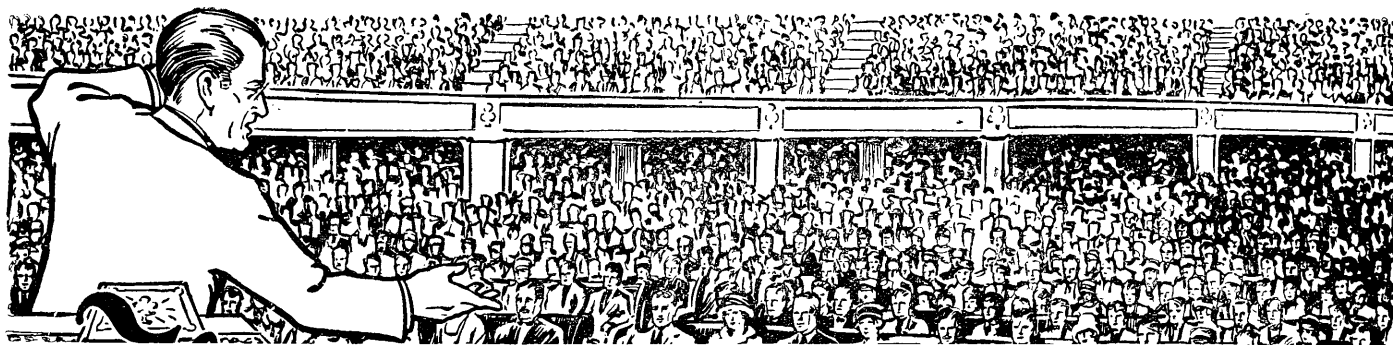
6. *Do not nurse your likes or dislikes.* There are all kinds of people at a camp meeting, yourself included. It is barely possible that the preacher or pilgrim whose ways you dislike may do you more real good than the one who just suits you; so do not praise one or run down another. If you talk too much you may prejudice a soul against the very one who could help him most.

7. *Do not parade or sit around.* It is an awful habit to promenade or sit in your doorway and visit or look wise. Better form a prayer band and have stated seasons for reading and praying—only do not interrupt a meeting already in progress. When the altar call is given, do not find an excuse to leave, but be resourceful and invite someone to Jesus. Pitch in and help all you can at the altar. Here is a wide field, for there are not many at it.

8. *Do not cast away your confidence.* If the preaching is very searching and a flood of new light comes, hold fast to what you have and press forward for more. It is not always best to rush to the altar the first time you get under conviction. Some things can be settled in your room or out in the woods. Of course, if you have acted in such an ugly way as to

(Continued on page 6)





## THE NATURE OF SIN.

Rev. G. W. Hanners.

Text: "Sin is the transgression of the Law." 1 John 3:4.

**I**T is evident to most anyone who will take the time to study present conditions, that multitudes of people have lost the consciousness of sin and when this becomes true the dreadful fact of sin becomes more real and apparent in crime, etc. Sin has furnished the biggest problem in the universe, both for God and man. In an effort to discover the nature of sin, we would say that it is not "An error of mortal mind" as some of our friends would have us believe, but it is a dreadful and tragic disease that enters into our heart, spreading uncleanness and death throughout our entire being. Sin does not necessarily mean immorality and crime, which in the minds of many seems to constitute sin. Adam and Eve did not commit immorality or crime in our meaning of those terms, but they were ejected from Paradise. They died as God promised they would and brought suffering and sorrow upon themselves and opened the gates of hell and death. Yet they had been created perfect but fell through disobedience to God's command. Let us then proceed in trying to discover what sin really is, and its nature.

### THE NATURE OF SIN.

One of the shortest and best definitions given of sin is found in the text, "Sin is the transgression of the law." It is well for us to remember that God is the great Lawgiver and he gives them in love and mercy, for if we obey his commands, then the result is peace, joy, and life, but if we transgress or break them, then death, sorrow and hell will inevitably follow. Suppose we take Eve as an illustration. God told our first parents that they might freely eat of every tree of the garden but one, and if they ate of that they would surely die. Sometime after that, according to the third chapter of Genesis, the Devil got into conversation with Eve through the serpent and probably said, "This is a beautiful garden. What wonderful fruit you have here! You must greatly enjoy it."

"Yes," said Eve, "we may eat of all the trees but one, but God says if we partake of that, we shall surely die."

The serpent said, "You will not die." The Devil contradicted God, but the Bible declares that he is a liar and the father of it, so it did not harm him to lie to Eve. Furthermore, he told her that instead of dying, it would make her wise and independent, for she would be like God. This appealed to Eve and so she said in spite of what God had said, "I am going to listen to the Devil and partake." So Eve raised the arm of rebellion against God and became an ally to the arch enemy of God and man. Here we see the nature of sin. It is rebellion against God.

In the second place, sin is *selfishness*. God made us to fellowship with him and find our happiness in him. Transgression disturbs our whole being and in our desires to become independent of God, we become self-centered and all our powers and possessions become

instruments of idolatry. Therefore, multitudes refuse to have God in their hearts and homes today because they say they can get along very well without God; their chief law is their own will and desires; they are a god unto themselves. Hence the nature of sin is selfishness.

In the third place, sin is hell in the heart and life. When sin comes to fruition, it produces both death and hell which are inseparable. We see this illustrated toward Christ. Hell inspired the malice in the hearts of the Scribes and Pharisees and they conspired his betrayal and death, and when Jesus gave himself into their hands they inflicted upon him, who was guilty of no sin, every insult and indignity and suffering that the Devil and hell could devise. They spit upon him, reviled him, beat him, drove nails into his feet and thrust a spear into his side. Look on that scene and you see hell manifest on earth. Sin is producing hell on earth now. Look at Russia, for an example; or take the revolt at Joliet prison some weeks ago. Listen to a newspaper account: "The shouting and din had been terrific for two hours. The convicts were like maniacs. They cursed and screamed and ran about like animals." There you have a bird's eye picture of hell on earth and some light on what hell is like. The nature of sin, then, is threefold—rebellion against God, selfishness and hell in the heart.

### KINDS OF SIN.

For convenience, let us try to classify sin. God has no such classification. He does not divide them into big sins and little sins, into black lies and white lies, but to him, all sin is a breaking of his law. There is the sin of *commission*. In this instance, there is the defiant attitude toward God. The sinner with an uplifted fist says, "I will do it anyway, whether it is right or wrong. I will gratify my desires, regardless of the laws of God or man." Suppose we select the law relative to the Sabbath day as an illustration. God has given us six-sevenths of the time to make a living; this would seem to be a liberal provision, but thousands say I want Sunday as a day for pleasure or money-making instead of a day for rest and worship. So in spite of the depression, over eighty thousand people spent their money to see one ball game in New York City some weeks ago. Thousands of churchmembers take the Sabbath as a day for visiting and pleasure instead of worship. This is the sin of *commission*.

The sin of *omission*. James declares (4:17) "To him that knoweth to do good and doeth it not, to him it is sin." Here the sinner is not so defiant as in the first case, but in effect he declares that God demands too much of him. He is like the man in the parable of the talents who, having one talent, went and hid it in the ground, because he said his master was a hard man. But the master commanded that the talent be taken from him and that this servant be cast into outer darkness. We say we know that God wants us to be free from sin but that is impossible in this life. God wants us to win souls, but that is an impossible task. God wants us to have family

worship, but we are so busy. We say God is too hard and is requiring the impossible; that we know our abilities better than God and so we do nothing.

*Thought-sins.* Many sin in thought but do not put it into deed, because they fear the law or penalty. Jesus said one did not have to kill a person to be guilty of murder, but if we hated our brother in our heart, without a cause, we are in God's sight guilty of murder. If we lust after an individual in our heart to commit the sin of adultery, before God, we are guilty.

*Sins of the flesh.* The Prodigal's sin illustrates the sins of the flesh—adultery, fornication, uncleanness, idolatry, envyings, murders, drunkenness, revellings and such like. These were the sins of the far country.

*Sins of the spirit.* The elder son reveals the sins of the spirit. He sinned, though he remained at home. Jealousy, envy, malice, greed, covetousness—all sins of the spirit take more people into far countries than the sins of lust, passion and appetite. Far countries are not always a question of geography, but of attitude. In principle, all these types of sin are one—a breaking of God's law.

### REMEDY.

There is but one remedy for sin, that is, the atoning blood of Christ applied to our hearts by faith, when we have repented and confessed our sins. Try to hide or excuse sin and it will be like a fire in our bones, as in the case of David. But blessed is the man whose transgression is forgiven and, whose sin is covered. Arthur Dinsdale never found peace in the Scarlet Letter until after seven years, he confessed and repented of his sins. The Greeks represented the furies as pursuing men and women over land and sea until the guilty repented and confessed and atoned for their sin. The powers of darkness and hell are making every effort to perfect a world rebellion against God at the present time in using those agencies that will mold public opinion and thought to break God's commandments. May I suggest some of these agencies: (1) There is evolution that is being taught in many of our high schools and higher institutions of learning, that teaches our children that they are evolved from a tadpole or monkey or snake instead of a creation of God.

(2) Public Press. It would be within reason to say that at least nine-tenths of our great metropolitan papers, which help to mold public opinion, are anti-Sabbath; that by argument and editorial and ridicule, they are seeking to encourage a continental Sabbath, where sports and all kinds of worldly amusement may thrive unhindered. So it is argued that we live in a new day and the commandments are out of date, so we will have a referendum upon the matter and if any community wants to vote the Sabbath out of business, let them do it. But God cannot be voted out of the universe so easily, and his law relative to the Sabbath has never been abrogated. When men and women persist in voting him out of the world, he sends his flood, as in the days of Noah, and votes



the world out; or he sends fire and brimstone and destroys, as in the days of Sodom and Gomorrah.

(3) The movies are a potent agency to mold public opinion. It is estimated that 20 millions attend them daily, in America. When we know of the immorality and crime and sin portrayed on the screen, the ridicule that is heaped upon purity and truth, and the premium that is put upon vice, then we may have some concept as to the extent of the rebellion that is being fomented in human hearts against God and his law.

#### INFIDELS IN PULPIT.

There are many preachers in large pulpits and positions of power and influence in many denominations who are destroying the faith of the hearers and weakening the influence of the Church by preaching their infidelity relative to the deity of Christ, Virgin birth, sin, immortality, resurrection and hell. If Tom Paine and Bob Ingersoll were enemies of God and the church, these men are arch enemies, for they are within the church and yet they are preaching falsehoods almost identical with those preached by infidels outside the church. These agencies cannot help but have a mighty influence in ushering in hell here upon the earth.

There is only one of two possibilities before us—a world-wide revival or world-wide revolution and anarchy. God has been speaking to all the world in earthquake and flood, drought, famine, and depression. It was only a revival that saved England in Wesley's day. God sent Jonah to the wicked city of Nineveh to declare, "Yet forty days and Nineveh shall be destroyed." From the king down to the meanest subject they heeded the warning of Jonah and repented in sackcloth and ashes and God spared Nineveh for more than a hundred years. Every real Christian ought to pray and work for a worldwide revival, for that alone will meet our present difficulties. It will be world anarchy or a world revival. We need to gird on the whole armor of God, for death will soon come when we cannot work.

#### Ho, For Indian Spring Camp Meeting!

Indian Spring camp meeting begins on Thursday, August 6, closing August 16. Rev. Joseph H. Smith, Rev. John Paul and Rev. H. C. Morrison are the special preachers for the meeting. Charlie D. Tillman will have charge of the singing. Mr. R. F. Burden, the beloved president, will have charge of the platform and carry the banner of full salvation. Let the readers of THE HERALD of Georgia and other southern states who attend this meeting, take notice, begin to pray, mark the date and get ready to come. If there ever was a time when the people should give some time to the culture of their souls, to prayer and the work of salvation, that time is now. May God grant a great blessing to the hosts of Indian Spring the coming camp.

Yours for a gracious victory,  
H. C. MORRISON.

#### Pentecostal Park Camp, Glasgow, Ky.

Pentecostal Park Holiness camp meeting begins Thursday evening, Aug. 20. This camp ground is located four miles from Glasgow on the Tompkinsville road. A new tabernacle has been erected, the grounds have been improved and we are expecting a large attendance and a time of great salvation.

Rev. Warner P. Davis, a Spirit-filled and powerful young preacher of a full gospel, with A. S. Beck and H. C. Morrison will be the preachers. E. C. Milby, who led the singing with such success in the recent meeting in Glasgow, will have charge of the singing. We are praying for and believing that the Holy Spirit will meet with us to regenerate and sanctify immortal souls. Pray the blessing of God upon this camp, and arrange to be with us, beginning Aug. 20 and closing August 30. Mark the date and come.

H. C. MORRISON.

#### Dr. Beverley Carradine.

Dr. Beverley Carradine, the flaming evangelist, eloquent preacher, voluminous author and charming writer, who like a brilliant meteor flashed over the nation a generation ago, passed away at a sanitarium at Western Springs, Illinois, April 23. He had been confined in the sanitarium for about fifteen years. He was one of the greatest preachers that America has ever produced. Thousands of souls in the past generation have bowed at the altar as the result of his pulpit efforts. His name was a household word in the past generation. Many men in the pulpit have excelled in some one excellent quality but he seemed to be so well rounded as to excel in all qualities of excellence. Many of the past generation will read this with sorrowful interest. *The Christian Witness* treasures his memory as its leading contributor for many years. Thousands will remember him as their spiritual father, who led them into the "Fulness of the blessing." He was 83 years of age at the time of his decease. He was born on the Altermont plantation, near Yazoo, Mississippi, and was a veteran of the Confederate Army having served with the cavalry in the civil war. He was pastor in New Orleans and St. Louis pulpits of the Methodist Church, South. We remember reading his wonderful sermon against the Louisiana Lottery and which had much to do with the suppression of that iniquity. His church at New Orleans sent him on a vacation to Europe, which resulted in his wonderful book written about his trip to Palestine, which will ever remain a classic of Palestine travel. In 1891 he left the pastorate to enter evangelism with its larger field of opportunity, although as pastor his success at St. Louis was a marvel. To know him was to love him and he had many friends. He leaves one son and five daughters. He was buried at Vicksburg, Mississippi.—*Christian Witness*.

#### Commencement at Chicago Evangelistic Institute.

The twenty-first year of the history of Chicago Evangelistic Institute was celebrated with the graduation exercises on the evening of June third. It marked the closing of a year which in many respects was one of the best in the history of the institution. Forty-three degrees and diplomas were conferred upon a group of students who are stalwart in character and talent, and who give promise of useful service to the church and the Kingdom of Christ.

The Institute, now a Bible College, is prepared in faculty and equipment to give a four years' course covering majors in Religious Education, Missions and Evangelism. There are chairs of instruction in the more important fields related to the Bible, History, Social Science, Music and other subjects essential to well-rounded training. A pre-seminary course is offered to college graduates leading to the Master of Arts degree in the theological majors. Three colleges were represented among the graduates under this head the present year.

#### Central Holiness Camp Meeting.

The holiness camp meeting at Wilmore, Ky., will begin one week earlier than usual in order to accommodate Rev. Tilden H. Gaddis and his singers, the Misses Mosers. It will begin Thursday, July 16, and close July 26, covering third and fourth Sundays in July. Brother Gaddis and singers have been employed, Dr. Morrison will assist in the preaching and a number of other ministers will be present to help. Let all the friends who can possibly do so, arrange to be present. The grounds will be in fine condition and we are looking forward to a gracious time.

H. C. MORRISON.

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#### You Will Thank Us

for suggesting to you the most spiritual and helpful exposition of the S. S. Lesson. We have hundreds of friends who use this book and would not be without it. We have only a few of them and are closing them out at one-half price, which is 50c each, postpaid. You may send us stamps, if more convenient. The name of the book is Arnold's Practical Commentary on the Sunday School Lesson, and it covers the lessons for the entire year of 1931.

If you are not more than pleased with your bargain, you may return the book to us and we will refund your money. If you find the book to be as we represent it, we want you to tell your friends about it.

It is in quiet moments that you really grow. Somewhere in every vexed, feverish day get a little "silent time" for Bible reading and prayer! It will bring heaven down into your heart, and make you strong for living and service.

#### Here is a Great Book For You.

"Great Revivals and the Great Republic," by Bishop Warren A. Candler, D.D., LL.D. The name of the man and the title of the book ought to be recommendation enough for its ready and wide sale. Bishop Candler is one of the deepest thinkers of our times. He has a great subject. The book contains 344 pages, it is well bound, clear print, and on good paper. It can be had of The Pentecostal Publishing Co., for \$1.00. The original price was \$1.50. This special price will bring you a most valuable book. Send for it at once.

H. C. MORRISON.

There is danger even in preparing for the Lord's coming. The practical preparation consists, first, of a full entering into fellowship with him in our own spiritual life, then getting out of ourselves and living for the help of others and the preparation of the world for his coming.—A. B. Simpson.

"Send my suit to be cleaned and pressed?" Sure! Your smile factory also.



## HINTS FOR CAMP MEETING GOERS.

(Continued from page 3)

cause others to wonder, then it will restore confidence and perhaps be necessary for you to seek in public. If you have not been kind and victorious on every line, then do not pretend or cover up, but make all haste to get right and thus recover lost ground. Remember this, there is a difference between *conviction* and *condemnation*. New light will produce conviction, but ought not to produce condemnation. It is when you trifle, excuse yourself, and reject new light, that you get under guilt and condemnation.

9. *Bear with the weak and ignorant.* If God has given you superior light or grace, do not act important. Do not think you must rant about it and force others to see and do exactly as you do. If your leadings are of God, let him fight your battles and give you an opportunity to deliver your soul. Don't force your way in at a half-open door, but wait the opportune time and then in a humble way speak of God's dealings with you. Sooner or later there will be fruitage in proportion to your eye God's glory.

10. *The camp will be just what you and others make it.* If you go largely for an outing, or to see and be seen, you will hinder rather than help. But if you follow some of the above suggestions you will return home, perhaps tired and dusty, but with the satisfaction that you grew in grace and were made a blessing to others. God grant that this may be so.

## Atheism's Advance Among Students

GEORGE T. B. DAVIS.



A tragic situation exists today in the universities, colleges, and schools of the United States and Canada. During the past few years infidelity, agnosticism and atheism have been making rapid gains in many of our educational institutions, with the result that multitudes of students are wavering in their faith, or have fully renounced their former beliefs.

The student publication of the University of Toronto recently declared that a majority of the students were "practical atheists." A person connected with a large boys college in an Eastern state said a few weeks ago that most of the boys in the school were infidels or atheists. Forty girls in a single society in a leading college in the South declared their disbelief in God. Such conditions are fast becoming typical rather than exceptional.

A certain atheistic association is securing the names of students in colleges and schools, and sending them their pernicious soul-destroying literature. Shall we sit idly by and allow our young men and women and boys and girls—the flower of our lands—to be lured to destruction and not lift a finger in their defense? God forbid!

In the Word of God we read that "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So in this hour of crisis in the schools of our lands a significant campaign has just been inaugurated to help in checking atheism in the colleges, and in seeking to win the students to a saving knowledge of Christ. The new movement is known as "The Million Testaments Campaign for Students in the United States and Canada." The aim is to present, carefully and prayerfully, a million attractive New Testaments to the students in the universities, colleges and schools of both countries, and to have the Word watered by such a mighty volume of believing prayer, that revivals will sweep through hundreds of schools and colleges, and that thousands and tens of thousands of students will be born again into the Kingdom of God.

In speaking to a group of men in Philadelphia, Rev. R. R. (Bob) Jones, president of

the Bob Jones College, deeply stirred them by his portrayal of the infidel and atheistic conditions existing in the schools of the United States at the present time. In the course of his address he told how large numbers of young men and women from godly homes are having their faith in God wrecked by the atmosphere and teaching of many of our schools. He said:

"Some time ago I spoke to a great Southern audience. I pictured the atheistic drift in the educational life of America. A man sat on a front seat and followed my every word with an expression of agony I have rarely seen on a human face.

"When the service was over his pastor said to me, 'Did you see that man who looked like the incarnation of agony? He sat in the front seat today. He is a member of my church. He is one of the truest Christians I have ever known. He is on my board. He had one daughter. She was a beautiful child. She grew up in the Sunday school and church. She finished high school.

"He sent her off to a certain college. At the end of nine months she came home with her faith shattered. She laughed at God and the old-time religion. She broke the hearts of her father and mother. They wept over her. They prayed over her. It availed nothing. At last they chided her. She rushed upstairs, stood in front of a mirror, took a gun and blew out her brains."

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"The Massachusetts Bureau of Labor Statistics showed in 1905 (wet) that 84 per cent of all criminals under conviction in correctional institutions of that state owed the conditions which induced the crime to intemperate habits."

"Some time ago in a city in the great Northwest, we were conducting a revival campaign in a large tabernacle. One night I dismissed the crowd and started out of the building. A feeble old man came down the aisle and took me by the hand. 'I would like to speak to you a minute, Brother Bob,' said the old man, with a trembling voice.

"'All right,' I replied, 'I will be glad to talk with you.' He looked at me a minute and then said, 'Let me get where I can prop against the wall, for I am feeble and old and tremble in the knees.' We walked down the aisle toward the door, and he leaned his old stooped shoulders against the wall.

"'Brother Bob,' he began, 'I am an old superannuated minister of the Gospel. I came to the great Northwest as a missionary. It has been nearly sixty years now since I arrived in this country. When I came here I brought my bride. Oh, how happy we were! We were young and everything was beautiful. We were happy in God's work.

"'After I began my ministry here in the Northwest it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, 'We must build us a church school so we can educate our own children.' We perfected the plan. I subscribed a hundred dollars a year. You know I never made over a thousand dollars a year preaching. My dear sweet wife made her pledge, and though she wasn't strong physically, she did her own washing and saved the money to give

to the school. We never had but one child. He was a boy.'

"The old man's face lighted as he continued, 'He was a great boy, bright, clean, obedient, Christian. He graduated from high school with honors. We were proud of him. He was president of the young people's society in my church. He prayed in public. Everybody said he was an ideal preacher.

"The day came when he was to go to college. It was the happiest day of my life. Wife and I stood on the front step and kissed our darling boy good-by. We both cried. We didn't cry because we were sad. We cried because we were proud of our boy. He looked so manly and clean as he went out the gate, and his shoulders were so broad and he was so erect. That night wife and I got ready to retire. We knelt together by the bed to say our prayers. I put my arm around her, and she put her little frail arm around me, and I prayed a prayer something like this: 'Our Father, we thank thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us.'

"Then the old man straightened up, threw his shoulders back like a soldier on parade, his eyes flashed fire, and he set his jaw. 'Brother Bob, while I had been preaching to my country churches, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum. Brilliantly educated, he writes letters to the papers and signs these letters 'Atheist,' and laughs at the gospel I have preached for sixty years, and makes fun of his old mother's faith.

"'Brother Bob, wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone.'"

One of the chief features of the campaign for students is a plan to enlist as quickly as possible 100,000 people to pray daily for revival and for the students. Neat prayer cards will be sent free of cost, postpaid, for distribution in churches, Bible schools, and the like. You can render splendid service by sending for 10, 50, 100, 500 or more of these prayer cards to put in the hands of praying people in their church or community or city. A stirring leaflet entitled "Three College Ship-Wrecks" has also been issued, and supplies will be sent free of cost, along with the prayer cards, upon request to the Million Testaments Campaign for Students, 1505 Race Street, Philadelphia, Pa.

Some weeks ago in an English periodical Rev. Samuel Chadwick, Principal of Cliff College, made a striking and significant statement regarding the power of intercessory prayer. He said: "The fervent supplication of one soul moved of God is an immeasurable force." Will not each one who reads these lines pray fervently day by day for an outpouring of God's spirit upon our lands and upon the students, and for God's blessing upon this new movement to bring back to the Lord the students who have lost their faith, and to lead multitudes into the glorious light of the gospel?

If God's children throughout the United States and Canada will pray fervently day by day, who can estimate the far-reaching influence of their intercession in opening the windows of Heaven and transforming the spiritual atmosphere of our educational institutions? Is it too much to expect that in answer to nation-wide united prayer, and through the widespread distribution of the Word of God, real spiritual awakenings will be witnessed among the students during the coming school year?



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## TRAVEL LETTER—IN CAIRO, EGYPT.

Tilden H. Gaddis.

Dear Herald Family:

After a blessed farewell from Jerusalem, with many new made friends at the depot to see us off, and Mr. Shelly of the Chamber of Commerce reminding us that Jesus will soon stand on Olivet again, we crossed the land of Samson and the wilderness beyond it to Cairo, the great city of North Africa.

A good tonic for restless nerves is to mix with the slow moving Egyptians in the land of color, where there is no order or system. They awaken to speed, however, to serve a traveller for good U. S. dollars. To them, all Americans are "Good Man"—"Plenty Money." Why hurry? Their ancestors have been doing the same thing for 5,000 years, and will likely continue for another 5,000 if the world stands, and the ages would not move any faster even if they did; and really, if one is living for time, that is a good philosophy. Nervous people like ourselves would never build Pyramids, which stand as monuments to the labors of 100,000 slaves working for 30 years. The names of these obscure and forgotten workmen are not engraved thereon, yet "Their work lives on" more permanent than some achievements of men of more fame. We had as well spend our time building Pyramids as eating and drinking and playing and forgetting; for after all, as the fool saith, "There is no God in my life", then we had best build well for time, and Pyramids last longer than pleasure.

We enter Cairo with its open, flapping-curtained busses, as awkward looking as the camels which they are honking out of the way; odd carriages drawn by half-starved horses; cow carts on which appears to be the whole family, or the whole neighborhood, furnishings and all; its black-robed funeral processions weeping and flinging arms, overloaded donkeys, veiled women with funny little brass cylinders over the nose, and some with a face full of jewelry and coins; its peddlers with goat skins full of lemonade, its street salesmen who ask five dollars for an article and finally accept a nickel; bazaar salesmen who are determined you shall visit their emporiums to see what beautiful goods are manufactured in this land of the Nile; pilgrims starting for Mecca, a juggler, a caravan from the desert, armies of dragomen with enough clothes on to keep a family warm through an Alaskan winter; hotel loafers in wicker chairs adorning the front; swarming bootblacks; one little Arab not over seven years old was in the train working with all his might on my shoes before I was aware of his presence; my shoes dust-covered from the desert needed his service and when finished, like a little soldier, he saluted and was delighted with a half piaster.

At the Zoo, the crowds, as usual, are at the monkey cages. We find elephants performing for the delighted natives and then holding out his trunk for "baksheesh", which he faithfully gave to his master. Both man and beast are beggars here. My camel boy beside begging me (The rich American) to bring him and the camel to U. S. where he was sure we (he, I, and the camel) could gain a fortune selling rides, kept informing me that he received no part of what I paid the owner of this gangling brute which the Arabs say is made of the scraps left after all other animals were finished, and to ride one for any length of time proves they are not built for comfort or speed. To mount, Mr. Camel gets on his knees, then up comes the rear till you nearly go over his head. The front rises next flinging you to the rear of the saddle with a vengeance. By this time you are accustomed to being pitched backward and forward and do not mind the last uprising of the rear, which puts you on the level and ready for the jerky motion of locomotion which you finally get into the swing of. We thought of Rebekah's long journey to Abraham's home, but the hardships of the way were relieved by the comfort of the faithful servant Eliezer reminding her of the love, wealth and happiness that awaited her on seeing Isaac face to face. So if your pilgrimage to Heaven at times seems rough as a camel ride, just draw encouragement from the faithful Holy Ghost who reminds us that once inside the golden gate, it will be so glorious and eternally joyful in the presence of Jesus that the toils of the road will seem nothing. So let us endure hardness as a good soldier of Jesus Christ.

Cairo is full of extremes and moods, camels and fine autos contesting for the road. You swelter in the sun and shiver in the shade, bare-legged, ragged peasants beside gay-dressed sports as smart as a New Yorker on Broadway. Old Cairo is dirty and drab; New Cairo bright and modern, queer shaped craft sailing by palatial Nile steamers, fine modern trains and depots and yet cars crammed full and roof of train alive with humanity.

The people of Egypt are interesting. Their great skirts, like sails, ought to help them along when the wind is in their favor. And they are religious. Of fifteen million population fourteen million are Mohammedans. A Moslem in Cairo can worship at a different Mosque every day in the year and have some left as nearly 400 raise their minarets to the sky. But you don't need go to these temples to see them pray, for they are down on their knees prostrating themselves on trains, docks, in shops, oblivious to surroundings with faces toward Mecca, never missing a movement in the form.

Out at the Virgin's tree, where Joseph and Mary rested on their flight into Egypt, we climbed up on a

limb for a picture, when the caretaker came running and rebuking and ordering us down, declaring we had defiled its holy limbs, especially since we had our shoes on; but we remained for another snap to be sure of a good one by the which time he was actually pulling us down. The Catholics who own the grounds have, as you would know, erected a chapel here and then leased the sight-seeing rites to a Moslem who charges 25 cents to see, which does not include the right to climb the tree or a leaf for a souvenir. It is a sycamore tree, such as Zachæus climbed to see Jesus. We are reminded that it was while the parents sought safety here, the innocents were slaughtered in Jerusalem; but while thousands of infants gave their lives to save his, the infant Jesus finally gave his life to redeem them.

Also it is wonderful that this land of the Pharaohs, where God built the Hebrew nation and then oppressed them with bondage and brickyards, hid a leader in a basket among bulrushes at the edge of the Nile, should later protect the king of the Jews. Also it was the East that gave the light to us, then lost it themselves. We owe it to them; the debt is old and should be paid with interest. A great Obelisk, built 2430 B. C., in shade of which Jeremiah is supposed to have written Lamentations, marks the border of the Land of Goshen. An impressive monument—"The Awakening of Egypt"—commemorates the strike for independence, and today in this rich land where good farm land watered by the Nile, sells for \$1500 per acre the king is receiving some twelve million dollars, a great salary.

The Sphinx revealed by recent excavations as a great wingless couchant lion with the royal head of a Pharaoh, is a gray-headed old fellow, 72 feet long, 160 feet high and still a mystery.

The Egyptian Museum is a real treasure house of Royal Mummies, also relics from the tomb of King Tut, who certainly left a valuable contribution to the knowledge of the past. The curse of the gods seems to follow to the death, those who disturbed the remains and possessions of this rich old monarch.

A great industrial Exposition at Cairo gave us opportunity to learn much of the industries and business of the nation.

Our spiritual fellowship in Egypt was with the Pentecostal School and Mission. Rev. Joseph Said, a sanctified Egyptian, called at our hotel the morning after our arrival offering his service as friend and guide, and to him we are indebted for such a pleasant and profitable visit. Rev. Doney, the Canadian Superintendent of this work, and other missionaries, received us kindly asking that we remain for a campaign which was impossible. A door of opportunity is open here, as well as to a number of other stations in the Valley of the Nile. A school of 300 pupils and an orphanage of 700 are in connection with this work, which ministers to many, and God is blessing them.

## DINING WITH DUNAWAY.

Rev. Allie Irick.

It would require almost a lifetime to meet so many outstanding ministers and workers in one city and in one home, as was illustrated in the above suggested instance.

The place of this gathering was in the beautiful little city of Decatur, Ga., the home of Rev. C. M. Dunaway, close to the historic city of Atlanta, with her great commercial center, business blocks, colleges, universities, beautiful drives and attractive homes. This is a typical southern home—large, airy, restful, commodious and convenient. How our God has blessed this household with comfort and convenience for their tired feet, wearied bodies and enquiring minds, and, above all, sweet rest and joy for their souls. How important that all our pastors, evangelists and workers should have good, comfortable, happy homes for life's short day.

Rev. C. M. Dunaway is one of the outstanding holiness evangelists of America; one who has stood true to God and holiness for over thirty years. One who has preached all over the nation. He has held revivals in most every town and city in Georgia. He has held over fifty-seven revivals in Atlanta.

Aside from the Dunaway family, we had that peerless preacher, life-long friend, the incomparable editor and veteran of the Holiness Movement, Dr. Henry Clay Morrison, with his snow-white locks, his beaming face and tender voice. There he sits to bless us, lift us, inspire us, encourage us and to make us love his adorable Lord. Then comes that sweet singer, Charlie Tillman, who has been singing the gospel of full and free salvation for forty years. Next comes Rev. Oscar Hudson, District Superintendent of the Nazarene Church, in Georgia, and his noble wife, Rev. Mrs. Nettie Hudson, pastor First Church of the Nazarene in Atlanta. Then Prof. L. C. Messer, one of the leading song evangelists of the United States, and Mr. Padgett, a leading business man of Atlanta, who stands foursquare for Bible holiness, then two young ladies, song evangelists, from Pennsylvania and Ohio, and lastly your scribe. My, what a company! What a time we had at that long, beautiful dining table. How we enjoyed the hospitality of the Dunaway family and home. Our hearts rejoiced over the fellowship of that illustrious group of holy men and women.

The occasion of this gathering was on this wise: Dr. Morrison was holding a revival with the People's Tabernacle, and Rev. Charlie Dunaway was in the midst of a gracious meeting with St. John Methodist

Church of the city; Evangelist Allie Irick and Prof. L. C. Messer were witnessing a wonderful revival campaign with First Church of the Nazarene in Atlanta. I recalled the first time I ever met Dr. Morrison, over thirty years ago, away back in old Texas, at Bonham, where he was holding a revival along full salvation lines in an old tobacco barn, and the fire was falling. We drove eighteen miles through mud and rough roads in a covered wagon to hear that prince of preachers preach the gospel of holiness. The first time we ever met or heard Charlie Tillman was at Memphis, more than twenty-five years ago.

The happy occasion above mentioned enriched my soul, my ministry and my future for God and the cause of Christian holiness. We did so much enjoy our stay and service in the great old historic city of Atlanta. The church urged our return for another engagement, which we hope to be able to enjoy again within the next year.

With love for all, and malice toward none, we feel more like pressing the battle for God and souls to the very gates of the enemy. God bless dear Dr. Morrison, keep Tillman "histing" the tunes, Messer making melody, Padgett pushing on for the hilltops of glory, the Hudsons pressing on to higher heights, and Dunaways for the delectable mountains of God, with Irick ever reaching on to things nobler and more lofty. Amen and Amen.

## MISSIONARYING IN THE PHILIPPINES.

If there is one place where opportunity for missionary work is greater than another it must be in the Philippine Islands. If there is one place where the harvest is more plenteous than in another it must be in the islands also. Truly the "Isles await thy law."

The public schools which the United States Government has given the people have opened their minds and prepared them for the reception of the Gospel. As yet the church of Rome has many of them shackled but many have broken these shackles and come into a knowledge of a vital evangelical Christianity. The prospects for the future of the Protestant Church are most encouraging. The schools present a tremendous challenge to the evangelical forces of Christianity. They are educating the youth and giving them a taste of culture, a taste of a higher type of living and unless they are brought into a personal experience of God and are given the very best that the church has to offer, they are going to drift into worldliness and fall into the sins so common in other countries.

My work is district evangelism. I travel by auto, by ox cart, by carabao sled and on foot as I visit the work and help the deaconesses, supplying them with literature, giving suggestion and helping in many ways. It is so encouraging to see with what eagerness the people listen to the message and take it for just what it says. Theirs is a simple childlike faith that takes God at his word.

Last week we held our Daily Vacation Bible School Institute. Eighty-five young men and women came in with their beds rolled up under their arms, so that they could study and learn how to go out and teach their little brothers and sisters. These mats were spread out on the floor and if you could have looked into the two dormitories late at night you would have seen the institutors sleeping soundly.

At five thirty the next morning they were up and ready for breakfast by six, then for study until seven when their day's program began. They worked earnestly for ten days to prepare themselves for the days just ahead of them. Their sole purpose was service for there was no remuneration and they were paying their own board while attending the institute. Next Monday these same young people will be scattered out over the district in twenty-one schools leading the children in songs, games and Bible study. Some of these teachers are themselves products of the Daily Vacation Bible Schools and they appreciate the value of them.

Those days of the institute were not just bare study and grind for Christ was present to enrich and bless every session. His presence was felt as the different ones took turns in leading the evening devotions. He was present at the morning devotions, he was present in the classes. Their comprehension of the truth is often much greater than we think. One evening recently Maria sat helping me mend stockings. "Maria," I asked, "What do your people think of you being a Christian and a member of our church?"

"Well," she answered, "When I go home they ask me many questions and sometimes I can't answer them. One day the priest asked me why I go to that church when I used to march in the processions with them. I told him that that was before I had God inside me, and I didn't know any better then. He said I had been baptized in his church, and I told him that Jesus said that unless we were baptized with the Spirit that comes from him the other baptism was no good."

As we sat and mended and talked I learned that Maria, though quite new in the faith, has a clear understanding of what it means to be a Christian and she is living out her understanding of it day after day in our home. Day after day we have just such evidence that God is working in the hearts of his brown children. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Virginia Hayes.



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(Continued from page 1)

my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

And they shall be my people, and I will be their God:

And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Yea, I will rejoice over them to do them good and I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the Lord; like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

Let me suggest to our readers that you get your Bibles, turn to the 33rd chapter of Jeremiah, read the 19th, 20th and 21st verses of that chapter, and then read the 25th, and 26th verses of the same chapter. You will find that God has made the most positive pledge that he could utter, not only, that he will restore Israel, but that the throne of David shall have a King, and that King will be, no doubt, the King of all kings. Read your Bibles. Believe what you read. Praise God. Rejoice in him. Have no fear but that he will keep his word, and move forward in this skeptical age, with an unshaken faith in the Word of God, and an unhesitating trust in the Lord Jesus Christ, the glorified Son of God, to forgive all your sins, sanctify you wholly, and give to you the indwelling, abiding, Holy Ghost to comfort you in your soul, and empower you for service.

THE END

### If This is Old Age.

The dates recorded in the Bible and the calendar tell the truth on me. I have never tried to conceal my age. I am an old man, and I can say truthfully it is fine to be old. I do not regret it, and I am not ashamed of it. I am enjoying my old age immensely. I am conscious of something, shall I say, some one within me, that is wonderfully young. No

doubt this inner man is the real man, the man of immortal youth. The soul of me can never grow old. The house in which I dwell may turn gray, decay and fall, but what of it? Its fall will be a wonderful release. What a transformation! What an enlargement! Then I shall become a citizen of the universe, and go up to worship at the feet of my Redeemer, and begin the exploration of the countless planets that roll in beautiful order under the sway of the scepter of the King of kings and Lord of lords.

To tell the plain truth, I would like to live some years yet. You see I am deeply interested in this Theological Seminary enterprise. I vision a great school—an army of Spirit-filled young preachers going out from it winning millions of souls from sin to Christ. Ah, that is something to live and labor for.

This Seminary matter seems to have put new life into me. I was up at half past five this morning, into a cold bath, a bite of breakfast, and here I am more than two miles from home on the street car, in THE HERALD office writing this stuff about the young man inside of this old body, at half past seven o'clock A. M.

I wonder if Phelps, of The Michigan Christian Advocate, is up yet? I doubt it. It is a question in my mind whether Smith of the Nashville Christian Advocate is up and at his desk so early. He is giving the Church a great paper and the Church ought to support it well. Phelps, editor of the Michigan Christian Advocate, is a most interesting and lovable man. Some papers are almost exactly alike; to read one issue is about enough for six months. Not so with Phelps. You read him this week, you do not know what will appear in his paper next week. There is pep in that editor.

Getting back to the matter of my age. I founded THE HERALD something more than forty-three years ago, and have been its editor ever since. I suppose there are few editors of the secular or religious press living who have been pushing the pen on the same paper for forty-three years without a break. Thinking of my soul some nights ago I wrote this poem I am giving you. Poor poetry, perhaps, but blessed truth:

### I AM A SOUL.

I have a body, but I am a soul.

This cage which doth my spirit hold—

This house of flesh in which I dwell

Is my tenement, it is not my soul.

This frail shell in which I now reside,

This decaying material which you behold,

This mortal part cannot abide,  
But this visible is not my soul.

The soul which dwells within

Is with immortal life endowed;

Inbreathed of God, it cannot die,

It can never wear a shroud.

Upon the cruel cross of Calvary,

The Christ has conquered death for me;

I will not, cannot die, but rise from death

To be clothed upon with immortality.

My years are swiftly passing by,

Upon this life soon I must loose my hold;

Then to the grave you may commit the empty shell,

But be assured you will not inter my soul.

Then, like a captive bird, from iron cage set free,

My soul, redeemed from sin by love of Christ, shall rise

Swift as thought upon the wings of faith and love,

I'll find my eternal dwelling place beyond the skies.

There with the angels and the saints,

Until brightest stars to cinders turn,

We'll worship our Redeemer, Christ,

Till flaming suns shall cease to burn.

## High Points in Asbury College Commencement.



THE Holiness Convention leading up to Commencement Exercises, was opened May 27 by a sermon from President L. R. Akers. This was followed by sermons from Commander S. L. Brengle, of the Salvation Army, H. C. Morrison, an address by the president of Transylvania University, Lexington, Ky., this by an address by Dr. H. M. Shuman, president of the Christian and Missionary Alliance. Commissioner Brengle preached a number of times with most gracious results. H. C. Morrison preached the Baccalaureate sermon Sabbath morning. Dr. Shuman preached Sunday afternoon, followed by a great address by Dr. Clarence True Wilson, Sunday evening. One of the outstanding addresses was made by Harold Paul Sloan, a champion of Bible truth, Dr. V. C. Curtis, of Mississippi, brought a good message. He is highly appreciated by the people who gather at Asbury College.

There were a number of interesting exercises given by the various schools of the college. One of the outstanding occasions was the Class Address by Dr. James Winford Hunt, president of McMurry College, Abilene, Tex. This was Dr. Hunt's first visit and he captured the people head and heart. He is an unusual man, full of wit and wisdom, an eloquent preacher of great power. The people of Wilmore will want to hear him again.

There were 105 A. B. graduates, a splendid class of young people, and a number from various departments of the school. There were seventeen who received the degree of B. D. from the School of Theology, all of whom experience the blessing of perfect love.

The degree of D. D. was conferred upon Rev. Crandall, pastor of Boulevard Methodist Church, Binghamton, N. Y. He is a man of great power as a preacher of the gospel, and much beloved by his brethren. This degree was also given to Rev. Warren G. McIntire, formerly of Los Angeles, Calif., also upon Rev. O. H. Callis, one of Asbury's worthy sons, and Rev. J. C. McPheeters, pastor of Glide Memorial Church, San Francisco, Calif. His ministry is being greatly blessed in that religious center. The degree of LL.D., was conferred upon Dr. J. W. Hunt, of Abilene, Tex., and Dr. Harold Paul Sloan, of Haddonfield, N. J.

There was a very large attendance of parents and friends of the graduates of the various schools, and we heard many remarking that it was one of the best Commencements ever had at Asbury College. There were a number of young people visiting at the Commencement who are planning to attend school next year, and many reservations have been made for next year, school beginning September 22.

We were very happy to have Evangelist Butts with us, who is a member of our Board, and a man honored of the Lord as a soul winner. We were happy indeed, to have C. W. Ruth present, and to find him looking so well. He seems to be blooming out afresh. Rev. Clarence True Wilson, D. D., Washington, D. C., gave a tremendous address on Prohibition, mingled with some excellent things on full salvation. His devotion to the great work of Asbury, his fidelity and faithfulness are highly appreciated. Through some years of acquaintance I am coming to regard him as one of the most interesting and excellent men with whom I have met in a lifetime. I had hoped to lay down the presidency of the Board of Trustees, but the brethren insisted that I should remain, and I was re-elected. Dr. Wilson was elected vice president of the Board and will be ready to ably assist the president in the duties of that office.



The banner of full salvation waves over Asbury College. Nearly every member of the graduating class of 105 young people witnessed to the sanctifying power of the precious blood of Christ. They are going out as spiritual salt and light into a world that greatly needs the influence of real Christian life.

In my travels I am surprised at the very large number of people who have their faces turned toward Asbury as the school of first choice for the place of education for their children. The coming school year promises to be a trying one; financial conditions are presenting a serious problem to many young people in the matter of how they are going to meet the expenses of the coming college year. There are many parents who have a great desire to educate their children, but the financial question is a bit difficult to solve. The coming college year Asbury will need the sympathy and assistance of its alumni, now numbering more than a thousand, and of all of its friends. Those who know of prospective students should write to the president of Asbury College, Dr. L. R. Akers, Wilmore, Ky., at once.

A friend called our attention to an editorial which appeared in The Louisville Times just after Commencement at Asbury College. This is written on the editor's initiative without any knowledge of the authorities at Asbury. It is quite interesting and reveals the fact that, under the blessing of God, Asbury College is commanding nation-wide attention.

#### DID YOU ATTEND A NATIONAL COLLEGE?

"If you went to college in Wilmore, Ky., Sweetbriar, Va., Yellow Springs, Ohio, Lexington, Va., or South Bend, Ind., you attended a national college.

"If you went to Princeton you attended a 'sectional place of learning.'

"Harvard, Vassar, Bryn Mawr, Williams, Amherst, Goucher are very good 'interscholastic institutions,' whatever that may mean to you, but Antioch, Asbury and Sweetbriar, in the order in which they are here mentioned, are the leading national colleges.

"This is learned from a report of C. R. Foster, Assistant Professor of Education at Rutgers University, and Paul S. Dwyer, Associate Professor of Education at Antioch.

"By 'national college' is meant a college whose students represent at least three-fourths of the States and nine geographic districts recognized by the Federal Census Bureau, and of whose student body not more than thirty per cent are from the State in which the institution is situated.

"So, before pluming yourself upon having been educated at a national seat of learning be careful.

"You may speak, ignorantly, and boastfully of your provincial *alma mater*, in the presence of someone who was educated at Asbury College, Antioch, the University of Notre Dame, Sweetbriar, Yale, Wellesley, or another in the list of the ten really national colleges.

"You may be up-stage when you should be down-stage.

"But for you there may be this consolation, Harvard and Princeton are not 'national.' But neither is Hampden-Sydney. And Hampden-Sydney can tell you that the proportion of its alumni who are in *Who's Who In America* is greater than that of any other American college. You may get a really good education at a provincial seat of learning, if you try."

Think of the fishing net giving the men the most amazing manifestation of Jesus they had seen! Ah, so it is when he is in the business! The common daily work shall bring glorious revelations of his presence and power. How often has the shop, the office, the kitchen been lit up with the proofs of his wisdom and goodness!—Mark Guy Pearse.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

### Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### Prohibition Number

The first issue in July we are to bring out a rousing PROHIBITION NUMBER of THE HERALD. The nation is stirred on this vital question, and you will want your friends to get this number, so get to work at once, send in their names so they will receive this issue which will be full of facts and figures about Prohibition.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

## SUBSCRIPTION BLANKS

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LOUISVILLE, KENTUCKY.

Enclosed please find \$..... for which send THE PENTECOSTAL HERALD weekly, from now until January, 1932, to the following:

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Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### BAD HABITS.

Bad habits never make you great,  
Nor noble, good and wise;  
They never lead you to success,  
Nor help you upward rise;  
But down the hill of life they pull  
To failure's lowest depths,  
Where multitudes have found them-  
selves

By slow or rapid steps.

Bad habits rob you of your health  
And take away your strength;  
They sap the vitals of your life  
And make you fall at length  
A victim to disease and death  
Long years before your time,  
And keep you from the course of life  
That leads to heights sublime.

Bad habits often dull the mind  
So you cannot retain  
The truths you may strive hard to  
learn,

The knowledge you should gain;  
And maybe run you wild and mad,  
Make you a moral wreck,  
When otherwise you could have stood  
Upon life's highest deck.

Some men are in asylum walls  
To while away their days,  
Who could have filled a useful place  
Of honor, trust and praise,  
Because they gave themselves to sin  
And habits that were bad,  
And now regret what they have lost—  
The prize they might have had.

Bad habits gather one by one,  
Increasing all the while,  
As they must have associates  
In spite of all their guile;  
And thus a man may be a slave  
To passion and to lust,  
Unfit to fill his place in life  
Of honor and of trust.

No doubt the criminal often starts  
By forming habits bad  
Back in the plastic years of life  
When he was but a lad;  
And when he could have been a man,  
Bright as the morning star,  
He only fills a loathsome place  
Behind some prison bar.

Rev. Walter E. Isenhour,  
Cherryville, N. C.

Dear Aunt Bettie: I am a little girl eleven years old, in the seventh grade. I go to Draketown school. My teacher is Miss Callis Allgood. I like her for a teacher very much. I go to Sunday school at Draketown, too. I live in the red hills of old Georgia. My father is a farmer, and of course I like to live here because we raise so many different things. We raise lots of apples, peaches, grapes, and a lot of other fruits. Well, this is the first time I have written to this magazine, so I am afraid I am writing too much but first I want to tell you what I do for most of my pastime. I read most every story I find, and I enjoy reading any of them. Now next I want to tell you how I look. I have brown hair and gray eyes, and I weigh about sixty-eight pounds. My teacher said that she would give the one in my class a prize that received the most letters from the boys and girls in the different states, and I will promise that I will answer every letter that I receive from them and tell them all about these old red hills of Georgia.

Helen Hutcherson,  
Temple, Ga.

Dear Aunt Bettie: How I love the dear editor of The Herald and his good wife. I feel as though I can't do without your paper either for it is spiritual food for the soul and I read it from cover to cover. We are having one of the most glorious revivals I have ever witnessed in Trinity Methodist Church of our city with Rev. and Mrs. Thomas Henderson preaching. Cousins, if you have never heard them you have missed one-half of your Christian life. I was gloriously saved last Monday night in his meeting and I praise the Lord with all of my heart today. Cousins, each and everyone of you that give your hearts to God, I want you to write to me for that is the only way to

live. This life makes me so happy that I want to sing and testify for my Savior when I can. I belong to Centenary M. E. Church and we have a preacher filled with the Spirit of God. He is Rev. George Dalrymple. Mrs. Dalrymple is a gift of God too, for she sings the gospel hymns so beautifully and gives the sweetest testimonies. We have the good Methodist prayer meeting too, and I thank God for that. Every cousin write and tell me of your Christian experience.

Victoria Hulien.

1613 Dewey St., New Albany, Ind.

Dear Aunt Bettie: This is my first letter to The Herald and would like to see it in print. I have black hair, brown eyes and fair complexion, am five feet tall, weigh ninety-seven and one half pounds. My birthday is June 9. Who can guess my age, it is between eight and sixteen years? I like to swing and play basket ball, fish and all outdoor sports. Most of all my sports is reading. I go to Draketown Junior High School and enjoy all my work. Most of all, I like my note-book work. I am in the seventh grade. My teacher's name is Miss Callis Allgood. She said she would give a prize to the one who receives the most letters in our class. So I want all of you boys and girls to write me, as I would like to win. I will answer all letters received.

Semantha Cochran,  
Rt. 2, Temple, Ga.

Dear Aunt Bettie: It is positively grand of you to give a page in The Herald for the chatter of this optimistic band of girls and boys. At least I hope they are all optimistic. I hope there is not a pessimist among them, for what's the use? "Smile and the world smiles with you." If everything does not go your way just remember, "Into each life some rain must fall, some day must be dark and dreary." If your task seems hard, "Just buckle right in with a bit of a grin on your face," and "start in to sing as you tackle the thing." You'll feel better when you're through, don't you know? Life is not all roses, but I'm in love with the present, I have fond memories of the past, and I have bright hopes for the future.

Cousins, what are your ambitions for the future? Mine? Why, really I've so many I am afraid I won't realize half of them, but anyway it doesn't hurt to work and hope and dream. First, I want to finish college. I would like to be an artist. I just revel in Nature's beautiful scenery. I would like to paint the scenes as I see them. I would like to be a writer too. I'm fond of letting my imagination wander, then framing a story. I enjoyed theme writing when I was in high school. I am afraid I won't ever be a literary genius so I will just write for my own pleasure. My greatest ambition is to be a good musician. If I can only reach my dreams in music I shall be satisfied and how! I like to read too. I devour good books ravenously. Just give me a good book and a cozy nook, and I ask no more of the world for a spell. We don't have Aladdin's magic lamp, but we have books through which we can associate with the celebrities of the ages. Say, cousins, I'll exchange letters and snapshots with you. Let's get acquainted. I'm a young girl in my early twenties. I have black hair that curls a bit, I am five feet and four inches tall and slim. Thanks for the chat.

Leta Perrycraft,  
Decide, Ky.

Dear Aunt Bettie: Will you let a young mother join your happy band? I am saved and sanctified, praise the Lord. I have three children and love them dearly. I have laid them on the altar and ask God to save them and use them for his glory. My baby is a boy three years old May 24. Says he is going to preach when he gets big like daddy. My husband is a local preacher. We are asking God to call him out this year and use him to win many souls. Aunt Bettie, we need a great soul-saving revival in our com-

munity. We have many souls in our church who testify that they are saved and on their way to heaven, and they will hardly enter the church. Won't come to prayer service, never send their children to Sunday school, and will take sides with the biggest devil in town. When they are called on to pray they hardly mention the church or community, but pray for widows, prisoners, and things that will never bring about a revival. God pity this place. Please pray for us that God will help a few faithful people to pray down a revival.

Mrs. L. B. W.

Dear Aunt Bettie: This is the first time I have written to your page, but am sure I am going to feel at home with you. How many of you like to read? I do for one, but am now most interested in my school work. I attend school at Draketown Junior High. I like school just fine, especially spelling. Our winter sport is playing basket ball and summer sports are fishing and horseback riding. Would like very much to hear from all of you, I want some new pen pals. I am thirteen years old, my birthday is Jan. 28. Who has my birthday? Will try to answer all letters received.

Sara Goldin,  
Draketown, Ga.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? This is my first letter to The Herald. My aunt takes The Herald and I enjoy reading page ten. I go to Sunday school every Sunday I can. My teacher is Mrs. H. E. Carter. I like her fine. I am ten years old. My birthday is January 24. I have blue eyes and brown hair. Pauline Cook, I guess your name to be Marie. Louise Savage, I guess your name to be Mary. I hope Mr. W. B. is out rabbit hunting when this letter arrives. I am in the fourth grade. I go to Sandy Ridge school. If I guess those names right write to me. I will answer all letters I receive. Love to all the cousins and Aunt Bettie.

Naomi Priddy,  
Sandy Ridge, N. C.

Dear Aunt Bettie: Will you let a Washington girl join your happy band of boys and girls? I am a little girl nine years old, have blue eyes, and light brown hair. I go to Sunday school and church every Sunday. I have one brother. I am in the fourth grade in school. My grandma takes The Herald. I enjoy reading page ten. This is my first letter to The Herald. I would like to see this letter come out in The Herald.

Bonnie Jean Bailey,  
Ritzville, Wash.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am a boy of sixteen years. I have black hair, black eyes and fair complexion. I am five feet and five inches tall, and weigh 129 pounds. I am a Junior in High School. I live on the farm and like farm life. I go to the Y. A. I. High School. I want all of the cousins to write to me as I enjoy receiving letters, I will answer all the letters I receive. I want some correspondents through The Herald. I think The Herald is the best paper in the world. I enjoy going to school and expect to go this year. As this is my first letter I will close for this time. Please print this as I want to surprise my parents.

Willie H. Liffew,  
Forbus, Tenn.

Dear Aunt Bettie: I hail from the state of Virginia. I take The Pentecostal Herald and enjoy reading it, especially the cousins' letters. I have written once before, but guess my letter got lost. I am a member of Sunday school and church, attend services regular and enjoy doing my bit to help Christianity. As I was standing on a hillside the other night about dusk enjoying the beauties of nature, my attention was drawn heavenward; there I beheld the moon shining and a few small stars beginning to peep through the celestial sky. As I continued to gaze upward I could see more stars coming through very rapidly and the ones I saw at first were getting larger and brighter. At last the heavens were practically covered

## Gospel Tents

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### Heralds of a Passion.

By REV. CHARLES L. GOODELL.

This is a plea for the souls of men. The author maintains that everything great in life is a passion, and religion being a life, must be impassioned. It is a great book. Send \$1.00 to Rev. C. R. Crowe, 2725 Victor Place, Louisville, Ky., and get a copy.

with lights. I was reminded of the Christian life. When one begins to live a Christian life, he begins doing little acts of kindness and by continuing to do them will at last be a beautiful Christian character to behold. I will guess some of your names. Minnie Bernice Taylor, Frances Evelyn Gibson, Mildred Ester Henderson, Naomi Lester Pierson, Warren Hite Smith and Orville Vennett England. If I guessed right let me know. Can you guess my middle name? It begins with I and ends with A, and has three letters. Edna England, I would like to know the answer to your two questions. Who can answer this? What one verse in the Bible has all of the letters of the alphabet except J? What two chapters in the Bible are alike? I will give a little surprise to the ones who answer correctly.

Mabel Love,  
Sycamore, Va.

Dear Aunt Bettie: Will you let a Green county girl join your happy band of boys and girls? This is my first letter to The Herald and hope to see it in print. I go to Warrensburg High School. I am in the fourth grade, I like my teacher very well, her name is Mildred Jones. I was eleven years old January 2, 1931. I like to go to Sunday school fine. I go to Whittemburg Church, Northern Methodist Church. Our pastor is Jake Read. My father is a singing master; he sings for preachers. I have two brothers and one sister. My first name is Margaret. Can you guess what my middle name is? It begins with M and ends with S. I guess one name that started with F and ended with S, Frances. Am I right? If any one can guess my middle name write and I will answer. Margaret M. Sauceman.  
Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am twelve years old. I have blue eyes, brown hair and light complexion. My birthday is June 18, 1931. I enjoy reading page ten very much. I wrote once before but I did not see my letter in print. My mother is dead and I live with my grandmother and grandfather is a preacher. My father lives at Stewart, Tenn., in Huston county. He is a mail carrier. I go to school every day and I am in the sixth grade. My teacher's name is Miss Bertha Vanhook. Who can guess my middle name? It starts with an R and ends with an A, and has six letters in it. Well, I guess I had better close as my letter is getting long. Hope to see my letter in print.

Sarah R. McAulay,  
Rt. 1, Cumberland Furnace, Tenn.

Dear Aunt Bettie: May I recommend to the girls, who write or read page ten of The Herald, a most interesting, instructive and valuable book. I am a boy, but yet to me the reading of the book, "Beautiful Girlhood," was very interesting and animating. I wish that myriad of girls and mothers could have this unique book in their possession. There are many perplexing problems, relative to girlhood, serenely and beautifully discussed by the author, of which every girl ought to have some knowledge. Miss(?) Hale, the author, has a serene knowledge of the nature of girls as well as being aware of their need. Every chapter of this book has within it a great and helpful lesson. Girls, her method of writing will, I am certain, intrigue your interest. It is imperative that we read clean and whole-



some literature. There is so much written that doesn't appeal to or stimulate our best nature and ideals that we must be very cautious in the selection of our reading matter. Many a young girl has gone wrong and brought disgrace on herself and home just because of the lack of proper training and advice as she passed through the mazy path of girlhood. Girls, get this book, read it, lend it to your friends, and when you want to give your girl friend a gift think of Beautiful Girlhood, for it will be appreciated. This book can be had through The Pentecostal Publishing Company. I enjoy reading your letters, Mattie McCulley, your letter was fine.

Ray Daniel.  
Rt. 1, Mooresville, N. C.

## FALLEN ASLEEP

JOHNSON.

W. A. Johnson was born in Catawba Parish, La., August 3, 1851, and departed this life April 25, 1931. He was united in marriage to Miss Annie H. Campbell, Nov. 6, 1878; to this union eleven children were born. He was converted in 1885, afterward was sanctified and united with the Free Methodist Church in 1886. On October 6, 1909 his horse ran away and he was thrown from the buggy and one of his hips was badly hurt, so that he was incapable of active life. He suffered much, but was patient through it all.

He remained a true member of the Free Methodist Church until the end came. My wife visited him a few days before his death, and he told her if they never met again on this earth they would meet in heaven. Wife asked him if his way was clear, and he said, "I have a through ticket, all paid for, and I am waiting, praise the Lord."

He was a faithful husband, a loving father, a good neighbor, a loyal citizen and an earnest Christian. He leaves a devoted wife and six daughters, twenty-two grandchildren and a host of friends to mourn his loss. He has gone to his eternal reward, and our loss is his gain.

David Day.

### REQUESTS FOR PRAYER.

Mrs. C. E.: "Pray for our home, that it may be a happy one, and that my children may be saved."

A reader asks that she be remembered in prayer that she may be restored to the joys of salvation; also for the healing of a friend.

Mrs. L. C.: "Please to pray for my brother who is in great trouble."

## You Will Thank Us

for suggesting to you the most spiritual and helpful exposition of the S. S. Lesson. We have hundreds of friends who use this book and would not be without it. We have only a few of them and are closing them out at one-half price, which is 50c each, postpaid. You may send us stamps, if more convenient. The name of the book is Arnold's Practical Commentary on the Sunday School Lesson, and it covers the lessons for the entire year of 1931.

If you are not more than pleased with your bargain, you may return the book to us and we will refund your money. If you find the book to be as we represent it, we want you to tell your friends about it.

### HERALDS OF A PASSION

By Rev. Chas. L. Goodell, is a book that will interest you. Let you be misled by the word Passion, will state the book is no plea for emotionalism. Dr. Goodell maintains that life is a passion, and religion being a life must be impassioned. The book will be a valuable addition to your library.

An interested layman, desiring to help me (a Superannuate) has arranged for me to sell the book for \$1.00. Send your orders to me.

Rev. C. R. Crowe,  
2725 Victor Place, Louisville, Ky.

### "MADE NIGH BY THE BLOOD."

I do not like the blood-sprinkled way,  
Of which the Bible so plainly speaks;

I would rather work my way to heaven  
Than go by the way you seek.

I think I can find an easier way  
To reach the heavenly home.

I will try to work and pray and give,  
My money will surely atone.

The gold of earth can never buy  
A place in the home above.

There is only one way to enter heaven,  
By faith in the Savior's blood.

Now listen, if you reject God's Son,  
You can never with Jesus dwell.

You will have to spend eternity  
With the rich man down in hell.

Oh, then trust the precious blood of Christ,  
And you will know your sins forgiven.

Then you will praise the Christ of God  
Who alone is the way to heaven.

J. G.

The best investment you ever made  
—Arnold's Commentary on the S. S. Lesson for 50c. Think of it, less than 1c per week for the best S. S. Lesson material on the market!

MODESTY AND FREEDOM; OR,  
IMMORALITY AND SLAVERY—  
WHICH?

Mrs. Claud Mingledorff.

"Oh women, women, thou who uncoverest thy nakedness and enticest strong men with thy cunning smiles; how often would I have covered thy fair neck and limbs and adorned thee with virtue, modesty and purity,—and ye would not.

Behold, toil and slavery await you.  
For I say unto you, women shall not always be free when modest apparel is exchanged for nakedness and virtue for immorality." Read Matt. 23:37-39.

Women of America, who love liberty and freedom, will you stop for a moment and let us reason together? Danger signals are warning us that danger is ahead. Let us open our eyes to behold them and take warning.

Several years ago one signal was given us when a multitude of godless women shocked American modesty by making bare their limbs to the knees. Then soon as the first shock was over great numbers of Christian women followed the example. We can easily see what the result has been. Modesty now seems to be a thing of the past.

At the time mentioned above, while I was in Choonchun, Korea, I made the prophecy that if women continued to follow such styles the time would come in America when they would appear in public with no more clothes on than the barbarians of Africa wear. My prophecy was fulfilled sooner than I had expected. We have only to turn our eyes to the bathing beaches and moving picture shows to see it. There are multitudes of women in this so-called Christian nation who seem to delight in exposing their nude forms to the public. What a shame! Who could have dreamed, a score of years ago, that American womanhood would ever stoop so low as to become drunkards, cigarette suckers and advocates of immorality!

We have laws to protect women from being trapped by vile men, but why don't we have laws to protect men who want to be decent?

I am now ready to make another prophecy which may be fulfilled sooner than we might expect:—If American women do not repent and turn back to paths of virtue and modesty, we have dark days awaiting us closely related to those of China and Africa, and instead of liberty and freedom we will be the servants and slaves of man who is the head of the woman and whom God has told us to obey. Men have never respected immoral women and never will.

Our hope is in the godly women who will "Come out from among them and be separate," and form a union pledging themselves to dress in "modest apparel" and put forth every effort possible to drive out of every community immodest apparel and immoral conduct.

To be sure we will be weak in number in beginning, but God promises that "In our weakness is his strength made perfect." We may expect to meet with opposition and persecution on every hand, but let us "Be strong and very courageous." Let us cry out against bathing beaches, dances, cigarettes, whiskey, petting parties, theaters, picture shows and everything else that is connected with immodesty and immorality.

The glory of American womanhood has largely disappeared and the public is looking upon her shame. Her hair, which the Bible calls her glory, 1 Cor. 11:15, has been shorn, and her nakedness, which is her shame, Rev. 3:18; 16:15; Isa. 47:3; Ex. 32:25, has appeared. Oh women, who call yourselves Christians, what are we going to do about it? Can't we get together and design costumes suitable for godly women to wear, instead of having to follow the styles which have been made by the Devil himself? Most of us have followed these styles to our shame, but let us repent and determine to do it no longer. We may find it difficult to break away suddenly, but we can do it sooner or later if we unite our forces. We can take Jesus as our captain and he will stand by us as long as we are fighting to uphold the standards he has set for us. "Who is on the Lord's side? Let him come unto me." Ex. 32:25-35.

I would like to have the names and addresses of all who are heartily opposed to the evils mentioned above and are willing to become a member of an organization to fight against them. Immorality is making such headway in this land that we need to train our children to beware of certain danger signals if we expect them to develop into pure men and women. Address me Douglas, Ga.

For less than 1c a week you can get some of the most spiritual helps on the Sunday School Lesson. It is Arnold's Commentary, which we are closing out at 50c.

### SHALL PROHIBITION GO?

A startling new book by Rev. M. P. Hunt. Price 15 each, \$1.50 per doz. PENTECOSTAL PUBLISHING CO. Louisville, Kentucky

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Matt. 7:7.

## My Hospital Experience

Dr. H. C. Morrison says: "It will stir your heart, strengthen your faith; it makes the Lord Jesus more real and blessed. It is one of the most interesting and thrilling things that most unique and interesting character, Bud Robinson, has ever given to the public." Price, Postpaid, 15c. 7 for \$1.00. PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

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A very attractive vest pocket New Testament bound in Kraft leather, with overlapping edges, round corners, red under gold edges, cover stamped in gold on side and back—light in weight, size only 2½x4½. Just the book for ready pocket use. A good 75c value.

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These mottoes are beautifully lithographed and embossed in colors. The Scripture Texts are practical and comforting messages of Love and God's Faithfulness. They will sell with very little trouble.

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Gentlemen: Please send me ten of your Scripture Text Mottoes that I agree to sell at 15c each, and return the \$1.50 to you within ten days. For my work, I am to receive postpaid and FREE of all charges, a beautiful Vest Pocket New Testament. If I am unable to sell the mottoes, I will return them to you promptly carefully wrapped and in good condition.

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If you enclose the \$1.50 with your order, we will send you enclosed with your mottoes and New Testament, a very useful pencil, similar in style to the Bvsharp, complete with a four-inch lead and a changeable eraser.

## CHILD'S BIBLE FREE

This Bible is just the size to carry to Sunday School and Church. It is bound in beautiful brown Kraft leather, attractively embossed, and stamped in gold on side and back. There is a synopsis of events at the head of each chapter. All chapter headings are printed in plain figures. The size of the Bible is 5½x4¼ and 1¼ inch thick.

Every boy and girl should have a Bible of his or her very own.

## CHRIST is THE HEAD OF THIS HOUSE The Unseen Host AT EVERY MEAL The Silent Listener TO EVERY CONVERSATION

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Sell four of these practical Dining Room Mottoes, as illustrated. In every community there are many people who will be glad to buy this Motto for their homes.

With each Motto we supply you with a Scripture Text Calendar beautifully printed in colors, and having many attractive features. The total value of these two items is 75c, but you can sell the Motto and Calendar together for 50c.

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It is not necessary to send the cash with order. On receipt of the coupon we will mail you the Mottoes and Calendars so that you can go right to work.

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Pentecostal Publishing Co.,  
Louisville, Ky.

Gentlemen: Please send me four each of your Dining Room Mottoes and Scripture Text Calendars. I agree to sell these sets at 50c each and return the \$2.00 to you within two weeks. For my work I am to receive the beautiful Bible as described above. If for any reason I am unable to sell the Mottoes I will return them to you promptly, carefully packed, and in good condition.

Name .....

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### HANDY PENCIL FREE.

If you can arrange somehow to send the \$2.00 with your order, we will send you extra, a pencil similar in style to the Bvsharp complete with a four-inch lead, and changeable eraser.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XIII.—June 28, 1931.

Subject.—Review: Jesus the world's Savior: Suffering and Sovereignty.

Reading Lesson.—1 Cor. 15:10-20.

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.. John 3:16.

"Jesus the World's Savior." That is "the truth, the whole truth, and nothing but the truth," concerning the world's salvation; "for there is none other name under heaven given among men, whereby we must be saved." Perhaps the word "must" more properly has the sense of can.

Human salvation is costly. Jesus Christ could become the world's Savior only through the deepest suffering. "It took a broken-hearted Jesus to redeem a lost world; and it will take a broken-hearted Church to deliver his message of salvation to a lost world." The Jewish rulers uttered a tremendous truth when they said: "He saved others; himself he cannot save." Maybe they did not know it, but they were repeating one of his own statements: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." There is a tremendous statement concerning the Christ in Hebrews 2:10: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Perhaps the ninth verse of this chapter may take us a bit deeper into the mystery of the sufferings of our Lord: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." I am persuaded that Jesus was referring to this when he said in his high-priestly prayer in John 17: "And the glory which thou gavest me I have given them; that they may be one, even as we are one." His was the glory of suffering for the salvation of lost men, or, perchance, the deeper glory of being willing to suffer. He had an infinite glory with the Father "before the world was"; but he emptied himself of this, and took upon himself the glory that led through Gethsemane and Pilate's hall and to the cross of Calvary. The worth of our service in the salvation of lost men is commensurate with our Gethsemanes and our crosses. In his Philippian letter St. Paul longs to enter into the fellowship of the sufferings of Christ; and in the epistle to the Colossians he exclaims: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church." (R. V.). Social service, no matter how good it may be—no matter how much it may be needed, can never save men. It takes broken-hearted men, who are themselves saved from sin, to lead lost men to Jesus Christ.

It is Christ-like to feed the hungry and clothe the naked; it is worthy of all praise to run nurseries in which little ones are cared for while their poor mothers toil for daily bread; it is splendid to furnish playgrounds for

little children who must otherwise be imprisoned within their humble homes, or play unprotected on the streets—yes, there are many good things that can be done, and should be done to comfort the poor and the afflicted; but when we substitute these things for salvation through the atoning blood of Calvary's Lamb, we make a failure and bring reproach upon the Cross. Why is it that so many institutional churches soon lose their spiritual life and power? Why not follow George Mueller and Pandita Ramabai, and keep Jesus Christ to the front all the time? There is no other way to do this thing.

As I sit here in the heart of a great city writing this article, my thoughts flow apace. All around me are cults and isms that are fairly rampant in their efforts to put something else in the place of the blood of Christ. Just a little way off is a modernistic Methodist pastor who denies the inspiration of the Bible. He laughs at the virgin birth of Jesus, and does not believe in his Deity, or his blood atonement. Yonder is a beautiful Hindu temple, erected by the deluded followers of one Mrs. Eddy. They call it a Christian Science church, and in their blasphemy call Jesus Christ a "Scientist." Around the corner we find a gang of redhot Mormons clamoring for Joe Smith and the Book of Mormon. Yonder is a band of Russellites who are crazy in their mad rush after their old dead adulterous leader. And on and on it goes; while only one in five of the city's population belongs to any religious body whatever; and not more than one in ten ever enters any sort of place of worship. Yonder sits a costly stone edifice in the heart of an elite center. They term it one of the leading churches in the city. The pastor's salary is some six thousand a year and a fine parsonage for his family. He boasts of having nearly two thousand members; but by actual count his Sunday morning congregation seldom numbers more than one hundred, while the Sunday evening congregation usually runs from twenty-five to forty. When asked where the others were, the beloved(?) pastor did not seem to know or to care. He had a fat salary, plenty of fine cigars to smoke, all the air he could breathe, and was gloriously happy.

Is Jesus Christ the Savior of the world? Did he suffer and die for that purpose? Yes; all that is true, gloriously true; but something is wrong with us who claim to be his saved followers. We are living in the times of the dispensation of the Holy Ghost, but know little about the power and glory of this dispensation. When Jesus was about to go to the cross, referring to the gift of the Holy Spirit on the day of Pentecost, he said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." But the church has lost the vision. She is living a pre-Pentecostal experience. Surely Jesus meant what he said in John 16:7-11. If he did not go away, the Holy Spirit would not come to the church in his baptismal office; but in going away he would send him to the church; and through the church he (the Spirit) would convict the world

of sin, of righteousness, and of judgment—condemnation. Alas! How we have missed it. The Holy Ghost is the forgotten person in the Divine Trinity; although the church can do absolutely nothing about HIM. He is Christ's vicegerent in the church, and in the world. The church can have no power to win men without him. "The salvation of the world awaits the sanctification of the church." There is no alternative: The church must receive him in his baptismal office, or the world must perish forever.

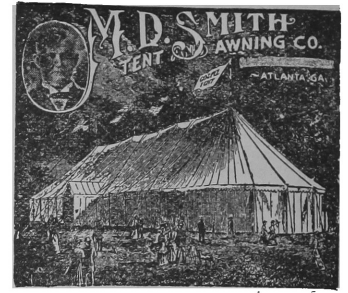
Is Jesus the Savior of the world? He died for that express purpose; but John says of the Jews: "He came unto his own, and his own received him not." Jesus himself told the Jews: "Ye will not come to me that ye might have life." He wept over Jerusalem with a broken heart, and cried in anguish: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even so a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Jesus Christ is potentially the Savior of the world—of all men without any exception; but he does not save men until they come to him by faith in his blood for salvation. We must never lose sight of this blessed fact. Salvation through the blood is the world's only hope.

Jesus Christ is the Savior of the world; but Protestantism, that sets forth the only form of doctrine that can save men, is shrinking and retreating; while nearly every false ism and cult are aggressive and gaining ground. What is the matter? Is there any hope for lost men? There is one hope, and only one: A Repetition of Pentecost. There is not so much as a semblance of hope in any other direction. We are calling for more money, finer church buildings, institutional churches, well equipped hospitals, greater institutions for higher learning, better education; but the entire conglomerated mass will only damn the world, unless the church goes down on her knees and cries and tarries for the Holy Ghost. When shall we begin? We can well afford to swap all of these institutions for one more Pentecost. The church once lived and prospered without any of them; and she can do so again; but she can neither live nor prosper without the Holy Ghost in his baptismal office. Jesus came to reveal to men the Father. The Holy Ghost came to reveal in us the living Christ—the Christ formed in us the hope of glory.

With Dr. Clarence True Wilson, I would like to join any group that will pray until the Spirit is poured out upon the church once more. Thus, and only thus, can Jesus Christ, the world's Savior, be glorified in the salvation of this lost world.

## ANNOUNCEMENTS.

Rev. Thomas Willey and wife have been engaged in evangelistic work in High Point, N. C., for the past six weeks. A new tabernacle has been erected and their first service was held last Sunday. Mrs. Willey has a Bible class of sixty or more and a deep interest is being manifested. Brother Willey and wife expect to return to the mission field this fall, as the Lord shall send in money for their traveling expenses. Miss Mary Chamberlain, Wilmore, Ky., has charge of funds for these workers.



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After twelve years of pastorate and district superintendency, Rev. G. O. and Bertha Crow have re-entered the evangelistic field. Any church or people desiring their services may address them Medford, Ore. Freewill offering is all they ask for their services, as they travel by auto.

The Third Annual Young People's Convention of the Eastern District Pilgrim Holiness Church will be held July 3 and 4, on the old Camden camp ground, two miles south of Dover, Del. Entertainment will be free for the two days. All day meeting on Sunday, July 5, under the direction of Rev. E. R. Clough, pastor of Pilgrim Holiness Church, Dover, Del. Pray, plan and come. Nellie E. Holden, Secretary.

Mr. and Mrs. W. C. Kinsey, evangelistic singers, children's and young people's workers, have open dates the latter half of June and first part of July that they can give some church or camp. Address them Richmond, Ind., 450 Southwest 2nd St.

Mrs. Gene De Costa, 220 W. Nicholas St., Carlinville, Ill., wishes to get in touch with an evangelist who has a tent. Should there be any such party please to address the above party.

Nicholas T. Roberts: "I am anxious to conduct a few meetings this summer. I have done considerable preaching, but on account of ill health have not been as active as I should have been. Address me, Room 602, Y. M. C. A., Louisville, Ky."

Rev. and Mrs. W. H. Fry: "We have open dates for the summer and would be glad to assist any one desiring an evangelist. I am a graduate of Asbury College and have had quite a bit of experience in evangelistic work. Wife has had experience in singing and as children's and young people's worker. We shall be glad to come for freewill offering and entertainment. I have a date with Epworth Camp near Murphysboro, Ill., July 8-19 and have other prospects in that section. Any one interested may address us, 2020 Clark St., Murphysboro, Ill."





STUDENTS AND FACULTY OF ASBURY HIGH SCHOOL, 1930-1931.

### ASBURY HIGH SCHOOL.

(Formerly Bethel Academy)

The High School department of Asbury College has just closed a very successful school year. There were eighteen states, the District of Columbia, Mexico and Brazil represented in the student body, as well as ten different denominations. The school is cosmopolitan and holds strictly to the truth, that "Godliness is profitable unto all things," and that regeneration and sanctification are the works of the Holy Spirit and essential to a life of Godliness.

The purpose of this department of Asbury College is to prepare students to enter the Freshman class of standard colleges and to give young people in their formative period an opportunity to complete a fully accredited High School course under Christian instruction in a definite Holiness School—a school where young people are trained to do service in many callings in life, taught to be honest and upright, and to have reverence for God and things sacred—a school where students are not only led to a saving knowledge of Christ but established in the doctrine and experience of Holiness and at the same time may have a chance to obtain the best intellectual growth possible. Its graduates are known for their piety and scholarly attainment.

There were thirty graduates this year; their ages varied from seventeen into the thirties. The average age was about twenty-two. This is characteristic of Asbury High School for it gives older students who did not have a chance to finish their High School in their teens to come here and feel right at home while completing a high school course.

Here is a letter from a mature man of the present graduating class which seems fitting to be inserted.

#### How a Mature Man Feels in Asbury High School.

"As a man of mature years and one who had spent eighteen years in

public service, since the time of leaving school and that of entering again, I wish to express my appreciation for such a high school as A. H. S. Here a man of my age may feel perfectly at home in the class rooms with students who are many years younger. The spirit of Christ which prevails in the hearts of the young as well as the old makes us feel that we are one large family with mutual interests and ideals.

"I had no intentions or desire of ever completing four years of high school until I received a call from my Lord and Master to prepare for his service. One of the greatest helps in Asbury High School to one of advanced years is the sympathetic encouragement of the faculty. They realize that one who has been out of school for many years cannot learn as readily as one who has continued his pursuit of knowledge with unbroken continuity from his youth up. They are always ready and willing to make special efforts to help backward students. The unselfish lives of service to man and devotion to God, which the faculty live, make an impression upon the minds and hearts of those whom they serve which time cannot dim. They not only know how to instruct in gaining knowledge from text books, but also are capable of helping seekers to find Jesus Christ as their Lord and Savior. So long as a school of this nature endures, no one need think he or she is too old to complete high school."

Ira Goldstein.

**Recognition:** Asbury High School is recognized as A (SA) in the high schools of Kentucky and is a member of the Southern Association of Colleges and Secondary Schools, insuring recognition of its credits in the public high schools of the country and the admission of its graduates into the approved Colleges of the Association.

Any further information desired, please write Prof. Geo. B. Burkholder, Principal of Asbury High School, Wilmore, Ky.

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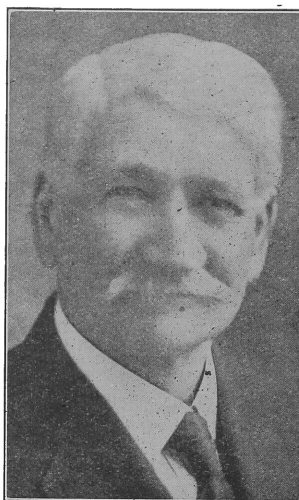
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## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

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## Camp Meeting Calendar

## ALABAMA.

Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. H. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammitt, D. D., Dothan, Ala., Rt. 5.

## ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, D. H. Orton, Wiley, and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Duffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

## CANADA.

Beulah Camp, Brown's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance elsewhere. Write Rev. C. H. Hagerman, 192 North St., Milltown, Maine.

## GEORGIA.

Indian Springs, Flovilla, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Flovilla, Ga.

## ILLINOIS.

Manville, Ill., June 21-July 5. Workers: Mrs. Carrie Crow Sloan, Harry W. Morrow. Musical director, Adolph Gross. Sextette and Gospel Four Quartette of Chicago will furnish music. Wilder Hoolber, Sec., Manville, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha of Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. E. Pugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leader. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes, evangelists in charge of Southern Sacred Singing of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Duckert, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 24-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

## KANSAS.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. Morrison, preachers. Music in charge of McSisters. For information, address W. D. Turkington, Sec., Wilmore, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., July 2-12. Workers: Rev. W. P. Davis, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MARYLAND.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers and personal workers for our camp this year will be hard to beat. Write Rev. M. W. Castle, 107 28th St., Huntington, W. Va.

## MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vandall. Children's worker, Edith Cove. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

## MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd

Nixon, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich., July 10-20. Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennett, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

## MINNESOTA.

Redwood Falls, Minn., June 30-July 12. Workers: Rev. Theodore Ludwig, Rev. Minnie Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. G. Walraven. Write Rev. G. Walraven, Redwood Falls, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. E. A. Lacour, evangelist, will arrive for the evening service on July 2. Write Mrs. Walter H. Anderson, Sec., Rt. 2, Pipestone, Minnesota.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas, Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, W. V. Lakesville, Miss.

## MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harold Reed. Write Rev. Harold Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

## NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. E. D. Sutton, leaders in song. Address Mrs. Otto Pfeiffer, Gordon, Neb.

Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Brasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife, song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 40th St., Lincoln, Neb.

Kearney, Neb., Aug. 30-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW YORK.

Seven Oaks Camp, Stop 33½, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. E. D. Arthur, Rev. A. A. Ward. Song leader, Rev. Arthur Young, young people's worker, Mrs. S. A. C. Esley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richmond, N. Y., August 17-30. Workers: Rev. Fred Suffield, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida B. Bass, children's worker. Rev. George Ward, missionary. Write Miss Luella C. Hunt, Sec., Richmond, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moers, N. Y.

Victory Grove Camp, N. Y., June 25-July 5. Workers: Rev. F. E. Arthur, Rev. Jesse Whitecotton, Rev. Arthur Young, song leader. Write Alvin Young, Sec., Northville, N. Y.

Syracuse, N. Y., June 18-23. Rev. Chas. W. Butler, evangelist. Several other prominent holiness pastors and evangelists will be present. Write Rev. Cassius L. Myers, 134 Freeman Ave., Syracuse, N. Y.

Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffield, Howard Sweeten and Tillie Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodard, who Miss Edith have charge of young peoples and children's meetings. Pianist, Mrs. John Wrightman. Write Mrs. Frank Warren, Sec., Haselton, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Thaddeus Elsenor, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

## NORTH DAKOTA.

Washburn, N. D., June 18-28. Workers: Dr. L. R. Akers, J. M. Glenn. Fred Canaday, song leader; Florence Bergquist, children's worker. Write John Bibelheimer, Washburn, N. D.

## OHIO.

West Union, Ohio, Aug. 1-16. Workers: Rev. E. L. Shelhamer, wife and family. Mrs. I. E. McCool, West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoard, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 518 Trenton St., Toronto, Ohio.

Marion, Ohio, June 11-21. Workers: Dr. Jos. Owen and Mrs. Edna Bengher Hughes, evangelists; C. D. Babcock, song leader. Write Rev. I. Kaufman, Marion, Ohio.

Sebring, Ohio, July 17-28. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoard, Rev. W. H. McLaughlin, Rev. Lawrence Reed. Music director, Prof. James E. Campbell; pianist, Miss Edith Wilson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrett Aycock, evangelists; Dell and Margie Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. P. Lincicome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Anna Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-28. Evangelists, Dr. Chas. R. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells, Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 18-30. Evangelists, Rev. Paul S. Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife. R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencer-ville, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincicome, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hamburg, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. Paul E. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Spencerville, Ohio, June 11-21. Dr. G. E. Macklem. Address O. T. Redick, Spencerville, Ohio.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossatt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

Pennsylvania. Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Herman. Evangelist, Misses George and Lewis, young people's work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. L. Boarts, Rt. 5, Kittanning, Pa.

Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song evangelist, Miss Eleanor S. Ercroft, children's worker. Write J. R. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss B. S. Ercroft, 334 N. Orange St., Media, Pa.

Reading, Pa., July 17-26. Workers: John and Bob Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Howard Sweeten, Singer, Prof. N. B. Vandall, children's worker. Mrs. Rev. J. W. McIntyre; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, W. Butler, Eddie Patzsch, song leader; Willie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

South Dakota. Wilmot, S. D., June 12-21. Workers: Rev. John Thomas, Rev. Arthur Calhoun. Write James Cameron, Sec., Wilmot, S. D.

Mitchell, S. Dak., June 26-July 5. Workers: Rev. J. E. Harms, Rev. P. Lincicome. Song leader, Rev. W. M. Redfield. Children's leader, Mrs. Carl J. Kingler. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

Tennessee. Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Texas. Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Cailis and Rev. Jarrett Aycock. Mrs. Aycock and daughter will have charge of the Music. Address B. P. Wynne, Sec., Marshall, Tex.

Vermont. Johnson, Vt., August 14-23. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. L. B. Brame will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

Washington. Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Rodgin, evangelists; Prof. B. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quail, Sec., So. Bellingham, Wash.

Wisconsin. Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Haines, evangelists; Robert Conley, song leader; Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Beckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Hayward, Wis., July 2-12. Rev. C. E. Myers, evangelist, and Maxwell Enyert and wife, singers. J. M. Boone, Sec., Stone Lake, Wis.

## EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., No. W. New Philadelphia, O.) Wilmington, N. Y., June 26-July 5. Winchester, Can., July 7-30. Moers, N. Y., July 21-Aug. 16.

AYCOCK, JARRETTE. (238 2nd St., No. W. New Philadelphia, O.) Brooktondale, N. Y., June 26-July 5. Crowley, La., July 10-19.

BUSSETT, M. M. Lansing, Mich., June 7-28. Louisville, Ky., June 28-July 12.

CANADAY, FRED. (1518 Killingsworth Ave., Portland, Ore.) Washburn, N. Dak., June 18-28.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Gloster, Miss., June 14-July 5. Gouldsbusk, Tex., July 7-19. Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE. Colorado Springs, Colo., May 31-July 1. Bennington, Kan., Sept. 27-Oct. 11.

GRAMMOND, PROF. C. C. AND MARGARET. (815 Allegan St., Lansing, Mich.) Three Rivers, Mich., June 14-28.

EDWARDS, J. R. (Elmore, Ohio, L. E. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

GADDIS-MOSER, EVANGELISTIO PARTY. (4505 Ravenna St., Cincinnati, Ohio) Sault Ste. Marie, Mich., June 16-28. Des Moines, Ia., July 3-12.

GOODMAN, M. L. (Burnips, Mich.) Jackson, Ohio, June 21-July 5. Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Mitchell, S. D., June 25-July 5. West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.) Corinth, Ky., July 1-12. Sadiesville, Ky., July 19-Aug. 2.

HENDRICKS, A. O. (1436 E. Washington St., Pasadena, Calif.) Akron, Ohio, June 14-28. Jamestown, N. D., July 2-12.

KENNEDY, ROBERT J. (2315 Madera St., Dallas, Tex.) Idabel, Okla., June 12-28.

LEWIS, M. V. (Wilmore, Ky.) Delanco, N. J., June 26-July 6. Bluff City, Tenn., July 7-19.

IRICK, ALLIE AND EMMA. (Bethel, Ark.) Jonesboro, Ark., June 28-July 12. Tilden, Ill., July 17-27.

JOHNSON, ANDREW. (Chicago, Ill., June 17-28. Chicago, Ill., June 17-28. New Castle, Pa., July 12-28. Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

LINCICOME, F. (Gary, Ind.) Hoople, N. D., June 15-24. Mitchell, S. D., June 26-July 5.

MACKEY SISTERS, THE. (New Cumberland, W. Va.) Slippery Rock, Pa., June 21-28.

MCBRIDE, J. B. (124 S. Mentor Ave., Pasadena, Calif.) Kewanee, Ill., June 10-28.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Kent, Ind., July 23-August 2.

NICE, NELSON W. (1335 Biting Ave., Wichita, Kan.) Wichita, Kan., (two tent meetings) May 18-July 12. Chandler, Okla., July 19-Aug. 9.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Pacific Palisades, Calif., June 20-July 5. Corbin, Ky., July 16-26.

PARKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.) Wiscoak, Ky., June 14-28. Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30.

REED, LAWRENCE. (Rt. 1, Lem. Ohio.) Lincoln, Neb., June 26-July 6. Sebring, Ohio, July 17-26. Belano, Pa., July 30-Aug. 9.

REES, PAUL S. (13249 Littlefield Ave., Detroit, Mich.) Newport, Minn., June 26-July 5.

ROOD, FERRY. (Box 268, Chesapeake, Ohio) London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.) North Reading, Mass., June 26-July 5. Stayner, Ont., July 30-August 9. Kittanning, Pa., Aug. 13-23.

SHAW, BLUSH E. (Los Angeles, Calif., general delivery) Denver, Colo., July 12-19.

WOODRUM, LON E. (633 Chestnut St., Abilene, Tex.) Tishomingo, Okla., June 12-28. Collinsville, Tex., July 4-19.



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It has the large, easy-to-read, open face burgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

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It is beautifully bound in small grained flexible moroccotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone. Stock-reducing sale price ..... **\$1.00**

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The first eight pages point out the scriptural way of salvation and the last sixteen pages give some of the good old spiritual songs and suggestions for daily reading of the Testament. Besides these features it is a beautiful vest pocket size Testament, self-pronouncing, beautifully illustrated with full page colored Bible pictures, beautifully bound, stamped in gold, gold edges, boxed. Regular net price \$1.00. Stock-reducing sale price ..... **50c**

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A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance.

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The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

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## Red Letter Pocket Bible

This Bible is self-pronouncing, has the references, and the words of Christ beautifully printed in red. It also has the maps in colors and the chapter numbers in figures. It is bound in genuine Morocco with overlapping edges, stamped in gold and has the red under gold edges. The size is 4¼x6¼x1 in. thick. It is guaranteed not to break in the back. A beautiful book in every respect, published regularly at \$4.00.

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## Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black face minion type, and with the very complete Scofield references.

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# PENTECOSTAL HERALD

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## THE JEWEL OF CONSISTENCY.

By The Editor.

**I**T is certainly inconsistent with a state of Christian holiness that one should be extravagant and wasteful in dress, food, or anything pertaining to one's personal life. This does not mean that one should not have healthful and delicious food. God has given us many good things to eat of which we should partake with joy; and, it is certainly not unchristian or inconsistent to wear neat and comfortable clothing, to live in good, healthful houses and to travel as comfortably as we may, without too much expense; but we should also live in the practice of intelligent economy, never with complaint, ever with gratitude, not forgetting the many about us who are in need of the kindly hand of charity.

To waste money in unnecessary food or gaudy and improper clothing for mere show and finery of residence, simply for the gratification of personal pride, is certainly not in harmony with the spirit of true holiness. There are too many suffering about us everywhere for the real necessities of life for any Christian to foolishly waste the blessing of the Lord upon himself.

Where is the community in which some struggling widow, with her dependent little children about her knees, may not be found. A very small amount of money would suffice to cheer their hearts, add to their comfort, and give them courage in the battle of life. A basket of vegetables or nice tender beefsteak, a good book, a comfortable garment to a child; many little things are wasted or squandered upon ourselves that certainly would contribute nothing to our health or usefulness, that may be used for the benefit of others, that would please the Lord and not be wasted in its reflex influence upon our own Christian spirit and the building up of our characters.

Those who set out to gratify their own wishes and whims have undertaken an endless task. Upon the gratification of one wish, half a dozen more spring up and so it goes through the years and through life. A larger house, more ample grounds, more fashionable equipage, more servants, more money, more musical instruments, the latest improvement in a thousand expensive things, until it becomes a race with the rich and reckless, the Spirit is grieved, the divine fire dies out of the heart, the spiritual life is choked out by the cares of this world and the desire of those things which will never satisfy the soul.

Saint Paul had won a great victory when he was able to say: "I have learned in whatsoever state I am therewith to be content." This statement is a worthy companion of that other, "Godliness with contentment is great gain." The only contented and happy people in the world are those who are not seeking contentment in mere material possessions, but have schooled themselves to do without many things that they once imagined

### WESLEY ON INSPIRATION.

"I beg leave to give a short, clear, strong argument for the divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of GOD.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying "Thus saith the Lord," when it was their own invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore I draw the conclusion that the Bible must be given by divine inspiration.

—John Wesley.

they needed. They have chastened the body to the advantage and development of the soul. Let us learn to say no, to any rising desire for useless finery. Let us learn to curb the appetite for rich foods which perhaps do not contribute to our healthfulness but only please our palates.

I would not advocate any sort of extremes on these lines, but certainly our spiritual life does not prosper when we pamper the physical body. It is a very easy matter for us to become so interested in visible things that we neglect invisible things. Blessed is the Christian who has a chastened body under good discipline, that yields readily to the government of a sanctified spirit, that obeys the dictates of a will that is under the control of the divine will. The love of the world, an increase in its possessions, and desire to have more of its goods, have quenched the fires of divine love in countless numbers of hearts that once glowed with a blessed sense of Christ's presence.

The times in which we are living are wonderfully materialistic; there are riches on every hand and display. Our neighbors and kinsfolk tear down their old houses and build new ones, they travel in elegant equipage, they wear fine clothing, they have elegant dining rooms, with snowy cloths, and dine well, they have excellent cooks and tastily served fare, gathered from ocean and earth and air. We are in great danger of coming to desire to be like them, to forsake the simple life, to become discontented, to complain at our own condition and given to filling our minds with desires for wealth and to neglect to lay up our treasures in heaven, in order that we may become possessors of things of earth. May God's gracious Spirit warn us, instruct us, and hold us steadily to the things of Christ—the things which are eternal.

It is possible for you to preach a gospel which nobody else can preach. It is possible for you to know Christ as I cannot know him. Hence there is a Gospel according to Matthew, a Gospel according to Paul, and a Gospel according to you. And if you do not mediate Christ and if I do not mediate Christ the world will never get a full witness for Jesus Christ, never!—J. Stuart Holden.

### The Statesman vs. The Politician.

**I**N our published bill of fare at the beginning of this, the 43rd year of the history of this paper, we promised a discussion under the head which appears above this editorial.

The present condition in our country reminds me of an incident which occurred some time ago when I was making a trip in an automobile. Traffic was blocked; something had occurred that stopped the movement of the auto, and there was a long line of cars reaching back some distance. All along the line people were asking what the trouble was at the front. Men were getting out of their cars, walking up and down, calling to each other to know what had blocked traffic. We were so far away from the front it took some time to find out what had occurred to bring about the inconvenient standstill.

Something has blocked the progress of the nation. Many are asking what the trouble is. They are conscious of the fact that they are not moving forward; they are eager to know what the difficulty is, or what the hindrances are. There is a flood of questions and no one seems to be able to give a concrete, satisfactory answer. One of the serious phases of the situation is the fact that the present standstill, or running about in circles without advances, seems to be seriously affecting men on every part of the globe.

The fact is, the world is a big patient, desperately sick, and dangerously restless. Fret and restlessness are always bad for any one. We are sick; it is almost impossible to improve the condition of a patient who is fretting, tossing, refusing to be quiet, and to take proper medicine, nourishment and rest. The sick world refuses to quiet down. It flings away all medicines offered for its healing, violates the rules of moral, spiritual, economic and social health. It runs to all sorts of quacks for, well, no, not so much for health, but for some sort of opiate to quiet its pain while its many diseases, like a poisonous viper, sink their fangs the deeper into his vitals.

A few years ago the world tried bleeding, an old practice, generally supposed to have been out of date, but the world reverted to it when, in a high state of blood pressure, it bled itself white in the World War, but without improvement. The patient became much worse, while old Dr. War's bill for the bleeding is enormous. Doctors' bills are bad enough when the patient gets well, but it is fearful when the patient gets worse. Dr. War takes the sick world by the throat and says, "Pay me that thou owest," and has the power to tax and force payment from the sick world.

The patient seems to be a bit groggy, to some extent, delirious. It is not improbable that, in its search for a remedy for its poor

(Continued on page 8)



# GOSPEL TRAVELS IN SOUTH AMERICA.

Rev. G. W. Ridout D.D., Corresponding Editor.



Peru is a country rich in history. Prescott made it famous with his book on the Conquest. Peru is rich also in oil, mineral, etc., but to one whose visit is confined to the coast or coast-wise towns and cities, Peru is the land of the desert. A certain writer has said:

"When we come to Peru, we find nothing of the palm-fringed beach and, until we cross the Andes, nothing of the lush jungle so characteristic of the tropical northern group. Instead, we are confronted by a desert of such unrelieved aridity that the great city of Chan Chan, built of sand by the prehistoric Chimu, stood intact. Not until 1925 was there sufficient rainfall to wash away the painted arabesques standing out in bold relief upon its high facades and finally to wash away the walls themselves.

"So extensive is this desert area of Peru that of the four or five million acres of land in cultivation 80 per cent is irrigated artificially. Vast as this irrigation system is, with the government bringing approximately 1,500 more acres a year under cultivation, yet in the days of the Incas the same amount of water fertilized three times as much land and supported two and a half times as many people. For Peru, more than any of the other South American republics, has a historical background of antiquity and culture. During the long reign of the Incas a socialistic government was maintained, in which there was little poverty, idleness or crime, in a domain which extended from what is now Quito in Ecuador to Santiago in Chile."

## II.

Our ministry in Peru was confined entirely to the Capital City of Lima, of which we have previously written. When we finished our work there we sailed by Grace Line ship, "Santa Maria," from Callao (which is the Port City of Lima) bound for Valparaiso, a voyage of over 2,000 miles, taking six days to make it. The Coast of Peru is one of barren mountains and hills and grassless shores, but its coast is the like of which I have never seen for birds. One morning I saw flying just above the sea birds, birds, birds, so many that one would judge there were millions of them. The whole coast of Peru vibrates to the sound of wings. Here is variety in the birds—the gull, the pelican, the buzzard, but the bird which has made Peru famous and enriched her has been the guanays—the guano bird. The islands upon which these birds live and breed have furnished the guano which has brought countless wealth to Peru. It is said the nitrogen content in guano is thirty-three times greater than the ordinary farm fertilizer. These guanay birds feed on fish which come up from the Antarctic drawn by the Humboldt Current. It has been figured out that the guanays of Peru consume as much fish as the entire catch of the fisheries of the United States

## III.

We reached Valparaiso on Monday thus obliging us to spend Sunday on shipboard which we regretted because we could only give one Sunday to Valparaiso. We had an opportunity, however, of preaching on board ship. The night of our arrival we held service at the Presbyterian School and next day began our series of meetings in the Methodist Church, and the third day moving the meetings to the Presbyterian Church.

Coming from Peru to Chili introduces one to great contrasts. The Chilians have been spoken of as the Yankees of South America. They are the most progressive people of this

## REVIVAL TIDINGS.

Our meetings in Valparaiso, Chili, were signally blessed of the Lord. The night we arrived we held a meeting in the Presbyterian school and an interest was created which brought most of the adult students to the evangelistic meetings in the churches with the result that a very precious revival broke out in the school and many gave themselves to Christ.

We held two meetings daily—in the afternoon for believers, at night, evangelistic. We divided the time equally between Methodist and Presbyterian churches. In a few days conviction set in and when we made altar calls many came forward for the baptism of the Spirit, for reclamation, and conversion. From the very opening meeting there was evident heart hunger and the Lord gave us special freedom and anointing as we preached the glorious gospel of saving and sanctifying grace.

The sixth and closing day was Sunday, a day of Pentecostal grace. The Presbyterian Church in the morning had a great congregation. We preached on the Baptism of the Spirit. At the close we had a victorious altar service; again at 6:00 P. M. we preached in the same church to a great crowd and a powerful revival meeting followed the message with many forward seeking God for their pentecost, and sinners seeking salvation. This was a visitation of God's power. At 8:30 we preached at the other end of the city in the Methodist Church and closed about 11:00 P. M. with precious victory—sinners saved and God's people anointed.

We praise God for these days in South America; all along the line now we are witnessing wonderful movements of the Spirit; doors are opening on all hands and the fields seem to be white unto harvest.

Later.—After writing the above I went out to preach at the Methodist Church. Felt led to preach from Acts 1:8. The Lord gave gracious liberty in preaching and attended the word with power. When I finished my interpreter, Brother Elfick, broke out in a passionate exhortation; he had hardly finished before a young Methodist preacher came rushing to the altar, then another preacher and soon the altar was filled with people. The young preacher poured out his soul in intense praying for the power of the Spirit; others prayed and the scene was that of an old-time revival meeting. Hallelujah!

G. W. Ridout.

part of the world. Chili has been described as a sword-shaped Republic. It has a coast line of twenty-nine hundred miles with sixty-five ports and the width of the country averages about 167 miles, but it is bounded by the second highest mountain range of the world on the West; on the North by a thousand miles of desert, and on the East by the chilly waters of the Pacific, but these things have produced a hardy race of workers, sailors and soldiers; the struggle for supremacy has made the Chilean people dynamic, hence the nickname "The Yankees of South America." Strange as you go around the city to see such names as O'Higgins, Cochrane, Prat, O'Reilly. These Irishmen helped make Chili history. O'Higgins was one of their greatest soldiers, Cochrane their great Admiral. O'Higgins' father was a barefooted Irish boy in Ballenary County, but he rose to heights unthought of and was Governor of Chili, Viceroy of Peru and at eighty died as the Marquis of Osorno and Baron of Ballenar; his son, Don Ambrosio, became the first Dictator and then the first President of Chili. This country gets such a hold upon foreigners that they live and die here. Many Germans and English, after a generation or two, find themselves naturalized citizens. One man however who failed to take out his naturalization papers was Robinson Crusoe. It was on the Island 400 miles from Valparaiso—now known as Juan Fernandez—in 1704 that a sailor whose name was Alexander Selkirk spent over four years marooned upon this desert island and from his account of things Daniel Defoe wrote that book which has thrilled all boys as they read it—Robinson Crusoe. This same Island is now quite a resort of tourists and famous for its lobsters.

## IV.

Valparaiso is a city of a large and varied population. It is five thousand, three hundred miles from New York, and one of the chief ports of Chili. Ships from all parts of the world are to be seen in the spacious harbor. The harbor is a treacherous one, waters are so deep it is hard to find suitable anchorage, and big ships when they do anchor take care to keep steam up and when storms break they make for the sea. Many a storm has hurled ships upon the rocky beach and wise mariners never trust anchor and chain. Many a fine ship got caught in the storm before getting away. The largest sailing ship in the world of years ago was wrecked at Miramar; when they were digging the foundations of one of the big banks they found the remains of a vessel that had been tossed by the storm away inland. Valparaiso is the Port of Santiago, the Capital of Chili, which is reached in from four to five hours by train. All Chili seems to be centralized in this great city of Santiago which has over one million people in it, and is one of the most modern of cities. They are now building skyscrapers there of ten and more stories, which are abnormal heights for this land of earthquakes.

Just at this writing things are shaky in Santiago. The other night the students of the University had a tussle with the police. That strange infection of Revolutionary something has not passed by Chili without leaving some marks and there's an undercurrent of disaffection which keeps the police busy, and the secret agents of the government always on the alert. Nearly every day some one is deported: the other day one hundred were sent out of the country. No one knows what will take place next.

## V.

One of the Congressmen attends our meetings. He is a Presbyterian and a loyal supporter of the Government and of Carlos Ibanez, the President of Chili. The other night he arranged an audience with the President for the Protestant preachers, missionaries and prominent men in church work. They were so kind as to invite me to accompany them. They made a presentation of a beautiful Bible and Hymn Book to President Ibanez. The Presidential palace is both old and new. In the old section they have preserved the old Spanish, while the new in its appointments is up-to-date. The President of Chili is an army man; he is a person of very few words, a tall, military looking man of a hard resolute countenance, the kind of man who evidently knows how to rule. They say that he is a man incapable of compromise and no doubt knows his business. Chili is one of the Republics which has not surrendered to the revolutionary spirit as yet, and the general opinion is that President Ibanez is as able a man as can be had for the position. Over in Peru President Leguia lies in prison, a sick man and strange, too, that he is himself in the prison which he built as a model prison. When the Revolution broke out the public were so incensed at the manner Leguia and his sons enriched themselves at public expense that the mob literally tore the President's private residence to pieces and made wrecks of other homes of his ministers. Such a man as Leguia who, for eleven years, lavished in honors and wealth, now as he lingers in prison may say in the language of Shakespeare:

"Farewell, a long farewell to all my greatness!

This is the state of man; today he puts forth The tender leaves of hope, tomorrow blossoms,

And bears his blushing honors thick upon him:

The third day comes a frost, a killing frost."



A most spiritual movement known as The Methodist Pentecostal Church has made the most extraordinary progress in Chili. It began in 1910 under the ministry of Dr. W. C. Hoover, a Methodist missionary. It seems that he had read of the remarkable baptism of the Spirit at Poona, India, in connection with Ramabai's work. He and others sought diligently by prayer and intercessions for the like outpourings of the Spirit, and while he was pastor of the Methodist Church in Valparaiso, his prayers were answered and the Spirit was poured out in pentecostal affusion. His church was filled with pentecostal grace and also filled with people—galleries and all. It was the largest congregation of evangelical Christians in South America. Now invariably with a great revival there will be extravagances, excitements, demonstrations,

etc., and these will offend many people. It was so in Wesley's days, in the days of Finney, in the Korean Revival, etc. The Holy Spirit, when he comes, will not suit every taste. Well in this Chilean Revival things happened which were unfortunate and the result was that Brother Hoover left the M. E. Church and ministry and organized the Methodist Pentecostal Church, and it has grown until now it has over fifty churches in the cities of Chili, and everywhere it is the liveliest and most vitally evangelistic church in the land and the whole movement is self-supporting. It has not a single foreign missionary; all its preachers and pastors are Chileans. It attempts no educational work, whatever. It is purely evangelical and evangelistic and its churches and halls are crowded with people and all its members are vital

workers. In the city of Santiago it has one congregation of a thousand, another one of fifteen hundred! it has a thousand in one of the Sunday schools. The Methodist and Presbyterian churches with missionary aid and helpers and finances and schools can seldom have 200 in either Sunday school or church. What makes the difference? Not doctrine. The Hoover doctrines are all essentially Methodist. I think it has to be conceded that the Baptism of the Spirit and the Divine Fire will do more to promote the work of God and fill the churches and create enthusiasm than all our educational and social programs. The Oriental Missionary Society in Japan and Korea is another example of what can be done on mission fields when the gospel is preached by native preachers with the Holy Ghost sent down from heaven.

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## A Tribute to The Beautiful Life of Mary A. Ott.



MARY A. OTT was born at Pomeroy, Ohio, on October 12, 1848, a daughter of the Rev. John Wesley Klein, a German Methodist minister. She received her earliest religious training in the home and in later life was wont to say she could not remember a time when she did not reverence God and pray to him. She was converted in early girlhood, uniting with the church of which her father was pastor and became a fervid worker in all its endeavors.

Her religious fervor was so tense it was her desire to become a deaconess and devote all her time and talents to Christian work, but those early aspirations were never realized. However, during her long and useful life her Christianity was evidenced in spiritual and material benefits to all with whom she came in contact. There is not a greater service one could render than "feed the hungry and clothe the naked"; and from means sometimes scant, Mrs. Ott contributed to those who were less fortunate. Her broad spirit, constant courtesy and willing helpfulness endeared her to people; legions benefited from her generosity who knew not whom to thank except the God who prompted the benefactress. Her modesty was supreme. She never allowed her name to be used in connection with any of her charities, preferring to remain in the background, taking that satisfaction which comes from a serene spirit following a deed well done.

From her store of wealth, which came later in life, Mrs. Ott was a constant donator to worthy causes. In many articles praising this are noted benefactions large and small, but with steadily increasing scope, and there are truly, to quote from a recent tribute, "many widows, orphans and superannuates who will rise up and call her blessed."

All that was necessary for Mrs. Ott to assist the unfortunates was to know of the need. When it was casually mentioned to her there were many superannuates who were having a trying time, she immediately set out to bring relief, and, as a result, for many years these elderly men who had given their lives to the gospel received a check for \$100 each Thanksgiving, Christmas and Easter. None knew where the check came from, for the only indication of the donor was a small slip bearing the simple wording "from the daughter of a deceased Methodist minister." These checks were not confined to ministers alone, but to widows of those who had passed on. Frequently these checks were augmented by smaller ones. What a glow of satisfaction must have been hers to know of the distress she was relieving! And what a sublime character one must have to relieve anonymously!

It would require many thousands of words to pay fitting tribute to the generosity of this woman of God. Her charities were many and

far-reaching, and in Louisville, where she and her husband, the late Henry Ott, began their struggle which was to lead to one of the largest fortunes in Kentucky, she had an especially tender spot. Doubtless this sentiment came from the recollection of early meagre income and the happiness which comes to those, who, with devout hearts and strong purpose, overcome all obstacles. For, let it be known, Mr. and Mrs. Ott began their married life much as other couples, with no material means to speak of. Prompted by the tender memories of early life, Mrs. Ott bestowed on the poor of Louisville comforts in time of need. She made handsome contributions to the old ministers of the German Church, the German Methodist Orphanage, the Highland Presbyterian Church, Union Gospel Mission, in Louisville. In the dead of winter when many families were shivering and with no means to buy coal, she had carloads of food, coal and clothing distributed each year. Physicians and nurses and hospital care were provided for the sick, always anonymously.

More than a score of boys and girls were given new hope and new life by her generosity. She provided money for their education and upon completion of the schooling of the boys, in many instances, set them up in business and saw her unselfishness rewarded by consecrated young men who are now leading business men in such cities as Cleveland, O., and many other large centers.

She had a strong sympathy for orphans and her generous hand was ever out to help the underprivileged. Orphanages which came under her radiance included the Presbyterian Orphanage at Anchorage, and the Kentucky Children's Home. Hundreds of individual cases locked in the heart of this noble woman with death.

It was my privilege to meet Mrs. Ott twelve years ago while pastor of the Crestwood Church; and to receive her son, Mr. Henry L. Ott, and his lovely family into the membership of that Church. The charm of Mrs. Ott will have a lasting memory in my heart because I have never known a woman so utterly unselfish, or one so thoughtful and considerate of others. Trivial little niceties assumed paramount importance with her. She was always bringing sunshine into the life of some unfortunate.

At the time of her son's entrance into my church she was living in Atlantic City and expressed a desire to become a member of the same church with her son, and shortly afterward came to us by letter from the Highland Presbyterian Church of Louisville.

This marked the beginning of her activities with our denomination which have been beneficial beyond expression.

It was directly after the affiliation of Mrs. Ott with our church that her benevolences started. We had a small chapel at Crestwood,

much too small for the growing needs of the church, and we began planning for a larger and more pretentious building. Our Board was in session at the church one day when someone looked across the street and wished for an edifice costing approximately \$20,000, and to be set on the opposite corner. Mr. Ott became interested, and in turn, his mother. The plans were started and finally the building began to take shape. We became a little more involved than we intended and during the progress of the building I called on Mrs. Ott and old her of the plans, and the limited funds which we commanded. She bade me return and have the architect draw plans for what we thought would be a model church. The church became a reality, but upon completion there was a deficit of \$34,000, which puzzled me greatly as I could think of no place the money would come from. I talked to Mr. Ott about it a number of times, but he did not seem so interested as I thought he should. The day of dedication came and I was in a quandary about the deficit. The Bishop delivered the dedicatory address and I called upon Mr. Ott, who had been chairman of the building committee, to say a few words. Imagine my astonishment when he said he was authorized to say an unknown friend had contributed sufficiently to take care of all indebtedness, and that the church was free of any incumbrance. The unknown friend was his lovely mother. Mother and son contributed three-fifths of the funds necessary to build the Crestwood church.

Mrs. Ott also donated the wonderful organ in the church, dedicating it to her grandchildren; and the only evidence of all this liberality is a small plate bearing the names of these two grandchildren, Jack L. and Mary Louise Ott.

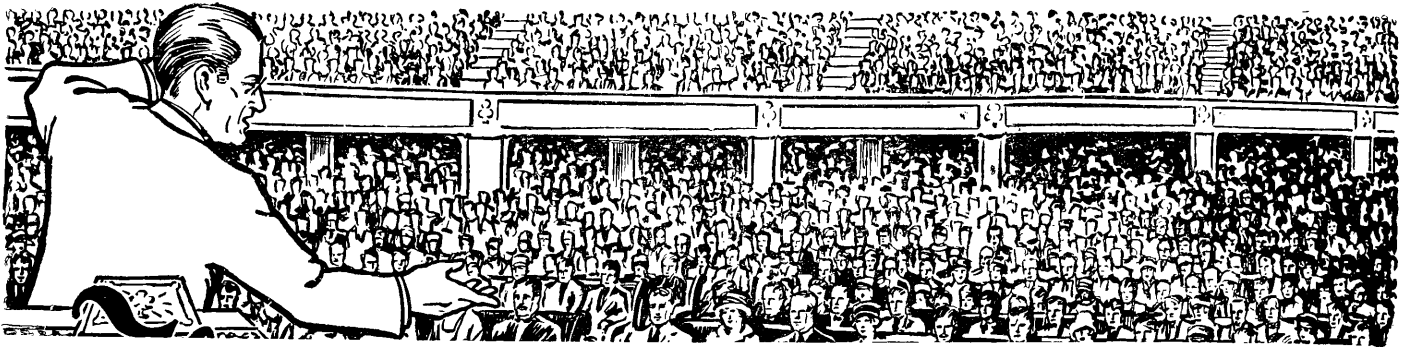
The greatest force in the world is true character expressing itself in service. One has only to look at the deeds of Mary A. Ott to find the truth of this. The magnificent Mary A. Ott Memorial building which we will dedicate in a short time is a living, lasting memorial to a life dedicated to service of God. In this building will be relieved pain and suffering every day. Lives will be saved; new lives brought forth; because God has endowed a woman with a generous heart.

Why is it that some are never forgotten while others soon pass from memory? It is the difference in service. The history of the world is studded, as the night is set with stars, with the names of those whose character and service molded the age in which they lived. America testified that Columbus lived. While our Republic stands shall we cease to know the name of Washington. Every star speaks of Herschel, and the footprints of philosophy mark the earnestness of Newton.

We do not associate the name of Moses with the handsome gifted prince of the

(Continued on page 6)





## "INFALLIBLE PROOFS."

Evangelist L. S. Hoover.

*"He showed himself alive after his passion by many infallible proofs." Acts 1:3.*

**I**N the modern religious controversy two great mistakes have been made. Modernists have made the mistake of supposing that Christianity is built upon cunningly devised fables; while fundamentalists have made the mistake of supposing that Christianity's evidences are so self-evident as not to need logical presentation. The need of the hour is correct presentation of Christian evidences under the rule of legal evidence as prescribed by law.

We shall here attempt to show

(1) That Christianity has an array of evidence, scientific, moral and real, which constitutes "Infallible Proof." Infallible proof of the genuineness, authenticity and divine origin of the Bible. Infallible proof of the Divinity of Christ. Infallible proof of the efficacy of Christianity.

We propose to show

(2) That Christianity's evidences, if presented according to legal rules, would be accepted in any court in the land. The legal rule of evidence as prescribed by courts of law requires that evidence usually be presented under three heads:

(1) Documentary evidence. This rule is, that "Every document coming from the proper custody, bearing no marks of forgery on its face, the law presumes to be genuine. It will be accepted as evidence unless it can be successfully impeached.

(2) Testamentary evidence produced by personal testimony, which also becomes documentary in its nature when testimony of deceased persons is introduced.

(3) Real evidence, or evidence that is presented to the consciousness of those present in court. Evidence which may be tested by consciousness.

Aside from this there is what is called "Judicial Notice," or notice which the court takes of established facts of common knowledge, matters of history, etc., noticed without proof.

We wish to present testamentary evidence to show that we have scientific evidence of the truth of the Bible,

(1) In the race's consciousness of sin. Man is a conscience as well as a consciousness. The race's sin is registered, not only in the higher moral realm of conscience, but in the lower scientific realm of psychology, as well. According to experts, "Psychology is the science of consciousness and behavior." At the dregs of life is the reality of human guilt, registered indelibly in the consciousness of the race. Sin is a universal, psychological fact. A psychological fact is a scientific fact, for psychology is science and nothing more. Therefore we assert that the true context of the Bible is the race's consciousness of sin, a scientific fact that establishes beyond question the truth of the Bible assertion, "All have sinned and come short of the glory of God."

Guilt registered indelibly in the consciousness of the race, is an undeniable scientific

fact that proves conclusively that, sin is society's moral fester, the leprosy of the soul, and the plague of the race ever since the fall. This fact is established by a vast amount of evidence gathered from every quarter. The practices of heathen religions, heathen mythology, the testimony of heathen persons obtained by missionaries, as well as the testimony of living thousands; a vast array of facts gathered from these sources all testify that guilt registered indelibly in consciousness, so that it cannot be erased except by Christian redemption, is the universal experience of society in all ages. We present,

(2) Documentary evidence of archeological discoverers. There is so great an array of facts under this head that space forbids reference to more than two standard works. See Dr. Camden Coburn's works and Dr. Melvin Kyle's works. This is received as expert testimony. Suffice to say that nothing in all their discoveries controverts the Bible, while hundreds of discoveries have confirmed its statements.

We also can produce the testimony of scientists of national repute who declare that no fact of nature contradicts the Bible, while hundreds of facts of natural phenomena confirm it. The sulphur bottom whale on exhibition in the museum at Washington, D. C., certainly dispels all doubt about Jonah and the whale. It is 78 feet long and large enough to swallow two men. As I gazed upon it my faith was confirmed.

We next present the findings of expert scholars. The best scholarship in the world exerted on the Bible in the most critical way, fails to impeach the integrity of the Bible documents. See Dr. Nast's book, "Introduction to the Gospel Records." Also Dr. Robertson McNichol's works on the New Testament. Since, therefore, these documents come from the proper custody, bear on their face no marks of forgery, and cannot be successfully impeached, they must be received as genuine and as the testimony of the best scholarship in the world; must be received as scientific evidence of their accuracy. We could furnish also a host of living witnesses composed of some of the best scholars of the twentieth century, who will testify that the gospel records are genuine and authentic.

Having presented this scientific evidence, we make the statement that Judicial notice must be taken of the fact that profane history agrees with the Bible documents and furnishes proof of their accuracy.

Next we present real evidence, and assert that there is a redemptive power associated with the Bible alone, that has been and still may be, tested by the consciousness of all rational persons. A million witnesses can be produced who will testify on oath, if necessary, that the Bible has made the dissolute virtuous, and satisfied the cry of their souls for salvation from the guilt, power and practice of sin.

The supreme proof, however, is the fact that this Book searches us with the power of Omniscience, and also is the power of God unto salvation to every one that meets its

conditions. This is infallible proof of its divine origin. It can be proved also from profane history that Christ claimed to be the Messiah or Divine Lord.. The legal document upon which he was condemned before Pilate charges him with claiming to be God. This fact also is susceptible of proof from testamentary evidence of select witnesses to whom the text, Acts 1:3, declares he showed himself alive after his sufferings and death by many infallible proofs, being seen of them forty days and speaking of things pertaining to the kingdom of God. These witnesses also witnessed his ascension.

Real evidence may be offered to show that his Divinity may be tested by consciousness. Some of us, yea millions of us, Christians know by experience, that the Omniscience of this Christ and his word searched us to our heart's core, as was the case with Nathaniel, and also the woman at the well. Moreover, we have the experience of being saved, and we reason from that to the greater certainty, that it is Christ who saves us from sin, for none but Christ could do that. So then we have the "Infallible proof" of Christ's divinity in our own consciousness, or tested by real evidence. Having this data in our experience delivers from the charge of egotism in pressing our claims, yea, it becomes missionary and claims that the whole world must be thus saved because this Christ said so, and real evidence proves it. We are not relying on cunningly devised fables or mere legends, nor merely the Genesis account, but upon infallible proof receivable as evidence in any court in the world. We rely upon the word, presence and salvation of the living Christ, who said, "In the beginning God created them male and female." And "Ye must be born again."

Infallible proof have we also of the efficacy of Christianity. Judicial notice must be taken of the fact that in early history one man said, "If this thing be of man it will come to naught," but on the contrary has grown from a small nucleus of disciples to a world power for righteousness. It has gone forth as the only true religion worthy of the name. Conquering and to conquer it goes forth in all the might of the Omnipotent God. Its glories shine forth in every nation. Its by-products of civilization and culture are welcomed everywhere. It has not failed; it has not been tried except by a small portion of the world's inhabitants. All who try it, revel in the glory of its salvation from sin and are satisfied. Many who turn from it do not really intend to do so, but are taken captive to sin by surprise attacks of the enemy. Millions would testify to its efficacy in reforming personal and social life when its precepts are obeyed. So we can produce infallible proof of its efficacy.

With this proof before us there is but one thing to do: test it out for ourselves and seek and find a real experience of its salvation. The real efficacy is yet to be seen in the Millennium; and the glory of it cannot be described, but we may have a foretaste of it in our Christian experience. Try it out and see.



## A FAITHFUL COP.

MRS. H. C. MORRISON.



It is not where we are, nor what our responsibilities may be; it is how we perform that which is committed to our trust that shall count in the end when the Judge of all the earth shall determine whether we have been faithful in our place or not.

The Book declares that "he that is faithful in the least, is faithful also in that which is greatest." The employee who watches the clock too closely is not the one who takes pleasure in doing his duty. No matter what your occupation may be, you can be A1 at it, and thus merit the plaudit, "Well done, thou good and faithful servant." Not long since I was reading a story taken from the "London Christian," entitled, "At the Crossing," which shows the fidelity of a faithful cop, and how he lost his life in seeking to rescue others from danger. I give it to our readers with the hope that it may encourage them to be faithful in the discharge of their responsibilities, be they small or great, and that at last, they may have the great Officer of the skies at the crossing, ready to escort them across the dark and turbid stream into the celestial city of unclouded day. The story runs thus:

### AT THE CROSSING.

The day was cold, the sharp wind whistled through the high buildings, and the people seemed selfish and irritable. In one of the busiest parts of the crowded city there stood a man whose pleasant words and ready hand to help had made him a blessing to many.

They called him "Policeman!" Thomas Vengern was his name, and he could tell how many years before, when a young man, he realized that change of heart we call regeneration. The joy of salvation being his, he dedicated himself to his Savior, henceforth to be and do everything for him. Therefore the over and above, in all his performance of duty, and his painstaking care and self-denying efforts.

For years he had been a tower of strength to weak and trembling ones, as they sought to cross that dangerous way. Always a bright assuring look, and the right word at the right time. Not few were the prayers he had sent up for young men on whose lips he heard language that told of a depraved heart, and in the coming time of open revelation, many a life will trace back its start to a new career from a word in passing that policeman.

On that cold day he was thinking of his little May, the one sweet child, who had been a bright summer blossom in his happy home. Something in the day reminded him of the morning, more than a year gone, when he left her ill, and heard the loud wheezing on her chest as he went down the stairs. He remembered how she used to sit on his knee, when duty was over, and listen as he told of children he had seen, of narrow escapes, of danger he had saved many from. He recalled the last words he heard her say, "Father, take care of the children today, and tell May all about them when you come home." But she was still and lifeless before he got back, and no bright little eyes looked up for his story.

"I'll tell her, bless her, when I go up yonder," he said, as he raised his hand to stop traffic; and if it passed first across his eyes no one would guess, for he was "Policeman!" and on duty. The crowds were great all day, and but for his vigilance many would have been injured. Yet all went well till just as evening closed in, when a terrible accident occurred. Two vehicles collided and the horses kicked and dashed about in a furious manner. In the rush a lady with a child fell under the horses' feet. Like a flash he heard, "Take care of the children, and tell May when you come home," and in reckless haste he dashed into the danger, seized the child in his strong arm and clutching the distracted mother he placed her on the pavement with the child by her side.

The panic continued but he slighted no chance of saving, while he could, though growing fainter, and almost unable to keep his stand. He thought the blow he received in the side had not been severe, although he knew the horse struck him twice, but now the way was clearer he began to reel. What followed he did not know until he became aware of it as he lay in his own bed.

"It is two days ago, Thomas," said his anxious wife. He slowly remembered, "I saved the child, though; I'll tell May soon," he said.

"Complications, poor fellow; all for the sake of others," said the doctor.

"Unto me," said another voice, for that child saved was to be a savior of many.

"He will die," wailed the wife in her agony. "He that believeth in Me shall never die," said a truer voice.

Days of weakness followed; the policeman knew his task was ended. Sometimes he grew confused in

thought, sometimes he talked anxiously of his post of duty.

"Wife, what will they do at the crossing? Some are so fearful." Then he would talk of little May, and the hope of seeing her soon. On the last morning he slept quietly, then all at once he called her, "Ellen, see, the crossing is blocked; they wait for me; my hand is heavy, I cannot raise it to clear the way."

"It's all right, Thomas, some one is there," she said.

Just before he died he became quite conscious, and his thoughtful eyes looked at her.

"I'm waiting to cross now," he said: "not in the noisy streets, but the dark way that leads into light. Jesus guards that crossing. His hand is lifted up to remove the hindrances. When your turn comes he'll lift it again. Look, he raises his hand: I shall be safe, and you. What could we do at that crossing if his hand was not lifted up?"

Fellow Christians, amid the whirl and perplexities of life it is well to remember God's hand is lifted up to guide, as surely as to his people of old (Ezekiel 20:5, 6), and when we stand at that crossing, we need not fear the darkness, but trust the hand that has guided all the way, for it will be lifted up to take us safely to the glory side.

## Taylor University Commencement.

Sixty-five students were graduated from Taylor University at the Annual Commencement exercises in the Maytag Gymnasium, June 10.

Dr. Robert Lee Stuart, newly elected president of the University presented the diplomas. The Baccalaureate Sermon was delivered by Dr. O. W. Fifer, District Superintendent of the Methodist Episcopal Church, of Indianapolis, Ind.

The Commencement address was given by Dr. Ira M. Hargett, pastor of the First M. E. Church, Tulsa, Okla.

As a pre-commencement event we had Bishop Francis W. Warne, of the M. E. Church as a special speaker from May 31 to June 3.

The list of graduates of Taylor University who will receive diplomas or certificates is as follows:

### MASTER OF ARTS IN THEOLOGY.

Ethel Knowles Howard, Upland, Ind.

Laura Ward Shute, Upland, Ind.

Ruth E. Young, 210 N. 4th St., Montevideo, Minn.

Bertha Keinbaum, 520 N. Huron Ave., Ypsilanti, Mich.

### BACHELOR OF SCIENCE.

High Morris, Upland, Ind.

### BACHELOR OF SCIENCE IN EDUCATION.

Florence Kjolseth, Upland, Ind.

Sadie Lucas, Orland, Ind.

### BACHELOR OF MUSIC.

Doris Paul, Upland, Ind.

### DIPLOMA IN SPEECH.

Darwin Bryan, Laotto, Ind.

Louise Fox, Appleton, N. Y.

Ellen Smith, Manton, Mich.

Fifty-three received the B. A. degree.

## Speaking of the Colored People.

I was just looking out the window at a colored woman in the backyard who is putting out a day's washing. She moves rapidly. She goes up and down on the washboard with rapidity and strength, wrings out a garment, hurries to the clothesline, hangs it out and wheels back to her tub with an agility that is remarkable.

It is impossible to estimate the hard work that is done, cheerfully and honestly, by the uneducated colored women of these United States. Say what you may, there is a multitude of them who are industrious, patient, trustworthy, God-fearing women. You speak to one of them on a religious subject and they respond with an intelligence and joy that is refreshing.

In many instances their friendship and remarkable devotion to the white people who treat them with courteous generosity is most interesting. There is something marvelous about these children of God wrapped up in black; and they are traveling an upward road. Many of this poor class of industrious washerwomen are living in fairly comfortable homes, and are eager for the education of their children, and their children are en-

joying fairly good educational advantages.

I am writing this editorial in Miami, Fla. Not far from where we write there is a very excellent school building for colored children. The teachers in this school have met the requirements of the Board of Education.

What we have said of these patient, industrious, hard-working colored women could truthfully be said of a vast army of colored men who are carrying the heavy burden of toil all over this land, with their faces turned toward better things. May God graciously bless and lead them on.

H. C. M.

## Suffering Multitudes.

In the coal region of Southern Kentucky there are something like 80,000 people in actual need because of the closing down of the coal mines. The owners of the mines are at great disadvantage because of freight rates, and for some time have been unable to make large contracts for coal; the result is, that the miners are out of work and they and their families are in a very precarious condition.

My friend, Rev. H. H. Jones, is doing everything within his power to relieve these people. His labors among them has given him access to them and he is working for the welfare of their souls and bodies. He writes me that he can use any amount of old clothing to advantage. Anything that will do to wear, from babies to elderly men and women, will be accepted. It would be a waste of time to send stuff that can be of no use, but here is an opportunity for our readers to give a helping hand to people in desperate need. Send any clothing you have to Mr. T. O. Dillingham, Nortonville, Ky. Be sure to pay postage or freight on anything you send, as the people at that end of the line have no money with which to pay for the sending of the clothing. Look about your house and find anything that can be used and send it at once. If you have winter clothing, send it now and it will come in most acceptably when the weather turns cold.

Brother Jones has arranged to sell honey at \$1.25 for five pounds. I bought some of it and it is excellent. Every pound he sells enables him to make a donation to these needy people. If you have no old clothing, but some tithe, send it to Rev. H. H. Jones, Hopkinsville, Ky. Do something for these people, and in doing so, do something for yourself. Remember that our Lord has said, "Inasmuch as ye did it unto the least of these, ye did it unto me."

Faithfully your brother,

H. C. MORRISON.

### JACKSON, MICHIGAN.

I have recently held two small meetings in Michigan; both were held under the poorest of conditions. The town in which these churches were located seemed to have entered into a compact not to go to holiness churches. Other evangelists had labored there and all had been treated alike. So-called "Pentecostalism" and "comeoutism" had about ruined all prospects for good, sane Bible holiness. But the meetings were not failures by any means. God blessed the truth and souls sought deliverance. One old lady 92 years old claimed deliverance from tobacco. She had used it ever since she was a girl—others gave up jewelry. One woman took off her wedding ring; some children sought and found Jesus. I shall be glad to hear from any one who wants a seasoned soldier who has been in a multitude of battles and seen thousands seeking God. Address me, 726 John Street, Jackson, Mich.

E. E. Wood.

It is in quiet moments that you really grow. Somewhere in every vexed, feverish day get a little "silent time" for Bible reading and prayer! It will bring heaven down into your heart, and make you strong for living and service.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



## A TRIBUTE TO THE BEAUTIFUL LIFE

(Continued from page 3)

house of Pharaoh, but as the Commander of the Lord's hosts. We admire him because "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

The philosophy of Service then is this, "We truly live when we truly serve."

Over the tomb of Christopher Wren in St. Paul's Cathedral are these words, "If you would see his monument look around." These same words could well be inscribed for Mary A. Ott on the buildings in Lexington, Crestwood, and Berea, Ohio.

In the hearts of all of us who were privileged to bask in the sweet radiance of her friendship there is nothing but tender love and reverence. She was earnest of purpose, a loyal friend, a great benefactress; yet an humble Christian following the dictates of a pure spirit. She was serene, contented, happy. The secret? Service to God and humanity! Is not this it?

She always had a great purpose in life—a holy ambition for right achievement. Inspired by great needs, sympathy for all great causes were outstanding factors in the life of Mrs. Ott.

Contact with leaders in churches unconsciously molded and helped strengthen the purpose of her life.

Were I a psychologist, I should like to speak of the power of personality. This has never been fully explained and perhaps never will be. Perhaps the power of personality is only the power of great earnestness and a great love for those to whom one ministers.

True nobleness can come only from faithful service. Mary Ott always believed the greatest thing in the world was service, and dedicated her life to it. The philosophy of service, is an interesting study. Philosophy is knowledge explaining cause and effect. Service is a much larger thing than we sometimes think. Its deepest meaning is to "minister to another." The highest type is voluntary—to do because we love—because we are unselfish—magnanimous. To give meat to the hungry, drink to the thirsty, shelter to the homeless, clothing to the naked; to visit those in prison and minister to the sick, to cheer those less fortunate—this is divinely approved service.

The memory of Mary A. Ott will live even after the handsome buildings have crumbled to dust. Service to humanity never dies. As truly as the beautiful monument overlooking the blue Bosphorus, erected in honor of the 8,000 brave British soldiers of the Crimea stands for heroism; as truly as the great tower near Stirling, in honor of the intrepid Wallace, stands for patriotism; as truly as the Arc de Triumph in Paris stands for victory; as truly as the glorious Taj Mahal in India stands for love—so truly do the Crestwood Methodist Church, the Berea School for Orphans, and the Good Samaritan Hospital, stand for heroism, victories and love of Mary A. Ott and her son Henry L. Ott; and their memories will live in the works of those whose lives have been molded by these institutions, even though these magnificent buildings may have ceased to exist.

W. P. FRYMAN.

### ADDENDUM.

The Mary A. Ott Memorial Building, an addition to the Good Samaritan Hospital in Lexington, Ky., is now being constructed as a memorial to this beloved woman, a friend of the Hospital.

The total cost of the building when completed will be \$300,000.00. Mary A. Ott donated \$100,000.00, and her son, Henry L. Ott, donated \$200,000.00. The building will be of true classic Architecture; the entrance facade ornamented by a Colonnade of monolithic Corinthian columns of Bowling Green Stone.

One enters immediately into a spacious lobby with floor and wainscot of Bugg mar-

## STOCK REDUCING SALE

### of Little Books On Great Themes

In the pamphlets listed below, on various subjects, you will find some of the greatest thoughts of these authors, and in order to reduce our stock, we are offering them, \$1.00 worth, your choice, for 60c, (stamps will be acceptable) \$2.00 worth for \$1.00. Here is your opportunity to buy some good books, put them into circulation and do a great deal of good. If you should order one each of the 153 pamphlets, they would amount to \$21.50; our stock-reducing sale price to you would be \$10.00, postpaid, for the complete list.

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ble, the walls and ceilings delicately paneled with ornamental plaster. This leads into a reception room, elevator lobby and the Executive Offices, all of which are located on the first floor. A Chapel of modest size and ecclesiastic suggestion, especially designed for quiet, will be reserved for prayer and meditation, and used for no other purpose. Special offices are arranged for the use of the medical staff with separate record rooms. For special visiting guests of the officers, a suite of two rooms and private bath have been provided. The Superintendent's suite, and rooms for the Internes, complete the first floor. The second, third and fourth floors will be devoted to patients' rooms—all complete with private baths; sitting rooms on each floor for visitors; sterilizing rooms, utility rooms, and kitchen for the preparation of food for patients, on each floor. All plumbing will be standard, acid-resisting ware, fitted with Chromium plated fixtures. The diet kitchens will be served by an automatic electric dumbwaiter. The main elevators will be dual control automatic. Special signal systems for patients' and Doctors' calls are being installed—all of the latest type. The equipment throughout will be of the best; special attention being given to the elimination of noise by acoustical treatment on the ceilings of corridors and service rooms. Each

### FALLACIES

|                                                                        |     |
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| Christian Science Falsely So-Called. Abbie C. Morrow                   | .15 |
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| The Deadly Fallacy of Christian Science. Ridout                        | .15 |
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| The Deadly Fallacy of Mormonism. Ridout                                | .15 |
| The Deadly Fallacy of Russellism. Ridout                               | .15 |
| The Deadly Fallacy of Seventh Day Adventism. Ridout                    | .15 |
| The Deadly Fallacy of Spiritualism. Ridout                             | .15 |
| The Bible Gift of Tongues vs. The Modern Gift of Unknown Tongues. Budd | .05 |

### FAITH

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| Key to the Storehouse. Jarrell | .10 |
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### BAPTISM

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| Christian Baptism. The Mode, Design and Subjects       | .15 |
| Immersion Not in The Bible. Wimberly                   | .15 |
| Why I Do Not Immerse. Pickett                          | .15 |
| Baptism—Its Mode, Subjects and Design. George H. Means | .50 |

### SIN

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| Sermon on Sin. John Paul | .10 |
| Sin. Culpepper           | .25 |

### DEVOTIONAL

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### PROHIBITION

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| A Whiskey Hatch; or, Chickens Will Come Home to Roost. Culpepper | .05 |

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The Memorial Building fronts 120 feet on Limestone Street, and is faced with Bowling Green stone; four stories in height with provision made for additional two stories. Fire-proof construction throughout, and upon completion will provide Lexington with one of the most completely equipped Hospitals in the South.

Mr. Reichert was the architect of this building and lived just long enough to finish the plans completely. The rest of the work is being carried on by his assistant, Mr. Carl D. Russell.

The Crestwood Church and the Good Samaritan Hospital Buildings are not only a Memorial to Mrs. Ott, but also to a young man in whom she became interested and started on a successful career which would have carried him far. This young man was the late Clifford H. Reichert, architect for both buildings. Mr. Reichert became ill while working on the plans of the Good Samaritan, and it is the belief of the writer he knew the call was not far distant and that he put more of himself into the building than would have been possible otherwise. A fitting tribute will be paid his labor of love; and when the building is completed a small bronze plate will perpetuate his memory.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## ENROUTE FROM SAT TAL TO LUCKNOW.

Dear Herald Friends:

Since arriving in Calcutta we have held services in North, South, East and West India. In order to do this it has been necessary for us to travel over four thousand miles through the sun-baked plains. Our accommodations have been what is jokingly called missionary firstclass. There are four classes on most of the fast trains of India, first, second, inter and third. Inter class is a somewhat glorified third, boasting a thin mat on the seats instead of the plain boards of the regular third, and less crowded conditions. We carry our own bedding with us in a big camp roll, and when ready for sleep simply spread our beds on the fifteen inch wide seat and make the best of it. For the most part we are quite comfortable, but now and then our section is well populated with B flats, crimson ramblers and other lovers of humanity who are anxious to claim blood relationship with us. The temperature on the plains now runs well over a hundred degrees every day. Our compartment has been 112.

We thank God for this opportunity of seeing so much of India with all of its colorful variety of customs, costumes and scenic wonders. Little villages of tiny grass huts with naked youngsters crowded in the doorways appear in the jungle. Long-horned water buffalo lumber awkwardly along, dragging crude plows or queer great-wheeled carts behind them. Men and women glide by, perfectly erect, with huge burdens on their heads. Ragged children, scrawny dogs and comical monkeys run up and down the track looking for a handout. Just now an old man with two veiled young women, evidently his wives, crowded into our compartment. A beautiful six-year-old girl with them has a streak of vermilion running through the part of her hair, indicating that she is also married.

A few days ago we met a "holy man" on the train who spoke good English. He said, "The Christian religion is one-sided and soon empties the soul. You Christians continue to give out love to others and never receive from them." He continued, "I go to homes all over India where the members kneel before me and touch my feet. In that way I gain love and reverence from them as well as give to them through my presence. Thus my religion is a complete cycle of giving and receiving." We were so glad that we could tell him of the infilling of God's Spirit through Christ until the chalice of the heart so overflows that we continue to pour out divine love upon our brother without running dry ourselves. When we told him of living with the Korean peasants and of their expressed gratitude because we had led them into new joy through Christ, our Hindu friend jumped to his feet and cried, "Give me your hand, you are one of us; my very brother." The most remarkable feature of Hinduism is its all-inclusiveness. One can believe in Christ, Confucius or Krishna and still be a good Hindu.

Our second campaign in India was conducted in Bangalore, a hill city in the independent state of Mysore. Here again as in Calcutta we were overwhelmed by the abundance of outpoured revival blessings. Most notable was the high percentage of young people who sought the Lord. Three times daily the altar was filled with hungry hearts, while genuineness of soul travail accompanied their seeking. Some of them came back to the altar five or six times until they were sure that the work was done. Hindus, Parsees, Mohammedans and Catholics were among those who sobbed out their hearts before God. On the closing night opportunity was given for testimony. Notwithstanding a jammed house, most of those who had prayed through eagerly and clearly witnessed to the fountains of living water, newly sprung up within their souls.

We feel that the channel for this generous stream of good things was in a great measure cut by Rev. L. E. Seamonds and the band of praying Christians gathered around him. Brother Seamonds is not only an outstanding force for spiritual things in India, but has made holiness attractive through his unquestionable practice of the experience. By means of his influence holiness camp meetings have been established at various points. From these have come hundreds of Indian Christians with the seeds of perfect love planted deep in their hearts, and today an abundant harvest of the fruits of the Spirit is feeding the spiritual hunger of Central India as a direct result of this seed sown on good ground.

Yours in Him,  
The Asbury Foreign Missionary Team.  
Erny, Crouse, Kirkpatrick.

## REPORT OF HARRY S. ALLEN, GENERAL EVANGELIST.

Beginning a revival at the Central Methodist Church, Houston, Tex., with the pastor, Rev. A. J. McCary and his people, on Jan. 4, I have not had a week at home with my family since, as I have been going from one revival to another, closing on Sunday night and opening the next meeting as a rule on Monday night, without a break. This strenuous program has taxed my strength but I have rejoiced in the open doors for revival work and praise God for giving strength to carry on. I am now with Rev. E. A. Peterson, pastor of the West End Methodist Church, Houston, Texas. This is my seventh revival in and near Houston since January 4. I go next to Dallas for a revival at the Centenary Methodist Church, Rev. J. W. Slagle, pastor, followed by three other revivals in and near Dallas. During the campaign at the Central Methodist Church, in Dallas

Rev. Sam C. Riddle was with us assisting as a personal worker and soul winner. Although he is an honored superannuated of the North Texas Conference, he is the best preserved man for his age to be found anywhere. His mind is as active and his bodily strength as vigorous as men in the active work, and his ministry both here and at the next revival, Milby Memorial Church, was blessed of God in a wonderful way and many testified to the blessing his life had been to them.

At the first revival of the new year, God blessed in a wonderful way; nearly a hundred came into the church on profession and by letter. The membership rose up and said, "Let us build"; the spark of enthusiasm and determination kindled into a flame and soon after the revival closed a building program was started, and the congregation will in a few weeks be worshipping in a forty thousand dollar new building. This church under the leadership of Bro. McCary is going forward in a marvelous way and has a future usefulness unlimited in its scope. At the Milby Memorial Church with Bro. George Evans, pastor, the church has taken on new life and the attendance has increased in a surprising way.

At Pasadena, a suburban community and church, Brother H. B. Smith is the consecrated and efficient pastor. He is the editor of the Conference Minutes of the Texas Conference and one of the scholarly men of the church.

At Wharton, the pastor, Bro. Myers, has been there five years and is popular with all the people and they would keep him indefinitely, if possible. I found this a most difficult place to hold a real revival. Good was accomplished and the church somewhat revived but nothing like a sweeping victory was won.

At Benke Memorial, Houston, Tex., at my next revival, with Bro. D. W. Gardner and his people, we had a time of refreshing from the Lord. Bro. Gardner has been at Benke for six years and is greatly beloved by everyone who knows him. He is one of the hardest workers I have ever assisted in revival services. Although he has to use a crutch in walking, he gets out and covers that part of the city going from home to home, talking to the people about their spiritual interests and praying in the homes he visits.

The next revival was at Humble, Tex., Rev. T. C. Sharp, pastor. This is an oil town about twenty miles from Houston. From the first service victory was had in a most pronounced way. Crowds were in attendance, scores being turned away for lack of seating room at some services. The closing service had to be held at the Baptist Church which has a much larger seating capacity than the Methodist Church. Coming back to Houston to the North Side Methodist Church, Rev. J. F. Kidd, pastor, we had some real victory services with a splendid attendance, especially during the last week of the meeting. Bro. Kidd has a difficult field but he is commanding the situation in a wonderful way. This part of the city is not growing as other parts of Houston; many of the people are moving their homes from the section where the church is located. In the face of all these conditions, Bro. Kidd has gone forward with the work adding members to his roll and creating a spirit of optimism among his people.

Leaving Texas for a few weeks my next engagement was at Pineville, La. I found Brother D. B. Boddie, the pastor, one of the most active and energetic men I have ever been with in revival work. He has a splendid church and people. In addition to looking after a large membership he is the Chaplain at the Federal Hospital for Soldiers near Pineville. Bro. Boddie had the meeting well announced and his people were anxious for a real spiritual awakening. Great altar services were held and many were converted and united with the church. Brother A. S. Lutz, the presiding elder of the Alexandria District of the Louisiana Conference, who lives just across the river from Pineville at Alexandria, is one of the most spiritual men I have ever met. He attended nearly every service and worked at the altar and gave evidence of the great passion he has for souls, in his earnest prayers and soul-winning activity during the revival.

I was very happy at the privilege accorded me of returning to my home state, Georgia, and assisting in a revival at Capital View Methodist Church, Atlanta, Ga., Rev. Claude Hendrick, pastor. I have not held a revival this year where the power of God was poured out upon the people more wondrously than in this meeting. From the first service the altar was crowded with weeping, seeking people. At one service a man seventy-three came forward giving himself to God and the Church, and there were little children of tender age confessing Christ. Nearly a hundred professed conversion and applied for church membership. Scenes of rejoicing were had about the altar as souls came through with a ringing testimony and loved ones wept for joy.

May I say I believe in the old method of revivalism, calling for penitents, praying until souls are under deep enough conviction to be willing to come forward and pray it through at the altar and experience instantaneous salvation. I believe in souls being born into the experience, that one can come to a service, a sinner on his way to hell and go out a new creature, saved and adopted into the family of God with his name written in the Lamb's Book of Life. I will continue to believe in this method until I backslide and lose my hold on God. Thank God, I have not done that yet, and don't intend to as long as I am permitted to live and keep on the firing

line for God. Whenever you hear a preacher say the day of revivals is over, just add, for such as you they are over; for any one who has lost his grip on God they are over. Go into your closet, get down on your knees in prayer and fasting and stay there until you pray through and you will come out with your heart, mind and thought revolutionized as to revivals and their possibility today just as in years gone by. It's not so much in changed conditions around us as in the backslidden condition of the heart within, that makes us doubters and disbelievers in revivals. I am thanking God for a full slate, and having to turn down calls I can't get to, with meetings arranged for months ahead. To God be all the glory for victory in my own personal experience and in the work I am trying for the Master. May I ask the friends, especially those who have been in revivals I have held, who read this, to please pray for me and my revival work.

## TRAVEL LETTER, TILDEN H. GADDIS.

To The Herald Family, Greeting!

We left India on a Japanese boat and find Americans, English, Chinese, Portuguese, Japanese, Indians and Ceylonese as travelling companions. The Indians of high caste must not eat with us as that would defile them. We who eat meat and have no caste are lower than the lowest, and for even our shadow to pass over their food would so defile it that it would need be thrown out. Earthenware vessels touched by us would be destroyed and brass ones scoured of the defilement. After conversing with us they bathe before eating, and I reckon a bath doesn't hurt some of them. They prepare food over little charcoal stoves on deck or in their state-rooms. A motley band of Malays are traveling on deck down amidships. A canvas cover protects them from the fierce tropical sun. Their dress is very little improvement over the Garden of Eden style; some of the men have long black hair done up in a knot on top of their heads and they have a native twist that, in ten seconds will completely fix their hair. There are tall, portly women, straight as sticks laden with earrings, noserings, neckbands, anklets, bracelets and beads, painted like Indians and carrying naked babies.

The ship's officers granted us the privilege of a religious service in the dining saloon and God's presence was felt. An English army officer was touched. Others whose religions forbade a definite attendance came about and heard enough to be helped. We see indications of God's workings. The Lord so convicted our room steward that he has decided to become a Christian. We have music and singing on the deck of evenings where all classes come together with the captain and other of the shipmen. A Chinese priest plays a four-noted lute for an hour each morning to the rising sun.

We port at Colombo, Ceylon, the paradise of eternal green from which Solomon is supposed to have obtained his pearls, gold, silver, apes and peacocks. Coffee, tea, rubber, rice, cocoa, pepper, nutmegs, cinnamon and a hundred other things grow in abundance. The roads of Ceylon are through a fairland of tropical vegetation and by temple ruins 2000 years old. Rounding the island we pass Galle, supposed to be the old biblical Tarshish. The North Star is very low while the Southern cross has come into prominence.

The next stop is at Singapore, the seventh largest port in the world; 300 large vessels pass here each month and 76 languages are spoken on the streets. A Methodist missionary was aboard to help us see the sights, which included the beautiful botanical gardens. He also tells us much of the work of the Lord here. Entering the land of Confucius at Hong Kong we are at once in the midst of noise and hubbub, coolies, rickshaw runners, chair carriers people like a hill of ants and the large harbor alive with boats. 70,000 people here are born, live and die on a little sampan with a canvas cover. The mother with a baby tied on her back pulls one oar, while the husband pulls another and, by carrying a passenger or some freight, make a meager living.

We found Macao the Monte Carlo of China, a Portuguese colony under Catholic influence supported by three vices: gambling, opium and prostitution. Robert Morrison, the first missionary to China, labored here and his first converts were murdered. His works live on and his grave remains. It seems a judgment of God that this place, which so bitterly rejected the truth, is today with its opium joints, gambling hells and public houses the most wicked spot in the Orient.

Our evangelistic labors in Hong Kong began with the Peniel mission in a hall accommodating 700, with street meetings, hallelujah marches and other advertising. They shouted, cried and cheered. This campaign so attracted people from all over the city that the union of churches invited us to the St. Paul's church, of England, and this larger auditorium was overflowed the first night and every night thereafter. The Lord so continued to bless and at the first call here 125 remained to pray.

Chinese business men were reached, presidents and managers of large companies, lawyers, men connected with the city government found the fount of joy. They invited us to dedicate boats, celebrate anniversaries, attend feasts, destroy idols out of homes, and after showering us with gifts, gave us a real Chinese farewell.

The reason they have revivals in China they pray and believe, put their whole soul into it, do personal work and really work at the job.



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(Continued from page 1)

health, it will again call in Dr. War, swallow down more powder and lead, bomb shells, liquid fire, and poison gas. If it should resort to such strong and dangerous medicine it will again find the remedy worse than the disease.

"We have some people on our globe who are very anxious to get in touch with the inhabitants of Mars, if there be such inhabitants, and get into communication with them and foster the exchange of commodities if Mars has not erected an impassable tariff wall. If Mars in inhabited by intelligent beings, and they are well acquainted with conditions on our globe, I have no doubt their wise statesmen will warn them against "entangling alliances" with the governments and peoples of this globe. The sick world is very large, with several wars going on at this moment, and indications that more will break out at any day. Let us confine our studies for a few minutes to conditions in our own nation.

First of all, we note the fact that our nation is daily taking into its system a fearful gorge of poisonous literature. Think of the daily papers with almost no strong moral tone, no real spiritual appeal; no sort of effort to lift society on to a higher plane of religious living. There are a few noble exceptions, but how rarely do you read a great soul-stirring editorial in powerful protest against the many phases of immorality and wickedness of our time; a real clarion call to righteous living, for decent dress, for reverence for God and a respectful recognition of the rights and highest interests of our fellow-men.

Which one of the monthly magazines, with its millions of copies of circulation, is an outstanding advocate of the higher and better things of life; is making a plea for respect for law, human rights, and any, and all, of those things that should count large in the healing and betterment of national conditions. It is generally agreed that the moving pictures, which furnish entertainment for millions, are schools of crime; that almost the entire tendency of the moving picture has an ugly sex appeal, and is of a character to lead young fellows to try their skill at hold-up robberies, kidnapping, and the various crimes that run riot in our midst.

Where are the great statesmen, the eminent men who are moulding public opinion, the fearless leaders with dauntless courage in a campaign for the restoration of law and

order, decorum and decency, and the unselfish administration of the affairs of government, municipal, state and nation? The people are beginning to feel that we have very few really great statesmen.

The statesman is a very different sort of man from the politician. The statesman is an unselfish man. He lives and labors for the welfare, uplift and progress of the people. The mere politician is a selfish man; he lives and labors for the aggrandizement of himself, without concern for the better interests of the suffering multitudes. The statesman has principles which he desires to inculcate. He will seek to formulate high ideals into law for the protection of the people and the well being of humankind. The politician has selfish schemes for the advancement of his own interests and those of his immediate supporters, regardless of the general welfare. The statesman is willing to suffer for his convictions. He knows that there are certain principles of righteousness for the proper adjustment of society, and the general well being of the masses of the people, and he would rather go to defeat contending for what he knows to be right, than to succeed in the promotion of movements or legislation which he knows will be detrimental to the interests of the people. The politician is a schemer. He wants votes. He hungers for power and the advantages which he hopes to secure for himself in the exercise of power.

Reverting to the blocked traffic of the automobile. There is a very wide feeling that something has occurred, or has failed to occur, at Washington City, which has blocked traffic, is hindering progress, bringing conditions of discontent which promise no good. There is a feeling that our political leaders are in battle with each other for advantage and self interest, rather than that they are uniting all of their energies and influence for the general welfare of the people.

Very well, so much for that much. After all is said and done the preachers must exert a powerful influence in this nation for its weal or woe. "Godliness hath the promise of the life that now is, and that which is to come." We have been suffering from a high tide of wickedness. There is a general impression that the machinery of our life is out of order, as suggested above. Many things have been tried without any indication of improvement. For instance, immodest dress has had a widespread opportunity to bring order out of our chaos, and saintliness out of our sin, but it seems to have failed entirely.

The tobacco remedy has had a very thorough trial. The whole country has been soaked with the stench of cigars and cigarettes. Tobacco juice has been squirted over the entire country, and we cannot see that the people have been benefited, but rather have wasted their substance in riotous smoking and grown worse. We have a generation that has been faithfully taught the theories of evolution, and a very wide and general belief that we are near kin to the ape kingdom; this, however, does not seem to have had a wholesome influence on the rising generation.

This editor, after a bit of experience and observation, is of the candid opinion that one of the greatest needs of our time is the hickory limb and the mourner's bench. If you prefer, put it this way—Home discipline and a gracious revival of religion that involves the broken heart, contrite spirit and regenerating power of the Holy Ghost. This is a subject of wide range and prime importance. More Anon.

### Interdenominational Evangelistic Meeting.

Rev. S. C. Figg, with efficient workers, will begin revival meetings in a big tabernacle on Adams and Irvine Streets, Sunday, June 21. Services each evening at 7:45. Take East Market Street car, get off at Adams, and walk three blocks north, toward river. Services each evening until further notice.

## A Charter for Asbury Theological Seminary.

At the recent meeting of the Board of Trustees of Asbury College I was authorized to prepare a charter for Asbury Theological Seminary. As we are now educating and graduating from this Seminary quite a number of young men, it is entirely proper that the Seminary should have a charter.

With a group of very excellent sanctified men we are preparing this charter, and believe it will be one of the best legal documents written in the history of the Holiness Movement. This charter will provide an opportunity to those disposed to do so, to make gifts direct to the Seminary for its enlargement, support and special assistance for devout young men who are preparing for the ministry.

The Seminary and the College will work in harmony, as they have since the organization of the Seminary, and each one will be a large contributor to the development of the other. I do not believe there is any greater need in the world today than for just such a Seminary as we are now building up at Wilmore, Ky.

We have an excellent faculty of university men who are thoroughly equipped educationally, have had large experience as preachers and teachers, are Wesleyan to the core in belief and faith, and each of them enjoys the experience of sanctification, as a second work of grace, gives his testimony in humility, and exemplifies in his life that to which he witnesses in his testimony. I have never known a group of more choice men in all of my touch with men through more than a half century as a minister of the gospel, than the men who make up the faculty of Asbury Theological Seminary.

I feel that, somehow, the Lord has called me back from the verge of the grave for this work, and it appears that all of the labor and battle of my past life have been preparation for this, the biggest and best effort which appeals so strongly to all that is within me. I have a great faith for the success of this work that lies on my heart, and I am believing that God's people, those who have been sneeringly called the "holiness people," will show their faith by their works in making Asbury Theological Seminary a success, a real power in its output of well trained, sanctified, Spirit-empowered young men and women for a zealous evangelism in soul winning, both in this country and beyond many seas.

This charter will be so drawn that the school will be carefully protected against any taint of modern liberalism. Its trustees, professors, and student body will stand firmly and aggressively for the Wesleyan interpretation of the Scriptures, of the need of individual regeneration, the witness of the Spirit, the remains of the carnal nature and entire sanctification by a gracious baptism with the Holy Spirit cleansing from all sin.

We launch into this great, good work with a strong faith in the God of infinite resources, and a longing to meet something of the desperate need of humanity. We believe that the holiness people of the nation will respond to this work. They can, and we believe they will, in this crisis of the spiritual history of the nation, help to prepare and send forth an army of young men and women carrying the banner of full redemption to the lost multitudes.

The times are fully ripe for a ministry with convictions, who have positive beliefs founded upon the Word of God, and a positive message calling the people to repentance, to saving faith in Christ, to a heart cleansed from sin through the precious blood of Jesus, and a holy life of devoted service to God. We



are expecting that some who are able will make large contributions for the upbuilding of this Seminary; but from the very first we have had a great desire for the prayers, sympathy and help of God's little ones who have great faith, great love, and small means, but who delight to give what they can for the furtherance of this work.

Our hearts are thrilled as those who love the Lord and believe in the full redemption from sin provided in Christ, send in their contributions. We have been asking from the friends who could and would do so, to make subscriptions of ten, five and one dollar a year for five years. Of course, larger sums than these amounts would be appreciated, but these smaller contributions, with a prayer of the giver, make great things possible. Several friends during the past year have sent in larger amounts; others did not subscribe but sent in their gifts to assist these young men. Last school year we were able to assist more than fifty young men who are preparing for the ministry. This year we believe we shall be able to assist sixty, possibly, seventy; if the Lord's people respond, we may even be able to do better than that.

As this work looms up before me my youth seems renewed; my heart is strangely warmed and my faith lays hold upon God and his people in a peculiar and blessed way. I feel that we who are engaged in this work are in a very gracious manner in league with the Lord Jesus Christ to help him in the redemption of souls he died to save. I know there are twenty thousand of God's sanctified children who, if they could but for a few moments get my vision, feel the warmth and joy of my heart, see the necessity, the wonderful sufficiency of the Lord Jesus, and the need of mankind, would at once respond to this appeal if they were able to give only a small sum. Look at the bottom of page 9, clip out that pledge slip, sign it with whatever you are willing to do each year for the five years, and send it to Mrs. H. C. Morrison, Box 592, Louisville, Ky. If you cannot sign this pledge, send a cash donation, even though it be very small. Not long since Mrs. Morrison received for this good work, fifty cents from a devout woman who gave it as her tithe of the money she had received as a washerwoman. That is sacred money. It reminds one of the widow who cast in her two mites and received the praise of her Lord. Every cent of money contributed to this work will be used with most careful economy. Join us in prayer and faith.

Faithfully yours,  
H. C. MORRISON.

### No Paper Next Week.

Owing to our Fourth of July skip, there will be no paper next week, but the following week we shall greet you with a great Prohibition Number, which we trust you will enjoy. Why not order a number of extra copies and scatter them in your community. The people need to know the facts about Prohibition, which they do not get in the daily press, as a rule. The enemy is busy; let the friends of righteousness get busy also and thus counteract the tide of evil that is sweeping over the land. A Happy Fourth to one and all!

### You Will Thank Us

for suggesting to you the most spiritual and helpful exposition of the S. S. Lesson. We have hundreds of friends who use this book and would not be without it. We have only a few of them and are closing them out at one-half price, which is 50c each, postpaid. You may send us stamps, if more convenient. The name of the book is Arnold's Practical Commentary on the Sunday School Lesson, and it covers the lessons for the entire year of 1931.

If you are not more than pleased with your bargain, you may return the book to us and we will refund your money. If you find the book to be as we represent it, we want you to tell your friends about it.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

### Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### Prohibition Number

The first issue in July we are to bring out a rousing PROHIBITION NUMBER of THE HERALD. The nation is stirred on this vital question, and you will want your friends to get this number, so get to work at once, send in their names so they will receive this issue which will be full of facts and figures about Prohibition.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

### SUBSCRIPTION BLANKS

PENTECOSTAL PUBLISHING COMPANY,  
LOUISVILLE, KENTUCKY.

Enclosed please find \$..... for which send THE PENTECOSTAL HERALD weekly, from now until January, 1932, to the following:

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### Send for Sample Copies. Distribute Them. Get It Into New Homes

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE FALL OF THE KINGDOM OF JUDAH.

Mrs. Geneva Mendenhall.

The Babylonian king, Nebuchadnezzar, rose to power over all the nations even conquering the once powerful Assyrians. He came over into the land of Judah but Jehoiaikim, who was king at that time, was afraid to fight his mighty army and promised to serve Babylon if only allowed to govern the land as a petty ruler. But no sooner had Nebuchadnezzar gone away than he turned against Babylon and tried to throw off its rule. But he was killed and his young son, Jehoiachin was chosen by the people to rule. But he was only on the throne three months when King Nebuchadnezzar returned to besiege the city of Jerusalem, which he easily captured. He carried the young king as well as many of the princes and rulers away with him into the land of Babylon. Many of these people continued to worship God in this strange land for their sorrows only drew them closer to him.

Nebuchadnezzar set up Zedekiah as king of Judah, but his friends soon persuaded him to rebel against the rule of Babylon and he also forgot the Lord and turned to the worship of idols.

The king of Babylon came again with a great army of men and surrounded the city of Jerusalem so that no one could pass in or out. Food became so scarce inside the walls of the city that many of the people starved to death and when Zedekiah saw at last that he must surrender the city, he tried to escape. But he and his wives and sons were all taken prisoners. His sons were put to death right before him and after his eyes were put out he was led away to Babylon.

Nebuchadnezzar carried away all the gold and silver vessels from the Temple and burned all the buildings. He tore great holes in the walls of the city and then burned the beautiful, the glorious capital of the kingdom that had known the splendor of David and Solomon until it was only a heap of smoking ruin. And so the kingdom of Judah came to an end.

#### Questions.

1. How many kings reigned over Judah?
2. Did a woman ever rule over them?
3. Who was the last king of Judah?
4. To what country were they taken as captives?

Dear Aunt Bettie: I am from West Virginia and would like to join your band of boys and girls. I go to church every Sunday when possible. Nannie Faye Cooper, my church name is the same as yours. I am four feet and six inches tall and in the seventh grade. Martin Griffin, I guess your name to be Eldmann. Am I right? My middle name starts with E and ends with E, and has seven letters in it. Anyone who guesses it I will write to them. I will close for this is my first letter, and I wish to see it in print.

Hildreth E. Sheets.

Dunmore, W. Va.

Dear Aunt Bettie: Slip over just a little bit and let a Georgia girl join in your happy band of boys and girls. Mother takes *The Herald* and I enjoy reading page ten. I go to school and Sunday school. I have seven brothers and four sisters. My name is Mary. Who ever guesses my middle name I will write to them. It starts with O and ends with E, and has four letters in it. I hope Mr. W. B. is playing golf when this letter arrives. My birthday is Dec. 2. Have I a twin? If so, write to me. I hope to see my letter in print.

Mary Berry.

Rt. 2, Warthen, Ga.

Dear Aunt Bettie: I wonder if a Kentucky girl would be admitted into a band of so many members? This is my first letter to *The Herald*, so would like to see it in print. I go to Sharon Grove school and am in the eighth grade. Our school consists of four rooms and has a teacher for each room. I was thirteen years of age

June 10. I live about six miles from a large cliff which is visited by many people. In the spring and summer it is dotted with wild flowers, ferns, and laurel bushes in bloom. There are also many high bluffs, hills, and caves. One cave is known as the Salt Peter Cave. There is one high peak called Buzzard Ball Yard, on which people make pictures and sometimes eat their lunches. It almost makes one's head dizzy to look off of this peak. There is also a cave in which the principal of the high school here and some of the boys camped a few days. There are many signs of Indians at this place. There are places where they have dug holes in the rocks, and many people have found arrowheads which the Indians used for shooting. There is one large rock known as the Split Rock. There is just room enough in this split for a person to walk, and there is solid rock on each side as high as a tree. In summer one must be very careful to prevent getting snake bit, as there are many snakes in there, among which are rattler and copperhead. Well, well, I must close before Aunt Bettie and all the cousins get worn out reading my letter.

Ima Mae Harris.  
Sharon Grove, Ky.

Dear Aunt Bettie: I have often thought of writing to *The Pentecostal Herald*. Mother takes *The Herald* and I enjoy reading page ten. I attended Indian Spring camp meeting last August and enjoyed hearing Dr. Morrison preach. Mother thinks he is the best preacher she has ever heard. I go to church every Sunday and lead singing sometimes. I will close before Mr. W. B. comes along.

Brack Goolsby.  
Locust Grove, Ga.

Dear Aunt Bettie: Move quick, for I haven't much time to tarry. I have written to *The Herald* and my letter was in print. Thank you, Aunt Bettie. You cousins who have written to me, please write again. The last time I wrote Bernice Vick wrote with me. I am five feet, three inches, weigh 125 pounds. I have dark brown hair, brown eyes and dark complexion. My birthday is Jan. 24. I am fifteen years of age. I am a member of the M. E. Church. I go to Sunday school every Sunday and Epworth League every Sunday night and prayer meeting. Our pastor is J. R. Randolph. We like him fine. There are seven in our family. All the cousins write to me and I will be sure to answer. Have I a twin? Gladys Fletcher.

Smithland, Ky.

Dear Aunt Bettie: Here comes a girl of thirteen from the state of good old North Carolina. May I join your happy band of boys and girls? I have written once before and you printed my letter. I hope this will escape Mr. W. B. this time. Mother takes *The Herald* and I have been reading *The Pillar* in the Church. I thought it was so good that I couldn't hardly wait till the next *Herald* came. I always keep up with page ten. I am in the sixth grade at school and when I finish high school I would like to come to Asbury College. Aunt Bettie, I am not a Christian girl but I hope to be in the near future. May I ask a Bible question? On what month did the flood come? I will close, hoping to receive many letters from all of Aunt Bettie's band.

Hazel Wall.  
Tobaccoville, N. C.

Dear Aunt Bettie: I am ten years old. I am in the seventh grade. I love to go to school because it is a good place to learn things and make something out of yourself. This is my third letter to *The Herald*. I was a Christian for five years and was sanctified March 27, 1931 in the Garfield Church. I have given my life to Jesus because he has given his life for you and me. He has called me to go ye into all the world and preach the gospel. I am very sad to say that there are hardly any boys and girls living for Christ, and Johnstown is a wicked city. I am praying for a great revival all over the world. I

love to tell the story of Jesus. Jesus died on the cross and on the third day he rose from the dead. May God bless all *The Herald* readers. Will you please pray for my Dad, my brother and sisters that they will give their hearts to Jesus.

Dwight S. Buchanan.  
352 Corrine St., Johnstown, Pa.

Dear Aunt Bettie: This is my first letter to *The Herald*. My daughter takes *The Herald* and we enjoy reading its many interesting pages. We live on a farm some distance from any church, so don't get to go to church very often. Our pastor is very old, but has kept up wonderfully so far. I sure envy the folks that can attend church often and regular. Ruby Johnson, I guess your name is Virginia. Jewell Logan, I guess your middle name is Winnie. If I have guessed these correct I shall expect each one to keep their promise.

Mrs. R. C. Love.  
Sycamore, Va.

Dear Aunt Bettie: I am a North Carolina boy eleven years old. May I join your happy band of boys and girls? This is my second letter to *The Herald*. Hope Mr. W. B. is plowing when this arrives. He is always in "mischief." I love Jesus with all my heart and want to be a Christian. Mother has been taking *The Herald* for about ten years, and I like to read page ten. I am in the fifth grade at school. My teacher is Miss Ruth Petree. Aunt Bettie, you and the cousins come this summer and we will eat watermelons and strawberries.

Vernon Davis Wall.  
Rt. 3, Tobaccoville, N. C.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? I have just read *The Pentecostal Herald*. I was eleven years old May 27. Who will guess my middle name?? It begins with C and ends with O, and has four letters in it. I go to church every Sunday I can. I would like to receive letters from all the boys and girls of page ten. I am closing hoping to see this in print.

Evelyn Camp.  
Rt. 1, Wellington, Kan.

Dear Aunt Bettie: Will you let me in from the Lone Star State of Texas? I am not a member of your circle of cousins, but want to be. I belong to The Church of the Nazarene at this place. I read *The Pentecostal Herald*. One of my dear friends gives it to me. I am saved and sanctified. I will be eighteen August 29. I have red hair and bluish gray eyes. I am in the eleventh grade in school. I shall graduate the end of school. I am five feet, three inches. Have I a twin? I have a number of papers and thought I would try guessing at the names and ages of the cousins, as I love to receive letters and also pictures from the cousins. Louise Savage, I guess your middle name to be Mary. Pauline Cook, yours to be Marie. Hulda Pudge, yours to be Inez. Lorna Baldwin, yours to be Myrtle. If I am right be sure and remember me. Mary Jo George, your brother has a twin. My sister was ten years old January 4. Who can guess my first name? It begins with A and ends with S, and contains four letters. Some one write to me.

A. Beryle Morgan.  
310 South St., Orange, Tex.

Dear Aunt Bettie: May a little Kentucky girl join your happy band of boys and girls? I am five years old, have fair skin, brown hair and blue eyes. I like to go to Sunday school and church. We live out in the country and only have monthly preaching, so every Sunday we can go to the Baptist Church first Sunday; second Sunday we go to the Cumberland Church, and third Sunday we go to the Methodist Church. My middle name begins with V and ends with E, and has four letters in it. Guess it and write to me.

Dorthie V. Mallory.  
Rt. 1, Box 84, Lewisburg, Ky.

Dear Aunt Bettie. Just recently this remark was made in my presence, that, when some people get up to testify all they can talk about is "I" and what the Lord has done for "me." That set me thinking. Why shouldn't that be a Christian's only theme in a testimony? I'm glad to know that I

## Gospel Tents

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DALTON, GA.  
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### Heralds of a Passion.

By REV. CHARLES L. GOODELL.  
This is a plea for the souls of men. The author maintains that everything great in life is a passion, and religion being a life, must be impassioned. Send \$1.00 to Rev. C. R. Crowe, 2725 Victor Place, Louisville, Ky., and get a copy.

have a personal Savior, one who has taken away my sins, and started the joybells ringing in my heart. He never fails to help me when I call on him. He is my Savior for he has saved me from sin. He is my sanctifier for he has purified my heart and keeps me from sin. He is my comforter for he comforts me in sorrow. He is my refuge for I can hide in him when the storms of life o'ertake me. He is my counsellor, for I go to him for advice. He is my Prince of Peace for he gives me that wonderful peace which no one else can give. He is my Great Physician for he healed my wounded spirit and made me whole. He makes me happy even when I am sad. I am glad that in That Riffed Rock I'm Resting, and that I have the blessed assurance that Jesus is mine.

Mrs. Emma Newcomb.  
Richview, Ill.

Dear Aunt Bettie: Will you move over a bit and let a little Kentucky girl join your happy band of boys and girls? I am ten years old and in the fifth grade. Father is a preacher of the M. E. Church. He took *The Herald* but his time has expired. I sure enjoyed reading page ten. My little neighbor friends wrote to the boys and girls, so I thought I would try for my first time to join your happy band. The one who guesses my first name write to me and I will answer. I must ring off before Mr. W. B. returns from lunch.

D. Lee Smith.  
Wallingford, Ky.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? Mother reads *The Herald*. Cousin Jason Sanders has been giving her the paper to read. I am eight years old and promoted to the third grade. I like to go to school and Sunday school. I go to school at Roark School. Brother Curtis Ray is our pastor. He is a wonderful preacher. I live in the country. I have brown hair, fair skin and brown eyes. My birthday is Nov. 7. I have one sister five years old.

Randolph Mallory.  
Rt. 1, Box 84, Lewisburg, Ky.

Dear Aunt Bettie: Will you let a Pennsylvania boy join your band of boys and girls? I am eight years old and in the third grade at school. My father is a Methodist minister and we take *The Pentecostal Herald*. I enjoy reading page ten. Can any one guess my middle name? It begins with E and ends with T; it has seven letters in it. F. Evelyn Gibson, I guess your first name to be Frances. I would like to see this letter in print.

Robert E. Shafer.  
Rt. 1, Brookville, Pa.

Dear Aunt Bettie: Please admit a senior shut-in just a little space. I surely love *The Herald* and am glad to see many letters from young folks who are following in the footsteps of our dear Savior. It is not all of life to live nor all death to die, so let's try to live better Christians each day. I am badly handicapped. I haven't walked for many years, and I am very weak. We live in the country and in the winters I get lonely. I read a lot which affords me much pleasure. I had my 54th birthday April 26. I'll answer all who send self-addressed envelopes. Please pray for my healing. I wonder what has become of my pen pal Alberta Mabel Smalley, or Corinth, N. D.? She and her sister Sarah are two dear girls. Thanking one and all for past favors.

Mrs. Della Krone.  
Vienna, Mo.



## THE VALLEY OF THE SHADOW.

The valley is a charming place  
The shadow is God's cloud of grace,  
There are no swollen streams in sight,  
And not a token of a night:  
It's like a garden fair in June,  
With sweetest roses that can bloom.  
The valley thought all disappears  
In grandeur where can be no fears.

"For Thou art with me," proven true,  
Transforms the place and makes it  
new;

Like Golden Boat on Silver Sea,  
With passengers including me;  
All singing, shouting with delight,  
While Heaven's port is clear in sight,  
The valley and the shadowland,  
One must be in to understand.  
It is so full of Holy charm  
Where no one ever feels alarm.

It is a suburb of the place  
Where we'll see Jesus face to face.  
Charmed with the glories everywhere  
And lured along without a care  
I'll steal away and be with God  
The way the Holy Saints have trod.

Robert L. Selle.

The best investment you ever made  
—Arnold's Commentary on the S. S.  
Lesson for 50c. Think of it, less than  
1c per week for the best S. S. Lesson  
material on the market!

## VITAL POINTS OF PENTECOST.

Rev. Curtis Askew.

In considering the subject of Pentecost there are some vital points that must not be overlooked, if we would get the full benefit of the consideration.

First, there was a complete and full consecration made that was to hold good for all time. This consecration brought forth fruit. John the Baptist refused baptism to the ones who failed to bring forth fruits to prove their repentance; so the Lord will not give the blessings of Pentecost to the ones who fail to back up their consecration by fruits.

These recipients of the blessing at once began to use their talents for the service of the Master. Their time was so devoted as well, and they went to the limit and sold their possessions and brought the price and laid it at the apostles' feet. Can any one picture out a more complete and lasting consecration than this? Such a consecration today on part of God's children would bring results that would leave a mark in history to go down to succeeding generations that would stir them. Do not think I am advocating a rash move on part of any one; it might not be the leadings of the Holy Ghost to sell, as they did, and have a common treasury, but the essence of the principle could be carried out and God know it and honor it. Then they were "sitting." They had prayed through and completed their part before the blessing came. When the people of God have dug the last ditch, and turned the last stone, and wait on him, the promise will be fulfilled. Preconceived, selfish notions about the plan of salvation must be given up and the plain simple truths of God's word must be accepted as the man of our counsel. All emptiness, vanity and foolishness must be given up and we must meet God's conditions without any reserve before we can "sit" and wait for the fulfillment.

While they were thus "sitting," the touch of fire came upon them and, according to Peter's statement, Acts 15:9, their hearts were purified. All the consecration that we make, all

the praying we do, all the waiting we engage in will be a failure without the touch of fire. If the touch of fire does not come we do not know the consecration is complete. We may not have prayed "through" and we may not be ready to wait; but when the fire comes we know all has been accepted and sealed and we are ready to "go" and ready to "testify" to the uttermost parts of the earth.

If, with all the discussion and ado about Pentecost, we have failed to get the "purifying" of our hearts by the touch of fire it will all be as a sounding brass and a tinkling cymbal. But if we have received this touch, or do receive it, our lives will tell for God and righteousness; and though our names may not be known outside of our own little hamlet, yet there will be an influence set in motion that will be recognized at the judgment day, and somebody will feel it after these bodies are sleeping under the sod.

Again, this "purifying" was by faith. Not a growth, but suddenly, by faith, the blessing came and the fire fell. No one denies the fact of growth in grace, but this baptism was not that way; it came suddenly and by faith. Many times we see people who say they are growing and have been, for years, but they are smaller now than when first born of the Spirit. Our churches are full of them and, as a result, the seats are empty and the services are too cold and dead to attract the multitudes. They would rather go joyriding or to the park, where they can rest. Oh God, give us the touch of fire to give us an impetus that will make the church "Go forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

This strenuous age demands a church at its very best and, instead, we see many places where it is paralyzed by worldliness and afraid to warn sinners in the Bible way to take a stand for the kingdom of God which consists of righteousness, peace, and joy in the Holy Ghost. May we not miss any of these vital points of Pentecost—consecration, praying through, touch of fire purifying the heart, and all done by faith.

**"FROM THIS DAY I WILL BLESS YOU." (Haggai 2:19).**

God's people may delay blessing, and have done so over and over again. They are doing it today.

The Jews delayed blessing in the days of the prophet Haggai. They were "running every man to his own house," while the house of the Lord was lying waste. God withheld his blessing and called for a drought upon the whole land.

The prophet testified against Israel, showing them that the years of leanness were due to the neglect of God's house. Their love to Jehovah had waned. They had settled down into selfish ways. Therefore, God restrained his blessing and sent his servant to reprove them. They were called upon to "consider" their ways; to go up to the mountain and bring wood and take pleasure in God's house, so that God could take pleasure in them, and that God might be glorified.

They had looked for much, and little came. The heaven over them was stayed from dew, and the earth from her fruit, because Jehovah's house was lying waste.

Repentance brought immediate prosperity. The Lord sent his servant to announce to them, "From this

day I will bless you." It is ever thus. God loves to honor the obedience of faith.

The following narratives of blessing experienced by outstanding servants of Christ, following their obedience to God's Word, beautifully illustrate this promise:

P. P. Bliss, the noted song writer, urged by Mr. Moody to devote his life wholly to evangelistic labor, decided, in co-operation with Major Whittle, to make a test campaign at Waukegan, Ill. "If souls are saved," they said, "we will take it as an indication that God has called us into this work."

The first meeting was not encouraging. But the following night, although it rained, and a smaller audience was expected, there were twice as many present. The workers felt the responsibility upon them, and the next afternoon spent some hours in prayer. Bliss surrendered everything to the Lord, his musical ambitions, his writing of secular music, and in simple childlike faith, placed himself and his talents at the disposal of the Lord in the proclamation of the Gospel. That night they had a wonderful meeting. In God's gracious response to their faith souls were saved, and a deep spirit of conviction was upon the people. That meeting decided the question of continuing. They went from place to place with the evident blessing of God resting upon their labors. The cities visited witnessed scenes of revival blessing. That day of humiliation and prayer was the turning point in their experience. Bliss especially from then on became a veritable fountain of Gospel song. God seemed to say to him, "From this day I will bless you."

Christmas Evans tells in his diary that one afternoon, as he was traveling along a very lonely road to an appointment, he was convicted of a cold heart. He says, "I tethered my horse and went to a sequestered spot, where I walked to and fro in an agony as I reviewed my life. I waited there three hours before God, broken with sorrow, until there broke over me a sweet sense of his forgiving love. I received from God a new filling with the Holy Spirit. As the sun was wester, I went back to the road, found my horse, mounted it and went to my appointment. On the following day I preached with such new power to a vast concourse of people gathered on a hillside, that a revival broke out that day and spread all over Wales."

The above incidents should encourage Christians individually and collectively to draw nigh unto God, and to take hold of him for the needed blessings of his grace. Certainly God is the same today. Surely we, too, may have a fulfillment of this precious promise, "From this day I will bless you."

Reader: Will you seek him? Will you consecrate yourself unto the Lord this day and receive his blessing?

Continue to pray earnestly for a revival.

Great Commission Prayer League.  
808 N. LaSalle St., Chicago.

## REQUESTS FOR PRAYER.

M. B. B.: "Please pray that three afflicted people may be healed and that I may secure proper employment."

A Reader: "Please pray for me and mine that we may rely more on God, and for a young lady that she may find employment."

## POCKET TESTAMENT FREE

A very attractive vest pocket New Testament bound in Kraft leather, with overlapping edges, round corners, red under gold edges, cover stamped in gold on side and back—light in weight, size only 2 1/2 x 4 1/2. Just the book for ready pocket use. A good 75c value.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

There being no paper next week, on account of the Fourth of July skip, we are giving two Lessons this week.

Lesson I.—July 5, 1931.

Subject.—The Gift of the Holy Spirit. Acts 1:6-9; Acts 2:1-8.

Golden Text.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth. Acts 1:8.

Time.—Pentecost, Sunday, fifty days after the Passover Sabbath, A. D. 30.

Place.—Jerusalem.

Introduction.—The outpouring of the Holy Spirit upon the Church on the day of Pentecost was the greatest event that has taken place on earth since the resurrection of our Lord. It was his coronation gift to the church, in order that she might be wholly sanctified and equipped with power for future service. It was a glorious answer to his own high-priestly prayer for his disciples, as we find it recorded in John 17: "Sanctify them through thy truth: thy word is truth." He had suffered outside the gate of Jerusalem, in order to sanctify the people with his own blood; and now the gracious work was being done in the hearts of the little band of a hundred twenty.

It is hardly probable that the disciples understood what they were waiting for during the days of their stay in the upper room prior to the gift of the Spirit. It is true that Joel and other Old Testament prophets had foretold the coming of that great day. John the Baptist had spoken of it. Jesus had promised it on more than one occasion. Maybe they had some vague notions about it; but they could not know the facts till they had lived through them. This is demonstrated by the fact that in the present day men cannot understand this experience until they have entered into it.

We are not to understand that the disciples were strangers to the presence of the Holy Spirit prior to his coming upon them at Pentecost. "If any man have not the Spirit of Christ, he is none of his." Jesus Christ makes a very emphatic statement concerning this in John 14:17: "He dwelleth with you, and shall be in you." This is not a distinction without a difference, as some have intimated. The disciples had the Spirit in several different offices before the day of Pentecost. He had convicted them of sin, assisted them to repent, helped them to believe, had declared their pardon, had regenerated them, adopted them into the family of God, and was bearing witness with their spirits that they were the children of God. What more could they need? That was all very blessed; but a greater day had come; and they received the Holy Ghost in his baptismal office. Glad Day! Glorious Day! A new dispensation of grace had begun in the Church of God, that of the Holy Spirit, the Vicegerent of Jesus Christ in our world. Jesus had done gracious things what time he walked among men; but the dispensation of the Holy Spirit was to surpass his dispensation. The night before his glorious crucifixion he told the disciples that it was expedient for him to leave them, in order that the Holy Spirit, the Paraclete, might come to abide

with them forever. Read those wonderful, though little understood, words in John 14:12. The promise is so big that the church has ignored it. Beyond question the Master is referring to the dispensation of the Spirit when he promises his church a blessing that would enable her to continue doing the work that he was doing, and that she should do works even greater than his own.

Out of more than 500 disciples Jesus could get but 120 to tarry for the baptism with the Holy Spirit, that was to introduce them into the new dispensation. That seems strange; but not more so than the fact that after nineteen hundred years of Christianity, the church is almost utterly ignoring the baptism with the Holy Ghost. There are no words to express the sadness of this thing. Just as the Jews rejected the Son of God, so the modern church is rejecting the third Person in the Trinity. Jesus said to the Jews: "Ye will not come to me, that ye might have life"; and well might the Holy Ghost say to the modern church: "Ye will not come to me, that ye might have life more abundantly." A return to Pentecost is the only hope for the church and the world.

Comments on the Lesson.

6. When they therefore were come together.—This must have been one of our Lord's last interviews with his disciples before he went away; but we are not told where it occurred. Lord, wilt thou at this time restore again the kingdom to Israel.—They could not forsake the idea of an earthly kingdom. Surely he would take the throne of David, and drive out their enemies. They were blundering; but Pentecost would give them a clear vision of a spiritual kingdom. Even now, for want of spiritual vision, the church is trying to establish an earthly kingdom; but it cannot come yet a while.

7. It is not for you to know.—Some things are hidden in the mind of God—things that we have no right to pry into. If he sees fit, they will be revealed in due time. "Power" here means authority.

8. Ye shall receive power.—Here we have a different word for power, the Greek word *dunamis* from which we get the word dynamite, being used. It signifies working power. But when would they receive this power? "After that the Holy Ghost is come upon you." God has no other plan for imparting power to his church. The coming of the Holy Ghost would make them witnesses for Christ at home and abroad, even unto the uttermost part of the earth.

9. He was taken up.—That was a thrilling moment when the Lord of glory, wrapped in clouds of supernal splendor, passed through the heavens back to his throne on high. Read a bit further, and get the promise of the two heavenly messengers who stood by the disciples, clad in white apparel, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming again.

2:1. The day of Pentecost.—This feast came fifty days after the Passover. Was fully come.—It began at sunset in the evening, and by nine o'clock the next morning it was "ful-

ly come." One accord.—They were in perfect harmony in love and faith and expectation. Beyond question, this is a prerequisite to the coming of the Spirit upon the church at any time.

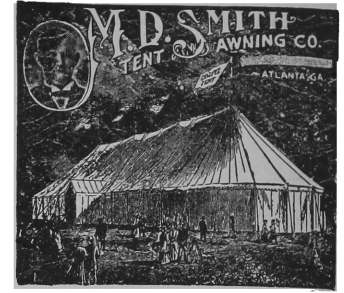
2. A sound from heaven.—One of the manifestations of the Holy Spirit on that particular occasion. As far as we know, it was never repeated. This sound, as of the rushing of a mighty wind, filled all the room where they were assembled.

3. Cloven tongues.—Split tongues. Like as of fire.—I am not sure that anybody now living understands what this was. It is not said that these tongues were fire, but that they were like fire. It may have been another of the Spirit's manifestations. Like the "sound," it was never repeated on any other occasion. That "it sat upon each of them" is worth while, indicating that "God is no respecter of persons"—he has no pets, except as we are all pets.

4. They were all filled with the Holy Ghost.—This verifies the promise of Jesus in John 14:17: "He dwelleth with you, and shall be in you." If I understand the words of Peter in Acts 15:9, this baptism with the Holy Ghost "purified their hearts by faith." It certainly fulfilled the promise of Jesus in Acts 1:8, that they should receive power after that the Holy Ghost came upon them. Above all else, it brought to the Church a mightier dispensation of grace than she had ever known. It was her equipment for service. Began to speak with other tongues.—Not to jabber in some unknown tongue, but to speak the different languages of the strangers who had come up to Jerusalem to attend the feast of Pentecost; so that they all might understand the message of salvation. This manifestation was not present when the converts in Samaria received the baptism with the Holy Ghost, as far as the record goes; but it was repeated in the home of Cornelius and at Ephesus. Paul had no little trouble with it in the Corinthian church, where it assumed a false note. Like some of these other manifestations, it has long been withdrawn from the church. I have made the closest investigation possible to me; but if there is in the modern church any genuine speaking in tongues, I cannot find it. I have found some very good persons who were sincere in believing that they were speaking in some language that they did not know, but their speaking will not stand thorough investigation.

5. Dwelling at Jerusalem.—Not citizens of Jerusalem, but such as were there for the feast. Devout men.—They were not a wild rabble, but sincere Jews, descendants of men who had gone into the regions around the Mediterranean Sea to engage in business. "Out of every nation under heaven" is about equivalent to what we mean when we say at a convention: "They are here from everywhere." It is somewhat hyperbolic.

6. When this was noised abroad.—It is not stated that the peculiar manifestations of the Spirit were made known to the multitude—possibly not; but they did hear the disciples speaking in their own languages the wonderful works of God. Mark you, they were not jabbering in what some are pleased to call "unknown tongues." They were speaking intelligently the languages of the various Jews who had come up to the feast from foreign countries, who did not understand the language of Palestine. Were confounded.—They were amaz-



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ed, because they heard the disciples speaking their own tongues "wherein they were born."

7. Are not all these which speak Galileans?—They thought all of them were from Galilee, though some of the disciples may have been from other parts of Palestine. They could not understand how these simple folk could speak so many languages.

The church has lost nothing by the passing of these mere manifestations. Her one need is the Spirit himself. If she has him, she can get on without sounds and fire and tongues.

Lesson II.—July 12, 1931.

Subject.—The preaching of the Apostles. Acts 4:1-14.

Golden Text.—We ought to obey God rather than men. Acts 5:29.

Time.—Shortly after Pentecost.

Place.—Jerusalem.

Introduction.—It would be interesting to have a fuller account of what occurred among the disciples between the gift of the Holy Spirit on the day of Pentecost and the beginning of our present lesson. But we shall have to be content with the meager information furnished us. In the latter portion of the second chapter of Acts we have some account of the sermon Peter preached after the coming of the Spirit. It is very short, and perhaps gives only the gist of what he said; but the effect was powerful, resulting in the conversion of about three thousand souls. That was preaching the gospel with the "Holy Ghost sent down from heaven."

As we move into the third chapter we find Peter and John about to enter the temple at the hour of prayer. They have just come upon a very lame beggar lying at the gate of the temple, called Beautiful. He asks for alms; but Peter said: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." There was a tremendous boldness in such faith as that; but God honored it, and the lame man was fully healed instantly. Of course, this healing produced an outburst of excitement; but it gave Peter a fine opportunity to preach Christ to the people, while John said the Amens. Our lesson begins right in the midst of this stir.



Comments on the Lesson.

1. As they spake unto the people.—The language indicates that both Peter and John were preaching; but from other words in the account I suppose Peter was doing the preaching, and John was endorsing all that was said. The priests, and the captain of the temple, and the Sadducees.—There is little doubt that this persecution was instigated by the priests. Nearly all persecution against God's people in all ages has been stirred up by the clergy. The priests were burning with envy against the very name of Jesus Christ. The Sadducees were angry because the two apostles were declaring the resurrection through Jesus Christ. They were materialists, and did not believe in any resurrection. Some of them are yet living in the camp of the Modernists. Note carefully the second verse of the lesson for this unbelief of the Sadducees.

3. They laid hands on them.—Put them under arrest. Put them in hold.—Put them in prison. They would have rushed them to trial at once before the Sanhedrin; but being even-tide, it was too late.

4. Howbeit, the two preachers had done a good day's work, for many of their hearers believed the Word. Five thousand.—There has been some difference of opinion as to whether two more thousands were added to the three thousand who believed on the day of Pentecost, or five thousand more were converted, bringing the number up to eight thousand. I see no way to settle the question, but am inclined to believe that this was a new group of converts. Peter was doing some great preaching. Really and truly, nothing is preaching, unless the preacher is so filled with the Holy Ghost that people are saved and sanctified under the message.

5 and 6. That was a rather dirty court to try an innocent man for his life. They were in the Sanhedrin and before it. Caiaphas is the chief character in the group, he being the high priest and a Sadducee at the same time. He was a bitter enemy of Jesus Christ and the disciples. Annas was father in law to Caiaphas. While the latter is called the high priest, the former seems to have been acting as such. We are not told who John and Alexander were. They were some big fellows among the high rabble mob of that gang of sinners.

7. Set them in the midst. Brought them before the Sanhedrin from the prison. By what power, or by what name, have ye done this?—The reference is to the healing of the lame man at the gate of the temple. Some courage needed now on the part of Peter and John. They will rise to the occasion. Not long ago a lady said to her pastor: "Why don't you preach holiness?" He replied: "I know that it is the doctrine of the Bible and of our church, but I shall not batter my head against a wall by preaching that unpopular teaching?" Poor fellow! He was a coward, and recreant to his trust. God wants men who are not afraid to suffer and to die.

8. Then Peter, filled with the Holy Ghost.—That is a prerequisite for all who are appointed to preach or to testify for God. Ye rulers of the people, and elders of Israel.—It was proper that Peter should recognize their authority and be respectful towards those in authority. We must always be, not for their sakes, but to uphold the law.

9. If we this day be examined of the good deed done to the impotent man,—Peter wastes no words on pre-

ambles, but plunges immediately into the matter before the court. The court shall have the truth, the whole truth, and nothing but the truth.

10. Be it known unto you all, and to all the people of Israel.—I doubt if that court had thought of the opportunity they were furnishing Peter and John to scatter the message of salvation to the four winds of the nation. Their effort to suppress the gospel resulted in an explosion that scattered it abroad. Note that the prisoners did not hesitate to declare that they had healed the lame man through the name of Jesus Christ of Nazareth. We need to stay in the background with all our little nostrums, and lift up Jesus before men. There is too much of us, and too little of him in much of our modern preaching and teaching. "We are the people; and wisdom will die with us."

11. This is the stone which was set at nought of you builders.—A powerful figure. The Jews had set Jesus Christ at nought; but now he is the very cornerstone of the entire building, of the entire church. Peter was not mincing matters, but hitting hard. His words must have cut that gang to the bottom of their mean souls.

12. Neither is there salvation in any other.—All these modern cults that deny the virtue of the blood of Jesus Christ, and claim to save people by some other method are deceptions of Satan. All of them combined cannot save one sinner; but they are leading people into everlasting damnation by the million. We must be saved by the blood, or we shall forever perish. Away with Eddyism, Russellism, Modernism, Mormonism, Romanism, and every other ism and cult that tries to put something else into the place of the precious blood of the Lamb of God that taketh away the sin of the world.

13. When they saw the boldness of Peter and John.—There is marvelous power in holy boldness. "Conscience makes cowards of us all," if we are morally unclean; but a wholly sanctified soul can face men and devils. Unlearned and ignorant men.—Yes, when measured by the schools, but mighty in the Scriptures when measured by God's standard of learning. All learning is farcical for the preacher, unless he knows God Almighty in his own heart. What we term education is mighty good in its place, but mighty bad out of its place. It is well to know books, but better to know God.

14. Beholding the man...they could say nothing against it.—A healed man was a demonstration of the truth of their message. A redeemed soul is a proof of the Deity of Jesus Christ and of the saving power of his blood. Every converted soul knows that he is God. The rulers would not suffer themselves to be saved from sin through Jesus Christ; but they could not gainsay the merit of his blood in the healing of the man before their eyes.

NOTICE.

In June 3 Sunday School Lesson there was a mistake, simply an oversight of proof reader, which we wish to correct. In the sentence, "It is a consolation to know that our Lord Jesus Christ endorses the Old Testament from Genesis to Revelation," should have been "Old Testament and New." Of course, our readers know this was simply a mistake too conspicuous to be charged to ignorance.

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ANNOUNCEMENTS.

Rev. C. R. Crowe, for the past three and a half months has had an unusual experience with an infection on his right leg, but is now slowly improving. One of our good laymen, because of Bro. Crowe's condition, also because he is now one of our superannuated preachers, has arranged for him to sell "Heralds of a Passion," by Dr. Goodell. The book retails for \$1.25, but Bro. Crowe can sell it for \$1.00. Lest one should be misled by the word "passion," will state the book is no plea for emotionalism or sentimentalism or any sort, or an appeal to fear, or against criticism, high or low, but a holy passion for the souls of men. Send Bro. C. R. Crowe, 2725 Victor Place, Louisville, Ky., \$1.00, get a good book and help one of our superannuated preachers, who has, on account of his peculiar affliction, had to cancel some of his summer engagements for meetings.

Rev. Andrew Johnson, of Wilmore, Ky., is engaged to conduct revival services in the Paul Rader Tabernacle, Chicago, Ill., June 30-July 10. The readers of *The Herald* in and around Chicago are cordially invited to attend these services.

Rr. T. M. Hofmeister closed a revival campaign in Phoenix, Arizona, which extended over a period of five and one-half months. The evangelist preached one to three sermons daily. He was assisted by Ralph Leonard Morris, chorister who has been with the evangelist for the past three years. At the close of the series of meetings the friends presented the evangelist with a Dodge Sedan car as a token of their love and appreciation. The Hofmeister Party are now engaged in a lumber tabernacle campaign in Lima, Ohio. The tabernacle seats three thousand people and a great revival is predicted.

"I am Available for meetings the last of June and all of July; will be glad to correspond with those who desire my services. Free will offering. Home address, 516 N. D Street, Oskaloosa, Iowa." Rev. C. W. Cody.

Wichita, Kan. The series of meetings conducted at the South Emporia Ave., Friends Church, with Wm. J. Murphy, of Boise, Idaho, was a period of fruitfulness and blessing. Wm. Murphy is a faithful servant of the Lord and his blending of message in song and the Word is very unique and honored of God. In spite of rainy weather and small crowds, fourteen found their way to Christ at the altar of prayer. We heartily recommend this Spirit-filled man.—Glenn and Velma Reece, Pastors.

Rev. W. Edmund Smith, who has finished a four-years' pastorate with the First Evangelical Church, Cambridge, Mass., is entering the evangelistic field. He has splendid testimonials from his former church, his

presiding elder and others who have known him and his work for years. He is a graduate of one of the great universities in theology; enjoys and preaches full salvation through a second definite work of grace. He will be glad to assist any pastor or camp meeting association in revival work along definite holiness lines. Address, Rev. W. Edmund Smith, 37 Curtis St., West Somerville, Mass.

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## Camp Meeting Calendar

### ALABAMA.

Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammett, D. O., Dothan, Ala., Rt. 5.

### ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Diffey and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

### CANADA.

Beulah Camp, Brown's Plats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

### GEORGIA.

Indian Springs, Florida, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Florida, Ga.

### ILLINOIS.

Manville, Ill., June 21-July 5. Workers: Mrs. Carrie Crow Sloan, Harry V. Morrow, musical director, Adolph Gross. Sextette sang Gospel Four Quartette of Chicago will furnish special music. Wilder Hoobler, Sec., Manville, Ill.

Normal, Ill., August 29-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists, Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Pughett and Burl Sparks. Write Burel Huddleston, 241 N. Douglas Ave., Springfield, Ill.

### INDIANA.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. C. Holland, London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Waud and wife, song leaders. Write Mrs. Maude Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Sawyer, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Duker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. and Mrs. O. H. Small, Halesburg, Ind. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

### IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

### KANSAS.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. John, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Reed, Rev. D. E. Wilson, Rev. Claude A. Watson, evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

### KENTUCKY.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. C. Morrison, preachers. Music in charge of Moser Sisters. For information, address Josh Barber, Wilmore, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. W. P. Davis, H. C. Morrison and S. Reed, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

Corbin, Ky., July 16-26. Rev. John F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, Paintsville, Ky.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

### MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

### MARYLAND.

Mt. Lake Park, Md., June 25-July 5. The preachers, singers and personal workers for our camp this year will be had to beat. Write Rev. M. W. Castle, 107 28th St., Huntington, W. Va.

### MASSACHUSETTS.

North Reading, Mass., June 26-July 5. Workers: John Gould in charge. Evangelists: Rev. T. M. Anderson and Rev. C. W. Ruth. Song leader, Rev. N. B. Vand. Children's worker, Edith Covey. Write Miss Rose Wright, 1073 Middlesex Ave., Lowell, Mass.

### MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph

Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Mason, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennard, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.

Romeo, Mich., July 10-20. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

### MINNESOTA.

Redwood Falls, Minn., June 30-July 12. Workers: Rev. Theodore Ludwig, Rev. Minnie Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. G. Walraven. Write Rev. G. Walraven, Redwood Falls, Minn.

Pipestone, Minn., June 29-July 12. From June 29-July 2, the camp will be conducted by visiting pastors and laymen. Rev. E. A. Lacombe, evangelist, will arrive for the evening service on July 2. Write Mrs. W. A. Hagerman, Sec., Rt. 2, Pipestone, Minnesota.

Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas, Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

### MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 10874, Leakeville, Miss.

### MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

### NEBRASKA.

Gordon, Neb., June 26-July 5. Workers: Rev. R. A. Young and Rev. Geo. Bennard, Mr. and Mrs. B. D. Sutton, leaders in song. Address Mrs. Otte Pfeiffer, Gordon, Neb.

Lincoln, Neb., June 26-July 6. Workers: Rev. John L. Brasher and Rev. Lawrence Reed, evangelists, and Kirby S. Fields and wife, song leaders. Write Rev. A. V. Wilson, Sec., 2608 N. 60th St., Lincoln, Neb.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, evangelist, Rev. J. H. R. B. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

### NEW YORK.

Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. East.

Watervliet, N. Y., August 15-16. Workers: Rev. W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 17-30. Workers: Rev. Fred Suffield, Rev. P. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

Freeport, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth Reed, Sec., Mrs. C. Y. S. Victory Grove Camp, N. Y., June 25-July 5. Workers: Rev. F. E. Arthur, Rev. Jesse Whitecotton, Alvin Young, song leader.

Write Alvin Young, Sec., Northville, N. Y.

Wilmington, N. Y., June 25-July 5. Evangelists: Fred Suffield, Howard Sweeten and Tillie McNeill Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodward, who also will have charge of young people's and children's meetings.

Pianist, Mrs. John Wright. Write Mrs. Frank Warren, Sec., Haselton, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

### NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

### OHIO.

West Union, Ohio, Aug. 1-16. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. I. E. McColm, Sec., West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. B. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address E. R. Householder, Sec., 618 Trenton St., Toronto, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed, Music director, Prof. James E. Campbell; pianist, Miss Edwina Willson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Wm. and Viola Mills. Write to E. L. Day, Sup't., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincione, Rev. John Norberry, Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeyne, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna

McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells. Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Charles Slater, Rev. B. G. Carnes, Rev. Charles Slater, Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincione, Rev. L. R. Akers, Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader. Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife, R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencerville, Ohio.

### OREGON.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossalt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

### PENNSYLVANIA.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway, Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Hughesville, Pa., July 2-12. Workers: Rev. W. H. Link, Rev. H. A. Frye, Mrs. Charles E. Cowman, of the Oriental Missionary Society, Rev. Alma Budman, song leader, Miss Eleanor S. Ecroyd, children's worker, Rev. J. R. Bartow, Miss Eldora Bartow, pianist, Rev. C. A. Metzger, and Mrs. C. L. Cupp. Write Miss E. S. Ecroyd, 334 N. Orange St., Media, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Rev. J. A. Sweten, Singer, Prof. N. B. V. Hall; children's workers, Mrs. Rev. J. V. McIntyre; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Clairton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

### SOUTH DAKOTA.

Mitchell, S. Dak., June 26-July 5. Workers: Rev. J. M. Harms, Rev. F. Lincione. Song leader, Rev. W. M. Redfield. Children's worker, Mrs. Carl J. King. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

### TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist, Rev. Eddie Eychsinger, Sec., Mrs. Walter D. Fouché, Sec. Maryville, Tenn.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

### TEXAS.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Texas.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis and Rev. Jarrette Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

### VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Braman will have charge of the singing. Write Ruth A. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

### WASHINGTON.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgkin, evangelists; Rev. E. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

### WISCONSIN.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hanes, evangelists; Robert Conley, song leader; Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Peckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Beaver Dam, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Hayward, Wis., July 2-12. Rev. C. E. Myers, evangelist, and Maxwell Enyart and wife, singers. J. M. Boone, Sec., Stone Lake, Wis.

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### BENBARD, GEORGE.

(Hermosa Beach, Calif.)  
Gordon, Neb., June 26-July 4.  
Ironwood, Mich., July 10-20.  
Machias, N. Y., July 28-Aug. 2.  
Entiat, Wash., Aug. 6-16.

### BOOKER, HORACE A.

(432 13th St., Canton, O.)  
Mannington, W. Va., June 14-28.  
Cambridge, Ohio, July 5-19.  
California, Pa., July 26-Aug. 9.

### BUSSEY, M. M.

Louisville, Ky., June 28-July 12.  
Lincoln, Ill., July 19-Aug. 2.

### CARNES, B. G.

(200 Morrison Ave., Wilmore, Ky.)  
Gloster, Miss., June 14-July 5.  
Gouldsbusk, Tex., July 7-19.  
Dublin, Tex., July 20-28.

### CAROTHERS, L. L. AND WIFE.

Colorado Springs, Colo., May 31-July 1.  
Bennington, Kan., Sept. 27-Oct. 11.

### COLLIER, J. A.

Brandenburg, Ky., July 5-19.

### EDWARDS, J. R.

(Elmore, Ohio, L. B. 29)  
Lima, Ohio, Sept. 6-27.  
Sebring, Ohio, Oct. 4-25.

### GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)  
Des Moines, Ia., July 3-12.

### GLASCOCK, J. L.

(1350 Grace Ave., Cincinnati, Ohio.)  
Buckingham, Va., July 26-Aug. 2.  
Homer City, Pa., October 4-18.

### GOODMAN, M. L.

(Burns, Mich.)  
Jackson, Ohio, July 21-July 5.  
Boyne City, Mich., August 21-31.

### HAMES, REV. J. M.

Mitchell, S. D., June 25-July 5.  
West Chazy, N. Y., July 12-19.  
Hillsboro, Wis., July 23-Aug. 2.

### HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.)  
Lisbon, N. Y., August 2-16.

### HOWARD, FIELDING T.

(198 Timberlake Ave., Erlanger, Ky.)  
Cor



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It has the large, easy-to-read, open face bourgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size 5½x8x1 inch thick and weighs 24 ozs.

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About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed, has large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

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## Salvation Testament

The first eight pages point out the scriptural way of salvation and the last sixteen pages give some of the good old spiritual songs and suggestions for daily reading of the Testament. Besides these features it is a beautiful vest pocket size Testament, self-pronouncing, beautifully illustrated with full page colored Bible pictures, beautifully bound, stamped in gold, gold edges, boxed. Regular net price \$1.00. Stock-reducing sale price ..... **50c**

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## Complete Red Letter Bible

We have sold at least 5,000 copies of this Bible. It has the large, clear, self-pronouncing long primer type, several hundred pages of the best Bible helps to be had on the market, including concordance and 4,000 questions and answers.

The words of Christ are printed in red. It has a large number of full-page illustrations, bound in genuine leather with overlapping edges, stamped in gold. The size is 5½x8½.

The regular net price is \$6.50. Stock-reducing sale price ..... **\$3.25**

## Sunday School Class Bible

A good, clear, self-pronouncing ruby type, maps in colors, beautifully bound in black cloth, stamped in gold on back and backbone, size 3½x5½x1 inch thick.

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Same Bible as described above, with additional features of illustrations, Family Record, 4,000 questions and answers. The regular net price is \$4.00. Stock-reducing sale price \$2.50.

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Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

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The size is only 3¼x5¼x1 in. thick; weight, 12 ozs. Good clear readable nonpareil type, references, concordance, maps, Bible Gazetteer and some other special helps.

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## Large Type India Paper Concordance Bible

A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance.

It is bound in genuine Morocco with overlapping edges, red under gold edges, printed on extra fine India paper, neat in size, light in weight. Size 4¼x6½, only 15-16 of an inch thick.

This is one of the newest and most attractive Bibles on the market. The publisher's regular net price, \$9.50. Stock-reducing sale price ..... **\$6.50**

## Black Face Type Text Bible

The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

It is bound in very fine genuine leather with overlapping edges, lined to edge, stamped in gold on back and backbone, size 4½x6½. Regular net price \$3.50. Stock-reducing sale price ..... **\$2.00**

90 copies same as the above, without illustrations. Stock-reducing sale price \$1.80.

## Loose Leaf Bible

This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is 6x7½x1 in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

The mechanism is substantially made and the sheets will not pull out or tear; no rings or springs to get out of order.

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## Red Letter Pocket Bible

This Bible is self-pronouncing, has the references, and the words of Christ beautifully printed in red. It also has the maps in colors and the chapter numbers in figures. It is bound in genuine Morocco with overlapping edges, stamped in gold and has the red under gold edges. The size is 4¼x6¼x1 in. thick. It is guaranteed not to break in the back. A beautiful book in every respect, published regularly at \$4.00.

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A few copies with patent index \$2.90.

## Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

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## Scotfield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black face minion type, and with the very complete Scotfield references.

The size is 5x7, less than one inch thick and very light. This is acknowledged to be the prettiest edition of the Scotfield Bible published. It is a regular \$10.00 value.

Stock-reducing sale price ..... **\$6.00**

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## Signal Bible

There is a \* at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes. Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5x8. Regular price \$4.00. Stock-reducing sale price ..... **\$2.00**

## Vest Pocket Illustrated Testament and Psalms

Bound in the finest small grained leather, printed on fine Bible paper, has the Psalms, silk headband and marker, gold edges, size 2½x4½. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$1.50.

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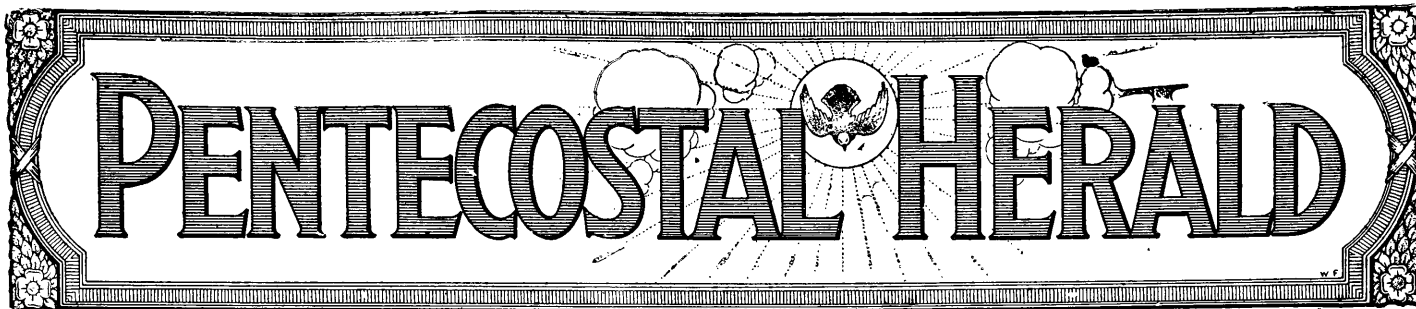
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## SUPREME SELFISHNESS.

By The Editor.

**T**HE liquor traffic, in all of its phases, is the very limit of selfishness. No man manufactures or sells liquor for the love of God and humanity; it is always for the love of money, regardless of the will of God and the prosperity, peace and happiness of his fellowmen.

Men who undertake to make their living, or their fortunes in the making and selling of intoxicants, may bid farewell to that religion of the heart taught by our Saviour which loves God supremely, and fellowmen unselfishly. If there ever was a time when men could be Christians and, at the same time, engage in the liquor traffic, that time has passed. A long experience of tears and blood and ruin has taught us that, in the nature of things, the liquor traffic is in most positive conflict with the teaching and spirit of true Christianity.

In my boyhood distilleries were as numerous in the county as grist mills. They were always centers of idleness, drunkenness, profanity and everything that was detrimental to the highest interests of the community and all parties concerned in the manufacture, sale and drinking of liquor. I well remember when it was common in those days for drunken men to be galloping the road, cursing, firing their pistols, and terrorizing the people. There could be no gathering, picnic, circus, county court day, political meeting, county fair, or any sort of gathering of a large number of people, without drunkenness, profanity, vulgarity, fighting, bloodshed, and often death. Every one knows that the liquor traffic is evil, and that without limit. It destroys property; it destroys bodies and, worst of all, it destroys the souls of men. Above every other evil, it deserves to be driven out of existence.

We have come to a tragic time in the history of our country when all ministers of the gospel ought to be the outspoken enemies of the liquor traffic; all good law-abiding citizens, much less Christians, ought to condemn, without hesitation, and oppose the liquor traffic. They ought to vote for all forms of prohibition, and vote against all the allies of this nefarious, bloody, godless, inhuman business of making, selling and drinking intoxicants. Any political party that allies itself with the liquor traffic, in order to get the support and vote of the liquorites, and all of those dangerous and godless classes of humanity who, in utter selfishness ally themselves with the liquor traffic, therefore, with murder, and the wreck and ruin of humanity, ought to have the disapproval, contempt and bold, outspoken opposition and condemnation of all good citizens and, certainly, of all devout Christians.

If neither of the two great political parties will come out strong, clear, and absolutely for

whole-hearted, energetic enforcement of prohibition laws, we need a new party of true statesmen, and men and women abreast with the best ideals and progress of the age, who will drive the present political parties out of existence and inaugurate a government that will enforce law, that will protect the home, women and children and men against the robbery and murder of the liquorites. The time has come when the good citizens, men and women, of this nation, ought to rise in holy wrath against all politicians and parties that will rally around the bloody banners of drunkenness and debauchery. There is not, and cannot be a blacker hypocrisy, a more untruthful and deceptive aggregation of human beings, than the people in this nation who are giving their time, their money and their souls to destroy our prohibition laws. They are godless, and know nothing of the true Christ and the unselfish love of humanity. To identify one's self with this lawless mob, is to proclaim one's self an enemy to God and man.

## CAUSE FOR UNEASINESS.

**I**T is generally admitted and lamented that the church in these United States is, at the present time, to say the least, in a lukewarm state. Just now when so many forces of evil are uniting themselves with a bold, defiant aggressiveness to bring back the liquor traffic, with all of its many destructive and diabolical influences, it is cause for great grief and alarm that the church should appear to be without that zeal, life and power that should characterize the Church of God.

There is no question in the minds of this writer, but the Protestant preachers of these United States could save the situation, not only for Prohibition, but for the general welfare, the salting and illuminating of society, and the prosperity and happiness of the people every way. If there ever was a time in the history of this country when every preacher of every denomination should thunder against lukewarmness, wickedness, lawlessness, and the bold aggressiveness of the worst and most dangerous element in our country, that time is now.

An awakened, aggressive church with the love of God and humanity in their hearts, and the power of the Holy Spirit upon her, would be indeed, an army with banners marching to victory over all the forces of evil. What we need is a nation-wide awakening of the fear of God. The wholesome fear of God brings hatred of evil and love of righteousness, and changes every phase of life and conduct for that which is best and highest and most helpful among men.

One month of earnest preaching, sabbath morning and evening, against the tremend-

ous evil influences that are rallying for the breaking down of Prohibition, and the bringing back of the liquor traffic, by the Protestant preachers of this nation, would give us an entirely new moral and spiritual atmosphere. It would create a new sense of obligation, reverence for God, respect for law, and a consciousness that we are our "brother's keeper."

One thing that should awaken and stir the preachers of this country is the fact that the politicians and all of these godless organizations for lawlessness, are undertaking to dictate to them what they shall, and shall not do. They want the preachers to keep quiet; to grandmammy around; to be good little fellows. They undertake to pet the preachers and flatter them by assuring them that they are too high and holy, and their mission is too sacred for them to have anything to say about politics.

The Prohibition question is a moral question; in fact, a deeply religious question, at the same time it is an economic question. Nothing is more degrading, wasteful and destructive of health, happiness, prosperity and peace, than the liquor traffic. These facts make it a political question in the highest and most important sense, and gives preachers and Christians not only a right, but thrusts upon them a duty to preach, to protest, to pray and to vote.

Your cheap politicians, mere demagogues, who are insisting that the preachers of this country shall not meddle with politics, are very careful to say nothing against the Roman Catholic Church meddling in politics. The way they cater to that great political organization, while they cry out in protest against the Protestant ministry having anything to do with politics, makes them the more contemptible, and a stench in the moral nostrils of all intelligent people.

True, the Catholic Church is a powerful political organization, and is united with, and an advocate of, the liquor traffic. The Pope in his broadcasting is very careful not to exhort the people to stand for sobriety, to see that the liquor traffic, with its blood and fire and ruin, is driven out of the world. Suppose he had issued some positive statements against the traffic in liquor; suppose he had exhorted priests and people to use all of their influence for the prohibition of the liquor traffic, and the enforcement of all prohibition laws. Suppose he had given a threat of excommunication against cardinals, bishops and priests who unite themselves with the liquor traffic and the underworld to break down Prohibition, what a startling effect it would have had on the hypocritical politicians of this country. Even Raskob, the Pope's great American pet, would have turned a bit pale. The dirty Tammany crowd, practically all Romanists, would begin to run about like rats hemmed in a barn on fire. But no such thing has happened, or ever will happen. Those politicians who would keep Pro-

(Continued on page 8)



# LICENSE AND LIQUOR, OR LAW AND LOYALTY.

Clarence True Wilson.

## FACTS OF THE FIGHT.

**T**HE fight for prohibition is not a battle, but a war. It calls for absolute conviction, intolerance of defeatism and a fighting determination to win which will not be denied. It is a war against an age-old evil which has blighted the nation for generations and scourged the world since the beginning of the agricultural era, an evil which Gladstone said has caused more deaths than war, pestilence and famine combined.

As in every war, it is the bounden duty of the government to exert "force to the uttermost," within the bounds of Constitutional privilege, in order that the will of the people, duly expressed according to the forms of our government, shall be made triumphant over crime. The prestige of the government is involved. Democracy is put to the test. The validity of electoral decisions is in question. In such a war the majority of the people, speaking through their government, have a right to ask and to expect the whole-hearted co-operation of every patriotic citizen without regard to his belief as to the validity of the prohibition theory. This is no time to discuss the theoretical aspects of prohibition; it is a time to defeat an impudent challenge to the majesty and authority of the United States Constitution.

I think this fact may be taken as final: Prohibition will never be repealed in this country until it is satisfactorily tried out from the Atlantic to the Pacific, from the Canadian border to the Gulf of Mexico. If it were nullified or thwarted by obstruction, the fact would constitute a blot upon the pages of our history. This could only be erased by the triumphant restoration of the policy and its complete vindication by enforcement. It would be the duty of those citizens who believe that public questions in this country should be settled at the ballot-box by the election of representatives to Congress and the state legislatures to gird themselves once more for the fray, to reach the most remote districts and the most concentrated precincts with an appeal to every good citizen to rally in defense of the honor of the country, to pledge their lives, their fortunes, and their sacred honor to unrelenting effort until that day, when it shall have been definitely established that Constitutional decisions cannot be changed by methods of obstruction or incitement to crime.

The issues of this contest being what they are, the friends of the prohibition law have a right to expect whole-hearted utterance and action on the part of their elected officials in municipality, county, and the nation. When the nation is at war, the leader who is neutral in thought or utterance degrades his citizenship, betrays the confidence of the people and stultifies his own manhood. No official connected with the government in recent years has ever been more splendidly right than was Attorney-General Mitchell, when he announced that so far as lay within his power, officials chosen to promote enforcement of the prohibition law should be men convinced of the wisdom of the policy and men who evidenced their loyalty to the Constitution by refusal to drink liquors manufactured and vended in defiance of the fundamental law. If that policy had obtained for the past ten years, if it had been maintained in spite of the efforts of politicians to fill the prohibition service and the offices of District Attorneys with law-defying wets, the federal enforcement of prohibition would today be infinitely beyond where it is. No man should be selected or elected to enforce this law who must work against his conscience to succeed. I have never known a real dry in charge of enforcement of the prohibition law in any area

whose office was not administered with a degree of efficiency in striking contrast to that of offices directed by men who administered the law with their tongues in their cheeks, men who accepted graft or who turned a willing ear to the suggestions of wet politicians interested in protecting the activities of criminals. To expect a wet to enforce the prohibition law is as reasonable as it is to expect a wolf to guard a sheepfold.

The obstructive, rebellion-inciting, crime-exciting effort to establish a fait accompli of nullification and lawlessness; the effort to justify such a proposal by the doctrine of a "higher lawlessness," is a definite attack upon the liberties and privileges of the dry majority of people in this country. The rights attacked are the rights established by our forefathers at Valley Forge and Yorktown, the right to participate effectively in government, the right to make use of the franchise to achieve decisions which shall be effective in administration, respected by the minority until such time as the minority by winning the support of freemen to a constructive program shall itself become a majority. For generations the federal government permitted, protected and perpetuated the liquor traffic by a system of license. It did this despite the fact that this system violated every conviction of millions of people, imposed upon them grievous injuries and vast expenses to care for the burden of poverty and woe that the drink caused. At no time was the maintenance of this system challenged by methods of obstruction and crime by the prohibitionists of America. Saloons, where conducted under the protection of law, were safe from molestation; breweries and distilleries carried on their traffic without interference; the collectors of revenue were not assailed by criminally disposed dries. The merchants who saw profits diverted from their drawers to the till of the saloon, the church which found its work grievously interfered with by the liquor trade, the suffering wives and distressed mothers, respected the majority opinion that license was the best way of dealing with the liquor traffic. They sought relief slowly in appeal to the Christian conscience and the alert intelligence of the American voter, and patiently awaited the glad day when a convinced majority should by orderly process establish a different and better system.

## WHAT DRIES HAD A RIGHT TO EXPECT.

These people have a right to expect that their victory, democratically achieved, shall be respected, just as they respected the right of the majority in the day when that majority maintained a system utterly obnoxious to them. Shall wet votes only be counted at the voting booth? Shall dry votes be ineffective when cast? Must decisions at the polls be of a certain character or else rejected as no decisions? The sons and daughters of the men who followed Washington with bare and bleeding feet will never consent to such a denial of their hard-earned freedom.

If ever a contest called for the loyalty of patriotic men and women in city and country, north, south, east, west, it is the present contest. Loyalty to law is not predicated upon belief in the wisdom of the law. The people of the United States may be wrong. Prohibition may be unwise, but it is an honest effort to do away with a terrible evil, an effort made after every other method of dealing with the problem has failed and a good citizen who does not believe in the wisdom of the policy should say, "Right or wrong my heart and my hand is at the service of the government. This policy must have a fair test. I will obey the law. I will advocate observance of the law. I will support enforcement of the law. If then prohibition fails, we can, with good grace ask its supporters

to consent to the establishment of a different system."

## EVERYTHING ELSE WAS TRIED.

We tried free trade in liquors and the country was debauched. We tried licensing it, and entrenched it in law and custom. We tried high license and the saloon which could pay the highest license was the saloon which protected gambling and prostitution, and was in alliance with every evil activity of the underworld. We tried local option and the liquor traffic laughed at county and state laws and poured in a stream of intoxicating liquors. We tried state prohibition and in many states the policy was wonderfully successful, but a federally-protected national trade used the mails to build up a great express and freight business in intoxicating liquors and poured a stream of propaganda against the law over state lines. We passed the Webb-Kenyon bill to protect dry territory and the brewers and distillers sent long trains of intoxicants through the state under protection of inter-state commerce and their liquors mysteriously leaked out in transit. The country districts closed their saloons, but their sons and daughters who went to the city to seek fame and fortune were debauched by the liquor traffic; and their taxes went to support institutions maintained for the relief of city delinquents and defectives. South Carolina tried government-ownership, selling liquor in packages which were not to be opened on the premises, but their purchasers gathered in other places and drank them to the detriment of law and order. The direct relation of the state to the liquor traffic resulted in scandalous corruption and intolerable conditions which the people rebuked by the enactment of a state prohibition law.

## PARAMOUNT CLAIMS.

Prohibition has a claim upon the support of the dissenter because it came by democratic methods. It was preceded by thousands of local campaigns. It was a major issue in almost every legislative and congressional election for years before the constitutional amendment was submitted. Congress had been dry for several sessions and it passed numbers of dry laws before the the constitutional amendment came to a vote. Finally submitted, it had the support of more than two-thirds of Congress and was ratified by the legislatures of all but two states. We are told that the people have never really had an opportunity to express their opinion in regard to the policy, but they have gone to the polls and elected overwhelmingly dry Congresses time after time since the policy became law. It cannot be said that the period of experimentation was too short. It cannot be said that the methods used were unconstitutional.

The policy has a claim upon the support of the dissenter because of its idealism. It was the blessed hope of the nineteenth century. It was the product of prayers, the tears of mothers, the unceasing work of crusaders. If finally it should fail, that failure certainly should come only after it has been given every opportunity. The purpose of the law cannot be challenged. The immortal Lincoln in his famous Washington's birthday address said: "Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind affirm it with their tongues and I believe all the rest acknowledge it in their hearts."

This vast benefit to mankind is the purpose of prohibition. Should any patriotic man be willing to take upon himself the responsibility of attempting to thwart a purpose so magnificent? Would it not be better to allow that purpose to fall by the weight of error in the policy itself rather than be hastened by



obstruction and denunciation? It seems to me that the possible good of prohibition is clearly indicated. Indeed, I think it will be generally acknowledged in the light of the results of the law in the first year of its existence, and even today conditions may be invoked as indicating the enormous benefits from the law. Whoever objects, it remains true that the standard of living of the average man in America is vastly higher than it was under license. That the totals of insurance and savings have enormously increased, that home-building is more prevalent, colleges more numerous and overflowing, that high schools are bulging full, that banks and building are thriving, none can deny. Economists are almost unanimous in attributing this state of affairs in large part to the diversion of liquor expenditures from a wasteful trade to constructive and useful industry and commerce. Business men owe the prohibition amendment a vast debt of gratitude for the increase in buying power which it has yielded. I have sometimes thought that if in fact the amendment were to be repealed and a five billion dollar trade in intoxicants established, the men engaged in legitimate business in this country would within a few months be forced to inaugurate a prohibition campaign, which would overshadow anything of that kind attempted heretofore, for the stream of gold, which would flow into liquor establishments, would necessarily pass by the doors of the grocery and the drygoods store, the amusement house, the automobile establishment, and the bank.

#### A TWO-FOLD UNDERTAKING.

There are two things that had to be met in the temperance reform; the private appetite and the public traffic. The private appetite is controlled by sentiment, judgment, education, home training, religious standards and by the exercise of moral suasion on the will. If people are still drinking that may not be the fault of prohibition. It may be the fault of parental example, lack of home training, lack of moral suasion in the Sunday schools and churches, and a failure of the public schools in accordance with law to give instructions to the youth in the effect of alcohol, narcotics and opiates upon the human system. But why blame prohibition for our failure all along the line? Prohibition is the designed remedy for the evils of the public and legalized liquor traffic. Its purpose was to outlaw the making and selling of intoxicating liquor. If it stops the distillery, the brewery, closes the saloon, breaks up the power of the liquor traffic in public life, it has succeeded in its purpose. The temperance reform is a two-handed affair, not one-armed. It works through total abstinence for the individual and complete legal prohibition of the traffic in liquors as the duty of civil government. This is the "A B C" of the whole movement.

If I drink liquor I have violated the principle of total abstinence, but I have not shown that prohibition is a failure. If I sell liquor I have violated prohibition, but I have not proved that total abstinence is a failure. The two movements, though both a part of the temperance reform, are totally distinct. Judge of each by what it is intended to do. The lady who wrote me: "It seems since the war that everything is going bad; the colleges are just as sceptical; the churches are just as formal; the boys are just as rough and the girls bolder than ever; I don't see what prohibition has done," was not a logical thinker. Find out what prohibition was for and judge it by that—not by what it was never intended to effect. Those folks who persistently judge prohibition by abstinence and abstinence by prohibition standards remind me of a queer old bachelor in Illinois who wrote a letter of complaint to the corn syrup factory. He said, "I have taken four cans of your corn syrup; and my corns are not a bit better!"

Gladstone declared: "It is the province of government to make it easy for men to do

right and difficult for them to do wrong." In testing what is wrong the public welfare is the supreme law. The license system confronted the poor man with the wide open saloon. It invited and urged him to go wrong. Prohibition makes it possible and even easy to go right. It is better to have to hunt evil than to be hunted down by it.

Prohibition has had timid handling by politicians and their puppets. Compromisers can never enforce this law. It is not the pastime of an hour, but the manly, hero-born, martyr-bred, Lincoln-like work of a lifetime. The defects in prohibition enforcement can never justify a citizen's drinking poison, patronizing bootleggers, or tramping under foot the law of the land he loves. He gets his life, liberty and the pursuit of happiness here, why bite the hand that feeds him?

Those political wets who take an oath of loyalty to their country's fundamental law, and violate it are as distinct hypocrites and perjurers as those who vote dry and drink wet. There is no difference in the obligation of wets and dries, if both took the same oath of fealty to the Constitution. An army officer or any official of the government who holds up his hand to God and swears to uphold the Constitution and the law, and then deals with bootleggers, has perjured himself, degraded his honor and is not fit for the public service. Men may violate the prohibition law if they choose. But every other law, human and divine, is subject to the same contingency. Stealing does not prove there should be no law against it. We don't propose to repeal the Ten Commandments because they are still violated. Prohibition at its worst is better than the license system at its best.

"But we want booze back." Well, we will help you bring it back when you show us who needs it! Is it the automobile drivers or the aviators, the railroad engineers or our college boys, the women of our homes or our children? In the old days a farmer told the Kansas legislature: "I have just seven good reasons for sticking up for prohibition—four sons and three daughters."

#### AN APPEAL TO FELLOW-CITIZENS.

And so I appeal to the dissenting portion of the public against the nature of much of the propaganda now being carried on to oppose prohibition. First, observe the law personally and in your family; then help enforce the law in your community; then if it be found to be a mistaken policy, repeal it and repeal it just exactly as it was first enacted by the Constitutional processes. Otherwise a shock will be felt throughout the structure of American government, a shock which will endanger the essential interests of every man who has a wife and children to be protected by law, whose bonds and business rest secure because of the stability of the American Constitution.

Prohibition is law plus administration. The duty of the federal government is to make use of federal judicial investigating and prosecuting agencies to enforce the prohibition law, with due regard to our federal form of government and the division of duties between state and nation. In this undertaking the amount of money to be spent, the extent of force to be employed takes secondary place. The flow of rum across the borders should be stopped, stopped without regard to the extent of the effort necessary to stop it; the diversion of liquors released under permit should be stopped, stopped without regard to the interests of wet politicians. The manufacture of liquors for the illicit trade should be stopped, stopped by decisive action. But it has never been my belief that the detail police work of prohibition enforcement should be done by the federal government; and, where it is necessary that such work shall be federally done, the fact constitutes an indictment of the state government which imposes that duty upon Washington. The people of any state have a right to protection from the liquor trade, a right which

rests upon a constitutional basis; and if this right is not protected by the state government, it must be protected by the federal government. But primarily the duty rests upon the state and the municipality. I believe the time has come when the dries in every political division of the country should insist that sheriffs and county attorneys and mayors and police and local judges enforce the law or *get out*. The people are ready for such a movement.

Also I am willing to confess on the part of the dries that there has been a deplorable subsidence in educational effort. Individual drinking should be handled by moral suasion, by the appeal of the church and the school.

I have been struck by the failure of the opponents of prohibition to agree upon any program of legislation which they are willing to advocate as a remedy for the alleged ills of prohibition. If they offer us government control, we can meet the proposal with an indictment of the system based upon the experience of South Carolina and upon the various provinces of Canada. If they offer us a beer and wine system we need only point to the fact that this would automatically restore the entire liquor bill, would re-establish every problem of distribution and could further point to the fact that "of the ten European countries having the highest capita spirits consumption, five—France, Austria, Hungary, Germany, and Holland—have been also among the ten largest beer drinkers. Five—France, Austria, Hungary, Servia, and Rumania—have been among the ten largest wine drinkers. Everyone of the ten nations having the highest consumption of alcohol in Europe have been among the first ten of either the beer or wine group."

I call upon the federal government to be partisan in this war. No war was ever won by neutrality in thought or deed. Point every wet in office to the nearest exit. Pass the word down the line that the law is to be enforced without fear or favor. Tell the confused and puzzled citizen that prohibition ought to be enforced because it is the law and because it is a good law.

I call upon the states for loyalty to the nation. Let there be a local enforcement statute in every state code. Place in office in every state and county men who believe that the law can be enforced, and who will enforce it.

Our wet friends have tried drinking it up, defying law and Constitution and majority rule. They have adopted rebellion and incitement to rebellion. They have called for a referendum forgetting that we just had it in the nation and in every state. Now why not try obedience to law, submitting to constitutional government, practicing the Golden Rule, setting a safe example before the young in your family and among your neighbors. And to every mother with a child at her knee and every school-teacher, every minister, every moulder of opinion and leader of sentiment, I commend the words of Abraham Lincoln:

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six died to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, the seminaries, and in the colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation."



# WE ARE WINNING THIS FIGHT.

By Deets Pickett, Research Secretary, Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.



WE are winning this fight. Six months ago, I would not have made that statement with so much assurance. At that time, I was, like Andy, occasionally down in the dumps. We seemed to be getting the worst of it on every hand. Millions in money were on the other side and the anti-prohibition organizations disbursed large sums with a carefree exuberance. The metropolitan press distorted the prohibition news, abused us in the editorial columns, ridiculed us in cartoons; "jokes" about prohibition were the chief dependence in vaudeville patter. Even the movies, which perhaps have profited more than any other industry in the closing of the saloon, seemed to delight in biting the hand that had fed them. Mr. Raskob, lending large sums to the Democratic National Committee at the same time he gave thousands to the Association Against the Prohibition Amendment, was still further obligating that unfortunate political organization to the Smith crowd by borrowing hundreds of thousands from the County Trust Company of New York, the president of which is Alfred E. Smith.

When I was a boy I played football and ran on a relay team. Along toward the end of the game, or about the time I was turning into the stretch in a race, the going would seem infinitely hard. My vision would be obscured, my heart would be pounding, my feet would seem to weigh fifty pounds each and I raised them with infinite labor at each step, feeling that it would be possible to make only one more stride. And then as I would turn into the stretch for the last hundred yards, there would be a rush of air into the deeps of the lungs, my vision would clear, my feet would grow light, and I would know that that blessed thing called the second wind would see me through.

We have got our second wind and we are going through to victory. From all parts of the country we get reports of large crowds in attendance at prohibition meetings. The demand for prohibition literature is unexampled. The young people, for a time confused by wet propaganda, are clearly manifesting an interest in the subject, with an open mind. Organization is being strengthened and during the coming winter, probably not less than two thousand important prohibition mass meetings will be held in various parts of the country.

The most encouraging development is the successful action of the federal government against Al Capone. This impudent racketeer who has amassed his millions, lord of vice and gambling, and the illicit liquor trade of Chicago, who has corrupted government and used his gunmen to the humiliation of good citizens, has at last been haled before a court. His wealth is largely dissipated, his activities are disorganized, and once again the United States has demonstrated that it is "the big shot."

Another encouraging development is the more aggressive attitude by the federal government. Election of Mr. Hoover by an unprecedented majority was made possible by the rolling up of millions of dry votes. For a time after his election, the Republican party seemed to think that it was necessary to placate the wets, and so an investigation of prohibition was arranged, and the anti-prohibitionists were assured that "abuses" in prohibition enforcement would be stopped. There was a general atmosphere of uncertainty, and the wets, encouraged, redoubled their efforts to show that prohibition must be repealed because it could not be enforced. For a time there was talk of the possibility of an accommodation between the wets and dries.

Now the lesson has been learned. We have been taught once again that the only way to deal with the anti-prohibition movement is to knock it down and push its nose into the mud. It respects no appeal to decency. Parley it interprets as a sign of weakness. It must be whipped decisively with the spirit of Andrew Jackson behind the punishment.

I want to deplore the apparent satisfaction with which some people view the prospect of a battle between the Democratic and Republican parties on this prohibition issue. There is no justification for believing that the Democratic party must be abandoned to the wets. Such men as Daniel C. Roper, Gov. White, Mr. Costigan, George Fort Milton, Cordell Hull, Senator Robinson, Senator Morrison, have no intention whatever of allowing their party to be forever branded with the brand of shame. At the recent meeting of the Democratic National Committee, in the words of Gov. Al Smith, Mr. Raskob was "kicked all around the room" because of his proposition that the Democratic party should be wet, and after his kicking he went off to Europe to get a medal from the Pope, for what I haven't the least idea. I do know that he should have a medal from the Republican party, for no man, living or dead, has ever done so much to injure Democracy as Mr. Raskob. It must be admitted that the Republicans are a smart bunch. They are the only political group ever smart enough to succeed in getting a Republican elected to the chairmanship of the Democratic National Committee, where he has served his former political associates well by rending and dividing Democracy.

For the first time, the wets realize that if prohibition is repealed, something will have to take its place. Heretofore, they have acted and talked as if the removal of prohibition would simply create a blessed vacuum in which we would all exist in purity and joy, with the racketeers dead of discouragement and drink no longer the problem it has been since the beginning of the agricultural era.

And so the opponents of prohibition are beginning to tell about what will take the place of prohibition if, and when it is wrenched from the Constitution. Mr. Anderson wants an Americanization of the Bratt system of Sweden. I know Dr. Bratt and have been associated with him in the International Congress on Alcoholism. Mr. DuPont, the financial angel of the wet movement, wants something similar, but he is exceedingly liberal. He even wants to provide for an intermediate permit to buy liquors for boys and girls under age, to whom liquors could not be sold under the saloon system.

Have you ever noticed how the magnificent object lessons selected by the anti-prohibitionists have a way of moving further and further from the American people as the months pass? First, Gov. Smith and Dr. Nicholas Murray Butler pointed to Quebec as an example for the emulation of the United States. They don't do it any more for the simple reason that the liquor situation in Quebec smells like a last year's egg and the American people have caught the odor. Then we heard nothing but the success of government control, so-called, in Ontario. Now the American people have found out that this means control of the government by the liquor traffic, and that liquor is acting just exactly according to its nature in Ontario, as it always does everywhere. Truth crushed to earth will rise again and it has had time to rise in Canada, with the result that throughout Canada we have found indictable offenses to have increased 38% since the median prohibition year of 1922, convictions for drunkenness 32%, violations of the liquor act 79% and deaths due to alcohol two and one-half times. There is more murder, more manslaughter, more assaults. In two years, the sale of liquor increased 31%, jail population 55%, industrial accidents 32%, highway

fatalities 42%, crimes against women 76%. Those statistics come from a new bulletin on liquor control in Canada published by the Bureau of Statistics, Ottawa.

Now I think the people of Canada are behind us in some things and I say that just to save my pride before admitting that they are a long way ahead of us in some other things. One way that they are ahead of us is in knowing how to organize government and in getting loyal support for the government when it is organized. If we got such results from liquor control in Canada, what results would we get in the United States, where I blush to say, we must admit we are a more lawless people, with a more general corruption in government.

Now the liquor interests are getting away from Canada to Sweden and talking about Dr. Bratt and his scheme and what a wonderful success it is. Their next step, I suppose, will be to Iceland and then to the North Pole, and when they get that far I am going to leave them and come back home and quit arguing the question. The further away they get, the further they go from the keen scrutiny of the American people and the better they think their chance is of fooling someone.

What is the essential element of the Bratt System in Sweden? It is government sale of liquor just as it is in Ontario. Do we want the United States government to sell liquor? Our consciences gave us no rest when the United States licensed private citizens to sell liquor and certainly we will never consent for the government itself, of which we are a part in our sovereign citizenship, to label out poison to its citizens, to be directly responsible for the writhings of the alcoholic, for suicide, broken homes, hungry children, and all the woe and desolation of the liquor traffic. The people of Sweden are comparatively few in number. They are almost entirely of the same race. They have been trained under royal houses to obedience. Transplant the Bratt System in any form to the United States and it will mean this: that in New York City, Tammany Hall will have the naming of the men who buy the liquors from the distilleries and breweries, of the saloon-keepers, and the bar-tenders, and the thousands of other people connected with the production and distribution of that drink; that in Philadelphia these perquisites and privileges will be in the hands of the sweet-smelling Republican machine of that city; that in Chicago, Mr. Cermak, who is worse than Thompson ever was, will be able to gather into his grip the thousands upon thousands of vicious characters which naturally gravitate to the liquor business, building out of them a machine which would perfect an unbreakable political control and debauch that city as it has never been debauched before. Bring such a system to Baltimore and it will mean the creation and placing in the seats of power of an organized system of racketeering from which the people could not escape without bloodshed and plenty of it. The opportunities for graft, for the entrenching in protected places of the most dangerous criminals, is greater under such a system than under any other system of dealing with the liquor traffic and over it all is spread the mantle of the government's sanction.

"Oh," the defenders of some of these systems say, "we will discourage the consumption, especially of hard liquors, by high prices." Their arguments defeat themselves. The high price, just to the extent that it discourages the purchase of government liquor, would encourage the purchase of illicit liquor. We do not need to rest upon theory. We know that in Ontario and in Sweden these systems have spread the drink habit to young people in an appalling way and so far from discouraging the consumption of hard liquors have seen that consumption mount higher.



The Church has a conscience on this question. It is fighting for the rights of housewives, the rights of little children, the right of men to freedom from temptation. It is fighting for the prosperity of legitimate industries which bring happiness to the American home, opposing the formidable competition of a government-protected drink trade. In the words of the General Conference, "The liquor traffic can never be legalized without sin." On that impregnable logic we take our stand.

## EDISON ON PROHIBITION.

HERE is probably no one more entitled to speak from the supreme bench of the industrial world than Thomas A. Edison. If the influences that he has created and set in motion in the industrial world suddenly cease, consternation, if not chaos, would reign. Therefore, what he has to say on a problem like Prohibition just naturally compels every normal mind to give attention.

During the hearings before the judiciary committee of Congress at Washington last spring, Mr. Edison sent the following message from his home in Florida: "I still believe Prohibition is the greatest experiment yet made for the benefit of man."

After a visit with Mr. Edison, he readily granted the request that five or six fundamental questions be submitted to him for answer, with the understanding that they be given any publicity desired.

As a result, the following questions, as propounded by James K. Shields, and answered by Thomas A. Edison, are given:

Question 1—"Do you approve of the Eighteenth Amendment to the Constitution of the United States? If so, why?"

Answer—"Yes, it is a necessary aid to permit practical enforcement of Prohibition all over the country."

Question 2—"Has it helped the industrial and economic life of America at home and strengthened the industrial standing of our nation abroad?"

Answer—"Yes, and to a greater extent than realized."

Question 3—"In your judgment, are children better fed, clothed, and educated since the coming of Prohibition than they were before?"

Answer—"In my judgment, I would say, decidedly, yes. In support of this opinion and in this connection let me cite my experience as a manufacturer, which is similar to that of other manufacturers. On pay days, before Prohibition, hundreds of pale faced women, shabbily dressed, some with faded shawls around their heads, appeared at our factory at West Orange. They were waiting to get some of their husband's money before he got to a saloon. Within a year after the amendment not a single woman appeared. Surely we Americans do not want a return of this state of affairs. Undoubtedly the condition of the children, although they are perhaps a little better off than she, because she will do anything, even to the giving up of her life, to protect them."

Question 4—"What attitude should the womanhood of America hold toward Prohibition, and why?"

Answer—"Woman is the custodian of the home and the children. She certainly, if a normal woman, does not desire the introduction of narcotics into her home, which in many cases changes a humane man into a brute."

Question 5—"Are the boys and girls of America more likely to develop a higher degree of physical and mental fitness, and become in every way better and more useful citizens under national Prohibition of the li-

quor traffic, or under the old licensed system, or any form of state or government control?"

Answer—"Yes; they certainly cannot develop on alcohol and other narcotics."

Question 6—"Should the 18th Amendment be retained as a blessing to our American homes today and to those of future generations?"

Answer—"Yes, enforcement is getting more practical day by day. We now attack the large manufacturer right in our midst instead of men with flasks and home brews."

When Thomas Edison speaks, the world can be sure it is not listening to the voice of a bigot, a fanatic, or political expediency, or selfish greed, but of one who speaks as man to man but of long experience just such a voice as the youth of America needs to hear, and be filled with gratitude that the old liquor traffic is an outlaw and take warning against ever helping to bring it back.—*Northwestern Christian Advocate*.

## INDUSTRY AND PROHIBITION

AN INTERVIEW WITH HENRY FORD.  
BY PROF. IRVING FISHER.



EMPHASIZING the efficacy of private prohibition of drink, enforced by employers in business and industry and aided by governmental prohibition of the liquor traffic, Henry Ford has replied to three questions put to him by Irving Fisher, chairman of the Alcohol Information Committee, 150 Fifth Avenue, New York City. In the course of his reply Mr. Ford remarks, "If the impossible should occur—I mean the return of legalized liquor—its first effect would be a widespread reduction of wages, due to the demoralization of labor which liquor always causes."

Mr. Ford concludes by expressing his conviction that "This present depression, falling as it does on a prohibition population, is going to result in more sober safeguards for the future than could have been possible had our people drunk their way through this experience."

### BIG BUSINESS GREATEST FACTOR IN ENFORCEMENT.

Professor Fisher's questions were occasioned by Mr. Ford's recent statement that big business and not the government eventually will be the greatest factor in prohibition enforcement, and that the government, as Mr. Ford stated, "must be back-stopped for complete control." "I ask these questions," Professor Fisher said, "in order that we may give out the facts as they appear to you as a representative American industrialist." The questions follow:

"1. Is not business, big and little, already the greatest factor in prohibition enforcement?"

"2. Are not business and industry most helped in enforcement where there is government enforcement also?"

"3. Are not sales of goods both for cash and on installment, held up most successfully where the saloon, or its equivalent under whatever name, has been abolished?"

Mr. Ford answers the three questions as follows:

"1. I believe business, big and little, has more to do with prohibition enforcement today than has any other agency. Business began to require sobriety before prohibition was thought possible.

"Railroads and industries found sober employees necessary to safe and profitable operation. Besides, those employers who were anxious to improve the condition of their men by increasing their wages soon discovered that no business can afford to pay high wages to intemperate or drinking workmen.

"The Ford Motor Company raised its min-

imum wage first, and then undertook to insure the sober use of it.

"If the impossible should occur—I mean the return of legalized liquor—its first effect would be a widespread reduction of wages due to the demoralization of labor which liquor always causes.

"It is sometimes said that we do business in countries where government is still partner in the liquor trade. Our answer is that we can do business nowhere with drinking workmen. Our employees everywhere are sober men.

"2. Of course, business has been vastly helped by the prohibition law in securing sobriety. The law gives us a weapon. We are no longer left to ourselves in trying to get decent conditions for families, but have the support of government. And if the officials appointed to enforce prohibition were more successful in their efforts, it would be of great benefit all round.

"3. No one questions the great inflow of goods into homes which were formerly bare because of liquor.

"No one questions the great increase in general business since prohibition came. The liquor business made money for a few—took money and money-ability from very many. But general business since prohibition has resulted in the kind of trade that benefits all who engage in it—producer and consumer.

"I am certain that this present depression, falling as it does on a prohibition population, is going to result in more sober safeguards for the future than could have been possible had our people drunk their way through this experience. The people are soberly thinking. And that is the most hopeful sign we could have."—*American Issue*.

## IS PROHIBITION RIGHT?

MRS. H. C. MORRISON.



THE above strikes one as a foolish, not to say, absurd, question. But it is not so unreasonable as one might at first suspect. If Prohibition is right then we ought to have it, no matter what the cost. If it is wrong every man, woman and child should do their utmost to destroy it.

In the first place, we contend that Prohibition is right because it seeks to protect the weaker by removing from him the temptations which appeal more strongly to him than any other. Paul said, in referring to his responsibility for his fellowman, "If meat make my brother to offend, I will eat no meat, lest I make my brother to offend." To paraphrase this scripture, let us say, "If strong drink make my brother to offend, I will, so far as in me lies, destroy strong drink, lest I make my brother to offend." I contend that this is a good twentieth century interpretation of the responsibility that looks every voter in the face, as he goes to the polls to cast his decision as to whether he will make it easier for his fellowmen to live sober, upright lives, or whether, by his vote, he shall place the temptation of the bar-room in the path of that man, who when sober, is a good husband and father, and when intoxicated is unable to see that any one has rights but himself.

Prohibition is right because of the savings it yields to the laboring class. In the year 1917 there was consumed of all kinds of liquor per capita, 19.95 gallons; in other words, there was reported to the government 2,094,729,087 gallons of all kinds of liquor. At the same rate too, with our increased population, we would be drinking more than 2,400,000,000 gallons of intoxicating liquors. In the face of these facts, the bootleggers say that we are supplying more liquor today than we did before prohibition. These stupendous drink statistics mean an enormous expendi-

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## Responsibility for Sins of the Rulers

James B. Pritchard, Board of Temperance, Prohibition and Public Morals.

Text: *What did this people unto thee, that thou hast brought a great sin upon them?*—Exodus 32:21. (American Standard).



IN its inception, prohibition of the liquor traffic was primarily a moral question. The Eighteenth Amendment was adopted because the people of the country believed the use of liquor to be wrong. The wet and dry controversy has been deluged with various arguments—economic, social, political; but for the Christian the reason of prohibition remains one of the conscience.

The only thing which will effectively combat the highly organized and monied opposition, is a revival of personal responsibility on the part of Christian men and women in this paramount matter of moral concern which confronts our Government.

After the remarkable deliverance of Israel from Egyptian bondage, God called Moses up into a high mountain. Aaron was in command of the people. Things were going smoothly; there was no war; Moses was speaking with Jehovah. In the time of feasting and making merry, the people forgot that it was Jehovah who had led them out of bondage, and brought to Aaron their gold to be made into the form of a calf. When Moses returned and found the people worshipping an idol, he was filled with anger, and said to Aaron, "What did this people unto thee, that thou hast brought a great sin upon them?" But Aaron answered, "Thou knowest the people, that they are set on evil." And it came to pass that three thousand men suffered the penalty of death for what they had done to Aaron to bring sin upon the people. They were responsible for the sins of their ruler—probably many of them had only stood by and raised no objection. The people had made the calf which Aaron had made.

It is not at all strange that an analogous condition should exist today in the life of our country. Many leaders of the American people are guilty of tolerating lawlessness, of using public office for personal advancement and of leniency in prosecuting those guilty of crime. As a consequence, these officers have had the blame in the evils which have arisen. Thousands of American citizens have used this shallow excuse to alleviate their conscience in the matter, and have settled back in complacent indifference, calmly to watch the outcome of the experiment. A revival is needed—a revival of personal responsibility for a clean community in which to live.

The people adopted prohibition because they were unwilling to have a part in the sins of the rulers. Prior to 1920, the Government of the people of this Christian Nation gave its consent to the manufacture and sale of intoxicating liquor. In return for this privilege, the liquor interests were forced to pay to the Government a tribute in the form of a license fee. The Government assented to 277,790 open saloons in this country. The Government allowed the brewers and distillers to produce each year approximately 20 gallons of intoxicating liquor for every man, woman and child to the tiniest baby of the country. The Government had a part in the waste, through the consumption of liquor, of more money than the total amount spent for federal administration of government and public education (1903). The Government permitted a trade which caused a waste of human life and soul which cannot be estimated. The people supported the Government in this policy until a majority of citizens placed an Amendment in the Constitution which prohibits the Federal Government of offending against the best interests of the people by toleration of the drink trade.

Prohibition was the greatest moral triumph of a half century. It came through men and women giving their very lives in the crusade. Some preached locally and throughout the country; others gave liberally of their means. So great was the evil of the enemy, conscience would not allow one to remain idle, nor to muffle his objection in the matter.

In fact, at times, the Government itself was dominated by those who were directly engaged in the liquor traffic. The liquor men boasted that each saloon controlled at least ten votes. In 1904, when there were 250,000 saloons, the estimate would account for 2,500,000 wet votes. Add to these, 500,000 more which were probably accounted for by the wholesalers. This was enough to hold the balance of power in the presidential election of that year. The liquor business was a political institution. Christian people could not continue to pray, "Lead us not into temptation," and support a government which would permit a saloon in the path of the young men and women of the country.

In the present crisis, many of the rulers are guilty of sin for which the people will have to account. Legislators have been forced to vote wet because of the feeling that their constituency was of that opinion. Ask the congressmen and legislators, "What did this people unto thee, that thou hast brought a great sin upon them?"—sin of non-enforcement of law; sin of inadequate legislation; sin of repeal of measures restricting evil practices. They have been wise to answer as did Aaron, "Thou knowest the people." Those wet representatives are very careful to make known the fact that the people of their territory are opposed to reform. They have rightly placed the responsibility. Those quiet and retiring citizens of the community who never had the courage to be heard in objection, are responsible for the wet votes in Congress. They will have to account for the temptations open to the younger generation in the six States which have repealed their enforcement law.

The forces which are opposed to this great reform for which Christian men and women have prayed for years are using every channel to destroy it. Metropolitan newspapers having millions of circulation are outspoken for the abolition of prohibition. Sixty-four per cent of the circulation of the daily newspapers is wet in policy; thirty-two per cent is dry. The newspaper is the greatest educational force outside of the public schools. People believe what they read. Three hundred and sixty-five days in the year, wet propaganda comes to the homes of millions of good people of this country. The radio in practically every home brings anti-prohibition speeches—some under the subtle guise of sermons of religion.

The opposition is making itself heard. The Association Against the Prohibition Amendment is continually directing its money against the enforcement of the prohibition Act. During the first two months of 1931, the A. A. P. A. spent over \$103,000 in the fight to destroy the Eighteenth Amendment. Thousands of dollars are expended in the production of literature to destroy restrictions, but not one thing is said about the evils of drink or discouraging the use of liquor. Over against this situation, dry organizations are financially embarrassed, and supporters are lacking in certain sections. "What did the people do?" is still the paramount question in this mighty reform.

Shall not this year mark the time of repentance of thousands of Christian people for the sins of their rulers. Ministers should guard against the sin of preaching less than the truth. Laymen should spread literature to those voters who never enter the church. Groups of men and women should organize to fight the evils in the seats of authority in their own community. Young people's societies should study the question of their responsibility to the rulers and to the Government.

Our fathers went westward to find a better country. Geographical frontiers were expanded and enlarged to establish a better environment for sons and daughters. The time has come when expansion of geographical frontiers is impossible. We must seek a better country in a moral and spiritual sense. Frontiers of evil must be overcome. There must come into the minds of the Christian people a new realization of their moral accountability for the actions of their representatives. The people are responsible. The people made the calf which Aaron made.

## Facts From the Firing Line.

Irving Fisher, the well-known political economist of Yale, says that Prohibition has saved the people of the United States at least six billion dollars annually.—Prohibition at Its Worst, Irving Fisher, 159.

"Everything in the United States is keyed up to a new pace which started with Prohibition. This speed would be impossible with liquor. There is no chance of modification. If the law were changed we'd have to shut down our plants."—Henry Ford, in an interview at Sudbury, Mass., August, 1928.

"I am completing my thirty-fourth year as high school teacher and principal here," said Gilbert Raynor of Brooklyn, "and I have never known a time when our young people were as free from the blighting effect of intoxicating liquor as now."

## Don't Let Them Fool You.

Before prohibition the breweries and distillers made 2,095,535,005 gallons of liquor. That meant an annual average consumption of 19.95 gallons of liquor for every man, woman and child to the tiniest baby in the United States.

This before prohibition rate would make the consumption today 2,400,000,000 gallons. If every automobile in the United States were to transport 100 gallons of this liquor there would still be 100,000,000 gallons untransported.

It would also mean a "grand parade." Allowing eight feet between cars this would mean 136,363 miles of cars or over 45 strings of automobiles stretching across the United States.

There are not enough bottle factories in the United States to bottle all this for the bootleggers.

You are not fooled, are you, when they tell you there is more drinking than before prohibition?—*Iowa Champion*.

## The Present Situation

F. Scott McBride, D. D., General Superintendent of the Anti-Saloon League of America, said:

"We have the Amendment. We have the law for its enforcement. Congress is two to one dry. Our President in the White House wishes prohibition to succeed.

"Prohibition is under Civil Service. Commissioner Amos W. W. Woodcock is in charge of prohibition, under the Department of Justice. He is a Dry. Dr. James M. Doran is in charge of permits and industrial alcohol, under the Treasury. He is also a Dry. These two men are efficient and faithful.

"The Wickersham Commission has reported. It opposed repeal, the return of the saloon, Government sale and modification. It urged better co-operation from the states and that the Federal Government give a more aggressive program.

"This situation and the task challenges the Drys as never before. Will they make good?"

## WANTED!

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition. Pentecostal Publishing Company, Louisville, Ky.



## Evangeline Booth on Prohibition.



**W**HEN Miss Evangeline Booth, Commander of the American Salvation Army, was recently in England, the Manchester Guardian asked her for two articles setting down her personal experiences of prohibition in the United States.

"The report of lawlessness in the United States," said Miss Booth, "should be read in the light of history. It is a drama that covers a century.

"In 1900 the rate for homicide was 2.1 per 100,000 of population. Under the regulation of liquor that rate rose rapidly to 7.5 in 1919—that is, it was more than trebled. Such crime is, as it were, cumulative, and once permitted, tends to increase by its own momentum. But despite the moral disturbance of the war and all that we have heard about bootlegging, the rate was in effect stationary at 8.6 in the year 1925—a figure which means that the whole of these illegalities and degradation of public life, including a high rate for murder and banditry, were antecedent to Prohibition, and, indeed, created the situation with which Prohibition has to grapple. The question is not whether Prohibition has led to lawlessness. The only question is as to the extent to which the enforcement of Prohibition is progressively restricting the lawlessness organized by the liquor trade before this measure was adopted. Before prohibition and after prohibition the drink trade, legal or illegal, has flourished most where crime also has been most prevalent.

### "NOT A FAILURE

"Faced by prohibition, the liquor trade wherever it is carried on, and in whatever form, with its associated less respectable enterprises has been mobilized as a solid unit of opposition. Every weapon of ridicule and of misrepresentation has been brought into play against 'the noble experiment,' and in particular, the avenues of publicity have been filled with assumptions that Prohibition is a hypocritical failure. That is what liquor in Europe wants Europe to believe, but for Great Britain, confronted by a serious industrial situation, it is important, surely, to study the facts of the case."

Miss Booth here speaks of the economic benefit of the policy and says that in one great corporation employing 101,000 workers, there were only thirty men discharged in 1927 for intoxication, whereas in 1915 there were 202 employees out of 8,755 dismissed for drinking, or 2.31 per cent. In 1925, only 118 men out of 13,100 were so dismissed, or .89 per cent. In 1911, the number of discharges for liquor on an elevated railroad in New England was 81. In 1926, it was 8.

"The population of the United States is today 122,000,000. A reasonable estimate of the position is that 100,000,000 people are keeping the law. Of the remaining 22,000,000 we may assume, perhaps, that half are well-to-do and half are of the wage-earning class. From these figures, sufficiently near the mark to form a basis for judgment, it will be seen at once that statistics may be very misleading to the eye. Suppose that each of the 22,000,000 wets spends a dollar a week on liquor, it would work out at over \$1,000,000,000, or £200,000,000 a year, yet for each consumer it would only mean one drink every three days."

Miss Booth states as her opinion that under the Eighteenth Amendment, consumption of liquor has been enormously reduced from the pre-prohibition level of 22.66 gallons per capita annually, and she quotes Thomas Edison as being of the opinion that the liquor law is sixty per cent enforced, which is rather higher than the enforcement of many other laws. Miss Booth continues:

"The enormous decrease of expenditure is

reflected in statistics, the meaning of which is unmistakable. In 1919 there were 18,000,000 saving accounts, totalling \$13,000,000,000. Ten years later there were 53,000,000 accounts, totalling \$28,500,000,000. The sensational increase in insurance tells the same story. When the Eighteenth Amendment was carried, the amount of insurance was under \$30,000,000. It is now over \$100,000,000,000. It has more than trebled, and the numbers of holders of stocks and bonds doubled.

"Among numerous testimonies, here is one from a firm where there used to be 50 to 100 wives after every pay-day asking for advances because the husband's wages had gone to the saloon. In three years under prohibition there were two such applications. I can testify to the fact that such instances could be found in every centre of industry from coast to coast."

The Salvation Army, which is feeding 35,000 persons a day in New York, finds the relief problem much simplified after the open saloon has been closed, according to its commander. "If a law is 90 per cent enforced, the American claims it is 30 per cent a success," says Miss Booth. "The Englishman answers that it is 10 per cent a failure, but the real question is not whether 'anyone can get it' but how many people do get it. When the theaters are closing on Broadway, the throngs go to the ice cream counters and cafes. In the smoking room of a Pullman train, some traveller may pull a flask from his hip pocket, but the main body of passengers travel for days and nights, taking their meals en route without indulging in any breach of the law."

She states as her opinion that the workers of the United States "have been benefited beyond all expectations by the Eighteenth Amendment. A new era has been inaugurated.

"In Chicago we have two hotels; respectively, they accommodate 511 and 250 men. Ten years ago one-third of these men would have been described as drunks. On a given Sunday not long ago, selected because Sunday falls on a week-end, it was found that there were six drunks only. In January, 1930, the larger of these hotels was subjected to an unforeseen test. Owing to a report of smallpox in the city, all of the men were vaccinated without notice by an independent physician. Not one man was found to be under the influence of liquor—this in Chicago. On February 26, 1927, the Associated Press reported that in Chicago the two or three drunks per week did not justify the continuance of the Night Court, which hitherto had sat regularly to deal with such cases.

"From industrial homes and other institutions and from stores for the disposal of second-hand goods the verdict is all in the same direction. In New York City the famous night consecrated to rescue of drunks from streets and parks has had to be abandoned. There were not enough drunks in the streets and parks to justify that special evangelism. The experience of many charities tends in this direction."

Formerly, says Miss Booth, the Bowery in New York was notorious as the great crime center of the metropolis, if not of the country. There were four saloons to every block. The lodging houses in those days were notorious for the peddling of rum, dope, stolen goods, and debauchery. Prohibition has driven all this illicit traffic under cover and out of sight.

"There was much bootlegging going on in the days of the saloon—more than in these days. In fact, I have had policemen, some of them now retired, tell me that the Bowery and Third Avenue was a veritable hell on earth from the vice and brawls that went on, not only from the gangsters and the tough boys of the neighborhood, but many families as well.

"A great change has come over the working man. They have gotten away, more or

less, from the idea of the treating habit. They have gotten away from the habit of visiting the corner saloon; they are now saving their money, a fact which can be corroborated by the savings institutions, and some of the largest in New York City are located on the Bowery. There are more banks on the Bowery today than there are places, where drink can be bought. I am speaking of the Bowery itself, not counting the intersecting side streets. There are more places of worship on the Bowery than speakeasies. There are more restaurants and coffee-houses; in fact, the Bowery is the headquarters of jobbers who supply equipment for the 'Coffee Pot' in greater New York. They are the substitutes for the saloons."

### The Liquor Fight.

A long, long time was devoted to the discussion of the temperance situation. There is a good deal of restlessness in the church as to the ways the anti-liquor fight is being carried on by those who rely most on the support of the churches. Probably all the criticism of such fighters has point, and probably none of it is altogether convincing. In a fight like this it is not possible to find perfect instruments, and if it were the instruments would not be worth using. Complaint is going through the church that the statements of the Methodist Board of Temperance are not as meticulously exact as they would be if they were made by persons meticulously exact. At least that is about the gist of the discussion as I caught it. The point which this criticism overlooks is that any exaggeration by the foes of the liquor traffic today is likely to be, in fact, an understatement.

Added to this is the curious notion which many of us seem to have as to what the representation of the Methodist Church by a Methodist official means. The Board of Temperance is commissioned by the Methodist Church, through a group selected by the General Conference, to wage war on the liquor traffic. The man in the center of the battle is usually the chief authority as to what weapons to use. Will I accept the directions of the Board of Temperance, or of the Anti-Saloon League, as to what candidate to vote for? Not necessarily. I will not vote for the agents of predatory and anti-social business interests if they are as dry as Cromwell's gunpowder, and if they come with endorsements from Board and League and Church officials. That, however, does not prevent me from saying that the Board and the League represent me in putting before the country what they think best for the victory over the foe. General Grant used to say that in war it is poor strategy to use means popular with your enemies. A most popular move with the liquor traffic would be to close down the Methodist Board of Temperance. As for standing for the Board, we can do that within the rational meaning of representation, without accepting the Clip-sheet as a fifth Gospel.

Incidentally, the discussion among the bishops showed something that newspaper publishers might well take to heart, namely, the lack of confidence the country over in the statements of the wet journals. Concerning the propaganda power of the greater wet journals and the effect they are producing, we humbly point out that readers today by the hundred thousand are discounting the utterances of wet journals to an appalling degree. Of course that means nothing if the publisher has no particular ideals. If the wet publisher has any ideals left, however, he would better ask himself the simple question as to how seriously the public is taking his paper, not as a propaganda agent, but as a truth teller.—*From Bishop Francis J. McConnell's report of the recent meeting of the College of Bishops of the Methodist Episcopal Church...*



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(Continued from page 1)

testant preachers and the Protestant Church out of politics, are just as eager to keep the Roman Catholic Church in politics, for they know how to cater to the dictation of that tremendous liquor oligarchy and secure its sympathy, support and vote.

Would God, the Protestant preachers of these United States would wake up and thunder the truth. Suppose there are some powerful ecclesiastics and godless laymen who would oppose and persecute them; a bit of persecution would be good for the ministry now. Let something come that will wean them from the world, to bring them closer to Christ, to put iron into their blood and holy fire into their hearts, and the wholesome effect on the ministry, the church and the people would be beyond all possible calculations.

There is a great element in Methodism in this country who do not intend to be dictated to by other Methodists who ally themselves with Roman Catholicism, degenerate millionaires, and the vast underworld to break down and destroy Prohibition, and bring back the liquor traffic. It is high time that men and women who own their own souls, who are not the slaves of any power in all the realm of the Devil and his cohorts, to put on the whole armor of God, draw their swords, and go into battle.

Oh, thou great, merciful and mighty God of the universe, in the name of Jesus Christ, and for the sake of downtrodden, sin-bound, liquor-blasted humanity, awaken the preachers, arouse the church; move mightily upon our nation and save us from the blight and curse of Rum and Romanism.

"Prior to National Prohibition intemperance was present in the homes of 47.7 per cent of the families known to this society. In 1922, 1923, 1924, and 1925 the percentage had dropped to 20.2, 23.3, 21.9 and 18.9 respectively." —U. S. Children's Bureau, "Social Service Review, Sept., 1927.

### Don't You Want Some

extra copies of this fine Prohibition Number? We have printed an extra supply, believing the advocates of Prohibition would want to get some of them to distribute in their community. We let you have them at the rate of 3 cents per copy, or \$2.00 per hundred.

## AN UNWISE POSITION.



SOME of the strong advocates of prohibition who are traveling the country making speeches, are devoting much of their time endeavoring to convince and assure the people that it is now, and ever will be, impossible, to remove the Eighteenth Amendment from the Constitution of the United States.

This is worse than an unwise waste of time. This is quieting the fears of the people, rather than arousing them to an appreciation of the tireless aggressiveness of all of those forces united against our prohibition laws. There are tremendous forces at work, in fact, a remarkable combination of forces are united to tear down, eliminate and trample under foot all laws that would interfere with the making, selling and drinking of intoxicants. These forces have immense money power at their command. They have secured control, on this subject, of a very large percent of the daily press and monthly magazines of the country.

It should be remembered that a number of millionaires are very eager to bring back the traffic in intoxicants because they realize that the heavy government taxes on the distilling and selling of liquor would bring in large revenues; they figure that this would relieve their income taxes. These rapacious millionaires are quite willing to degrade and rob the poor laboring classes of their hard-earned money, and put them to guzzling strong drink, and thus coin their blood and sweat into taxes in order to save them from paying income tax. A deeper, blacker-dyed selfishness has not manifested itself in the history of this nation. It would seem that the men who have piled up their millions ought to have a bit of thought and sympathy for those who eat their bread in the sweat of their brow.

We rejoice to know that there is a class of very wealthy people in this country who are quite ready to make generous contributions for the cause of Prohibition. Money is a tremendous power in politics. It speaks and votes in a way to uplift or degrade that mass of people who need protection, who labor for their daily bread, and have always been the victims of the saloon.

There is danger of the Eighteenth Amendment being eliminated from the Constitution. Afflict us with a President of these United States pledged against Prohibition, with a Senate and Congress of the same character; back them up with a population that has been so affected by modernistic teaching that they believe themselves to be close akin to monkeys, that have been taught from the pulpit and in Sunday school literature to ridicule the Bible; who have been raised in an atmosphere in rebellion against God, decency and law; with such a President, Senate, Congress and people, any calamity may befall us. With the present trend this very thing is possible. I shall make no contribution to prohibition speakers who go about the country comforting, instead of alarming, the people.

The liquor traffic in its making, selling and drinking, in its politicians, preachers, church-members, bootleggers and the lower world, has no conscience, no patriotic intelligence; the whole business is under the power and leadership of the Devil, and there is no limit to the evil they will do the land and people if you give them the power. Prohibition orators ought not to be comforting the people; they ought to be awakening the people to the union of the tremendous influences that have gathered like a mighty army under the black banner of destruction of all that is good.

The trouble with the people is, they are half asleep. They are not aware of our danger. They have the false notion that the

Eighteenth Amendment means prohibition, and that it is perfectly secure in the Constitution. An intelligent layman told me not long since that, during this whole period of the vicious, godless attack upon our prohibition laws, that there had not been one word out of his pastor on the subject. Not a word from the preacher of the gospel on the importance of the prohibition of the traffic, on the union of the tremendous forces to break down our prohibition laws, on the untiring efforts to lift up the floodgates of drunkenness, lawlessness and ruin. It is difficult to believe that such a preacher could exist; a man of this character has no right in the pulpit and ought not to have the support of the people. We have heard much of the hue and cry of a cowardly ministry, who are so thoroughly saturated with political prejudice that they are constantly insisting that religion and politics must be entirely separated. The Bible cries out to us, "Ye that love good hate evil." No preacher need to ally himself with any political party in order to become the fearless advocate of the prohibition of the liquor traffic.

### IS PROHIBITION RIGHT?

(Continued from page 5)

ture of money, and that largely, of the hard-earned money of the laboring man.

Adam Smith said: "All the labor expended producing strong drink is utterly unproductive; it adds nothing to the wealth of the community. A wise man works and earns wages, and spends his wages so he may work again. Employers taken all around, do not pay more wages to total abstainers, but the latter contribute more to their own and fellow workers' wages fund than do drinkers."

The drink traffic not only costs America in retail expenditures for alcoholic liquors, but there is a consequential cost traceable to drink-caused poverty, crime, insanity, inefficiency and—death!

### SOME STARTLING FACTS!

The following facts are taken from literature furnished by the Board of Prohibition, Temperance and Public Morals; this estimate was made when the liquor traffic was at its height, before Prohibition.

### COMPARED WITH OTHER EXPENDITURES.

"The American people, according to Dr. John F. Anderson, president of the American Public Health Society, lose \$740,000,000 a year by illness (a part of which is the direct result of the alcohol habit)—only one-third as much as the retail cost of the drink traffic. If the incidental costs attributed were included, the total would be six times as much as the loss by illness.

"Five years of the liquor bill would buy all the real estate in New York and Chicago at assessed valuation, would pay the national debt nearly ten times over, or meet its interest charges about four hundred, twenty times.

"Ten years of the liquor bill would buy every railroad in the country.

"The money spent on drink in 1913 would purchase the annual output of coal at the mines twice over, and would pay the price of our iron products four times over.

It is about fifteen times the value of the latest reported annual production of gold and silver combined, is one-seventh the value of all the gold dug, coined, and consumed in the arts in all the world since Columbus discovered America.

"It would pay the expenses of every city in the United States having a population of 30,000 or over for four years.

"The total government revenue of the fifty leading countries of the world at the end of the year 1913 was \$11,245,399,000. The direct and indirect loss of America because of drink during the three years 1912-13-14 would exceed the total peace revenue of these fifty leading countries by not less than \$4,000,000.

"America loses a great deal more by fire than any other nation. A house burns on an average of every ten minutes, and the houses destroyed during a year, if set side by side on both sides of the road, would line an unbroken avenue of desolation from Chicago to New York. But the financial loss from fire, according to a recent statement by the head of the New York City Fire Department, is only \$2.68 per capita, while the direct loss alone because of drink, is \$23 per capita.

"Two years and eight months of the Boer War cost Great Britain \$900,000,000. During the same time, the liquor traffic was costing the United States \$5,500,000,000.



"Every day we wasted enough to give a one-pound loaf of bread to every soldier in an army of 11,000,000 men."

Prohibition is right because it gives the laboring man a chance to be at his best, physically. No corporation wants a man in their employ who is not equal for the task delegated to him. Railroads have regulations that forbid the employing of a man who is addicted to strong drink. No person wants to ride behind an engine whose throttle is manipulated by a man dazed with strong drink. No patient wants a physician ministering to him who is so incapacitated by strong drink that he cannot properly diagnose his case. You may take any line of professional training and the demand of the public is for men who are clear in mind, steady in nerve, and on the job, which he cannot be if under the influence of liquor.

Prohibition is right because it is wrong to make beasts of our fellowmen, orphans of our children, and widows of our women. Prohibition is right because it puts the hard-earned money of the laboring man into food and clothing, education and comforts for his family, instead of pouring it into the coffers of the saloon-keepers. Prohibition is right because it seeks to elevate society instead of dragging men, women and children down to the stern realities of poverty, disgrace and crime.

There are a thousand and one reasons why prohibition is right, but we simply refer you to some of the wholesome effects of prohibition since the Eighteenth Amendment was added to the Constitution of the United States.

WHAT PROHIBITION HAS DONE FOR AMERICA.  
"The removal of the open saloon which encouraged gambling and degraded politics.

"The reduction of the amount of consumption of alcohol beverages by 70 per cent within a remarkably short time.

"The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

"The protection of children and their mothers from the neglect and brutality of drinking fathers.

"An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

"The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

"The reduction of many forms of vice and crime until cities are safer for law observing citizens today than they have ever been.

"The moderation of 'automobile' and 'postwar' crime which would have created terrible conditions in a country with twenty-five million autos were liquor not outlawed.

"The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilization.

"The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion."

Prohibition is right, otherwise, God would not have pronounced a "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." The wicked seem to be in the saddle at times, but there is a day coming when they will meet their Waterloo, and sad will be their defeat.

Prohibition is right because liquor is wrong. Prohibition is right because it rescues the perishing, uplifts the fallen, and makes it easy for men to do right. There is not a single reasonable argument against prohibition, but there are a thousand and one for it. Lovers of humanity, let's stand for the prohibition of the liquor traffic first, last and all the time, and in so doing, we stand for God and humanity.

Dr. Alexander Bryce in his book, "Laws of Life and Health" reports that a medical and mental check of New York school children showed that 53 per cent of the offspring of drunkards were sub-normal mentally as against 10 per cent of the children of abstainers.

# AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

## In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

## We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

## Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

## Prohibition Number

The first issue in July we are to bring out a rousing PROHIBITION NUMBER of THE HERALD. The nation is stirred on this vital question, and you will want your friends to get this number, so get to work at once, send in their names so they will receive this issue which will be full of facts and figures about Prohibition.

## We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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## OUR BOYS AND GIRLS

My Dear Boys and Girls:

This being the week for our Prohibition Number, and knowing you are all interested in this great subject, I am giving you a wonderful prohibition story in place of the letters. You will thank me, I am sure, for this change.

Lovingly,

Aunt Bettie.

### THE JUGGERNAUT.

"Aunt Lucy's dying!" cried a small child bursting into my room one dreary Sunday afternoon, "and she wants you all to come as quick as you can."

"Oh, poor Lucy!" exclaimed my wife rising hurriedly, "has she reached the end at last?" and both of us hastened to accompany the little waif toward the city's dump of human derelicts vulgarly called "Cat Island."

Lucy Iredell was an old schoolmate and friend of ours, at one time the personification of beauty, culture and happiness. Her parents had been well-to-do and had brought up their only daughter in the midst of plenty and even luxury. After graduation from Burton College, Lucy had married John Iredell, as stalwart and manly a specimen of humanity as one ever meets. He was a railroad engineer with an imposing appearance and a jolly heart. He was devoted to Lucy and no union of our acquaintance seemed so auspiciously embarked on the sea of life, but like that of the ill-fated Titanic, few matrimonial voyages had been so disastrous. As is often the case, the husband promising so much had really performed little, and by degrees had sunk to the position of resident of this most undesirable section. Lucy had clung to him, true wife that she was, till now she was dying in this dismal abode.

As we drove along my thoughts were as gloomy as the day as I contemplated the tragedy of human existence as shared by our friend: the privation intensified by memory of luxury, the unwholesome associations so inferior to those of youth, the utter absence of compensation for the sacrifice of former youth, beauty and happiness. Although we were passing through a section of palatial homes with which those in the "Island" were in such cruel contrast, I had not looked at them and my eyes observed only the somber atmosphere or the drab pavement. But a sudden gleam of light flashed across my vision and I looked up to view, not a streak of lightning nor a house bursting in flames, but a white marble mansion against which the western sun bursting through the fog had suddenly glanced. It was the home of Senator Blanks, the "people's representative," and its white Gothic front surrounded by an exquisite and fancifully decorated landscape gave an appearance of sumptuous wealth and extravagance. The mansion was on the top of an elevation which dominated the city and was admittedly pre-eminent in many respects. A splendid automobile was just gliding beneath an arcade to receive the "Honorable" from whence it sped noiselessly out into and up the avenue. Even the liveried chauffeur disdained a glance at the occupants of the modest Ford descending toward the river. But I could

not forbear a self-complimentary thought as to the divine and ultimate valuation of our respective errands, for he was going to attend a fifty-thousand-dollar coming out party of a noted millionaire's daughter, where the laws he had made would become the jest of the evening.

Elegance and ostentation rapidly decreased as the street descended toward the river across which was the deadline of misery. Thus the abode of economic despair, as in the days of Feudalism, was in close proximity to all this array of luxury, extravagance and superfluity, but behind and beneath it—the former, slave like, begging at the back door of the latter. Even the "people's representative" was living in voluptuous magnificence through means accumulated mainly since election, while many of his constituents were living thus under his footstool in the most abject misery.

Once across the river, the barrier between the two sections most jealously guarded against invasions from the "Island," we were met by evidences of utter privation, filth and degradation. The streets were strewn with litter and slippery with mud; the sidewalks were mere cinder paths; the houses mere unpainted shacks set up on blocks. There was scarcely a grassy lawn, a tree or garden to be seen. A dull pall of smoke was hanging overhead from the factories beyond and the scene was desolate and hopeless.

"Ah," I thought, as I remembered the mansions on Sunset Hill, "are these the habitations of human beings or the unsanitary abode of the city's swine?" The odors as well as the sights and sounds that issued from the doorways would have suggested the latter. There was little evidence of sanitation, to say nothing of beauty and happiness. Of course on either hand was the bear-eyed toper and the sallow-skinned habituate.

Into one of the most forbidding houses we ventured to minister to our dying friend and to try to encourage her with the only hope of fallen mortals. I say "ventured" for who knows the dangers lurking in these deep sores of society, not alone from drink-crazed and drug-demoralized individuals, but from diseases which make a veritable nightmare of existence. A faint shriek greeted our ears, as we stepped upon the porch, followed by words of evidently painful protestation.

"Oh, stop him! stop him!" she was crying, and we were terrified to think what fiend might be tormenting the dying woman. Opening the door instantly we found her quite alone, however, but there was a strange look in her eye as if she had been in a dream or slight delirium. A wasted hand was extended from beneath the poor bedding, and a feeble smile made a last effort to brighten the once beautiful face.

"I am so glad to see you," she began; "for a week I have been unable to be up, and scarcely a soul has been here except little Julia. I believe I am dying and knew of no others to whom I could entrust my wasted body and commit the welfare of my poor husband."

While she stopped to regain her failing breath and my wife offered words of consolation and hope, I medi-

tated on her last statement. John Iredell had brought her once carefree and happy life to this deplorable end. His uncontrolled self-indulgence and passion had blighted her happiness and hopes; his evident improvidence and neglect had placed her in this hole of iniquity; in reality, he had more cruelly murdered her than if he had shot her outright. Yet she loved him and was solicitous of his welfare. Her dying words were thus in harmony with her whole life, for urged on many occasions to desert her besotted spouse, she had always indignantly refused, and ever attempted to account for his degradation with kindness. To her it was John's "weakness" and bad companions, or the mere deadliness of alcohol itself that was to blame. She saw in him not a malicious enemy trampling over her rights, but a simple slave to a fierce and heartless monster whose bands he was unable to sever. Her misery was merely incidental to her efforts to rescue him or to alleviate his servitude. She had always criticised the system of government which allowed this monster of iniquity, this tyrant of devastation, this Juggernaut of oppression to exist. She had always with voice and pen cried out against the politicians and financiers by whom the "demon rum" was encouraged and licensed to debase and damn not only the poor habituates but more of the innocent and helpless.

"How happy we were twenty years ago!" she continued; "John loved me, and I fear I almost worshipped him." Then closing her eyes in half delirium she murmured as much to herself, it seemed, as to us, "I can see him now coming in from the station and catching me in his powerful arms, and I can almost feel his strong embrace and affectionate kiss. How brave and fine he looked as he passed our cottage in control of his great engine pulling the long train of cars filled with carefree people! But he began to drink, and I cannot forgive myself for giving him once, in a moment of utter thoughtlessness, a sip of whiskey we were keeping for medicine. Oh, that I could destroy it all before I die! I should then be supremely happy," and she opened her eyes in momentary excitement as if she almost dreamed the power was hers.

"John often tried to quit," she went on, "but never seemed able. Oh, how I have prayed and struggled to help him, but my passiveness toward the evil in early married life always looms as such a great sin that I cannot believe, it seems. Then he lost his place on the road and we have drifted downward ever since. Oh, that he might repent and die with me! Up there will be no saloons nor bootleggers. Oh, thou foul fiend drink!" she almost shrieked as the unseeing stare returned to her eyes, "Would I could call Heaven's everlasting curse upon you!" Then she sank exhausted into a kind of slumber while I recalled her intense hate for the whole business. Her own sufferings and disappointments in life seemed wholly the result of drink, yet she never failed to sympathize with the poor slaves of the monster of evil. To her alcohol had come to be the most tyrannical despot of the ages, a being, a personality whom she almost beheld with her eyes and fought with physical force.

Suddenly a heavy footfall was heard on the walk and she immediately awoke. "Ah, he is coming!" she whispered; "I do hope he is sober this time!" But her hopes were vain as usual, for as we looked out John

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.

34 Years in Business

Iredell staggered into the gateway. His large bloated form, unkempt clothes, livid face, revealing even at a distance the dissipation he had experienced, made a striking and pitiful appearance. At a closer view I noticed large purple spots on his face, but thought little of their significance till later. He reeled from side to side up the walk, but stumbled on the steps and fell with fierce oaths on the porch. I sprang to help him into the house, but as he arose he struck at me in uncertain fury and fell again from his own exertion. Lucy saw his attempt to strike and cried with all her strength to him, warning me away. Finally, he took in the situation dimly and tried to apologize. Then he enquired about his wife.

"I'm worse, John," she answered kindly, "I am going to die soon; won't you please try to meet me in Heaven?"

"Oh, no, you ain't goin' to die L-Lucy," he blubbered, and staggering to the bed he attempted to kiss her. But he only pitched headlong across her form and it was with difficulty I lifted him up. "Lucy's my only friend," he added, "She's my angel; I couldn't do 'thout her!" And he wept in drunken fashion as if his heart was breaking. "I'll get her a doctor," he went on, staggering out of the door. But he had started out with the same avowed purpose each day for a week without ever getting farther than the booze joint on the corner. But in going out this time he fell again on the porch and Lucy advised me to let him lie, thinking doubtless that he would sleep off his drunkenness there. Sure enough, he failed to stir further, and laying an old quilt over him at her suggestion, I sat down again by her bed.

While my wife attempted to make her comfortable, she continued on what seemed the one theme of her heart. "Oh that something could be done to prevent such shipwreck and suffering!! My portion of it will soon be over, I trust, as my sole dependence for rest and bliss is in the merits and atonement of the blessed Christ, but what of others? What of the innocent boys and pure girls foredoomed to this death?" Her voice had fallen to an almost inaudible whisper, but with a sudden start and an unnatural stare she cried, as she looked from one to the other: "Can't you save them? Can't you save them? Why, I can see them now catching each other's hands and verily dancing forth on the highway of life only to meet and fall before this terrible tyrant! Look at him there coming on his great Juggernaut of destruction which crushes all before it! Can't you see it coming down the broad way there drawn by crowds of men and even women? And all those poor sweet children and young people going on to meet it! Look how the poor slaves are tied to the monstrous car. See the red-lipped giant lash them with his whip and knock them down to be crushed by the ponderous wheels! Now he is smiling and trying to entice others to become his slaves by promising health and pointing to the ruddy cheeks and excessive hilarity of his dupes. See also his lieutenant



ants, to whom he tosses gold, as they go among the throng seducing the unwary by offering samples and passing out advertising. And isn't that Senator Blanks riding by his side and speaking in his favor? Who is that on the other side with a mask over his face? They are holding his golden arms! Oh, watch the slaves fall exhausted beneath the terrible grinding wheels!" Then she attempted to scream but only hissed hoarsely, "The innocent women and children are perishing too, clinging to them and trying to draw them away. Stop him! stop him!" and she attempted to rise in her excitement, but the effort was too much and she sank again into apparent unconsciousness, the result of complete exhaustion. The watchers looked on in astonishment and with feelings of unspeakable sadness. Were these merely the ramblings of a fevered brain, the unnatural flare of the lamp of life as it goes out forever? Were they the last despairing attack of a soul that, worm-like but helpless, turns upon its destroyer? Or were they but repetitions of the imaginations and dreams she had often experienced during her long struggle with the monster of intemperance which had crushed her life and all beneath him?

The hectic flush had now faded from her face and left a deathly pallor; her hands were purple and cold; her nails were blue; her breathing was almost imperceptible, and her pulse was no longer felt. Suddenly her lips moved, and the old look of terror returned to her face, but her voice was no longer heard except in a whisper. Bending we heard her labored words: "Oh, they are near us now! Some are attempting to stop him but the king orders them shot; his lieutenants are armed! Ah, there's John pulling with the others, and he's so drunk he's about to get run over. Lord save him! I'll run and help him!" There was a slight motion of her body and in a moment she whispered while a wild and despairing look filled her eyes, "I can't! I can't! Oh, help! help! It's about to crush us both! We're going—un—" The word was not finished, and after a gasp or two and a slight shudder, Lucy Iredell was dead.

We straightened out the wasted form and closed the dull eyes, forever shut to the scenes of sin and woe, and hastened out into the air now darkened by the falling twilight. As we passed the prostrate husband, I noted a peculiar purple on his hands and face and that he had scarcely moved since he fell. Touching his brow I found him cold and dead. Then I recalled the purple spots on his face, indicating his heart was at last failing in its abnormal task. We summoned the undertaker and gave instructions for the burial of the two together. As she had clung to him through life, it seemed but just that in death she should not be separated from him. But as we drove home through the darkness which had now become intense, I could but think of the final separation at the great Day of Accounts, when character will decide association as well as destiny.

FROM THE NATIONAL W. C. T. U.

When we read that the underground booze business is as great as the highly organized and well-managed gasoline industry we feel confident that the research of the Association Against the Prohibition Amendment was done by Amos and Andy.

They just seem to shovel in figures

without supporting evidence. If a billion isn't big enough put in two billion. That's the impression we get from submitting the reports of the wet organizations to unprejudiced statisticians and economists.

The evidence from the colleges, from industry and from the social workers points to bettered conditions in spite of the organized effort to discredit prohibition. The decreased poverty from drink, the bettered living standards, the improved purchasing power this past decade, as reported by business everywhere; and our ability to weather the world depression better than the drink-ridden nations, all disprove the fairy story of the wets that America drinks more than before prohibition.

But that doesn't affect the Amos and Andy School of Prohibition Research. The wine growers, the brewers, the smart set that puts cocktails above the constitution and urges wholesale disobedience of the law, all support the wet cause. They must be served.

Hence Andy's figuring:

".....Seven million, Eight million....."

#### WHY PROHIBITION HAS NOT BEEN A GREATER SUCCESS.

Rev. A. S. Hunter.

Rev. O. R. Miller, State Superintendent of the New York Civic League, gives concrete facts as to the non-enforcement of the Eighteenth Amendment in New York City. These facts are of general interest, as shedding light upon the prohibition situation at large. The articles are too long to reproduce here, and only a general summary, as gleaned from them is given here. If you are further interested, write to Mr. Miller, 452 Broadway, Albany, N. Y., and ask for the October and November issues.

We should bear in mind that New York State, under the governorship of Alfred E. Smith, repealed its own enforcement laws, and left the matter of prohibition solely in the hands of the Federal authorities. Mr. Charles H. Tuttle was the man appointed as United States District Attorney, to see to that; under the authority of Andrew W. Mellon, in whose department prohibition enforcement then was.

Mr. Miller cites five notorious cases, as samples of others. Helen Morgan, proprietress of one of the largest, if not the largest night club in New York City. She was frequently raided and arrested by the dry officers, but would get off free. The Waverly Club, 112 West 44th St., later at 113 West 47th St. Dinty Moore, 216 West 46th St., Herbert L. Pratt, multi-millionaire, Glen Cove, Long Island. Peter Anselmo, no address given, notorious bootlegger.

Some of these places were raided by federal officers more than 25 times, and contraband liquor found; but Mr. Tuttle did not prosecute. In some instances, he would accept a plea of guilty, and give a nominal penalty. Some of the bigger ones were given immunity for testifying against some of the small offenders, while the big fellows went unprosecuted. After several years of this lawlessness, and having been raided twenty-eight times, Dinty Moore was placed under \$15,000 bond a year. Within a few weeks he was doing business as usual, and was put under bail of \$1,000. The \$15,000 bond was not estreated.

Herbert L. Pratt was proven to

have smuggled in 240 cases of champagne from Europe, and admitted that he had bought it for \$25,000; and that he had agreed to pay the Go-Bart Company \$60 per case, if and when it was delivered at his home. Probably the latter was for transportation. Evidence showed that he was guilty of conspiracy as well as smuggling; but he went free on surrendering the liquor.

After Peter Anselmo's club had been raided 28 times, Mrs. Willebrandt sent special prosecutors from Washington to handle his case, and they secured criminal conviction in 19 or 20 charges against him. They were sent because of Mr. Tuttle's failure to act.

And this is the Mr. Tuttle whom the Republicans nominated for governor of New York on his own wet platform, against wet Mr. Roosevelt. We had ten years of that kind of shilly-shallying by the National administrations, two years Democrat and eight years Republican. During the eight years, Mr. Mellon was at the head of the enforcement department, and was directly responsible for what was done or not done. He is still there, though enforcement has been transferred to another department. While Mrs. Willebrandt was assistant United States Attorney, she did all in her power to have prohibition honestly enforced. The above Anselmo case is a sample. Those who have read her expose of the conditions in that department, know how her hands were tied by her superiors.

We are now told that, since the election is past, the Wickersham Commission will make an early report. Did they wait until after the election so as not to influence it? Or, did they want to know which way the cat would jump?

#### JANE ADDAMS SEES CHICAGO YOUTH BENEFITED BY PROHIBITION.

Jane Addams, one of the country's foremost social workers, with 40 years of experience in the slums of Chicago, in a recent book, "The Second Twenty Years at Hull-House," enumerates the specific benefits of national prohibition in her own city.

The public dance halls, catering to youth between the ages of fourteen and eighteen, which were formerly operated for the purpose of dispensing drink, have undergone a complete revolution. She pictures the present dance hall situation as follows:

"Thus under prohibition the large commercial dance halls in Chicago have come to be well chaaperoned with a standard of conduct enforced by the dance-hall managers themselves. Every boy and man who pays an entrance fee is examined by an officer for a flask; if a flask is found, it is taken away from him and in his presence the contents are poured down the sewer. At one of the large dance halls a few months ago, in one evening, out of forty-five hundred persons examined, only three were found carrying flasks. Such a regulation of course would have been impossible unless the entire liquor business had been made illegal." (From "Second Twenty Years at Hull-House," by Jane Addams. By permission of The Macmillan Company, publishers.)

In 1911, 328 public dance halls were investigated by the Juvenile Protective Association of Chicago. It was found that 86,000 people frequented them on Saturday evening, the majority of whom were boys and girls between fourteen and eighteen. Li-

quor was sold in 240 of these 328 places, while in the others, return checks were given to encourage the use of the neighboring saloons. By 12 o'clock, practically all the boys showed signs of intoxication. The dances were short, four to five minutes; the intermissions were long, from fifteen to twenty minutes, to give ample opportunity for drinking. A permit which allowed the sale of liquor from three o'clock in the afternoon until three the next morning could be secured for twelve dollars. This was allowed even though the city ordinance required that the saloons close at one o'clock in the morning.

Reforms were instituted, but no appreciable change was effected until the Eighteenth Amendment made the sale of liquor illegal.

## Books On Pentecost

### "Tarry Ye."

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Price 25c each, 5 for \$1.00.



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson III.—July 19, 1931.

Subject.—Social Service in the Early Church. Acts 4:32-35; Acts 6:1-4; 2 Cor. 9:17.

Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20:35.

Time.—For the two portions taken from Acts, sometime shortly after Pentecost. For the last section, probably around A. D. 57.

Places.—Jerusalem; somewhere in Macedonia.

Introduction.—The world's need of social service is very great; but its need of salvation from sin is far greater. It is Christlike to feed starving bodies, but far more Christlike to save perishing souls. Social service can be made a good adjunct to salvation, but can never take its place. "Put first things first." The early Church got sinners saved, and then fed such as had need: the modern slogan says, feed the sinners in order to get them saved. I am not sure that this modern plan is succeeding. We are trying to run the train backwards; and there is some danger of its jumping off the track. The early church improved environment by salvation: we are trying to save men by improving environment. All the soup kitchens in the world can never put a sinner under conviction for his sins. Sandwiches and coffee are not a substitute for the Holy Ghost. Christians are not well fed men, but twice-born men. I may be mistaken; but I have a conviction that Jesus knew what he was talking about when he said: "No man can come to me, except the Father which hath sent me draw him."

I am not condemning the right sort of social service, but the sort that puts the service ahead of salvation. If the salvation of the people is put squarely to the front, an institutional church may be made to serve good ends. Nurseries to care for the little ones of such mothers as must work for a living are above price. Good playgrounds for small children who are otherwise shut in behind four walls, or forced to play on the streets, may serve good ends, if well managed. It all looks so good that one feels almost sinful, if he calls any of it in question; and yet there is a danger. A noted social service worker said to me not very long ago: "We are working hard at this job, and spending a lot of money; but I am not sure that we are doing much good. We are cultivating a kind of dependent spirit among these people, that I do not like. Of one thing I am certain: I am not saving them from their sins."

Do your best social service; and yet I show unto you a more excellent way: Preach a gospel that saves from all sin, and the people will improve their own environment. In the second place, by proper laws force the employers of labor to pay a living wage, and to treat their employees with the decency due to human beings. There are big manufacturers in this land who need nothing but tails to turn them into common hogs. If one could eliminate them, the problem would be easier of solution; but as the colored brother said about eliminating the eggs for the breakfast, our "eliminator seems to be broken."

Comments on the Lesson.

32. Of one heart and of one soul.—They were in perfect accord. They had all things common.—This has been abused two ways. Some who are too lazy to work for an honest living are sure that all property should be divided equally among all men. Others who are as close as the bark on a hickory tree in midwinter would have us believe that the early disciples made a big mistake, and that they had to correct it in order to live. The early Christians did practice a sort of communism that might be termed extravagant under some circumstances; but it was not such amid the needs of that hour. They did right; and we dare not do less in a time of dire need. "Whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" That does not mean that a good man must take his hard earnings to feed a lazy fellow who will not work for a living. St. Paul told the Thessalonians that if one would not work, neither should he eat; and that is good doctrine now.

33. With great power.—The power of the Holy Ghost. Witness of the resurrection of the Lord Jesus.—This was the heart of their preaching; and it should be of ours, if we are to save men; "for if Christ be not risen, our preaching is vain, and your faith is also vain." If he did not rise from the dead, his death was in vain. There was no atonement in it.

35. According as he had need.—Please note that the distribution was not according to the wild notions of modern communists, but according as men had need. If one had no need, he received nothing.

6:1. A murmuring of the Grecians against the Hebrews.—These were not Greeks, but Jews who had been born and reared in foreign lands where the Greek tongue was spoken. Those here termed Hebrews were Jews who had been born and reared in Palestine. It seems that the latter were receiving the big end of charity, and there was a bit of complaint on the part of the former, "because their widows were neglected in the daily ministration."

2. The twelve.—The apostles, as distinguished from other members of the Christian multitude. It is not reason that we should leave the word of God, and serve tables.—Here is a lesson for all time; but do not press it to fanaticism. Paul made tents for his bread while he did missionary work in foreign parts. As the old cobbler said: "My business is to serve God, and I am mending shoes to defray expenses." So it is with the preacher. If his flock can support him, it is best to do so, and leave him free for full work; but if it cannot, then let him continue to preach the word and, like Paul, labor with his hands that his family may not suffer. Many good men have so done; and the blessing of God was upon their work.

3. Seven men.—I see no special reason for this particular number, except the fact that seven was the perfect number among the Jews. It is far more important to note the sort of men for which the apostles were calling: "Men of honest report, full of the Holy Ghost and wisdom." The church has suffered no little from dishonest men handling her finances. Better be careful as to who is elected to the office of treasurer.

4. We will give ourselves.—There is tremendous force in these words. The true minister of the Lord of God is a separated man. He must indulge in no bad habits; he must keep away from things of the world that would unfit him for his preaching; he must keep free from all worldly entanglements that smack of evil—in a word, he must "abstain from all appearance of evil." That is the negative side of his life. On the positive side he must throw himself into the work of saving men with all the force of his manhood backed up by the power of the Holy Ghost. That is giving himself to the work of the ministry.

2 Cor. 9:1-7. This is a clincher for what has gone before in our lesson. We might note that it was not a sort of universal charity that attempted to feed all the hungry people in the world, but that it was confined to the poor saints who were in need. It is all right to feed and clothe all who may be destitute; but so far as we Christians are concerned, our destitute brethren must first be supplied. This is important; and the church should not lose sight of it. It is a shame for the Church to leave her suffering ones to be cared for by some worldly secret order that does the work, and then boasts that it is better than the church, and thus robs our Lord of the glory due him. In about nine times out of ten the lodgemen are church members who are so using their funds as to exalt the lodge and rob the Christ.

Paul's collection reveals a peculiar situation in the church of his day. It was for the poor saints at Jerusalem; and Paul was gathering the funds from converts to Christianity in heathen lands. No doubt, many of the converts in those regions were Jews by race; but others were Gentiles. It was a case of the children feeding the old mother in her time of need.

There is neither time nor space for full comment on this last section of the lesson; but I wish to call special attention to the last verse as setting forth the true basis of all Christian giving. It must be free, cheerful, and with an eye single to the glory of God. Otherwise there can be no merit in it for the giver.

### ANNOUNCEMENTS.

While pastor of the South Corbin Church last year, the Lord led me to establish a camp meeting. I found Rev. Warner P. Davis and Rev. L. D. Rounds ready to co-operate with me and the camp was a great success. This year we shall have Rev. John F. Owen and Prof. J. L. Shell as workers. The date of the camp is July 16-26. Pray and come. C. L. Wireman, Pres.

The Annual Meeting of the Ebenezer, La., Camp will be held July 10-19. Workers will be Rev. and Mrs. Jarrette Aycock, and Miss Maridel Aycock. Address Seward Phillips, La-Fayette, La.

Rev. W. R. Cain has recently been elected Superintendent of the California District of the Pilgrim Holiness Church, and granted the privilege of being off of the district six months during the ensuing assembly year. This enables him to offer dates for meetings wherever "effectual doors" may open. His wife is an efficient pianist, and also assists in the sing-



### FOR SALE OR RENT!

Write to L. Reep, 306 N. Walnut St., Wilmore, Ky., for information on a 12-room house, or 4 family apartments. While you are attending Asbury College, you can pay your way out by sub-renting rooms or apartments. Will sell very reasonable. Engage this for September opening. Pasture and barn room for cow and chickens.

ing, and is truly spiritual. She will accompany Brother Cain. His address is 9717 Beach St., Los Angeles, Calif.

The Smith Mills Camp Meeting, on Tucker Road, Dartmouth, Mass., will be held July 10-19, with Rev. A. B. Carey and Rev. Stella B. Crooks as preachers, and the Male Quartet of Eastern Nazarene College will have charge of the music.

The old Hurricane Camp at Tolu, Ky., will be held August 21-30. Rev. L. E. Williams, of Wilmore, Ky., will be the preacher in charge, assisted by local help. Let the friends who can, pray for, and come to this camp meeting. Brother Williams has July 15 to August 29 open.

### CENTRAL HOLINESS CAMP MEETING.

Wilmore, Ky., July 16-26.

Workers: Rev. Tilden H. Gaddis and Moser Sisters, Rev. H. C. Morrison, and other helpers. Pray, Plan, Come! For information, address Prof. W. D. Turkington, Wilmore, Ky.

### WHO BENEFITS BY PROHIBITION?

Wage Earners—whose wages were 8 Billions more in 1926 than in 1918, which is an increase of 25 per cent, while living costs are reduced 18 per cent since 1920.

Employers—who benefit by increased production and a reduced labor turn-over; by sober workmen, fewer accidents—and no more "blue Mondays."

Farmers—who buy three times as much farm machinery, and who sell 45 per cent more milk than in 1920,—and who rarely have a drunken farm hand.

Bankers—Twenty-three million new depositors since 1920 have increased deposits in the Savings Banks by 9 Billion dollars,—an increase of 60 per cent.

Insurance Men—who have sold 51 Billion dollars of new insurance since 1920 which is an 130 per cent increase. Sixty Million persons now hold life insurance.

Real Estate Men—who sold an average of seven hundred and forty-one new homes every day last year, and who find rents and payments easier to collect.

Manufacturers—Manufactured products in 1925 and 1926 reached 62 Billion dollars in value, which is more than the peak of after war-time production.

Merchants—who get much of the Two Billion dollars formerly spent in drink and who have thousands of buyers where they used to have hundreds.



**Everybody's Wife**—who shares in all this increased prosperity,—and rejoices in all it means to her family. Probably she has one of the 612,000 washing machines; surely she has one of the One Million vacuum cleaners, or some of the Nine Hundred Million dollars worth of furniture which has been sold each year since 1924. A million farmers' wives are enjoying the 1,000,000 bath rooms which were put into farm houses last year.

**Everybody's Family**—There is one passenger automobile to every 1½ families; and one radio set to every five homes in our country. Colleges have doubled their attendance in four years, and schools of every kind are full to overflowing.

This splendid condition is, of course, not due solely to Prohibition, but leading financiers and economists attribute to the 18th Amendment a "very large share" of our present prosperity.

Dr. T. C. Atkinson, Washington Representative of the Grange, says: "We shall not know the full measure of the blessings of Prohibition until three generations have passed."

#### IN OLD SALOON DAYS

When our Government Legalized the Liquor Traffic.

By Georgia Robertson

It was not the name saloon, or the brass rail, or the easy-swinging screen doors that made the saloon what it was—a place so vile that even the ardent wets say "It must not come back." If only non-alcoholic beverages had been sold in those saloons they would not have become breeding places for drunkenness, fights, shootings, and practically all crimes.

It was the alcohol in the beer, wine and distilled liquors sold there that caused the drunkenness, poverty, crime, and heart-breaking misery. If the same kind of beer, wine, and distilled liquors had been sold anywhere else—in groceries, drug stores, restaurants, hotels, or only in Government stores through mail orders—and had it been drunk in vacant lots, or deserted buildings, or in the homes of the people, drunkenness, quarrelling, fighting, murder, abuse of wife and children, sexual immorality, and other crimes would just as surely have resulted from its use.

Violation of liquor laws did not begin with the passage of the Eighteenth Amendment and the Volstead Act. Liquor dealers and their customers constantly violated both the week-day and the Sunday closing hours for saloons. They also violated the law against selling to minors and drunkards. Their slogan was "Dimes spent now treating boys will bring us dollars later." They located saloons outside the prescribed areas and defied the law to dislodge them.

The Liquor Dealer's Journal complained of the number of bootleggers and speak-easies that reduced their sales. The Government even then had officers hunting out illicit stills that were evading the liquor tax, not only in the mountainous regions but in our cities as well.

Neither did deaths from alcoholic liquors begin with the passage of the Eighteenth Amendment. "The liquor deaths in the United States during the saloon regime averaged 60,000 a year, or 1250 a week." Even the purest "good grain alcohol" is a rank poison to the human system. At the

request of the liquor dealers themselves the Government placed all liquors containing one-half of one per cent, or more, as intoxicating; and no one seems in those days to have questioned its accuracy. Hip flasks were too common to cause comment.

There was "a well beaten path between the liquor dealer's place of business and the houses of ill fame." "He bribed judges and threatened district attorneys." He had a grip hand on political nominations and elections. State legislators and even United States Senators and Congressmen felt the power of his threats. It was because the liquor dealer himself was a constant violator of the laws of both God and man that our people arose in their might and outlawed him. This was not "put over" on him by any one but himself. It was the reaction upon him of his own deeds.

Bring back liquor—even wine and beer—and you bring back the liquor dealer and his drunken, crime-committing customers with all the evils of the old saloon! Instead of talking glibly about the evils of prohibition, talk about the evils of the Government-licensed, Government-protected liquor traffic of saloon days. Seventeen million youth have come to voting age since the Eighteenth Amendment was adopted. They know nothing of those evils; they hear only of the evils of prohibition!

Can you think of any plan whatever for the return of liquor, the enactment of which into law you would be willing to be solely and personally responsible for, and that you would also be willing to take the risk for the chance acclaim of its success, or to bear all the blame for the increased misery and suffering its failure might inflict on humanity? If you are not willing to submit your plans for the modification or repeal of the Eighteenth Amendment and the Volstead Act to this "acid test," then, in the name of humanity and country, stop interfering with the enforcement of prohibition by criticising it! Be consistent, and when advocating wiping out prohibition laws in order to make people stop drinking and stop wanting to drink, ask also that theft of your automobiles and other property be prevented by wiping out also the laws and penalties against theft and burglary!

#### CATHOLICS AND PROHIBITION.

By P. H. Callahan  
Secretary Association of Catholics  
Favoring Prohibition  
(Article Number Ten)

A couple of years ago there appeared in the Commonweal, the leading Catholic weekly, a letter from the late Father M. A. Lambing, one of the best known and outstanding clergymen of the Pittsburgh diocese, viz.:

"Why do some Catholics favor alcoholic beverages and despise prohibition? I have never known drink to do the church good, or prohibition do it harm; and I am near the eightieth year-stone and in the fifty-second year of priesthood. Priests are not less pious, zealous, hard working or influential than before the liquor traffic was outlawed, nor are the laity less religious and generous. The fact is that more and better churches and schools have been built since the advent of prohibition than ever before in the same length of time; the mass and sacraments are better attended,

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R. H. BENNETT, President.

## FORTY-SIXTH ANNUAL SESSION

## Michigan State Holiness

## CAMP MEETING

## EATON RAPIDS, MICHIGAN

JULY 23rd--AUGUST 2nd, 1931

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and Catholics were never so well united, organized or influential. This is the witness of my experience and not cited as the fruit of prohibition but as evidence that the church has not been injured by it, and to justify my inquiry.

"A second question is worth considering: If prohibition were done away with, what would take its place? And would the evils laid at its door be also done away with? Can the re-introduction of a law-protected liquor traffic be viewed with anything but dread? Also, if the contention be true that all the drink wanted can still be got, and that prohibition does not bind in conscience, why all this outcry against it by Catholics?"

"But to move the previous question: Why do so many Catholic favor alcoholic beverages and despise prohibition when the former has never done the church good nor the latter done her any injury?"

In a later edition of the same magazine he insists that:

"The public has a right to know why Catholics follow a course that scandalizes their fellow-Catholics, discredits their church, occasions and encourages men to violate a law at the risk of their lives. They must have a very good reason to justify

such a course, and it does not seem impertinent to ask them for it, and they should welcome the opportunity to make it public through the Commonweal."

### A CRUMB OF COMFORT.

And now the Congressional Modification League admits that repeal of the Eighteenth Amendment cannot be accomplished for at least ten years and that it may take longer. This, of course, is sad news to those wets who a few months ago were told that some of the biggest brewery concerns in the United States have installed latest improved machinery for beer manufacture and are all set to start the wheels turning on a moment's notice. They were led to believe that this would come to pass in a few weeks at the most. The league, however, throws out this crumb of comfort to the wets by telling them that any dry law may easily be modified during one session of congress "provided, of course, that a majority of both houses is favorable to modification." The intimation is that with the dry law modified by congress the Eighteenth Amendment need not worry the booze-makers, sellers and drinkers.



## Camp Meeting Calendar

**ALABAMA.**  
Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, teacher for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammitt, D. D., Dothan, Ala., Rt. 5.

**ARKANSAS.**  
North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Diffey and Besley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

**CANADA.**  
Beulah Camp, Bro's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

**GEORGIA.**  
Indian Springs, Flordia, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Indian Springs, Fla.

**ILLINOIS.**  
Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 28-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fuggett and Burl Sparks. Write Burel Huddleston, 241 N. Douglas Ave., Springfield, Ill.

**INDIANA.**  
Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. J. C. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. B. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Dueker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. Mrs. Howard Small, Halleulah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

**IOWA.**  
Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

**KANSAS.**  
Stafford, Kan., July 23-Aug. 2. Workers: Evangelists: T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watling, Ray L. Kimbrough, and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

**KENTUCKY.**  
Carthage, Ky., August 21-30. Workers: Rev. J. B. and Mrs. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Corbin, Ky., July 16-26. Rev. John F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, P. O. Box 100, Corbin, Ky.

Callie Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

**MAINE.**  
Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

**MICHIGAN.**  
Mt. Pleasant, Mich., July 3-13. Rev. L. W. Sturk, Rev. L. M. Blackley, Write Mrs. Edna Fuller, Mt. Pleasant, Mich.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Nixon, Prof. M. G. Lincoln, Rev. L. R. Akers, Rev. Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. Boone, C. B. Greenman, Ila Bruce. Write Sec., Mrs. Effie Dingman, Bellaire, Mich.

Iron Mountain, Mich., July 10-20. Preachers: Rev. Geo. Bennard, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

**MISSISSIPPI.**  
Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1084, Leakeville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

**MISSOURI.**  
Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, and Mrs. Ludwig, and sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

**NEBRASKA.**  
Omaha, Neb., July 2-12. Workers: Jos. H. Smith, Carl P. Eklund, evangelists. Mrs. Jos. H. Smith, children's worker; Mrs. C. G. Stuber, song leader. Address Rev. C. G. Stuber, P. O. Box 384, Omaha, Neb.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

**NEW JERSEY.**  
Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richard and Hazard. Singer, Rev. N. B. Vandall.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John P. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

**NEW YORK.**  
Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Eastley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 17-30. Workers: Rev. Fred Sufeld, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Mrs. Lucella C. Hunt, Sec., Richland, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George White, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moers, N. Y.

Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. W. Butler, L. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

**NORTH CAROLINA.**  
Connelly Springs, N. C. August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

**OHIO.**  
West Union, Ohio, Aug. 1-16. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. I. E. McColm, Sec., West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 518 Trenton St., Toronto, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed. Music director, Prof. James E. Campbell; pianist, Miss Edwina Wilson; young people's worker, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 43, Sebring, Ohio.

Portage, Ohio, August 20-30. Evangelists: Geo. R. Kulp, and H. W. Sweeten. Music in charge: Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincoln, Rev. John Norberry, Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Anna Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turberville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullett, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholtzer, children's workers; Rev. E. A. Butler and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells.

Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gily, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists: Rev. B. Lincoln, Rev. L. R. Akers, Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. W. C. McIntire, evangelists. Rev. W. L. Mullett, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Mendon, O., July 9-19. Rev. John Thomas and wife, R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencer-ville, Ohio.

**OREGON.**  
Linn, Lane and Benton Counties, Ore., July 2-12. Rev. Oswald L. Anthony, evangelist, Rev. D. M. Higbee, President.

Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossatt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

**PENNSYLVANIA.**  
Strattonville, Pa., June 26-July 12. Rev. John J. Hunt.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's worker. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, Kuttan Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Howard Sweeten, Singer, Prof. N. B. Vandall; children's worker, Mrs. Rev. J. W. McIntire; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Edging Lovara, C. W. McElroy, Eddie Patch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

**RHODE ISLAND.**  
Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. B. Fugett, Rev. J. Glenn Gould. Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's worker. Address Henry Mosher, 21 Farewell St., Newport, R. I.

**TENNESSEE.**  
Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

**TEXAS.**  
Pearl, Texas, July 16-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Cailis and Rev. Jarrett Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

**VERMONT.**  
Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Brame will have charge of the singing. Miss Ruth A. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

**VIRGINIA.**  
Wakefield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Caviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

**WASHINGTON.**  
Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Misses Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.

Feridale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgins, evangelists; Prof. E. Sylvester Weldman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Pogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

**WISCONSIN.**  
Racine, Wis., July 31-Aug. 9. Evangelists Rev. A. F. London and Party. Write C. C. Hilker, 1255 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader; Steilwood and Catrina Rure in charge of children's work; Chas. Butcher and J. K. Peckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Elden Gaddis and the Musical Moser Mens. Address Mrs. Jack Linn, Oregon, Wis.

## EVANGELISTS' SLATES

**ALBRIGHT, TILLIE.** Evangelist. (238 2nd St., N. W., New Philadelphia, O.) Winchester, Can., July 7-30. Moers, N. Y., July 21-Aug. 16.

**AYCOCK, JARRETT.** (2923 Troose Ave., Kansas City, Mo.) Crowley, La., July 10-19.

**BABCOCK, C. H.** Bentleyville, Pa., July 9-14.

**BENNETT, GEORGE.** (Hermosa Beach, Calif.) Ironwood, Mich., July 10-20. Machias, N. Y., July 26-Aug. 2. Entiat, Wash., Aug. 6-16.

**BOOKER, HORACE A.** (432 13th St., Canton, O.) Cambridge, Ohio, July 5-19. California, Pa., July 26-Aug. 9.

**BUSSEY, M. M.** Louisville, Ky., June 28-July 12. Lincoln, Ill., July 19-Aug. 2.

**CARNES, B. G.** (200 Morrison Ave., Wilmore, Ky.) Gouldsburg, Tex., July 7-16. Dublin, Tex., July 20-26.

**CAROTHERS, J. L. AND WIFE.** Bennington, Kan., Sept. 27-Oct. 11.

**COLLIER, J. A.** Brandenburg, Ky., July 5-19.

**EDWARDS, J. R.** (200 Morrison Ave., Wilmore, Ky.) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN** Reading, Pa., July 19-26.

**GADDIS-MOSER EVANGELISTIC PARTY.** (4805 Ravenna St., Cincinnati, Ohio) Des Moines, Ia., July 3-12.

**GLASCOCK, J. L.** (1350 Grace Ave., Cincinnati, Ohio.) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

**GOODMAN, M. L.** (Burnips, Mich.) Boyne City, Mich., August 21-31.

**HAMES, REV. J. M.** West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

**HENDERSON, REV. AND MRS. T. C.** (221 N. Professor St., Oberlin, Ohio) Mitchell, Ind., July 13-19. Stafford, Kan., July 23-Aug. 2.

**HENDRICKS, A. O.** Akron, Ohio, June 14-28. Jamestown, N. D., July 2-12.

**HEWSON, JOHN E.** (127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

**HOWARD, FIELDING T.** (198 Timberlake Ave., Erlanger, Ky.) Corinth, Ky., July 19-Aug. 2. Sadielle, Ky., July 19-Aug. 2.

**IRICK, ALLIE AND EMMA.** (Bethany, Okla.) Jonesboro, Ark., June 28-July 12. Tilden, Ill., July 17-27.

**JOHNSON, ANDREW** New Castle, Pa., July 12-28. Bentleyville, Pa., Aug. 2-25. Toronto, Can., Sept. 6-20.

**LEWIS, M. V.** (Wilmore, Ky.) Bluff City, Tenn., July 7-19.

**LOWMAN, J. W. AND MAYBELLE.** Casper, Wyoming, July 12-26.

**MILBY, E. C.** (Song Evangelist, Greensburg, Ky.) Glasgow, Ky., July 2-12. Kent, Ind., July 23-August 2. Acton, Ky., Aug. 7-17.

**OWEN, JOHN F.** (262 E. 13th Ave., Columbus, O.) Corbin, Ky., July 16-26. Romeo, Mich., July 30-Aug. 9.

**PARKER, J. R.** (415 N. Lexington Ave., Wilmore, Ky.) Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30. Clarksburg, Md., June 29-July 19.

**REED, LAWRENCE.** (Rt. 1, Salem, Ohio.) Sebring, Ohio, July 17-26. Belsano, Pa., July 30-Aug. 9.

**ROOD, PERRY.** (Box 268, Chesapeake, Ohio) London, Tenn., August 6-23.

**RUTH, C. W.** (1290 Dominion Ave., Pasadena, Calif.) Stayner, Ont., July 31-Aug. 9. Kittanning, Pa., Aug. 13-23.

**SMITH, W. EDMUND** (37 Curtis St., West Somerville, Mass.) Open dates.

**THOMAS, JOHN.** Eaton Rapids, Mich., July 24-Aug. 2.

**VAYHINGER, M.** (Upland, Ind.) Warsaw, O., July 14-Aug. 2. Loveland, O., Aug. 23-Sept. 6.

**WILLIAMS, L. E.** (Wilmore, Ky.) Moccasin, Ill., July 1-12. Tolu, Ky., Aug. 19-30.

**WOODBUM, LON R.** (633 Chestnut St., Abilene, Tex.) Collinsville, Tex., July 4-19.

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Mrs. H. C. Morrison, Associate Editor

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## MEN OF MODERNISTIC TREND.

By The Editor.

**T**HOSE preachers of Methodism who are so strongly tainted with modern liberalism and, at the same time, so eager to make themselves respectable as progressives and intellectual preachers of modern thought, will never bring a message that will produce a spiritual awakening, bring on a revival, and lead the lost multitudes to saving faith in Christ.

It would be amusing, if it were not pathetic, to note their efforts to give the God of the Old Testament a respectable place as a really high-tone, intelligent being among themselves. It is remarkable how eager they are to explain away the teachings of the Old Testament and, in fact, those of the Lord Jesus himself, and offer to the people a sort of dilettante God quite like themselves. They will find, as the starving multitudes have already found, that this God, whom they have manufactured, has no power to save lost souls.

One reason why the modernistic brethren are constantly crying that the day of revivals is past, is the fact that a real spiritual awakening, a mighty revival wrought by the Holy Spirit among the people, will be a sort of judgment day to them, and they would awake to the fact, and the people also, would clearly recognize the fact that they have been deceivers, the blind leading the blind. They would be left to draw their breath without their salaries.

These easy-going men are telling us that it is not worth while to try to save the old people, but we must take care of the children; by which they mean a species of their own sort of education is to take the place of regeneration. They will teach their doctrine of evolution and talk to the young people much of the new psychology, and leave them on the high sea of uncertainty amidst storms of doubt, without a pilot, to be cast upon the rocks of infidelity and gross immorality.

The imperative need of the times is a powerful gospel preached by men who steadfastly believe the Bible, Old Testament and New, whose souls are on fire for the salvation of the people, whose messages will bring a revival of power that will reach all classes, that will touch the aged sinner on the brink of eternity, the most lost and miserable wretches in the world, that will awaken and redeem whole families, parents and children.

I am coming to have a feeling that the time is about here for out-door preaching; for men to stand up on the streets, on vacant lots, and in the highways and byways of life and lift up their voices like a trumpet, and cry "Repent or perish!" The born-again, blood-cleansed, Spirit-filled preacher need have no fear that he cannot have a hearing if he will go to preaching with all of his might. He may suffer, but no man has a right to preach who is not willing to suffer for the sake of

### PROFOUNDLY GRATEFUL.

We are profoundly grateful for the friends who are availing themselves of our fifty cent offer of *The Herald* from now until January 1, 1932. Subscriptions on this offer are coming in by hundreds. Perhaps we have never received a larger number of subscriptions on this 50 cent proposition than at the present time.

### Crying in the Wilderness

*The Herald* is a voice crying in the wilderness of modern liberalism, skepticism, lawlessness, wickedness and unbelieving preachers, who are making their false statements and comforting themselves in their indolence by saying the "days for revivals of religion have passed."

We receive hundreds, I may say, thousands of letters from our readers telling us of the spiritual benefit they receive by reading *The Herald*. This encourages us to press on with the good work; but we need the help of all who are receiving help from the pages of *The Herald*, to give it a larger circulation. Now is the time to invest fifty cents or five dollars, or more, to put some good spiritual salt in your community. Solicit subscriptions from your neighbors and friends about you. Only fifty cents from now until January 1, 1932. There is no better way to invest a bit of your tithe money than in sending *The Herald* to some of your friends and relatives, or somebody you do not like very well. Send the name and address of this party, with fifty cents, pray for that person and expect good results.

We very earnestly request the members of the good old *Herald* Family to do their best to place *The Herald* in thousands of new homes during the next thirty days. We shall be glad to furnish samples to any one who can use them. Sure as you live, we are living in perilous times and the people who believe the Bible, trust in the Lord Jesus for salvation, and love human souls, ought to do their utmost to win the lost to Christ, to spread a saving gospel in the midst of a bold, defiant skepticism, which is destroying the faith of the people and producing most appalling spiritual death. Let every one who loves Christ, and who is interested in the salvation of the people, give some help NOW in the great good work of spreading the news of full salvation from sin, by faith in our blessed Lord and Saviour.

H. C. MORRISON.

the gospel he preaches. Multitudes are eager to hear a real preacher. The folks can tell when a man is the messenger of the Lord, and they are willing to hear a plain declaration of truth. No doubt, but the imperative need of the world today is preachers of the Word of God filled with the Holy Spirit, and with an agony of love for the salvation of the lost. You need not look to the modernists for anything, but to hinder the whole work of salvation. May God deliver us from the blight they are bringing upon the church.

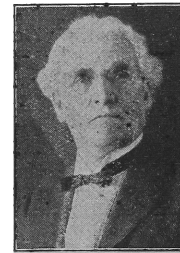
The land is great which knows the Lord,  
Where songs are guided by his Word,  
Where justice rules 'twixt man and man,  
Where love controls in act and plan,  
Where breathing in his native air  
Each soul finds joy in praise and prayer:  
Thus may our country, good and great,  
Be God's delight, man's best estate! —Alexander Blackburn.

Bow before him in stillness, believing that he looks on you and will reveal his presence! —Andrew Murray.

## Monthly Sermon.

### THE PRICE OF DISCIPLESHIP.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.



The Christianity of Christ is an aggressive Christianity. Its mission is to the uttermost parts of the earth. Its message is for all the people of every nation and tribe. It can make no compromises, form no alliances, agree to no armistice, or sign no treaties with any other religions. It boldly lays claim to absolute supremacy in the entire realm of divine power and worthiness of worship, and pronounces all and every other form of religion deceptive and dangerous idolatry.

The Christianity of Christ lifts up Jesus as the only and all-sufficient Saviour who, by the grace of God, "hath tasted death for every man," and is able to save to the uttermost. The religion of Jesus is the challenge of Almighty God against all other religions and forms of worship, whatsoever, that do not acknowledge the supreme authority of the Word of God and recognize and trust in Jesus Christ as the Son of God, crowning him King of kings and Lord of lords. Contemplating these facts, we may understand that when Jesus Christ said, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword," he knew full well that his claims were of a character so absolute that they must arouse the strongest antagonism against him and his followers; that the progress of his Kingdom involved battle royal against every form of sin, superstition and false teaching and that only those were fit for service in this holy war who loved him above all the ties of family and were willing to make the supreme sacrifice and follow him joyfully at all cost.

If you will go back and read the chapter from which we take the text, you will find that the text itself comes directly after the parable of the great supper, when the man who gave it sent his servants to say to those who were bidden, "Come; for all things are now ready." The Lord points out how they began to make excuse; one had bought land; he must see his land. Another had bought oxen; he must prove their training and strength. Another had married a wife and had no desire to attend the supper. The Master who had prepared the supper was angry and sent out his servants into the lanes and streets to bring in the poor, maim, halt and blind. The servant did so, but there

(Continued on page 8)



# PUTTING OUT TO SEA---Luke 5-4.

Rev. G. W. Ridout D.D., Corresponding Editor.

## I.



Strange title, maybe, but it just seems to suit the message that is on my heart for this article. Yesterday I was at Corral, a small city in Chili, down by the Pacific Ocean. I noticed as we approached the harbor the spars and upper parts of a steamer that suffered shipwreck in a big storm that beat upon the coast. A wrecked ship is always to me a melancholy sight, and it is never without its lessons. The wreck need not have happened in many cases. I was anxious to know the cause of this wreck at Corral. The story went like this: The ship was loaded with wheat and was anchored just outside the harbor near a very rocky shore. The weathermen were advised that a storm was coming and they urged the Captain to either go into the harbor or put out to sea. He thought he was alright; he had four anchors out and he replied to his advisers: "Oh, my anchors will hold and I will be alright." They who knew the coast and the fierceness of the storms on the Chilean shores persisted in their warnings, but he thought he knew and protested that his four anchors would hold his ship. The storm King came on with his hosts of waves and winds and tempests and in his heart there was no mercy, and his fists were mighty. Stormy nature has no heart and no pity, and on the sea she knows no limit to her wrath. The captain looked on aghast and powerless as one anchor after another was wrenched by the storm King as though it were a thing of straw. Anchors and chains are of little account when the storm King is in a rage. One anchor went, then another, then the third and then the last one, and the ship was soon tossed like a mere chip upon the merciless shores, and no human power could save her. She was numbered with the multitude of ships that are buried in the deep. Captain and crew were saved, thank God, but the spars projecting above the harbor depths testify to the foolishness of a Captain who refused to heed the warning of those who knew and who was wrecked because he did not put out to sea.

## II.

Now the moral of that wreck impresses me because I have known so many who suffered shipwreck of soul because they refused to put out to sea with God. What I mean is, they failed to embark upon God's great Ocean of Promise and Love and Power. They had been urged to launch out, but they hesitated, and when the storm broke they got wrecked. Many people and preachers are trusting to human expedients and are anchored in the wrong place. Rev. ——— was a big man, intellectually; he had a reputation as one of the intellectual giants of the Conference. He was a great reader. Methodist theology was too "narrow" for him, though he was pledged to fidelity to it. He wanted to be progressive and up-to-date. He was not going to starve his intellect by adhering to any one theology, no matter if his church vows were involved; he was going after more light; he was going to be a liberalist and shake off the fetters of a "medieval theology." So he took his liberty, became an out-and-out Modernist. Things of the Spirit made no appeal to him; for him to launch out into the deeper things of God was mere cant; he didn't believe in them. He continued to preach in Methodist churches but he was anchored in Unitarian-Modernistic sea; he did not hesitate to teach and preach his intellectual views to the Methodists who paid him well as he destroyed their faith and did vio-

## SHOWERS OF BLESSING IN SOUTH AMERICA.

For the past two weeks I have been in a constant stream of revival meetings in Chili, preaching two and three times daily and rushing from one meeting to another. Last Sunday we spent about eight hours in three meetings. Usually our meetings last from two to three hours; night meetings will begin at 7:30 and often it is 10:30 before we are through. Our itinerary took us from Temuco to Osorno, Puerto Montt, Valdivia, Traiquen, Lantaro Victoria, and in every place we were blessed with real old-time revival power. One of the songs we sang had these lines:

"Lluvias de bendicion grandes  
Es la promesa de amor,  
Hoy te pedimos las mandes  
De tu presencia, Señor.

Coro.

"Las lluvias grandes  
Mandanos, oh Salvador,  
Haz que sintamos de nuevo  
Mas de tu gracia y amor."

This is the Spanish translation of "There Shall be Showers of Blessing."

We could not stay long in one place, so we had to preach vital pentecostal messages in every service. Sundays were high days of blessing and power. At the last point we preached morning and night in the Alliance Temple, and afternoon, to a crowded Methodist Church. Our last service was also to be held in the M. E. Church, but the crowd was too great and we had to preach in the Alliance Temple again, because it was very large. At all three Sunday services we had altar services. At night we preached mostly to sinners and when the appeal was made there were about forty seekers. At the last night, as we preached on "The Baptism of Fire," we had a wonderful altar service in which many from the various churches sought the Spirit's fullness, and many unsaved also came forward. It was like an old-fashioned holiness camp meeting, but we did not have to stand and plead for seekers; here the people have hungry hearts and they earnestly want redemption from all sin.

George W. Ridout.

lence to their theology. Bye and bye, he came to the sea of death; friends, anxious about his hope for the life to come, asked him how his hope was; he replied, "These things did not concern him." He had no testimony and left no hope. He sank beneath the billows without hope. He anchored in the wrong place and he never put out to sea with God.

## III.

Rev. ——— was a young man of fine intellect, brought up 'mid the best environments. His church home was spiritual; he passed through many revivals and made a good confession of Christ as his Saviour. He was a good student, and when he went to college he made a fine record, standing high in his classes. While in college he imbibed much of the modern learning that took the edge off his Christian experience, and when he was about to graduate his professors, knowing he was destined for the ministry, took extra pains to induce him to go to ——— Theological School; here he went beyond himself in the modernistic books and studies he took up. He became so intensely modern in his gospel that when he went back to his home church to fill the pulpit over Sunday, the people who had been brought up on the gospel listened with painful amazement as he unfolded a new theology, a new faith and a new gospel. The young man anchored in the wildest kind of modernistic sea and when the storm broke upon him his anchors failed to hold; he was driven by the blasts upon the rocks and his faith became shattered in everything religious. He became an agnostic; the ministry had no place for him. He became a college professor in an institution where religion did not matter. He refused to put out to sea upon God's great Word, upon God's great Gospel.

## IV.

The church at ——— had a good, long history of respectable standing. It had a fine building and a large membership. It was in

a city where the population was made up greatly of working classes and the people went to church, and the children to Sunday school. It had some fine preachers in the long ago who preached the gospel of repentance and salvation and had some great revivals of religion, but of late years its preachers were of the modern mind and the spiritual life went down low, class meetings closed up and prayer meetings were neglected and the attendance at the preaching services fell off, many people going to the Salvation Army and to the Missions to get some spiritual food. One year the conference sent a pastor to that church who believed and preached the whole round of Methodist doctrines. Seeing the need of a revival in the church he preached the great doctrine of sanctification and the pentecostal fullness. In the fall he opened a revival meeting and the need of a clean heart, holiness of life, the baptism of the Spirit were all emphasized and many became convicted of their need and it was not long before there was a glowing revival on at the church where scores of people were saved and sanctified. There were some in the church whose only interest in these meetings was to criticise, oppose and complain. Some said the preacher was going to ruin their nice church with such meetings, and others complained that the revival was interfering with their plans and programs for religious education and other activities. Some officials took a very decided stand against the revival and wrote to the Bishop that, after the meetings are over, he should send down some connectional leader of the church and give a series of lectures on the Modern Study of the Bible or kindred themes so as to steady things and counteract the influence of so much holiness teaching, and if the good Bishop would come himself it would have a very healthy effect, as everybody understood that he had no sympathy with the second blessing, or the second coming, and had new and advanced views on the second birth.

The revival went on in power until more than seventy members of the church were converted who had joined on confession of faith, and who never knew what it was to be regenerated. Fifty or more of the most spiritual members sought and obtained the blessing of holiness. Two young men had their call to preach, and over a hundred sinners were converted in the meeting; prayer meetings were no longer neglected, but were attended by large numbers and, even after the revival closed, all the meetings had the evangelistic power in them. One would suppose that this would all mean a new and glorious period in the Methodism of that church, but a lot of the official members had anchored in the wrong place; their anchors of formalism, worldliness and modernism failed to hold when the pentecostal winds blew upon them. They refused to put out to sea with God themselves, and they were determined to have the church officially go the way they went. Conference came on and the Bishop was appealed to to deliver their church from fanaticism by sending them a preacher who would counteract the influences set in motion by the holiness revival. The Bishop responded to the appeal and when appointments were read, Rev. Dr. ———, was assigned to that pulpit. Now this Doctor of Divinity had a reputation for the most liberal views; he was modern to the core, half and half Unitarian-Methodist. He preached the two Isaiahs, and interpreted Isaiah 53 as having nothing to do with the Atonement. He preached character building as the great mission of the church and that regeneration was a process, prayer was subjective only, and it was a sign of weakness to expect objective answers to prayer; holiness belonged only to angels and God and the most we could do was to emulate the holiness of God in worship.



He put a stop to holiness meetings in the church; soon the prayer meeting was reduced to a handful, congregations dwindled and, in a couple of years, the church had a struggle

to maintain itself; the flock had been scattered, the holiness people found it impossible to attend the ministry of one who did little else than destroy the doctrines of the church.

To this church had come the chance to launch out into the deep, but the heads said no! and wreckage came and defeat and failure, and that church has never recovered itself.

## THIS, THAT, AND THE OTHER

Rev. Thomas C. Henderson.

### I KNOW OF AN INDEPENDENT CHURCH



None of the larger cities of this country which is doing the work of the Kingdom of God in a most remarkable fashion. Its leaders insist that it is not "independent," but "totally dependent on the Lord." The church is not large as churches go now-a-days, but its activities are so varied and numerous that the entire time of two pastors is needed for its oversight. These two pastors have no set salary, though they are amply cared for. Over and above their offerings for their two pastors, this church's treasurer handled for actual Gospel work last year the magnificent sum of \$26,289.06. This church makes up no budget, never has any sort of a drive for money, asks no one to make a pledge for the future, never passes a contribution plate in its services, allows the selling of no tickets, has no suppers nor banquets, nor entertainments. Boxes are provided into which the people can place their gifts. The Sunday school of this church uses the Bible without lesson helps in their class work. They have a group of spiritual young folk who are ablaze with evangelistic passion and who conduct street meetings, visit hospitals, homes, conduct Bible classes and conduct jail meetings and missionary institutes. Eighty-six new members were added to this church last year. Ten per cent of the members are actively engaged in missionary work in this or other countries. That is a report of which many larger and sectarian churches might well be envious. Indeed, there is a lot of sneering about "independent works" which is blind bigotry and nothing else. When it comes to sacrificial, soul-saving, scriptural and missionary work for God, many of the despised independent groups are putting the proud denominational organizations to shame. These smaller churches and missions do not have a ponderous system and institution above them to support and maintain, so they often give themselves more sincerely and with greater zeal to the first work of all Christians—the saving of souls.

The Warning Prophet was Never More Needed by any Generation than he is needed by this one. Popular opinion and action give the lie to this, and lots of preachers seem to think that popular opinion is right, so they have ceased to preach the offensive and stern truths of the Gospel which rebuke and warn this animal age. Too many preachers are nicely situated with a fair salary and with some degree of popularity, who do not give themselves to disturb and alarm their congregations. President Elliot said that the first quality needed in a college president is the ability to inflict punishment. The true Gospel preacher should be courageous enough and strong enough in his loyalty to Christ and righteousness so that he can fearlessly punish worldliness and sin. It is sinful for the preacher to keep silent about the truths which may cost him his job. That preacher who does nothing more than keep alive the rugged and unpopular truths of the Gospel and gives consistent witness to the reality of Gospel verities is doing a much needed and sure-to-be-rewarded task. Let not the faithful evangel of Christ get discouraged. This generation may not like your message, but it needs it. Do not tone down to suit the fashion of the hour or you will drift with this age to hell. Daniel was not wanted by the popu-

lar crowd in Babylon, nor by the young chap who ruled in the stead of his father—Belshazzar, but when the mysterious writing came on the wall of the royal palace, and fear gripped the wine-crazed crowd, Daniel was greatly wanted then. The young ruler ignored his message, but God kept his word and the centuries since hail Daniel with praise because he was faithful in the darkness and also faithful when the spotlight was on him. The Gospel will not fail. The Bible will not be destroyed, and some of us purpose that as long as God gives us life we will be faithful to God and men though hell unlimber its heaviest artillery and bombard us all the days of our lives.

There is Just One Step from Grace to Disgrace. While we were driving through a county-seat city in one of the central states, Mrs. Henderson called my attention to the generous advertising being given to a "show" which was to be put on in the largest theater in the city under the auspices of the "Grace Methodist Episcopal Church." The play was described as "a whirlwind of fun," "One continuous scream of laughter," etc. There is no denying it—that is not the Grace Methodist Episcopal Church, but the Disgraced Methodist Episcopal Church.

A Sizable Department Store in one of the Cities Through Which We Travel Frequently is advertised as "The Cathedral of Fashion." It is quite true that many women make fashion a sacred thing and fairly worship it, but I think the title would better fit some churches in this country which by their parade of pride and their bid for popular favor are nothing other than Cathedrals of fashion.

A Nationally-known Preacher was preaching in one of our Oberlin churches, and in the course of his sermon he said, "My dear friends; you are all of you the children of God." A friend of ours, who has courage to match his convictions, spoke out in meeting and asked the preacher: "Friend, can you guarantee that statement to be true?" That was the retort perfect and courageous.

Here Are True and Sharp Words from the pen of Brother N. B. Herrell in the *Herald of Holiness*: "The profiteers, racketeers, grafters, traitors, hypocrites, criminals, crooked politicians and false ministers as well as the great mass of common sinners in our land go untouched, unreached and unrebuked, while the average pastor or church utilizes the time and talent of the evangelistic ministry to save his face or his profession. Many of the so-called evangelistic meetings are in purpose and in objective to save the face of the failing pastor or declining church, or to remedy a deplorable financial situation rather than the saving of souls. The evangelistic ministry has largely been reduced to a salvaging crew instead of being an artillery brigade preparing the way for an advance of a militant church evangelizing the world with the Holy Ghost sent down from heaven."

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition. Pentecostal Publishing Company, Louisville, Ky.

### THE WORLD CONFERENCE.

FOR THE PROMOTION OF HOLINESS.



"World Conference for the Promotion of Holiness," to be held for not less than two weeks, in Chicago or a neighboring city, Sept. 1-15, 1933, has taken form as a definite project and is now being announced.

The thought originated in 1930 with a man from Japan, one from California, and one from the middle west: Juji Nakada of Tokyo, Seth C. Rees, of Los Angeles, and C. W. Butler, of Cleveland. It was placed in the hands of a committee of the National Association for the Promotion of Holiness who, after one year of consideration, recommended action on June 11, 1931. On this date the committee was enlarged and John Paul, whose office is 1410 N. LaSalle St., Chicago, Ill., was named as chairman of the committee for building a program and putting on the convention, and instructed to create an expense fund out of voluntary offerings to cover printing, postal and secretarial costs, and traveling expenses of chairman, and committee when it meets. This fund will be represented in an audited report to the committee and merged into the expense fund incidental to the cost of the convention itself.

The committee was advised to enlarge itself to whatever size might be necessary to assure representation of all denominations and of all non-denominational institutions or units generically related to the testimony and teaching of the deeper Christian experience accomplished through the baptism with the Holy Spirit, by faith, subsequent to regeneration, and who are laboring along the general lines illustrated by the "National Association for the Promotion of Holiness," in the United States of America. An effort will be made to include every group of Christian believers throughout the world, regardless of race, who agree with the central idea of the conference and who are adaptable to its fellowship.

The general conference will be conducted in the English language, but sectional meetings, many of which will be provided to accommodate natural delegation units, may be held in other languages as demanded. Some addresses may be given from other tongues in the general meetings, through interpreters.

The various Christian denominations whose highest bodies meet before this convention will be asked for an official expression relating them to its high spiritual aim, and delegations, without limit as to numbers, will be sought from every recognized segment of Christendom; for it is true that, with rarest exception, all denominations have members who believe in and enjoy the faith of Christian Holiness. Delegates will defray their own expenses excepting where they are backed by the organization selecting them, which may be a state or district association or conference, or a local church or school.

The program will be most compelling; one that people can afford to cross continents and seas to enjoy.

The object of the Conference will be: (1) To make a spiritual contribution to the institutions of Christianity commensurate with

(Continued from page 3)



# LIMITING GOD.

Evangelist P. P. Belew.

**T**HE great apostle to the Gentiles had such a conception of divine omnipotence that it required great difficulty to express it. He says that God "is able to do exceeding abundantly above all that we ask or think." But he hastens to modify this fine conception by the clause "according to the power that worketh in us." This clause is the emphatic part of the text, and fixes responsibility for success or failure upon the church. The statement often heard, "God can work and none can hinder," is true only when rightly understood. God does not always choose to do everything that he can do. Christ was hindered in his working, at least, in one place by the unbelief of the people. It is said that one class "limited the Holy One of Israel." And it is the conviction of this preacher that the Lord is limited and the progress of his work retarded day by day even by his own good people.

## WE LIMIT GOD THROUGH A LACK OF VISION.

There is danger that we shall sense the difficulties and fail to see the advantages. When the king of Syria learned that God was revealing his plans of war to Elisha, who in turn made them known to the king of Israel and thus thwarted the military tactics of the Syrians, he sent an army by night to take Elisha. Upon arising early the next morning and seeing the city surrounded by horses and chariots, the servant of Elisha sighed despairingly and said, "How shall we do?" But Elisha prayed and God opened the young man's eyes, so that he saw surrounding them and filling the mountain the Lord's horses and chariots of fire. It is good statesmanship to consider the strength of the enemy, but we should also look unto the hills from whence cometh our strength and see him who is able to do the exceeding abundant.

We need a vision both of our opportunities and of our resources. God has promised us an open door that no man can shut and guaranteed to supply all our need according to his riches in glory. Failing to comprehend this we often limit the working of God. We are not responsible simply for what we can do in our own strength, but for what we can do through divine strength. How often is it heard in prayer, "Lord, give us 'a soul' to-night," as if one soul were the limit of our expectation. Would it not be better to pray, "Lord, give us many souls?" Or even souls—anything except such smallness of expectation. Frequently the preacher says: "Is there 'one' here that will accept Christ?" The implication is that he expects only one and will be somewhat surprised if he should come. Why not say, "Let all who need spiritual help come now to the altar?" Then another says: "We must take a 'little' offering this morning." No need to emphasize the smallness of it; the donors will see to that part of it. Why not say instead, "Let us liberally support the work of the Lord by giving as he has prospered and blessed us?"

Once when a student in college and pastor of a church with only a handful of members, who were "poor as church mice"; with the church building in danger of being sold for debt; and himself receiving a salary inadequate to support his family, the writer arranged an eight-days' campaign with a nationally known evangelist. On Saturday night before the opening Sunday the streets were covered with a solid coating of ice, but the saints prayed and a snow covered the ice. The crowds filled the tabernacle, God gave a revival, and by Friday night a handsome sum was raised for the evangelist. On the last Sunday hundreds of dollars were given to save the property and the pastor received more than his usual salary. O Lord, enlarge our vision that we may not limit Thee.

## WE LIMIT GOD THROUGH A LACK OF CO-OPERATION.

"We are laborers together with God." God might have preached the Gospel direct from heaven or used the angels as evangelists, but he chose rather to work through the agency of redeemed humanity. And since he has chosen this method the church is made responsible in a large degree for the salvation of men. In the days of Israel God cursed the inhabitants of Meroz, because they came not up to the help of the Lord in the battle against the mighty. Will he not likewise be displeased with us, if we fail him in the campaign for immortal souls?

Not only are we to co-operate with God but also with one another, and indeed co-operation with God implies and demands co-operation with one another. Someone says that co-operation multiplies by ten. Co-operation not only increases human strength but also enlists divine strength. Christ says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." An imperfect plan with an hundred percent co-operation will accomplish more than a perfect plan with only fifty percent co-operation. Even though a church does not consider the methods of its pastor to be the best, the net results to the kingdom of God will be greater if the church co-operates with him than they will be if the church opposes him. As Christian workers our success depends largely on our ability to do team work. Obviously, then, if we fail in the matter of co-operation, we limit the working of God.

## WE LIMIT GOD THROUGH A LACK OF PRAYER.

"Ye have not because ye ask not." For wise reasons God has made prayer the condition of certain divine favors. It has been said that no sinner is converted till someone has prevailed with God in his behalf. As the mother must pass through intense suffering to give birth to her child, so must the church experience the pangs of soul travail in order to have a genuine revival. Many say prayers, but few intercede. Real praying is hard work; that is one reason for its scarcity. We are too lazy to pray. Of course, when one has entered the inner sanctuary and his soul is flooded with the divine Presence, prayer is delightful. But while he is ascending the hill and battling against the static of worldly and devilish influences, it is laborious. But there is possibly no other exercise in which we may engage that gets such great results. Absolutely nothing is more emphatically taught in the Scriptures than that God answers prayer. Deprive me of this conviction and I am a ruined man. Convince me that God does not change people and things in answer to prayer and I must close my Bible in despair and preach no more. Let it be told to all the world that God does answer prayer; and that to the extent we fail to pray we limit the work of God and retard the progress of righteousness in the earth.

## WE LIMIT GOD THROUGH A LACK OF FAITH.

"According to your faith be it unto you." It is possible to have faith for your own salvation and at the same time have little or no faith for the salvation of others. In addition to personal saving faith we should have faith for the success of the great cause for which God has made us responsible, faith for the supernatural and the extraordinary. The writer is certain that on several occasions he has seen the humanly impossible accomplished through faith; and it is his firm conviction that such will be the frequent experience of any one that will dare to believe God. I once knew an aged Christian lady, who was an object of charity, worth absolutely nothing in

dollars and cents, to pledge five hundred dollars to the work of the Lord. And she got more than three hundred dollars of it the same day and the entire amount and twenty-five dollars over in one week. Do not wait to become wealthy before you contribute liberally to the Lord's work. Riches may never come to you; and if they did, you would probably become more stingy than you now are. For the most part the cause of holiness is not supported by the wealthy but by the poor of this world, rich in faith, who are willing to sacrifice and believe God. "Lord, increase our faith" that we may not limit Thee."

## WE LIMIT GOD THROUGH A LACK OF POWER.

"This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to birth and there is not strength to bring forth." Who is the preacher that has not witnessed with an aching heart the disconcerting spectacle of a church unable to get sinners under conviction and have a revival? We have no sympathy with the idea that it is impossible to have a revival unless all the members of the church are up to par. Such a view is narrow and unscriptural. But the fact remains that a considerable portion of the church must be in a healthy spiritual condition to have a genuine, far-reaching revival. It is a sickly type of converts that is produced by an unspiritual church. Cold professors may compass land and sea and make proselytes, but have a revival they cannot. Paul was so desirous of this endowment that he gloried in his infirmities that the power of God might rest upon him. May God so charge us with his presence as to make us living dynamos of supernatural strength. The antidote for limiting God is to abandon ourselves utterly to the possession and leadership of the Holy Spirit. It was this experience that sent the early disciples forth as flaming evangelists of the risen Christ and it is the only hope of the church today.

## THE HOLY SPIRIT IMPARTS VISION.

"Your young men shall see visions." The success of our great movement is largely due to the fact that men and women filled with the Holy Ghost have had a vision of possibilities that made them willing to "go out under the stars" and hew out a kingdom for God and holiness.

## THE HOLY SPIRIT BRINGS CO-OPERATION.

Hear the sanctified Paul: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Truly Spirit-filled Christians are willing to go the second mile in service and sacrifice. The disposition to withhold co-operation, for insufficient reasons, from a good work savors of a lack of true religion. The spirit that will oppose and cause division over non-essentials is selfish, carnal, and devilish.

## THE HOLY SPIRIT HELPS IN PRAYER.

"The Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Such pangs of soul travail will frequently be felt by the sanctified heart. It was under such a dynamic urge that an illiterate and stammering blacksmith prayed down upon his community a wide-spread revival. It was through the passionate influence of the Holy Spirit that a little woman who had been an invalid for twenty years was able to pray to pass a revival in which one hundred were converted and her own body was completely healed. When the early church prayed the place was shaken. Indeed something is always shaken when a Spirit-filled people pray in the Holy Ghost.



## THE HOLY SPIRIT INSPIRES FAITH.

"That ye may abound in hope through the power of the Holy Ghost." How easy to believe for the supernatural and expect success when filled with his presence. In such an experience our faith does not stand in the wisdom of man but in the power of God. Then we look not at the seen, but to the unseen; not at the temporal, but to the eternal; not at circumstances, but to the living God, who giveth us richly all things to enjoy.

## THE HOLY SPIRIT GIVES POWER.

"Ye shall receive power after that the Holy Ghost is come upon you." Spiritual power must work in and through men, and is not an abstract something that may be had separate and apart from God. Paul prayed that God would grant the Ephesians "to be strengthened with might by his Spirit in the inner man." If we are short on power, it is because we are lacking in the Spirit's manifestation. If our strength is not equal to the task, let us wait in his presence to be so anointed that we may go forth conquering and to conquer through Christ.

## YOU MAY BE WONDERING

MRS. H. C. MORRISON.

**H**OW you can do some good! You are not in touch with the people, nor do you know just where the needy ones are, so I am bringing some suggestions to you that may help to solve your problem.

You have noticed our Special Fifty Cent Offer in THE HERALD in which we give you the opportunity to make some one's life brighter by placing in their hands the weekly messages of THE HERALD. You do not have to go outside your door in order to do this, but simply send us the amount you feel led to invest and we shall attend to the rest.

Jesus gave some very encouraging words to people who were, like yourself, seeking to lift up the hands that fall down, and to strengthen the faith of those whose circumstances in life may not be the most inviting. There are many behind prison walls who have been caught in the snares of the Devil who might be touched with a message that you may send them through THE HERALD. They have all the time they need, and will be inclined to read what may fall into their hands.

Then, there are dear hearts who are languishing upon beds of sickness in the hospitals who could be encouraged by reading some of the splendid articles THE HERALD contains each week. Your reward! It is sure, for Jesus has given you the guarantee that, "a cup of cold water given in his name" shall not go unrewarded. Jesus identifies himself with the suffering, needy one, when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

That prisoner! Yes, Jesus loves him and longs for his salvation, and when you give to him Jesus takes it as done unto himself. Jesus went all the way to Calvary for that unfortunate man or woman, and he wants you to help them to know of the great love where-with he has loved them. But there is no way for them to know of his sacrifice, except through the ministry of loving hearts who, like their Master, are seeking the lost sheep upon the mountains of sin.

You cannot visit the sick as they lie inside those four little walls in the hospital, but you can make it possible for Uncle Sam to take the glad news to them. How one of those fine gospel sermons or articles would cheer that heart that, perhaps, feels almost like giving up the fight. Yes, there are ways to help, as we have suggested, and I believe there are many who will want to invest part of their tithe in this way. If you do not

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know the names and addresses of parties, let us furnish them for you.

Is there one who is hungry for the bread of life that you can feed by sending THE HERALD to them? Is there one thirsting for the life-giving stream that comes from the wells of salvation whose thirst you can quench? Is there a stranger to grace whom you can bring in touch with the Lover of men? Is there one naked, poor, despised, forsaken, upon whom you can put the garment of salvation? Is there a sick one whom you can bring in touch with the Great Physician? Is there one in the prison house of sin whose fetters may be broken through your love and prayer? Remember that Jesus says, whatever you do unto one of the least of these MY BRETHREN, ye do it unto ME. We shall be looking for your response to help these needy ones. Don't miss your reward!

## Do You Want to Gladden Some Lonely Heart?

In passing through our stock room the other day, I noticed they were unpacking some New Testaments. I examined one and found it to be one of the choicest Testaments I ever saw, very large print, good binding, and

what many Testaments do not have, the Psalms in the back. A wish came into my heart that every person whose sight was dim, might be the possessor of one of these Testaments. I asked the business manager what the price was, and to my amazement, found that they were only \$1.00; the price, to be sure is more, \$1.50, but a special price has been put on this special book in order to get them into the hands of as many people as possible. If there is one who reads this, who knows of an aged person whose life might be brightened with a gift of one of these beautiful Testaments, why not put in your order now for that person's birthday or Christmas present, or, just for the sake of making some one extremely happy as they are going down the western slope of life's journey. I hope we may get orders at once for numbers of these Testaments. I am sure you will be pleased with the book, and your heart will be repaid in the joy that the gift will bring to that dear old saint who sometimes wonders if any one really loves them. Remember, the price is only \$1.00, postpaid. Pentecostal Publishing Co. And the book is wonderful for its value.

Yours to help,  
MRS. H. C. MORRISON.



## THE WORLD CONFERENCE.

(Continued from page 6)

this age of critical testing. (2) To refresh the faith of the world's spiritual leaders through mutual fellowship in which points of agreement will be exalted around the undisputed Christ. (3) To examine ourselves and our methods in the light of testimonies and messages from our brethren and sisters who live under other skies, and thus to improve our grasp of realities and be more fully delivered from anything fictitious in our field of emphasis. (4) To seek in united prayer, a world-wide revival of pure and undefiled religion.

The simple themes essential to a personal full salvation will comprise the central idea, doctrinally. A diagnosis of sin, an emphasis upon repentance, faith, the new birth, and the sanctifying baptism with the Holy Spirit. The speakers on the program in the general meetings usually will be of that grade of intelligence which does not project an individual or sectarian theory in an offensive way. But there will be no iron rule saying that this or that doctrine shall be excluded from mention, and Christian tolerance will assure each speaker of perfect freedom to be himself when he presents his message to the conference.

Suitable auditorium space will be provided for exhibits of educational, philanthropic, and promotion work, with the privilege of sale of books, relics or commodities, from the various denominations, associations and institutions represented.

The above initial announcement has been approved by a fraction of the entire committee, representative of four denominations, and including the President of the National Association for the Promotion of Holiness.

JOHN PAUL, Ch'm.

Office: 1410 N. LaSalle St., Chicago, Ill.

## Annual Meeting of The Board of Trustees of Asbury College.

(On account of our 4th of July skip this report has been delayed).



COMMENCEMENT at Asbury is usually marked with many high points of interest and moment; one of the outstanding events is the Annual Meeting of her Board of Trustees. They number

thirty, hailing from all parts of the nation and foreign lands. A large majority of these faithful and sacrificing friends are usually on hand for this important meeting; this year was no exception, for they came from New York and California and from points between, near and far. Brother Ruth came from California, Mrs. Haskins, Dr. H. M. Shuman from New York, and Dr. Clarence True Wilson, from Washington, D. C., Dr. W. L. Clark, from St. Louis, Rev. John Thomas from Chicago, the Valade Brothers from Detroit, Mr. Brafford from Moundsville, Rev. H. A. Butts from Memphis, and Dr. V. C. Curtis from Mississippi. Space will not permit us to mention those loyal ones of our number closer home who are (using the slogan of our Alumni Association) "Always Assisting Asbury."

Our own and beloved Dr. Morrison was with us again and in his place in the Chair. His health seemed greatly improved. He looked well and preached better than any time we have heard him in recent years. He was again unanimously elected President of the Board.

President Akers gave a wonderful report before the Board which greatly inspired and encouraged all. After round-table discussion of Asbury's future with reference to her stand on Holiness, and standards for which she was raised up, Dr. Akers reaffirmed his desire and determination to keep the banner

of full salvation afloat at topmast, to keep Asbury hot at heart and effective on the field. At this moment the spirit ran high and all the Board stood and sang together heartily, "Praise God from whom all blessings flow."

W. W. Cary, Business Manager, rendered a complete and highly satisfactory report of his stewardship in the business office of the college. Words of commendation were expressed by numerous individuals and the Board went on record as to its appreciation and approval of the fine work done by Mr. Cary in administering the finances of Asbury College.

The general depression had to be considered, also the fact that here in Kentucky, the home of Asbury, we encountered the worst drought during the past year that had occurred in the history of the state. In spite of these facts his report was favorable and gave grounds for faith and encouragement. Practically each and every member of the Board gave some expressed desire to attempt, personally and otherwise, to assist Asbury with her finances during the ensuing year.

With mutual faith and confidence the Administration and Board of Trustees renewed their pledge of faith and hope for a bigger and better Asbury. The Board also fully authorized Dr. H. C. Morrison to establish and charter Asbury Theological Seminary, and elected him as President of the same. It is the aim of the Board to maintain Asbury as a high grade and accredited College with standards acceptable anywhere, together with Asbury Theological Seminary co-ordinated and co-operating, and to continue to send forth teachers and preachers to the ends of the earth fully sanctified and trained for the task.

Somehow, we feel that it is not asking too much of you, dear friends of the great Holiness Movement, that you pray often and earnestly for us, turn students our way, aid financially when possible, pray for the Administration and Board of Trustees, and come to see us as often as possible.

Friends, new and old, departed from the Commencement occasion saying it was "great to be here," and with reassurance that *Asbury Will Not Fail Him* who has raised her up, nor his people who have so loyally and liberally supported her through the years. Prospects for next year are most encouraging. Reservations indicate increased enrollment of new students and promise of the return of old ones for next year.

O. H. CALLIS, Sec'y.

Board of Trustees of Asbury College.

## Indian Springs Holiness Camp.



DOWN in Georgia, just one mile from Indian Springs, Georgia's famous health resort, is situated Indian Springs Holiness Camp Ground. If the life-giving waters of these springs have brought health to the afflicted multitudes who have thronged there since the days of its savage proprietors, the Holiness camp ground bearing that name has been even a greater blessing to the thousands who have attended its ministry of healing for the sin-sick souls of men.

It was founded Christmas week of December, 1889, by the selection of a ten-acre tract on which the large tabernacle now stands. The first meeting was held in August, 1890, under a large tent, rented for the purpose. In 1893 it was incorporated under the laws of Georgia in the Superior Court of Butts County, under the name which it now bears.

Rev. W. A. Dodge, Rev. G. W. Mathews, and Rev. H. A. Hodges were the prime movers in the enterprise destined to prove such a mighty force in the on-going of the kingdom of God in the earth, even to its uttermost parts. Under their godly leadership the hand

of God was upon it from the very beginning; and "if God be for us, who can be against us?" Soon the Lord had raised up as their helpers such stalwart men as J. W. Evans, J. S. Betts, T. L. Thrower, Joseph Mabbett, Charlie Tillman, R. F. Burden, Rev. H. P. Meyers, F. C. Benson, M. D. Smith, and others whose names are written in the Lamb's Book of Life.

In such an undertaking, large funds were needed, and the Lord saw that such friends were not lacking. Through the love and liberality of those princely laymen, Betts and Evans, the present commodious tabernacle was made possible. It was their generous aid, coupled with the gifts of that godly layman, Wright Garbutt, that built the present hotel, accommodating more than 200 guests. Besides all this, the splendid water system on the grounds was the gift of Brother Betts. More recently, the substantial cement floor and the beautiful and comfortable pews, were the gift of that outstanding layman in Georgia Methodism, R. F. Burden, now the honored president of the Board of Trustees. The useful and attractive waterproof enclosure for the tabernacle was from that devoted friend of the cause of holiness, M. D. Smith. The attractive and comfortable Singers' Cottage is from the loving, generous heart of that elect child of God, Miss Maud Jones. Numerous smaller contributions, but no less generous, from a host of friends of holiness throughout Georgia and elsewhere have made possible the splendid Young People's Tabernacle, the Dodge Memorial, for the free entertainment of pastors, the Mathews Memorial, for the free lodging of pastors' families, the Parsonage, for the free lodging of local preachers and other workers, the Workers' Cottage, the Boys' Camp, two large buildings of 24 rooms each for light housekeeping, added lands, needed repairs, rest rooms in different parts of the grounds, a sewerage system, a light plant, etc. Approximately 100 other cottages privately owned furnish accommodations for some 1500 people on the grounds. Hundreds—even thousands—come in cars, returning home for the night, making this the largest camp in the South, and one of the great holiness camps of the country. As those with eyes to see view the beautiful grounds of this encampment, and survey the achievements of the past, they can but feel, "Behold what God hath wrought!"

The date of the approaching encampment is August 6-16. The leaders this year are, Dr. H. C. Morrison, Rev. Joseph H. Smith, and Dr. John Paul. Dr. J. M. Glenn will have charge of the work with young people and that with children. Charlie D. Tillman will be in charge of the music.

Mrs. T. H. Clarke, of Sebastain, Fla., will have charge of rooms. Rates for two in room, \$1.75 each a day. More than two in room, a slight reduction is allowed. Others coming for meals, 50c each. Write her at above address until August 1st, for reservations, then Flovilla, Ga., care camp ground.

Friends of holiness everywhere are earnestly requested to join us in prayer that the approaching meeting may be the best of all history.

J. M. GLENN, Sec'y.

## IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching. Pentecostal Publishing Company, Louisville, Ky.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## KODAL, INDIA.

Dear Friends of The Herald Family:

A little over fifty years ago the renowned Bishop William Taylor of the Methodist Church came to India on one of his missionary trips for which he became so famous. His purpose and object were to do work among the Indian people, speaking through an interpreter. When he arrived in Bombay he was greatly impressed with the need among the English-speaking people, especially the Anglo-Indian, a race which has arisen in India as a result of intermarriage between Europeans and Indians. The thought came to Bishop Taylor, Why not bridge the gap between the west and east through this group of people? So he began revival services among the Anglo-Indians with the hope that God would raise up a host of workers who, in turn, could be used to evangelize the Indian people.

Campaigns were held in a number of the big cities with fruitful results. Like a mighty fire the revival spread and great numbers were won to Christ. Churches were immediately organized to conserve the results and today these churches are still carrying on.

It was our privilege to hold services in some of the churches founded by Bishop Taylor. Last week we wrote of our campaign in the Bangalore Church which has been a spiritual center and was started when he first came to India. Following this series we went to Madras for a three-day campaign in Vepery Church. Rev. Hilmar, the missionary pastor, gave us a warm invitation to come to Madras for a revival, but owing to limited time we were only able to remain for three days. At the very first service the church was well filled and the crowds kept increasing. We found a great hunger for the gospel and with every invitation a large number of seekers came forward for prayer. The presence of God's Spirit was very manifest during our short stay and many were blessed.

We also stopped off in Bombay but were only able to stay there one day and night. Rev. Clark, of the Bowen Memorial Church, another church founded by Bishop Taylor, arranged a service for us on the night we were there. A good crowd came out and filled the church. We would have liked very much to have remained in this city for a two-weeks' campaign for we realized an intense need and a real yearning for a Holy Ghost revival. Bishop Badley invited us to stay at his home over night and his good wife and daughter did everything in their power to make us comfortable. We found the Bishop a very spiritual man and very enthusiastic for an evangelistic program. The Methodist Church in India is greatly blessed with bishops of real missionary vision. Bishops Robinson, Badley and Chitambar are truly men of God and our contact with these leaders has been a source of real inspiration and blessing.

The India Holiness Association and interdenominational organization, which has for its objective the spread of scriptural holiness throughout India, invited us through Brother Tracy, who is the president, to hold a holiness convention in Mahabeshwar, a missionary hill station near Bombay. There is a language school there and a number of missionaries come to find relief from the terrific heat of the plains during the summer months. The services were held in the Union Church every morning and evening for four days. Many heard for the first time messages on sanctification and holiness. Many manifested a deep hunger and some sought definitely for this second work of grace for cleansing and power, while others saw more clearly the teaching of the word of God on this subject.

Revs. Beels and McKay, of the Nazarene Mission, with their good wives, royally entertained us and our stay in their homes was a time of real spiritual fellowship.

God has opened doors on every hand for us and we are finding abundant opportunities for service in this needy field.

Please continue to pray for us.

Yours in His service,

Asbury College Foreign Missionary Team.  
Crouse, Kirkpatrick, Erny.

## MIDDLEBURG, PENNSYLVANIA.

From May 6 to 19 we held a meeting in The Pilgrim Holiness Church in Middleburg, Pa., the Rev. Robert H. Heckart, pastor. This meeting was held under rather unfavorable conditions. The membership was small and a goodly number of them lived in the country. The farmers were behind with their work, and some of them acted as though their work was more important than the work of soul-saving. The work of salvation began early in the meeting, and some very clear cases of pardon and purity were had. Then the rain poured constantly for two days and nights which proved another drawback. After the rain stopped the people attended in large numbers and the work of salvation was in evidence again. The attendance was largely made up of people from other churches in Middleburg and other towns and cities, a goodly number of them being members of Pilgrim Holiness Churches, together with the pastors of them. These rendered valuable service in the different meetings, and testified that they received blessings and help from them. Some quite unusual cases of repentance, conversion, and entire sanctification occurred in the meetings and many Christian people testified that they received gracious fresh anointings. The last Sunday afternoon of the meeting was advertised as a rally of the

various Pilgrim pastors and churches from different towns and cities. The people came in large numbers and filled all available space, and the blessed Holy Spirit was consciously present to bless and save. To God be all the praise and glory. The pastor continued the meeting after we closed with them.

We had royal entertainment in the hospitable home of the pastor who, with his good wife, extended to us every courtesy and anticipated our every need. The pastor is a young man of diversified gifts, and already has become prominent in different activities of the church, and has made good in every place of responsibility in which he has functioned.

Two dates for meetings which we intended to hold have been cancelled, and any one desiring to have those dates should address us 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

## OKLAHOMA CITY, TABERNACLE.

For nearly three weeks we conducted a revival campaign in the Oklahoma City Tabernacle. The singer was Prof. L. C. Messer, who used to travel with Bud Robinson. Messer is a live wire and a worker worthwhile. The special soloist for the campaign was the noted Virginia Shaffer. She is a talented singer and a deeply consecrated Christian. Her songs were greatly enjoyed by the people.

We met our old friend, Rev. T. J. Adams, formerly of Ozark, Ark. He attended most all of the services and stood by us loyally. He is a "tall sycamore" in the kingdom, big in body, gifted in memory and strong in the faith of full salvation.

We had the privilege of attending services at St. Luke's Church, the large Methodist Church, South, of which Dr. Forney Hutchinson is the popular pastor. Dr. Hutchinson attended the Tabernacle campaign several times. He treated us with great courtesy and cordiality. We met a number of former Kentuckians who greeted us with the old-time Kentucky hospitality, among them were members of the Lincoln county Adams family and Mrs. Jeffrees, sister of Rev. J. B. Kendall, evangelist.

At Purcell, Okla., we visited a life-time friend and old school-mate from the mountains of Kentucky, Mr. Hiram Garland and his brother Albert, of Hamilton, Ohio.

Rev. A. T. Puntney, an old Asbury boy, teacher in the State School at Edmond, Okla., attended the services and had us to address the Rotarian Club of his city. Dr. M. A. Beason, formerly of Meridian, Miss., has recently been elected president of the College at Edmond.

It was our privilege to attend chapel service at Bethany Nazarene College. It is a fine school and doing a great work. We took dinner at the hospitable home of Dr. A. T. Williams, one of the General Superintendents of the Nazarene Church.

We are now in a revival in the Methodist Church, Ruston, La., with the altar full of seekers. We go from here to Gibsland, La., and thence to Chicago, Ill., for a revival in Paul Rader's Tabernacle.

Yours in the work,

Andrew Johnson.

## MIANGO, AFRICA.

Dear Friends: I wish you could have peeped through my eyes last night and seen what I saw flooded in the soft African moonlight. I am sure it would have moved your hearts to pity and to prayer. It was the death dance carried on by a group of raw pagans on some flat rocks under the full moon. But this is not the beginning of my story and I must go back to the why and wherefore.

In January Miss Moulding returned from her furlough in England and was stationed at Oro with me. Soon after this Mr. Playfair, our Field Director, insisted that I go for a rest on the beautiful Banchi Plateau of Northern Nigeria. Mr. and Mrs. Playfair, with little Clyde and me, made this trip in a Ford Station wagon. We were two weeks on the way and visited nine mission stations. In all we traveled about six hundred and fifty miles. A book could be written about this trip, but I can only give a few details.

Our first Sunday was spent at Patigi on the Niger River in the Mohammedan Nupe tribe. The new chief with his courtiers filled the humble mud church building and although he is a follower of the false prophet and came to church only to show friendliness to the white man, we know that the word of God which went forth that Sunday morning will not return unto him void, and we believe that some of the seed fell on good ground and will bring forth fruit. It was at Patigi when vainly trying to buy food that we were presented with some crocodile eggs. We broke one and decided we would leave eggs off of the menu that morning!

Our second Sunday was spent at Karu among the pagan Gburi tribe. What a difference we found between these simple, humble people and the self-righteous Moslems. We also found in many a real hunger for the word of God. Mr. Gibson, one of the missionaries there, is treating hundreds of natives for that most loathsome disease called yaws. Scarcely a family in that whole section is free from this terrible affliction. It is very contagious and most repulsive. We saw people with nose and ears eaten off and some whose faces had become featureless. Mr. Gibson treats them with a series of injections and is having marvelous success. In this way the love and friendliness of the natives are won and though they come to be made whole physically there are some who go away made whole spiritually.

Mr. Playfair's Ford was the first car to ever go in-

to Karu and you can imagine the stir it made among the people. Many were the grunts and "ahs!" and "ohs!" of wonder at the seeming magic of the white man. We had been told that it was impossible to get the car in and out of Karu. This news did not daunt Mr. Playfair, however, for there were only twenty-three miles of no road, over rocks, across dried-up river beds and through brush. With the help of willing natives, ropes, shovels and picks the car was safely taken through to a point about sixteen miles beyond Karu where we again had a road.

In our entire trip there was only one place where we were forced to go into the railroad, put the car on a freight and take a two-hour ride in the queer little Nigerian railway train. In our journey we had to cross many dried-up river beds, go through some shallow rivers with water above the running board and cross deep rivers on rafts made of logs placed on rows of native dug-out canoes and poled over. There were many crude bridges made of logs and soil, some extremely narrow and others looking very weak and shaky. After nearly going through one we decided to lighten the load afterwards by getting out ourselves and leaving all the risk with Mr. Playfair and the Ford.

As we did our traveling in the daytime we did not see many wild animals. We saw many types and sizes of monkeys. Mr. Playfair says that when he travels at night he sees antelope, wild dogs, leopards and lions. He almost ran into a leopard one night and was sorry afterwards that he did not.

Climbing the Banchi Plateau was most interesting. At one place there is an eighteen hundred foot rise in one mile of road. The scenery was beautiful and must be even more so in the rainy season, when all is fresh and green and the harmattan dust is not everywhere in the air. This fine sandy dust comes from steady winds blowing down from the Sahara desert in the middle of the dry season. It is very uncomfortable at times to nose, throat and eyes and also much to be dreaded by any who may have "that school-girl complexion." The harmattan looks like a fog in the distance and greatly limits the range of view.

The S. I. M. Rest Home is at Miango, four thousand feet above sea level. It is lovely and cool here, such a change from the heat we have had at Oro the last few months. The thermometer registers about 65 degrees each morning and evening and on one exceptionally cold morning was down to 50 degrees. When I first came it was such a change that I actually suffered from the cold, but now it seems delightful. There are ten missionaries here at present who have come for recuperation.

Josephine Bulfant.

## WILMORE, KENTUCKY.

Dear Herald Family:

'Tis glorious to report another soul-saving revival. Yes, right in springtime, farmers never so busy, schools just closing, housecleaning, garden-making and yet, right in the face of all, the church was crowded from the start. Some nights Boosters with two and three trucks hauling scores of high and sixth and seventh grades, would pack that church with the young eager to hear about the One who had come to rift all clouds, take away every sorrow, unload all heart-breaking burdens, giving all smiles for frowns, joy for sorrow, turning laughter loose inside until we all rejoiced in seeing that red-blooded crowd of wideawake young people getting so blessed.

It is easy to pack the church and crowd the altar when God's people are willing to pay the price. There must be sincerity and sympathy. The young will listen if they are led by those who are really in earnest and not working up something for the numbers or a glowing report, and go into it for real salvation. We are praising God for this golden gateway through which hundreds are being led to salvation.

Let's all get to Lake Arthur Camp, July 10th to 19th. This is our sixth year with this glorious camp. That President is the man for that place. He is bringing that big camp to the forefront. Rev. Howell is a man who has great business foresight as well as hindsight. He knows how to plan for a growing camp. We had a great camp last year, the best in twenty-five years, the president said publicly.

We are slating for fall and winter revivals; just a freewill offering is all we ask. We go to a fine Baptist Church in October. We must do thorough work. Thorough work will build up the church; thorough work will be an asset to church, community and pastor.

Yours in his happy glad service,

Will J. Harney.

## SCOTTSVILLE, KENTUCKY.

I am in the midst of a great tent meeting at Scottsville, Ky. Crowds are increasing every night and the interest is deepening. Numbers are coming forward for prayer. Friday night a number of Cavalrymen who were on their way from Camp Oglethorpe to Camp Knox, were at our services and many of them were touched and moved forward.

I find this, everywhere, that men are hungry for the gospel, but it is getting harder and harder to get enough engagements in our churches to keep constantly busy; but the Lord is not confined to the church walls. Anywhere, everywhere, he is seeking to make himself known. I am ready to go anywhere, with or without a tent.

W. E. Thomas.



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(Continued from page 1)

was still room at the supper table. Then the Lord said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." He adds, that those who were first bidden shall not taste of my supper. Evidently the parable was intended as a rebuke to the Jews, to whom salvation was first offered, and who rejected it, and Jesus is opening up to them the future of their ruin. Having rejected God's invitation to salvation, God rejects them, and sends the Gospel to the Gentile world. He will offer the Gospel to the outcasts of humanity; those who are spiritually and morally maimed by sin, blinded with wickedness, and dwell in the neglected highways and hedges of spiritual destitution, shall be sought after and brought into the Kingdom of grace and mercy. But those honored people, those chosen ones, to whom he first appealed shall be left out for the starvation of their proud souls.

Jesus was speaking plain words here. The interested multitudes followed him and he turned to them with the words of the text. He puts the standard very high. They are to understand that men have permitted business and pleasure to keep them away from the Gospel feast. They have many excuses: One is busy attending to land; another is engaged trying out oxen; another is enjoying the companionship of the recently wedded wife, and thus Jesus teaches us that the world is preoccupied with money-making and pleasure-seeking, and refusing to come to him for salvation. He now sets up a very high standard. If a man will come to him, he must not permit his father, mother, wife, children, brethren and sisters, or his own life, to stand in the way of his surrender, consecration and devotion to his Saviour and Lord. "Then the text, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Thus we see that the Christianity of Christ exalts itself over all religions. Over the claims of all men, all human occupations, all human affection, Jesus at once claims absolute supremacy. Those who would follow Jesus must first of all make up their minds to a great forsaking. They must cut loose from business, pleasure, family, friends, any and everything that would hinder genuine devotion, glad obedience, and zealous following of Jesus. This does not mean that the

Lord Jesus would not have us industrious, diligent in business, and affectionate with regard to all family ties and obligations; but it does mean that none of these things is to hinder us from a devoted following after him.

We must not overlook the fact that having broken away from any and all hindrances and incumbrances we are to take up his cross. Let it be remembered that the Christianity of Christ involves a cross, and the cross means crucifixion. It means death to selfishness. It involves painful separation and readjustment. The cross means that we are not to shun reproach. We are to be faithful disciples who are glad to bear witness to the godhead and supremacy of our Lord. We are to testify that he is our personal Saviour, that in him there is all-sufficiency; that he, and he alone, can pardon and cleanse and keep those who commit themselves to him.

It means much to follow Jesus. Jesus is moving. He is active. He is going and he does not have a place to lay his head. He is going into Jerusalem when he knows it means brutal treatment, stripes, a crown of thorns, a robe of ridicule, the spittle of hatred and the cross of agony. Those who would be his disciples must follow him when it involves misunderstanding, misrepresentation, loss of prestige and influence among the proud and worldly; when it involves persecution, loss of friends, loss of money, and, if God will it so, loss of life. Multitudes in the past have followed Christ when it has meant all of this, and we have not heard that they have ever regretted their devotion, the sacrifices they have made, the burdens they have borne, and the conflicts through which they have passed.

We have among us today a class of religious teachers who would have us modify the claims of our Lord. They suggest that we compromise with other religions, that we have a sort of piece-meal salvation, taking out the better part of the teachings of heathen philosophers and mixing it in with the teachings of our Lord Jesus. They would tone down the very sweeping statements of Christ with reference to his supremacy. They would hush up the testimonies of his disciples that he, and he alone, is the supreme Teacher, the only Saviour, and that in him all fullness dwells, and that all other religions must surrender to the sway of his sceptre and bow at the foot of his Cross.

It seems that much of present day Christianity has no cross; in fact, no Christ. It makes no sacrifice; it has experienced no separation. It knows nothing of death to the world and to self. We have multitudes of churchmembers about us everywhere who dress like the world, act like the world, seek their pastimes and pleasures with the world. They run after that which the world pursues and find their pleasure in that which the world enjoys. The teachings of Christ being true—and they are true—these people are deluded. They are not the disciples of Christ. They are busy with lands and oxen and wives, money-getting, pleasure-seeking, Christ-forgetting, and yet seek to comfort their deluded souls with the thought that they are the Lord's and in that Great Day will be accepted.

The Lord nowhere teaches that you can give him an hour in church on Sabbath morning and the rest of your time to worldliness. There is not a hint anywhere in his Gospel that you can give him a part of your money, be it a copper or a million, and give your heart to selfishness and sinful pleasure. The teaching of the chapter from which we take the text is comprehensive and clear; nothing can be permitted to come between the soul and Jesus. He must be first. He must be crowned Lord of all. This is not the exaction or whim of a cruel master; it is the supreme tyranny of an all-prevailing and unutterable love. It is the conquest of a love that gave itself to die to redeem men,

to win them, to draw them, to make them his own by a love that gladly surrenders, that joyfully consecrates, that follows carrying the cross with songs of triumph. Those who have made the separation, who have taken up the cross, who have experienced the marvelous thrill of the crucifixion of self, bear witness that they have come into a realm where the sun always shines; that they have found the pearl of great price; that they enjoy the companionship of a Saviour so great and glorious that every sacrifice is met with a blessing that far more than compensates for any and all denial and suffering.

Those who separate themselves from the world, if need be, break the tenderest ties of friendship and family relations, to go out with Jesus to bear his cross, to follow him through evil as well as good report, bear witness that they have found the fountains of life; that they have satisfied the thirst of their immortal spirits; that Jesus Christ is able to save to the uttermost and to meet and gratify all the longings of the human soul; that, like the ancient Apostle, they glory in the Cross, by which the world is crucified unto them and they are crucified unto the world.

Beloved, have you made the separation? Have you taken the Cross? Are you a true disciple of Jesus? Have you found in him rest for your souls? Do you experience the thrill of his love and power that saves to the uttermost? Have you committed to him that which he is able to keep unto that day when he shall appear and we shall appear with him in his glory? If so, you are blessed indeed. If not, make haste to make the supreme surrender, the entire consecration. Take up the Cross with its crucifixion and reproach; die to self, and arise in newness of life to follow Christ and shine with him forever.

### Having a Good Time in the Woods



Some thirty years ago we opened a camp meeting on the old Morrison farm a few miles south of Glasgow, Ky. It was rather crude. We held the meetings for some years in a tent, and finally erected a tabernacle. The seats were uncomfortable boards, on poles, rough side up. But in spite of all these difficulties the Lord blessed us in the conversion of sinners and the sanctification of believers. We got two fine preachers out of those meetings who are now successful members of the Louisville Conference, and have won many souls to Christ.

The timbers of the old tabernacle were rotting away, the roof had decayed, and for some years the meetings had run down until it was practically out of use. Several summers passed without any camp meeting. When the Lord raised me up from my sick bed I went down, preached twice in the place; the people became interested and we tore down the old tabernacle and have built a new one. We got steel girders affording fine space without any posts. We have a good metal roof. Many of the neighbors gave splendid work, others made contributions, and for the past few weeks I have been down with a bunch of carpenters and some laboring men clearing up the debris of the old tabernacle, building a nice platform, pulpit and comfortable pews. Things are now getting in good shape, and some of us are believing that the Lord will do great things at Pentecostal Park, the name of the camp ground.

We had intended to hold the meeting in July, but being a farming community the people are very busy, so we have arranged to have the meeting August 20-30, covering the fourth and fifth Sundays. We are believing for the salvation of many souls. Join us in prayer.



We have built a summer house, very cheap, but will be a comfortable place for our workers to sleep. I handled nearly every piece of timber that went into it, and my health seemed to improve all the time. I spent my nights with my cousin, Mr. J. E. Watson, of Glasgow. We were up every morning a little after four o'clock and Cousin Jimmie took me and the workmen to the camp, where we were on the ground before six o'clock in the morning. I bought a quart bottle of sweet-milk, a small loaf of whole wheat bread and a half pound of breakfast bacon. At noon I cut me a forked stick, built a fire, broiled my bacon, made a sandwich of it with my whole wheat bread, washed it down with sweet-milk and had a real feast.

I plowed this ground fifty-six years ago; now there are beautiful trees on it; it is a lovely grove. There is one poplar tree growing where I plowed fifty-six years ago, that measures eight feet in circumference. It seems impossible that such a tree should grow in a half century, but we measured it with a tapeline, more than once. A number of fine poplars were cut off these grounds, taken to the sawmill and sawed into heavy timbers for the tabernacle.

I have had a delightful time in these blessed woods with the workmen. Several men gave me free days labor. My cousin, James Watson, worked a day in laying floor in the amen corners of the tabernacle. He is 76 years of age, straight as an arrow, and it was simply wonderful how that man could fling plank around and use the hammer and saw. It felt like a revival; the brethren were in such good humor and the love of God seemed to be on the place. It was great to be there among the scenes of my boyhood. I believe we have about as comfortable seats as I ever saw at a camp ground, except the splendid pews that our beloved Brother Burden gave to Indian Spring camp a few years ago. My heart is crying out for the salvation of the children of the men and women I knew and loved back in my boyhood. Remember the date, August 20-30. Pray for us.

For information, write to Josh Barber, Glasgow, Ky., Rt. 4. Visitors who want to stay on the ground should bring their bedding. We will undertake to furnish cots.

Your brother,  
H. C. MORRISON.

### Dr. Ridout's Itinerary in South America.

August 1—Buenos Aires, Argentina, care Rev. F. Ferguson, Gaona 2578, Buenos Aires, Argentina.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.

The Rev. J. C. McPheeters is doing a splendid work at Glide Memorial Church, San Francisco, and is attracting a large number of hearers every Sunday. He is faithful to every interest of the Church and carries out the program. On Wednesday, June 17th, he and many of his membership observed a Day of Prayer and Fasting, which our Bishops asked for. The first service was from 6:30 to 7:30; then there was a service from 9:30 to 10; noon service from 12:00 to 12:30; afternoon prayer meeting from 3:00 to 3:30, and the evening service from 8:30 to 9:30. At all of these services there was the administration of the Sacrament of the Lord's Supper, and during the day a goodly number of people were at the services and spent much time in prayer.—*Pacific Methodist Advocate*.

### Don't You Want Some

extra copies of the fine Prohibition Number? We have printed an extra supply, believing the advocates of Prohibition would want to get some of them to distribute in their community. We let you have them at the rate of 3 cents per copy, or \$2.00 per hundred.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

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It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$. . . . . per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

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## OUR BOYS AND GIRLS

### A KING WHO COULD NOT SLEEP

Mrs. Geneva Mendenhall.

In the Bible we read of three great Empires which rose and conquered all the lands about them, only to be overthrown in turn by some greater and more powerful nation. The first of these was Assyria, the kingdom which carried the Ten Tribes of Israel into captivity. The second was the Babylonian kingdom by which the kingdom of Judah was captured and the Jews carried away into a strange land. After the Jews had lived many years in the land of Babylon, the Persian Empire sent a vast army under the great commander, Cyrus, who took the city of Babylon, slew their king and set up Darius to rule over the city.

Among the Jews in Babylon was a very wise and brave man by the name of Daniel. He had lived in the king's court for many years because his advice was better and his wisdom greater than all the other wise men of the nation. Darius, the new Persian king, placed Daniel next in power to himself because of his great knowledge and understanding. This angered some of the other princes so that they planned a way to bring down the king's displeasure on Daniel.

Although the Temple had been destroyed and the city of Jerusalem was in ruins, Daniel turned his face in the direction of God's house and prayed to Jehovah three times every day. Knowing this, the jealous rulers persuaded the king, who was a vain man, to pass a law that for thirty days no one should pray to nor ask a gift or favor of anyone except the king. This foolish law pleased the king so he wrote it out and sealed it and sent word of it throughout the kingdom.

The jealous rulers watched Daniel and when he made his three daily prayers, just as he had always done, they hurried to tell Darius, the king. When Darius heard this he knew that the law was a mistake, but since the Persians never changed a law, he sadly and unwillingly gave the order for Daniel to be led to the lion's pit and thrown down to the wild beasts. Then the soldiers placed a huge stone over the mouth of the pit so that no one could let Daniel out.

That night a light shone all night in one of the rooms of the royal palace. The king could not sleep. He had not eaten nor tasted wine all evening but walked to and fro, back and forth, across the marble floor of his royal room. Before the sun was up the next day, he wrapped himself in a long cloak and taking his servant, hurried to the mouth of the pit. Having come to mourn, he was greatly surprised to hear Daniel's voice speaking to him. They drew Daniel quickly from the depths of the pit as he told them how God had closed the lion's mouths and made them gentle so that he was safe even in their midst. This made the king very happy and he sent out a decree through all the land for the people to worship the God of Daniel who was the only God who could save men.

Dear Aunt Bettie: I am a little girl eight years old and will be in the fifth grade next year. I live about a half block from Asbury College. That is the College I am going to when I get big. I was taking music lessons, but I stopped taking for the summer. I wanted to stop taking to have a vacation. I live in Wilmore five miles from High Bridge. I like to live in Wilmore fine. My daddy is pastor of the Methodist Church here.

Helen Davis.

101 Lexington Ave., Wilmore, Ky.

Dear Aunt Bettie: I am not a little girl or young girl, in fact, I have almost reached the half century mark, but I am young in my soul because "I am a child of the King." I enjoy reading your page ten in *The Herald*. I don't miss anything in this helpful messenger of God each week. We don't take the Sunday papers, of course, and only one other Christian paper, so Sunday afternoon we especially enjoy our *Herald*. I love little children, and I am so glad Jesus didn't

take a big man or woman and tell us we must be like them, but he said, "Unless you become as a little child." Isn't it sweet to think as a little child we can take everything, joy, sorrow, disappointment, sickness, trouble, and all our blessings to our Father and thank him for them and ask him to guide us day by day. God gave me three children of my own, two boys and one little girlie. Our boy is being trained for service in God's vineyard, my girlie is a missionary. I was so happy when Jesus asked me to give them to him.

Mrs. C. F. Eckman.  
Atlanta, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little girl eight years old. I am in the third grade at school. I like my teacher very well. I have brown eyes and hair. I saw you and Bro. Morrison at the camp meeting at Wilmore. I like to hear Bro. Morrison preach. I will close for this time, with love to Aunt Bettie and the cousins. Please print my letter, Aunt Bettie, as this is my first.

Clara Mae Whitaker.  
Rt. 2, Mt. Eden, Ky.

Dear Aunt Bettie: I am a little Georgia girl; was five years of age July 3. I want to join the happy Christian band of girls and boys. I am too little to read but my grandmother takes *The Herald* and she reads page ten to me. I enjoy the letters very much. I have a baby sister three. She is very sweet. I hope Mr. W. B. will not get this as I want to surprise daddy and mother.

Rosemary Jones.  
Vinings, Ga.

Dear Aunt Bettie: Just a line to let you all see I am still among the living. I remember so many of you in prayer. Miss Tenry, are you still making hoods? Mae Woods (I remember not your name since married) what has become of you? Mrs. Earl Frantz, how are you? Mrs. Davidson, won't you please write to the Children's Page again, or address me, Protestant Home, Rt. 9, Wash. Ave., Evansville, Ind. I got one of your Gospels of St. John and enjoyed same immensely. I must now bid you adieu. May God's choicest blessing rest upon you all. Kindly remember us in your petitions to the throne of God. Yours in the mighty name of Jesus.

Lizzie M. Perry.

Dear Aunt Bettie: I think Aunt Bettie is just wonderful to let us have a whole page every week in *The Herald*. I don't see how any one can get along without it. I always read page ten. I praise the Lord there are so many boys and girls who want to live Christians. I can remember when we children would not think of missing Sunday school any more than we would miss eating our breakfast, and after coming from church and Sunday school and dinner over, we never went out to play but would take our paper and book and go upstairs to our room and read and keep quiet, for it was the Lord's day. Mother was superintendent of the Sunday school for eighteen or twenty years until she resigned in her old age. How I loved to hear her explain the lesson. Boys and girls, do you love your father and mother and do everything you can to make them happy? More than anything else in this world would I could kneel by my mother's side again in that quiet hour at twilight and listen to those Bible stories she would tell us about Daniel, how wicked men put him in a lion's den; and God closed the lions' mouths, and Daniel came out unharmed. She would tell us about Jesus, how he healed all manner of sickness, opening the eyes of the blind. She told us how he rose from the dead, and when the women came to the tomb, an angel sitting there said, "He is not here, he is risen." She would tell us how he lived in heaven now and sees and knows everything we do or say, and if we are not good and love him we are crucifying him again in our hearts. Whenever I taught Sunday school classes

I tried to bring them into a nearness with Jesus, to make the way so plain they could not reject him any longer. The first sentence our lips ever framed were, "Now I lay me down to sleep." Father and mother are singing now in the glory land.

Florilla Pinney.

Dear Aunt Bettie: Please, Aunt Bettie, make the children sit a little closer so that I can have a seat. Thanks! Daddy is a minister of the M. E. Church, South. I am not a Christian now, but I expect to be some day. I live on a farm of about 100 acres. I like farm life very much. One gets so much nice sunshine and the air he breathes isn't always filled with soot and smoke. Cousins, I must hurry home with these groceries, but before I go, see if you can guess my middle name. It begins with U and ends with S, and contains four letters. I shall send something to the first one who guesses it.

Pauline U. Campbell.  
Rt. 2, Box 104, Rockhold, Ky.

Dear Aunt Bettie: Will you let a Virginia reader join your happy band? I have been reading *The Herald* for some time and am glad that my husband is a subscriber. I enjoy reading everything in it and find it a great help to me as I have been sick. I am able to read and am glad to say I am improving. I ask all the Christian readers to pray for me. God has wonderfully blessed me. He saved me from sin in early life and is so kind as to let me live. I am the mother of eight dear children; six are Christians, the other two are five and seven years old. My husband is a Christian, too. God bless all who prayed for my healing. I am much better. I love all God's people and pray for the sinners to learn to know how good it is to be a Christian.

Mrs. I. J. Jamison.  
Potts Creek, Va.

Dear Aunt Bettie: Would you let a little girl from Illinois join your band of happy girls and boys? I have light hair and blue eyes. I am five feet tall and weigh 76 pounds. I am in the sixth grade. I have a little sister five years old. We attended the camp meeting at Cincinnati, Ohio, last year and expect to go again this year. Daddy is a landscape gardener for the I. C. R. R. We also have a greenhouse. I will answer all the letters I receive. I will send my picture to all who can guess my middle name, which begins with M and ends with N, and has six letters in it.

Esther M. Youngman.  
808 W. Washington St., Newton, Ill.

Dear Aunt Bettie: Will you let an Ohio girl join your happy band of boys and girls? I go to Sunday school every Sunday. My birthday is February 3. I have brown eyes and hair. I am in the fourth grade at school. Louise Manley, I guess your first name to be Wilma. I hope Mr. W. B. is sleeping when this letter arrives. I hope to see this letter in print as it is my first letter. I will answer every letter I get.

Martha Henson.  
Rt. 4, Wooster, Ohio.

Dear Aunt Bettie: Would you let a little boy from the rice city of Louisiana join the band of boys and girls? I am nine years old. My birthday is Feb. 21. I am in the third grade. I have a little brother four years old. I go to two Sunday schools, at M. E. Church in the morning, and at Mission Church in the afternoon. Mother and I take turns reading the Bible and having prayer. We read the Sunday school reading and talk about the lesson. Mother gets *The Pentecostal Herald* from a friend. My middle name begins with O and ends with N; it has four letters. Guess my name and write to me.

Jesse O. Morgan, Jr.  
404 E. Jeannette St., Crowley, La.

Dear Aunt Bettie: Here comes a Tennessee boy to join your happy band of boys and girls. Grandmother takes *The Herald* and I enjoy reading page ten. This is my first letter to *The Herald*, and I hope to see it in print. I was fourteen years old Feb. 25. I was in the eighth grade this year. My school started in August. I passed and hope to attend Mountain City High next fall. I have two broth-

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ers and one sister. I live on a farm out from Mountain City at Silver Lake. Silver Lake is the only lake in Johnson county. It contains about five acres, and it is a good place to go fishing. Johnson county has its future for it has large beds of phosphate, and it is an ideal place for a summer resort. My middle name begins with H, ends with S, and has six letters in it. Who can guess it? I have brown hair and eyes, and I am five feet, three inches tall. I want to hear from some of the cousins.

Edward Willis.

Rt. 1, Mountain City, Tenn.

Dear Aunt Bettie: Will you allow a little Iowa girl to join your happy band of boys and girls? I am ten years of age. My birthday is August 5. Have I a twin? If so, please write to me. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I am trying to live as a little Christian. Here is a poem I have written:

Last night as I had gone to bed,  
And covered up my poor, tired head,  
I felt the darkness round me creep,  
And soon my thoughts were lost in sleep.

Shall I now tell you what I dreamed?  
I suppose you may laugh at me,  
For I realize queer it seems,  
Since I'm only a child, you see.

I saw the blessed God of all,  
From his home above the skies,  
Look down upon the world so small,  
With those kind, holy, tender eyes.  
Those eyes were brimming full of tears,

For sinners whom he wants to save,  
For Jesus sees our future years.  
In fighting Satan, friend, be brave.

When our God saw this sinful world,  
And the sinners committing crimes,  
He cried for them, God's truth he hurled,

At this poor world in sinful times.  
Their hearts were pierced by God's true word.

And at his feet they all did bow.

Of Jesus' love they gladly heard  
And wives and husbands made no row.  
They rushed to God with tearful eyes.  
Hard hearts were tendered, one and all;

Satan was taken by surprise—  
God answers every sinner's call.

When I awoke I found that I'd  
Received some of God's wondrous love;

In heaven I know I'll abide,  
And oh! I'm glad God lives above.

Arlene Speirs.  
Box 72, Farson, Iowa.

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## FALLEN ASLEEP

### HOLLY.

Our dear old friend, Brother Joe Holly, passed to his reward Feb. 21 of this year, at Peoria, Arizona. He was born March 4, 1856; was converted and united with the Methodist Church when he was eighteen years of age. He was sanctified about forty years ago and became a leader in the Holiness Movement. He was instrumental in leading more souls to Christ than any layman I ever knew. He was a man who was true to his convictions. When the fight against holiness started in Texas he joined the Holiness New Testament Church and lived in it until death. I never knew a truer, more devout man in my life. He was 75 years of age, lacking seven days, and was ready when the summons came. He leaves a wife and ten children to mourn his departure.

F. T. Pollard.

### NAPIER.

On Saturday morning, Oct. 18, 1930, at 7:35 o'clock, the death angel visited our home and took from us our dear father, Fletcher W. Napier. He was born July 27, 1847, age 83 years, 2 months and 21 days. He was married to Frances E. Hanes, Dec. 24, 1874. She departed this life May 13, 1923, age 70 years, 4 months and 12 days. To this union were born eight children, three boys and five girls, all living except one daughter, and a number of grandchildren. He also leaves two living brothers. He professed faith in Christ in early life and joined Mt. Union of which he was a member for 67 years. He wandered back some and didn't live up to his duty, but was reclaimed and from that time lived a devoted Christian. I remember hearing him say just a little while before he departed this life that he had been holding family prayer for fifty years. He would pray much day and night, not only when he would call us around the old hearth-stone before we went to bed. Father has awakened me of a night so many times praying. Sometimes now I can almost hear him praying. I honor and love the memory of my father and mother. They have been a great inspiration to me and I would not give the recollection of them for mints of money.

They are gone but not forgotten,  
Never shall their memory fade;  
Sweetest thoughts shall ever linger  
Round the grave where they are  
laid.

The flowers I lay upon their grave  
May wither and decay,  
But the love I bear for them  
Will never fade away.

No one knows the silent heartaches,  
Only those who have lost can tell  
Of the grief that's borne in silence,  
For the ones I loved so well.

I shall never forget the advice my father gave me since I was a small child. He always tried to teach us children to do right and live for Christ. He lived a Christian life, and now his good teachings and Christian example are living after he has gone. They were like bread cast upon the waters to be gathered after many days.

Father was an humble man, plain, thoughtful, sincere and faithful. He possessed a depth of thought that was remarkable. The threads of honesty, truth and courage seemed to be woven into his very nature. Father had an unusually common memory, and kept it well. He had been a Sunday school superintendent in his church for a number of years. He was constantly exhorting the young people and children how to live. Some of the things he has said will never be forgotten.

We children have lost a loving father; a vacant place that never can be filled, and the church a faithful member. He took pneumonia fever and only lived a week. He was a patient sufferer. As long as he could talk he was telling saint and sinner how to live. It seems that all was done that loving hands and medical skill knew to do. It is hard to give up the dearest treasure on earth, but we know that we shall meet father and mother again if we live right.

His funeral services were conducted in the church he loved so well (Mt. Union) by Rev. I. W. Napier. His funeral was largely attended. His friends were numbered by his acquaintances. Father, I loved you in life, I love you in death, and so long as my life lasts I shall sweetly cherish your dear memory.

When our life's work here is ended,  
Then we're coming by and by,  
There to join the happy family,  
In that Home beyond the sky.  
His daughter,  
Velva Napier.

### CRUMP.

W. S. Crump, aged 84 years, recently passed to his eternal reward after an illness of one week. He had been a member of the M. E. Church for fifty years, and had stood for second blessing holiness as taught by John Wesley. When one of the family asked him how he felt, he said, "I feel like I shall soon be in glory."

I never had a truer friend than Brother Crump, and I hope to meet him some sweet day in the land of unclouded day. He enjoyed the blessing of sanctification. God's ministers always found a welcome in his home. He suffered during a long lapse of years, but his sufferings are over and he is now resting on the shores of sweet deliverance. The funeral was held in the Hughes Springs M. E. Church by the pastor, W. D. Gray, and the pastor of the M. E. Church, South, Rev. R. E. Ledbetter. His body was laid to rest in Hughes Springs Cemetery. "Precious in the sight of the Lord is the death of his saints."

A friend and brother,  
S. H. Golden.

### REQUESTS FOR PRAYER.

A reader asks that all who read this, to please pray for her husband, that he may be brought to repentance and faith in Christ.

A reader asks that we pray for her and her family that they may rely more upon God, and for a young lady that she may find employment.

Mrs. A. G.: "Please to pray that I may have the peace of God in my heart and that my burden may be lifted. I am saved but want to be filled with the Holy Ghost. Pray for my wayward husband that conviction may take hold upon him, and that our home may not be broken up."

Prayer is requested for a mother of seven children who is in bad health that she may be healed, and for a sick daughter and unsaved husband. Also pray for a mother and three children that they may find work this summer so they can pay their honest debts.

Mrs. S. J. C.: "Pray for my son who never attends church; for my daughter who has passed through a severe trial, and for my husband that he may live closer to the Lord."

E. P.: "I want The Herald readers to pray definitely for me that I may be sanctified."

T. W. Fly: "Pray that the Lord may heal me of my nervous and mental trouble."

R. M. F.: "Pray for me that I may hold fast to the nail-pierced hand, and for others in my home, that they may obey God's word."

Pray for a revival in the town of Culpepper, Va. The meeting started July 4.

Please pray for God's intervention and for the divine healing of a girl who has suffered much. Her healing means much. She is saved and sanctified and is a firm believer in God. Also pray for her father who must, it seems, enter the hospital next week.

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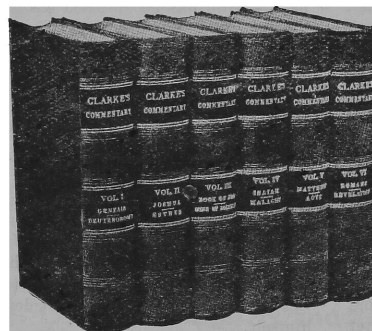
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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IV.—July 26, 1931.

Subject.—Christianity Spread by Persecution. Acts 7:59, 60; Acts 8:1-4; Acts 11:19-21.

Times.—Not definite. Around A. D. 36, A. D. 43, and A. D. 64.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life. 1 Peter 2:10.

Places.—Jerusalem, Antioch and Babylon.

Introduction.—Pentecost introduced into the Church the Dispensation of the Holy Ghost; and from that day to this a New Testament Christian has been a person who has been regenerated, and subsequently baptized with the Holy Spirit; and a standard New Testament church is composed of wholly sanctified persons. A group of regenerated persons is on its way to entire sanctification, but cannot qualify for that standard until it has obtained that blessing. And herein lies the ground of persecution. As in the case of Ishmael and Isaac, the non-spiritual persecutes the spiritual. As long as the disciples were endeavoring to do their work without the baptismal power of the Spirit they were not a serious menace to Judaism; but when they were filled with his presence, there was in them a supernatural force to be reckoned with; and that reckoning meant fearful persecution on the part of the enemies of the cross of Jesus Christ.

Before his crucifixion Jesus Christ ordained and sent out eighty-two disciples to proclaim his gospel; but if they won a single soul we have no record of it. When they received the baptism with the Holy Ghost, everything underwent a change in their ministry. On that first day Peter's little sermon (little from the human standpoint, but mighty in God's view) resulted in the conversion of three thousand souls. Shortly after that event, there was another immense ingathering; although the record is a bit doubtful as to whether there were five thousand new converts, or a sufficient number to bring the multitude of disciples up to that figure. Day by day many were being converted, so that the Christian group was growing apace. We have no statistics; but some have reckoned that shortly after the days of the Pentecost the number of disciples in Jerusalem reached the number of fifty to sixty thousand. As there was no church organization, it is hardly probable that the apostles themselves knew the number of adherents to the truth.

This rapid increase in conversions to Christ aroused the envy of the Jewish leaders, and brought on persecution. There was mockery on the day of Pentecost, but no open persecution is recorded. When Peter was the means of the healing of the cripple at the Beautiful Gate of the temple, he and John were thrown into prison, but were released with threats and orders to speak no more in the name of Jesus of Nazareth. In the fifth chapter of The Acts we have an account of a very grave persecution that came near resulting in the murder of several of the apostles, if not of all of them. The number of the disciples was multiplying rapidly, and the jealousy of the high priest and his followers grew intense, for they were Sadducees who hated the doctrine of the resurrection which was being proclaimed by the apostles. Gamaliel's

sensible speech calmed the agitation and saved the lives of the apostles.

The persecution against the Church culminated in the stoning of Stephen after he had delivered his masterly discourse to his maddened enemies. He was gloriously imprudent—might have saved his life, if he had been more moderate in his remarks; but he would have lost his soul. Prudent men seldom accomplish anything worth while. See Mark 8:35.

Following the death of Stephen, persecution became more bitter than ever, heading up in one Saul of Tarsus, the arch-persecutor of the early Christians. He it was who sanctioned the murder of Stephen, and dragging both men and women to prison, gave his voice against them as a member of the Sanhedrin. He was so maddened against them that he persecuted them even unto strange cities, until the glad day came when Jesus unhorsed him on the road to Damascus. That was a blessed day for him, and a great day for the Church. But from that day till Nero had his head chopped off out on the Appian Way, the once mad persecutor had to suffer many things at the hands of those who had persecuted his Lord.

The Jewish rulers thought to destroy the Christians by persecutions; but they little understood the purpose and the power of God. The more they persecuted the followers of Christ, the faster they grew. Paul never forgot the shine on Stephen's face. As some one has said, persecution feeds the Church—"The blood of the martyrs is the seed of the Church." It has ever been thus. In our day church membership has become too easy and too popular. We need the fires of a bitter persecution to burn out a lot of dross, and to stir the heart of God's people. The early Christians won their biggest and best victories against the wildest persecutions. They faced the fires and beasts of pagan Rome, and overthrew heathenism. In more recent years Protestantism has braved the persecutions of Roman Catholicism, and has established itself around the entire globe. We have nothing to fear from persecutions. Let them come. Satan will but defeat himself.

### Comments on the Lesson.

7:59, 60. Lord Jesus, receive my spirit.—Stephen did not believe in soul-sleep, but expected to be conscious in the presence of his Lord. Kneeled down.—If one is so afflicted that he cannot kneel down, then let him pray sitting or standing; but I must confess that I have heard few soaring prayers uttered by standers. They creep fairly well, but have no wings. Lord, lay not this sin to their charge.—Maybe he was quoting the words uttered by the Master when the Roman soldiers were driving the nails through his hands and feet. None but a follower of the Nazarene could utter such a prayer at such an hour. Stephen demonstrated the truth of Christianity in his dying hour. He fell asleep.—That is beautiful. In other places the dying Christian is spoken of as going to sleep; but it refers to the death of the body. The spirit will return to God who gave it, and will be forever joyously conscious in his blessed presence. I take no stock in soul-sleeping; for the Bible teaches no such doctrine.

8:1. Saul was consenting unto his

death.—The death of Stephen. Saul was a member of the high court that tried Stephen for his life. He voted against the prisoner. Except the apostles.—This is a puzzle. I can see no reason why the apostles were permitted to remain in Jerusalem when all the other Christians were scattered abroad. God's hand was in it. Philip, one of the seven deacons, went into Samaria and held a gracious revival there.

2. Devout men carried Stephen to his burial.—They buried his dead body; but he lived on in the Church more mightily than while he was preaching in Jerusalem. It was fitting that they "made great lamentation over him; for a great man had fallen among them."

3. Saul, he made havoc of the church.—There is a certain sort of beastliness about that sentence. The word havoc signifies devastation, utter ruin. He had no mercy whatever, but acted as a madman.

4. Went everywhere preaching the word.—There were no cowards among them. They all went to preaching, both ministers and laymen. I have a conviction that the Church needs something of that sort now, something to break up the stale ritualistic ice—any good thing to start a revival fire to burning.

11:19. Travelled as far as Phenice, and Cyprus, and Antioch.—When they got started the missionary spirit took hold on them; they went on preaching and establishing churches. Preaching the word to none but unto the Jews only.—Not only were they prejudiced against the Gentiles, and did not believe that salvation was intended for them; but it was in the plan and purpose of God that the Jews should have the first call to the Marriage Supper. The day would soon come when they would put it from them, and judge themselves to be unworthy of eternal life; and then God would send his messengers to preach to the Gentiles. That day came; and it was a sad one for the Jews. Blindness in part happened to them; nor has there been among them any great revival since; but Israel, thank God, shall have another call.

20. Men of Cyprus and Cyrene.—Descendants of Jews who had lived in those parts. Cyprus is an island in the eastern end of the Mediterranean Sea. Cyrene is in north Africa. Grecians.—These men seem to have been Greeks who had first been proselyted to Judaism, and then converted to Christianity; although some have contended that they were Jews who spoke Greek. That matters little. At the time of our lesson they were Christians.

21. The hand of the Lord was with them.—The hand stands for power. The Holy Spirit was in them; and that made them powerful soul-winners. I would like to repeat what I have so often said in these notes: The baptism with the Holy Ghost is the one and only hope for the church, and, through the church, for the world. Amen!

### BIG STILL SEIZED.

The two largest illegal whisky stills ever seized in this country were captured in New York the other day by federal prohibition agents. The stills were in an old brewery, the front part of which had been transformed into a garage. They were hidden in the rear part and were estimated to have cost \$750,000. Agents also found 15,000 gallons of finished alcohol. Several arrests were made.



### FOR SALE OR RENT!

Write to L. Reep, 306 N. Walnut St., Wm. Ky., for information on a 12-room house, or 4 family apartments. While you are attending Asbury College, you can pay your way out by sub-renting rooms or apartments. Will sell very reasonable. Engage this for September opening. Pasture and barn room for cow and chickens.

### ANNOUNCEMENTS.

To those who are looking for a capable song leader and an excellent pianist for your camp meeting, you can secure them by addressing Prof. L. J. Phillips and wife, 413 Jefferson St., Gary, Ind.

Rev. Albert Cook, 1318 Coronada Terrace, Los Angeles, Cal., is available for meetings in all churches of any denomination who desire a revival. He held some good meetings in Northern Ohio two years ago and would like to labor in that territory again this fall. A free-will offering is all that he asks for his services.

A plan to solve the problem of evangelism through the summer has been born in the hearts of some of the pastors of the M. E. Church in the Alva District, Oklahoma Conference, for their respective charges in Byron, Yewet, Timberlake, Cleo Springs, Jet and Seiling. A tent was secured from the Evangelical Methodist League, Wilmore, Ky., the first meeting being held at Byron, Rev. Joe Himes, pastor. The interest and attendance increased daily: the last Sunday afternoon seventeen bowed at the altar, most of whom gave clear testimonies as to having received what they were seeking. The Bible teaching of sanctification and regeneration was emphasized and honored of the Holy Spirit. A good meeting closed at Cleo Springs, July 5. Prayer is requested for this campaign.

We will be glad to hear from any holiness folks that want to co-operate with an evangelist and his wife in establishing an old-fashion, second-blessing holiness church in their community. We preach a full gospel, including the pre-millennial coming of Christ.—Evangelist Samuel Thomas, 117 Eagle Drive, Indianapolis, Ind.

Prof. Blish R. Shaw, General Delivery, Los Angeles, Cal., has open dates as song leader and guitar player. He can assist in camp or revival meetings. Address him as above.

The Maumee Valley United Holiness Camp Meeting will be held at Napoleon, Ohio, July 23 to August 2, in the large camp meeting tabernacle located near the South Side Schoolhouse on South Perry Street. Engaged workers, T. Howard Jones, evangelist; singers and young people's workers, Miss Goldie Cornell and Miss Opal Flanders, of Athens, O. Missionary day, Thursday, July 30. This will be a united camp meeting of the various holiness churches of Northwestern Ohio. For information write Rev. C. C. McNall, 232 Brownell Ave., Napoleon, Ohio.



Methodist pastor and wife are willing to spend their two weeks' vacation, beginning July 27, in a revival meeting in Pennsylvania, Virginia, West Virginia, or Kentucky. Both preach and will take full charge of music, children's services, young people's services as well as regular revival services. Doctrinal standards same as emphasized in Pentecostal Herald. Entertainment and freewill offering. Write or wire Rev. Ray E. Harrison, Conesville, Ohio.

On account of change of dates, I have an open date starting July 19th, to assist in revival meetings as singer and young people's worker. Address me at Clinton, Ky.—Moody B. Cunningham, singing evangelist.

The Thirty-second Annual Camp Meeting of the Aliceton Holiness Camp will convene at Aliceton, Ky., July 30-August 9. The preachers for the occasion will be Mrs. E. D. Carlock, of Blairidge, Ga., and Rev. Charles W. Grant, of Whitesburg, Ky., who will lead the singing, and Mrs. Grant will preside at the piano. Rev. E. D. Corlock will lead the Young People's service. Address J. Hillary Finch, Pres. Aliceton, Ky.

#### AN EFFICIENT HELPER.

Rev. Sam Maxwell, professor in Asbury College, owing to a cancellation of a meeting, has from August 23 to September 23 open for engagements. This is a fine opportunity for any one who wishes a heaven-sent revival to secure a man who believes in and holds such revivals. Address, Rev. Maxwell, Wilmore, Ky.

#### SUGGESTIVE LETTER.

Dear Pentecostal Herald:

We greatly appreciate your messages of holiness, strong editorials, your courageous and aggressive fight for prohibition. We noticed a call sometime ago for all churches and organizations who desired to unite in the promotion of the doctrine of holiness, to plan some kind of connectional fellowship to give expression to this desire.

I believe there is a yearning in all of our hearts for such fellowship, and was glad to notice in The Christian Witness of June 25 the announcement of initiative plans for a World Conference for the promotion of holiness. The work being done at Asbury, Taylor, John Fletcher, beside many denominational colleges, is encouraging. The enemy will point out our mistakes with the hope of discouraging the work, but the Lord causes the wrath of man to praise him. Let us profit by criticism; it may be we are unable to see our faults and our friends may not have the courage or wisdom to tell us.

#### Wichita Camp Meeting.

We are looking forward to the Kansas State Holiness Camp at Beulah Park, Wichita, Kan., August 13-23. This camp has stood for interdenominational work, and for the strong, clear presentation of God's Word on all of the cardinal doctrines relative to salvation, without apology. We have a strong team of workers, and ask that our constituency pray that we may see a great victory in the salvation of souls. In an ad that will appear in this paper in due time, you will see our list of workers and needed information. We plead for the cooperation of churches, associations

and people, everywhere, who are interested in a great revival, to pray, attend, and support this camp in every way, possible.

Yours for the promotion of holiness,  
J. E. Wilson, Pres. K. S. H. A.

#### AN APPRECIATION, HEARTFELT.

By H. H. Jones.

I want all The Pentecostal Herald readers to know how much I appreciate the way Dr. Morrison and all members of his Publishing Staff have stood by me in my effort to be of help to the 80,000 destitute coal miners in this southwestern section of Kentucky.

I am now forty-nine years old. When I was about twenty I attended Carvosso Holiness Camp Meetings in Todd Co., Ky., and heard Dr. Morrison preach. God blessed his wonderful messages and heaven and earth would kiss in those glorious services. My young heart was set on fire for the Kingdom of Christ under this holy preaching by Dr. Morrison, who quickly came to be one of the world's mightiest preachers—not solely because of his wonderful eloquence and fine personality, but because he laid his all on the altar of our Lord. Dr. Morrison, at that time, was young and strong in body, mind, and spirit; he has not changed, save to grow stronger. I have never lost that zeal and fire poured out on me in those days. That is why I'm working patiently with these 80,000 people who have so much propaganda of Satan sown among them.

I want to thank every reader of The Pentecostal Herald who has helped me in any way, either to buy a bucket of honey, or to send me money, or prayed for the success of the work. Dr. Morrison bought the honey and gave me money besides. The Pentecostal Publishing Co., has given me all the advertising I have done in connection with this missionary work. Dr. Morrison has written the appealing editorials just out of his big heart. Members of the Publishing Staff have bought my honey and sent me money. I want every one of you to pray that God will make it possible for me to spend the entire summer among these dear people, distributing the old clothing Dr. Morrison has asked you to send to Mr. T. O. Dillingham, Nortonville, Ky., and preaching to them in tents and teaching them in their hot huts. I want to show them what Communism is doing to hurt them. I want to get them to reach agreements with the operators, in the name of Jesus Christ and their starving wives and children, and be able to go to work this early fall. Please help me to save the bodies and souls of these people. If an agreement is not reached by early fall, I fear the worst for this coalmining section. The old clothing you send helps me, because it causes these people to love me and to love the church; it gives me access to their hearts, and thus permits me to be able to teach them and show them what to do. I shall have to have financial help if I give my time to these dear people. I am evangelizing without a set salary, and unless people with hearts of mercy make it possible, I will be forced to turn away from this destitute field and labor where I can make a living for my own family.

I want every one who reads this to get a new subscriber to The Herald at once and send it in, as a praise offering, for the help The Herald has given in this work.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, July 22, 1931.  
Entered at Louisville, Ky., Postoffice as Second Class Matter

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Vol. 43, No. 29.

## SHALL WE HAVE MERCY OR SUFFER JUDGMENT?

By The Editor.

**I**T will be remembered that it was some forty years after the crucifixion of our blessed Lord Jesus Christ in the city of Jerusalem, until that city was besieged, captured by the Romans, and visited with a destruction scarcely ever known in the history of the world.

\* \* \* \*

Our Lord Jesus saw this destruction coming when he stood on the Mount of Olives and wept over the doomed city. He had this in mind when, on his way to Calvary, he said to those who bewailed him, "Weep not for me, but weep for yourselves, and for your children." He knew that the judgments of God were bound to follow the rejection of his mercy.

\* \* \* \*

It was ever thus, and always will be so. God offers mercy. He delays judgment, but when his laws are trampled under foot and his mercies are rejected, his judgments are sure to follow. "The judgments of the Lord are true and righteous altogether." They are fearful; in the nature of things, they must be so. When people will not have mercy their sins must have their full and awful measure of judgment.

\* \* \* \*

There are only two things God can do with sin. One is, to pardon it; the other is, to punish it. Those who will not have the pardon must suffer the punishment. One of the most severe features of the punishment arises out of the fact that those who receive the punishment had pardon offered to them, but spurned it. When the punishment comes, along with it, they carry the memory that pardon was offered them, and they refused it, and because of this fact, they are compelled to say Amen to their condemnation.

\* \* \* \*

A century and a half ago God raised up Methodism "to spread scriptural holiness over these lands." The men equipped for this task were mighty men of God. They had marked intelligence; they were students; they were consecrated; they were filled with the Spirit; they were on fire with an evangelistic zeal; they lifted up Christ everywhere as a mighty Saviour. They offered him to all men as a Saviour from all sin. They made much of the blood of the crucified One.

\* \* \* \*

The message of the early Methodists appealed to head and heart; it aroused the intellect, made the people think, stirred the conscience, and impelled the people to pray. It quickened the emotions of sleeping and dead souls, set people to testifying, witnessing for Christ, and praising God for salvation. There was never anything more safe and sane than early Methodism, with its powerful preaching, its deep conviction for sin, its weeping penitents, the shouts of the saved multitudes, the pressing on of its converts for entire sanctification, which established the souls of the people in perfect love.

This powerful revival circled the globe, spread over the Christian world, and touched all the mission fields on earth. For a century it was indeed "religion in earnest." There is no way to estimate the blessing it brought to human souls, and the general benefit it was to society in all walks of life. Methodist preachers were indeed soldiers of the cross. Their very earnestness made them students of the Bible and the best books, and eloquent messengers of God to the people. They were known enemies of wickedness of every kind. They rode forth powerful crusaders against sin and worldliness, and Spirit-filled messengers of the good news of salvation in the precious blood of a Christ, mighty to save to the uttermost. They were soul-winners. People who heard them preach were cut to the heart and made to cry out, "What must we do to be saved?" Their ministry and lives made the children of God to hunger and thirst after righteousness. The revivals they held—and they were all revivals—touched and blessed all Protestant denominations, while hundreds and thousands of Catholics were won to Christ through their ministry.

\* \* \* \*

There was a relaxation of the high tide of spiritual power; the rending of the nation, separations, strife, civil war, and a thousand evils contributed to the cooling of evangelistic zeal. There arose a generation who "knew not this Joseph" of original Methodism, with its doctrine and experience of personal holiness through the cleansing blood. God saw the marshalling of the hosts of evil and the coming of the floods of sin, and he lifted up a standard against them in the revival of the original doctrines, methods, and experiences of the early Methodists. He got ahead of the moving picture show, the lust for gold, the dance craze, the automobile war, with untold thousands, the World War, with its harvest of millions, and the following plagues of famine, disease and death. It was the purpose of God to give us a revival that would have stayed for a score of years the wicked influences, and prepared the world to meet the evil forces that Satan was raising up to carry on these wars against God and humanity, as we approach the end of the age.

\* \* \* \*

The Holiness Movement was not a human invention; it was divine intervention. The war in Methodism against the doctrine, experience, consecration and life of early Methodism was one of the most ignorant and unfortunate movements in the modern history of the Church of God. The judgments of God are now manifesting themselves. The spiritual blight is beginning to be felt. Seminaries are teaching dangerous heresies; pastors and official boards have closed their churches against revivals. Young Methodists are being taught all sorts of false doctrine; the common people who once furnished a vast field for evangelism, out of which Methodism brought thousands to Christ into

better living, better homes, cleaner clothes, better food, better citizenship, from among whom came mighty men for the pulpit and strong, clear-headed citizens for civic life, and thousands of young people for schools, and colleges, the ministry and mission fields, are now being neglected; a part of them are being drawn away into most dangerous fanaticism, but the majority of them are furnishing fruitful soil for the sowing of the dragon's teeth of Communism, revolution, lawlessness, and conditions that will shake the foundations of society and, may break down the republic. The judgments of God are coming upon the earth, and the blind leaders of the blind are deaf to the mutterings of the thunders of indignation and the gathering clouds of a holy and just wrath.

\* \* \* \*

One of the saddest features of this condition is an abatement of consecration, zeal and holy enthusiasm in the Holiness Movement, nor is it worth while to seek to hide our faces from this sad fact. The people have been browbeaten, on the one hand, by an unbelieving ministry, and trifled with, on the other hand, by an enthusiastic fanaticism that was as false at heart as it was unsound in head. There have been men with a good degree of culture, and a timid claim of the experience of entire sanctification, with an uncertain sound; the sheep have not known their voice; have feared to follow them, and there has been confusion, uncertainty, the appearance of ambition and selfishness which have caused the chariot wheels of full salvation to drive heavily. Many who were once aflame with glad testimony and holy zeal have become conspicuously quiet. They seem to have little protest left in them against wickedness, and almost no joyful testimony.

\* \* \* \*

I came back from the mouth of the grave with a great conviction to build up a Theological Seminary. For months I have wept and prayed and written with an earnest cry to God's sanctified people to help build up this Seminary. We have a consecrated, sanctified group of Professors, a drove of sanctified young men who are longing for the advantages it affords, yet thousands of the Lord's sanctified people appear to be entirely indifferent; not a dollar nor a dime from them to help prepare a ministry to preach a full gospel. My soul is burdened and distressed. I know with all my head, and all my heart, and all my experience, and every faculty within me, that the gospel of Jesus Christ, as preached by the early Methodists, is perfectly adapted to the times in which we live and, if proclaimed by a blood-washed, Spirit-filled ministry, will attract the multitudes from the educated and cultured, to the most skeptical, lewd and lost among the wrecked and ruined outcasts. I know it is so for I have seen it done. It is being done where the full gospel has a fair opportunity.

(Continued on page 8)



# MOUNTAIN PEAKS OF GOSPEL TRUTH.

Rev. G. W. Ridout D.D., Corresponding Editor.

## I.



I am writing this article on the train in Chili, South America, as we speed through from the South to Santiago. Out of the train windows we see all day the snow-capped mountain peaks of the Andes. They look beautiful, especially, when the sun shines upon their snowy vastness and reveals their majestic cliffs and crevices. These mountains, if they could speak, would talk history of a thousand or ten thousand years. Long ere America was discovered by Columbus they were here. When Moses stood upon Sinai to receive the Law, the Andes stood guard over South America. When Alexander was conquering the Eastern world those mountains stood unconquered in the West.

## II.

These mountains remind me of that range of revealed sublimities set forth in the gospel of our Lord Jesus Christ. They rise up in majesty and glory and make all other systems and religions look small and insignificant. Think of some of the great outstanding truths of Revelation.

The Adorable Trinity,  
The Divinity and Lordship of Jesus Christ,  
The Atonement,  
The Great Redemption,  
The Cross and its message,  
Justification by Faith,  
The Witness of the Spirit,  
Holiness and Pentecost,  
The Great Beyond—Heaven and Hell,  
The Second Coming.

What an unfortunate thing has happened the pulpit of today; it amounts almost to tragedy. So many preachers have quit living within range of those mountain peaks of revealed truth and are spending their time and strength on phantoms of passing thought and reveries of modern intellectual speculations. They have left the mountains of vision and come down into the valleys of illusion and delusion, and when they preach no one is led up into the heights, no one is led to a holier faith in God, no one becomes more possessed of the full assurance of faith.

## III.

Canon Lidden, that great evangelical light of the Anglican Church, preaching in St. Paul's Cathedral, London, in 1872, said in a sermon on Isaiah 25:9: "Great discoveries, great unravellings of truth in science, in literature, in geography as well as in higher subject matters have been, as a rule, the fruit of perseverance. The mountains of truth, if ascended at all, must be climbed by the virtues of patience and humility, one on either side of perseverance to lead the way. Nothing is more fatal than the offhand, peremptory spirit which takes up a popular subjection as if it embodied the wisdom of an entire philosophy, and at once disposed of the truth against which it is directed—the spirit which says so constantly, 'If I cannot see my way through this or that, then I will give up the whole matter.' Truth is too vast, too majestic a thing to be trifled with in this way; and they who thus deal with her miss her altogether."

"Tertullian said in his day: 'Our little children can answer the questions which are in debate among the philosophers.' We know who created this wonderful universe with all its mysteries of teeming life. We know who placed us here and why he placed us here, and how we may fulfil his high purposes respecting us. We know, too, how marvellous is his love to have committed such knowledge to such puny intelligences as ours. . . .

## REVIVAL BLESSINGS IN CHILI.

The Holy Spirit works among all nations to produce conviction, conversion, sanctification. There is not much difference! At our meeting in Victoria, Chili, a woman at the altar was weeping very much. My interpreter talked with her; she was seeking the Spirit's baptism and her fear was that she had quenched the Spirit. At the close of one of the meetings a mother came up with joy bringing her daughter who had found Christ in the meeting. An ex-preacher who had gone into business told me he wanted the blessing I was preaching and that he hoped to get back into the ministry. The Spirit had showed him many things in the meetings. An educated German woman and her husband (both born in Chili) were at the altar for the Baptism of the Spirit last night. They did not get through, but she said she intended to keep praying until she got the blessing. She was greatly burdened for her relatives, all of them well to do people. She wants the power that will make her life a blessing.

Joy is always a characteristic of a real revival. After the meeting closed Sunday night a group of about fifty young people and others got in a group in the center of the church and with a banjo player to help, they sang song after song of rejoicing, and though it was nearly eleven o'clock at night, they were singing as we left the building.

In one of our meetings a large group of people, young and old, came into the Temple singing. They marched up to the altar, and all bowed; some one began praying and then they all broke out in audible prayer. It was to some folks, I suppose, a bit out of order, but a few events like that would take the stiffness and starch out of lots of churches, both in Chili and U. S. A. Those folks had enthusiasm for Jesus; they had been out holding an open-air meeting and they were bringing the fire into the meeting.

The audience last night was over a thousand people; the aisles were filled with people standing, and the altar space and pulpit steps crowded. After we preached there were so many seekers and people wanting to be prayed with that it was nearly eleven o'clock before we could get away. This is strenuous business, but every day I live I praise God I obeyed the inward voice and started for South America where full salvation evangelism has boundless opportunities.

George W. Ridout.

We have before us in our possession a body of *fixed truth, unchanging truth.*"

Among the ancient prophets of the Christian Church Justin Martyr takes a high place. He tells us that he sought the repose of his soul in many a philosophical system and, last of all, he sought Plato, but all failed to satisfy him. He says: "In Christianity I found, for the first time, the only certain and healthy philosophy of life. Gladly, if I could, I would impart to all the same dispositions which I now possess, not to forsake the instructions of the Saviour." He speaks of Christ as "The glorious Rock from which a living water ever flows into the hearts of all who seek through him the Father of all." Christ is the "Word of Truth and wisdom burning and shining brighter than the sun, penetrating by his rays into the depths of the heart and soul."

## IV.

I think back of the pulpit of my youth and the sermons I heard and the sermons I read from such preachers as Spurgeon, Talmage, Parker, Simpson, Moody, Cookman, etc., they were freighted with the gospel and vital with divine certainties. No speculation, no mere human opinion, no human philosophy, but the wisdom and the Gospel of God in Jesus Christ. I often think that the pulpit of forty years ago was emphatically a more vital, eloquent, effective *gospel pulpit* than it is today. Thousands of pulpits utter no saving gospel today; preachers are preaching second-hand stuff acquired in modernistic seminaries and picked up by the wayside instead of out of the Word of God. Look over the books and periodicals read by the average preacher of today and it is small wonder that the pulpit is so devoid of great preachers.

I was reading of one of the Methodist (?) Bishops who said to a newspaper man that

he didn't preach theology any more. Strange statement for a Bishop whose vows required him to preach the doctrines of his church and the Word of God.

When a preacher refuses to preach theology it may be set down that he is preaching "another gospel." How does he stand in the light of Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then Paul further speaks: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

One of the surest tests of a sermon is seen in its efficacy to lead souls to Christ. The modern gospel produces no conviction for sin; it leads no souls to the mourner's bench; it brings on no shouts of joy from souls newly redeemed from sin; it brings no power from on high to dead churches.

## V.

Gibbon, writing on the Fall of the Roman Empire, mentioned as one of its causes that the "minds of men were gradually reduced to the same level; the fire of genius was extinguished." This states the case with us in this twentieth century—the tendency of modernism is to reduce everything to a common level. Take a group of graduates from a modernistic theological seminary; their professors have extinguished the inner light and the fire of spiritual genius in them and reduced them to a common level of doubt, distrust and disloyalty to the doctrines of revelation. They go to the pulpit with no certain message and they have no witness within themselves.

Then some have lost the vision they once obtained upon the mountain top with God. A good writer has said: "Recall the time when you knew without any doubt that the Spirit of God spoke to you and brought you to a state of mind where you saw what God wanted you to do. If you obeyed that vision, it would have led you on to an emancipation in your life. Obedience to a right vision always leads to a larger life, but it leads also to a life of more discipline. Every enlargement of vision has to be paid for by increasing concentration. Any experience which is out of the common-place rut has to be paid for in an added concentration of the life. There are moments in all our lives when

... the spirit's true endowments

Stand out plainly from its false ones."

"We are inclined to be ashamed of the vision we get because it marks us out as being different from other people, and we are afraid of being considered 'speckled birds.' The vision will mark you out as different, but if you take your direction from the vision, you will not only make a path for yourself but for others also."

## VI.

In our meetings in Chili I have been strongly led to preach from the Acts of the Apostles and everywhere the Chilean preachers are saying loud "Amen" to preaching of this kind. Time and again have I declared that in the Acts of the Apostles the Lord laid down the plan and program for the church in all ages and among all nations. Many of their preachers feel that the greatest need of Chili is a real Holy Spirit revival of religion. The church in Chili is fast becoming independent of foreign missions; in fact, some of their preachers resent the idea of receiving foreign support. In a little while "foreign missionaries" (so-called) will be a thing of the past in Chili; the Hoover movement certainly demonstrates that when the church gets its Pentecost it can carry on without outside aid. Then again so many of the "for-



oreign missionaries" have been tainted with modernism and time is not long past when the native preachers and leaders hearing that a new foreign missionary was coming would at once begin wondering how much of a modernist he was; they naturally expected that missionaries trained in Modernistic Universities and Seminaries would be modernistic and they dreaded it.

They had a Union Theological Seminary here at Santiago. Money was raised for the building out of "Centenary" funds. An out-

standing Modernist from America was in charge. He ran it on modernistic teachings; young fellows were taken into it to train for the ministry who were totally unfit; result was that in a few years the thing dried up and the Seminary was closed and many a God-fearing, Bible-loving, evangelical Chilean preacher thanked God when the Seminary closed its doors.

Now my friends, as you read these things you are constrained to say: This condition of things is shocking. Exactly so! Yet please

remember these same things are taking place on mission fields in many lands. What can you expect of Mission Schools and Seminaries and Bible Training Schools when those in charge are trained in the most modernistic schools of the United States? They are bound to be modernistic in their teachings and spirit and their output is going to do more to withhold the growth of the church and the extension of the kingdom than a whole regiment of communists or a troop of free thinkers.

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## YOUTH PERSONALITY FILLED WITH THE HOLY GHOST

Rev. R. A. Young, M. A., B. D.

(Preached at Pacific Youth Convention)

*"He breathed on them and said unto them, Receive ye the Holy Ghost." John 20:22.*

*"It seems to be but a small thing to be saved from sin,—I want to be filled with all the fulness of God."—Wesley.*



I want to speak to this great gathering of young people on the subject, "Youth Personality Filled with the Holy Ghost." First, we will deal with the work of the Holy Ghost in Youth Personality; second, the purpose of modern youth being filled with God's Spirit.

Permit me, young people, to call your attention to this fact—all have personality, but all may, or may not, have the Holy Ghost. Much has been said about personality in the circle of educators, however vague and indefinite terms have been attributed, very often intangible to the mind of the student. Stripped of all the abstruse terminology and limbs, Personality is the outward expression of genuine, refined, sympathetic and virile manhood or womanhood. Genuine, because our modern youth readily detects the fraud, and the cheap things of life from the beautiful and spiritual.

### WORK OF THE HOLY GHOST.

Who is the Holy Ghost? Jesus had drawn the disciples away from their fishing-boats, their places of daily employment, and inspired them with personal ambitions for holy living and service to humanity. As their leader, he directed their work and settled their doubts. While they were unlearned and weak, he inspired them with a mission deserving for priests and kings. Oftentimes Jesus hinted to them of his going away and assured them that, though he was to die and leave them, he was going to the Father to prepare a place, a mansion for them. But his going was not without a promise: He said, "If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." The Holy Ghost is a Divine Person, one worthy to take the place of Jesus Christ. Surely he must be wise and strong, tender and true, to carry out the mission of Jesus Christ in the destiny of humanity.

To be filled with the Holy Ghost, we must submit ourselves to the cleansing, purifying and sanctifying grace of the Holy Ghost. And though God does vitalize our personality, he does not destroy it when he fills us with the Holy Ghost. While Moses sacrificed the dignity of a prince, the riches of royalty and the luxury of a palace, he did not sacrifice his learning, his ambitions, his visions, his holy convictions nor his personality to be used in the hands of God to lead Israel out of bondage. Let it be settled forever that the Holy Ghost can dwell in the heart of modern youth without destroying personality.

This may be illustrated by the electric wire. How can the electric fluid or current fill and transform a dead wire into a live one which we dare not touch? How can a magnetic current fill a piece of steel and transform it into a mighty force which, by its

touch, can raise tons of iron. What electricity and magnetism do in iron and steel, the Holy Ghost does in the soul of modern youth who believe on Jesus, follow him wholly and trust him with all their hearts. This is what Mr. Wesley felt when he said: "I want to be filled with all the fulness of God." The Holy Spirit comes to dwell, to inspire, and to set the personality aflame with the very life of God.

Since we were made in the image and likeness of God, and since we want our personalities illuminated with light and life, and all our powers electrified with power divine, and since we want the steel of our personalities shot through and through with magnetic currents, so that by touching the world we may have a part in lifting it to God, let me call your attention to the text. Jesus is saying to us, as he did to the disciples, "Receive ye the Holy Ghost." Yes, the marvellous change in personality wrought by the coming of the Holy Spirit has always been, and still is, the challenge of thinking men down through the ages. Shall we continue to make them think?

Moses in his leadership, the writing of the Pentateuch, can only be answered in that, God's Spirit inhabited his human personality and directed his soul and life. St. Paul, the master mind of all times; his zeal for the Church, his epistles, his sacrifice, faith and loyalty, and his revelation of Jesus Christ, of which there is no comparison, can be answered only on the basis of human personality plus God—the Holy Ghost! Time nor space permits me to draw from the illustrious gallery of the saints to further reveal this fact. What God has done in the past, young people, he will do again for us in this great Convention.

### WHY MODERN YOUTH NEEDS THE HOLY GHOST.

1. It is amazing beyond words how the Holy Ghost gives power to "overcome the world." The prayer of Jesus was, "not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The world masters and enslaves youth who has not the Holy Spirit. The world, like a giant, offers to one, money, at the price of his conscience and character and he falls down and worships. To others, the giant world offers power, fame, pleasure, and American youth falls, only to be deceived. It took Pentecost to deal with Peter and James and John as to their places in the kingdom of God. It mattered but little whether the right or the left of Christ in his kingdom was to be their place, after they were filled with the Holy Ghost. The facts are, they would not have changed places with Herod the king, or with Caesar. Power to overcome the world is the birthright of every Spirit-filled child of God. Oh, that young people who are facing the colleges, universities and the merry-go-round of modern social life would now and forever crown the Holy Ghost in their hearts. Young people need the Holy Spirit to guide them through the uncertainties, dangers and duties of life. They need divine guidance to steer them through the many influences which seek to defect and mislead.

2. Youth needs the Holy Ghost to give "Power over the flesh." "Ye are the temple of the Holy Ghost," and God expects to live in the "house beautiful." What we call desires, passions and appetites are not, in themselves, sinful and only become sin when diseased and abnormal. The cure is the coming of the Holy Ghost in his cleansing power. Even then, they are avenues through which we may be tempted. When the soul of youth is out of harmony with God, sin seeks satisfaction in sensual excesses, and the unlawful gratification of carnal appetites, passions and desires. The purpose of the coming of the Holy Spirit is not to destroy these desires, but to purify and to regulate them. He reinforces the soul with the love of God and gives power over the fleshly appetites. Just as the electric current transforms the dead wire into a live one with power, heat and light, so does the Holy Ghost flood our bodies with divine life, light and power and grace to overcome. He destroys the carnal mind and gives us the mind of Christ.

3. The coming of the Holy Ghost will also settle the question as to the power and personality of the Devil. The persons who deny the personality of the devil will also deny the personality of God. Young people, the Devil is no respecter of persons. After the baptism of Jesus, his first battle was with the Devil. He comes as an angel of light to deceive, and as a roaring lion to devour. However, the soul that is filled with the Spirit can outwit its chief enemy. Clad in the whole armour, we have the victory.

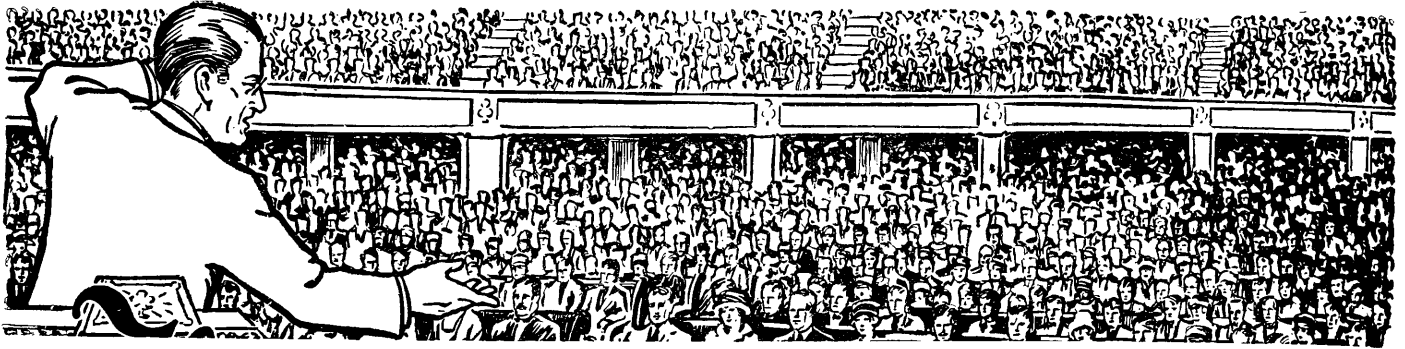
In closing, let me say, that mighty men inspire and train others to be strong and mighty in the battle for righteousness. David laughed at Goliath, for he was a forerunner of a race of fearless, invincible warriors and giant-killers. Was it not Moses who inspired that great host of God's people, toiling, sweating, begrimed, seemingly hopeless, to lift their heads and cry to God for help? Under his leadership they were inspired with a national spirit and soon they defied Pharaoh and his mighty armies.

Great lives are built on great promises. That promise is, "Receive ye the Holy Ghost." There is no other way to spiritual success. You may have the experience of a clean heart by admitting the presence of the Holy Spirit. Such an experience and acquaintance with God may be maintained, deepened and broadened by obeying God. Let us open all the faculties of our soul to the Holy Spirit and fashion our lives according to his truth and doctrine. Let us become co-workers with God, heroes of faith, leaders of men, builders of empires, teachers of righteousness, preservers of manhood and womanhood as a Memorial of Modern Youth.

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## BEAUTY, BANE AND BLESSING OF WOMEN.

Joseph H. Smith.

"The King's daughter is all glorious within." Psalm 45:9.

**W**OMAN'S instinct for adornment is as constitutional as man's instinct for acquirement. As covetousness and avarice are but corruptions and perversions of acquisitiveness, so vanity, extravagance and immodesty are but corruptions of a lawful passion for beauty.

Bible injunctions concerning woman's adornment are not against the fact of her adornment, but as to the *where* and the *how* of it: Her propriety in adorning herself is thus recognized by Peter: "whose adorning let it be, etc.," again "Holy women who trusted God adorned themselves." And by, Paul: "That women adorn themselves."

Hence it would appear that God, who has in so many ways, and so many places, shown in Nature his own love of beauty, and has furnished so many displays of it for our admiration and pleasure, seems to have chosen woman as subject of best possible reflection of his beauty here on earth. Man may be his best sample of freedom and of strength; but it is reserved for woman to better exhibit his beauty. Beauty is, therefore, the precious treasure and the sacred trust of womankind. Yea, and it is a chief possible blessing or a bane. Second only to cautions and warnings against covetousness of men, are the counsels, admonitions and examples given concerning vanity and immodesty among women. Beauty has made for the ruination of many maidens, and the wrecking of many homes.

In Solomon's time, the brazen woman with her effrontery, and "the strange woman" with her seducings to the house of death, affected in extravagant form the beauty of her sex to lure her victims. And now, not only professional harlots, but the women bandits on our highways, the 'gold diggers' of Movie-dom, and the professional divorcees are chief patrons of the 'beauty parlors.' And some of these are the fashion leaders for much of the rest of woman-kind. It has ever been so that our greatest treasures are made the chief prey of the enemy of souls. Riches, not in themselves wicked, become the strong barrier to some in the way to eternal life. So, beauty—far from being evil in itself—is turned to blast the love and the life of many fair daughters of our land.

Chief among the perversions of the Beauty instinct stress is to be laid upon its *misplacement*. Instead of the *hidden man of the heart* it is turned *outward* to an exhibiting and an adorning of the body. Physical, instead of spiritual. Women forget that their body is but a transient cocoon from which is to burst directly a seraphic spirit that may vie in beauty with angels in the skies forevermore. They would adorn themselves with 'plaiting of the hair,' and 'wearing of gold,' and putting on of 'costly array'; and, at length, in effort to display their grace of form, they will stifle the voice of the guardian of their youth, and proceed to an im-

modesty of exposure that carries themselves and others to the very threshold of lustful license and vice. This is to woman's desire for beauty, what gluttony is to our appetite for food; what plutocracy is to possession of wealth; and what idolatry is to the temple worship of God. The deification of the body, to the desolation and defilement of the soul, is like the worship of sticks and stones in place of the worship of the true and living God. The perversion of Beauty from the inward to the outward; from what fosters the spiritual to what furthers the sensual, is the dishonoring of God, the debasement of woman, the defilement of society and the death of men.

And it is to be deeply regretted that the drift of the *beauty instinct* of the womanhood, and the *direction given to it for the girlhood of our day* is *outward*, rather than inward; to the flesh rather than the spirit. The clear and emphatic command of God's word is to "Let it not be that outward adorning." Specific samples are cited, as the 'plaiting of the hair'; the 'wearing of gold or pearls,' or the 'putting on of costly array.' And it is to be noted that these three (with the immodest exposure of some part or other of their bodily form that is almost certain to ensue) cover the whole circle in which the perversion of woman's beauty instinct has ranged in all generations and in every land. Depravity has many new fashions, but only a few old types. And God's own estimate of this farce of woman's real beauty is thus expressed in Proverbs 31:30: "Favour (or a fine form) is *deceitful* and beauty is *vain*."

And, perhaps, before we turn to the rightful place and sort of her true beauty, we shall do well to see *how flagrant this perversion may become*, even among the daughters of Zion, and *how vehement is God's displeasure towards it*. We will turn to Isaiah 3:16-24, and while the quotation is a little long, we cannot afford to omit any of it. Its outline so completely lists a modern woman's "Beauty" outfit, and its imprecations are astounding and alarming.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings and the nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass that instead of sweet smell there shall be stink; and instead of well-set hair baldness; and instead of a stomacher a girding of sack-cloth; and burning instead of beauty."

"Their flesh, perhaps their greatest care, Shall into dust consume:

And they receive a just desert For all that they have done."

But now let us turn to the real Beauty and the rightful Adornment of woman. This is properly: "The Beauty of the Lord's house," "The Beauty of Zion." "The Beauty of Holiness." (These all are Scriptural terms). Yea, the "Beauty of the Lord!"

Here we might note a seeming paradox; for of him, it is said: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." And yet: "He is the fairest among ten thousand, and the one altogether lovely." Something like that is the Beauty of Women. Veiled, as it may be, with simple homeliness from the gaze of wanton eyes, it nevertheless blooms within with the beauty of the Rose of Sharon and the sweetness of the Lily of the Valley. Nor is this an unadorned or unjewelled beauty. "In the sight of God," the ornament she wears "is of great price." Beside it, gold and pearls and diamonds vanish into insignificance. As an *heirloom*, it is handed down to the household of faith by "the holy women of old." It is a *staple*, and always "becoming for the King's daughters, and that for all 'occasions.'" "It is the ornament of a meek and quiet spirit."

And here are some of her *vestments*: "modest apparel," "shame-facedness," and "sobriety." And her wrappings are "good works." Some of these are specified as the "bringing up of children," "lodging strangers," "washing saints' feet," and "relieving the afflicted."

That elect lady, Susannah Wesley, of whose physique or physiognomy we have seen no picture, and have heard nothing at all of her wardrobe: but so beautiful was she, that Adam Clarke cites her by name as an illustration of the woman described in Proverbs 31:10-31. Such truly is the "Beauty of Holiness." No one can overestimate its worth or blessing. It is still fresh and lustrous when decrepitude and disease have bent and twisted the figure, wrinkled the face, parched the lips, and dimmed the eye. Her comeliness is never out of style, either for earth or for heaven. Like a certain lily, its bloom is most fragrant in the darkness of the night. Her jewels radiate on the pathway of her children long after she has gone above. As pure white diamonds show best in simplest setting, this true, inward Beauty of Woman appears the brightest in simplest attire and plainest home. The spirit, thus adorned, does not need to be diverted of its ornament, or invested with change of apparel to appear in the presence of the King.

None of God's beauties in Nature, nor any in Woman's face or form, are more than samples or shadows of his—and of her true and essential Beauty of Holiness. For it is written that: "Out of Zion, the perfection of beauty, God hath shined." (Psalm 5:2) What, then, is true of the Church as the Lamb's wife, is true of a good woman's real beauty. "The King's daughter is all glorious



within." Veiled in modesty, and arrayed in simplicity, she "appears" to best advantage in her regnancy in the home. For fading flowers of fashion, choose ye, rather my sisters, the Beauty of the Lord!

## Heresy Today Not Orthodoxy Tomorrow.

Bishop Warren A. Candler, Atlanta, Ga.

**ONE** of the cant phrases of heretical preachers and teachers is that "the heresy of today is the orthodoxy of tomorrow."

The newspapers report a prominent preacher in New York as using this overworked statement. Evidently his purpose in repeating it is to bolster up some of his own eccentric preachments and liberalistic notions.

This favorite dogma of heretical men proceeds on the erroneous idea that revealed truth is of a changeable nature like the mutable systems of science and the fickle speculations of philosophy. But about the truths of a divine revelation there is a certain finality that in the nature of the case cannot belong to any of the conclusions of unaided human reason.

The science that was current in the days of Martin Luther is now obsolete, but the great doctrine of justification by faith is still true and ever will be.

The theories of electricity which were believed and taught fifty years ago are now derided as utterly untenable; but their passing away has not affected in the slightest degree the doctrine of Christ's deity.

Moreover, all church history contradicts the cant which declares that "the heresy of today is the orthodoxy of tomorrow."

The Apostles had scarcely passed away from the Church on to the "Church of the First-born" above when the variegated heresies of the Gnostics appeared. Has any form of gnosticism, from that day until the present time, been regarded as orthodox?

In the third century—about A.D. 250-260—Sabellianism was brought forward by Sabellius, a celebrated African heresiarch, who revived a subtle theory of the Trinity which had been taught and discarded before he was born. He gave it new standing by his ingenious explanations and specious arguments. But has Sabellianism ever attained the stability of orthodoxy?

Shortly after the middle of the third century the theories of Arianism were propounded by the famous author by whose name they are called. Arius was handsome and prepossessing in person, astute in debate, and eloquent in speech. For a season it seemed that the whole Christian body had discrowned the Christ and had gone after Arius, so much so that when the young deacon, Athanasius, opposed Arianism, it was said: "It is Athanasius against the world." In various forms the tenets of Arius have been revived; but in neither ancient nor modern times have his teachings become accepted as acceptable orthodoxy.

Nestorianism was a theological vogue from about A.D. 420 to A.D. 430. But it passed away, and lo it could not be found after its short-lived popularity.

So also Eutychianism, arose a little later, flourished for a time, and then withered away, never again to be revived.

In all the forms of heresy there is nothing to give it permanent acceptance by devout men of well-balanced minds. Our present-day rationalists, sometime miscalled "modernists," are in this state of "unstable equilibrium." They agree not among themselves, and often one of them reverses all his own teachings within the brief space of ten years.

The preacher in New York is teaching for doctrine many of the dogmas of Celsus which

Origen refuted overwhelmingly. Does the metropolitan parson vainly imagine that he can give them in this age the orthodox standing which Celsus could not impart to them in his day?

Dr. William E. Channing, who lived and preached in our country a generation ago, was vastly superior in both native ability and learning to the sensationalists who are trying to play the role of daring heretics at the present time, and his divergence from the tenets of evangelical Christianity was far less than their erratic lucubrations. But he could not win for his teachings recognition for orthodoxy. Even Channing's small detours from the main highway were too rocky to attract any considerable number of the faithful to walk therein.

There is no slightest reason for anticipating that the pratings of the puny heretics of our day can reach a more creditable and permanent position in the theological world than did the able dissertations of Channing. Far from such stuff becoming the orthodoxy of tomorrow, it will be lying in the confused rubbish of forgotten folly within the next ten years.

That symbol of doctrine which we call the Apostles' Creed has outlived all the heresies in opposition to it, and it will continue to live through all the years to come; for it embodies the essential principles of "the faith once for all delivered to the saints."

At the present time many are crying for what is termed "the reunion of Christendom." All concerned should bear in mind that the fulfillment of any such ideal must rest for its basis upon the Apostles' Creed—the only formula of faith universally accepted by all the great churches. If they cannot unite on that, there can never be anything that will so much as approach "the reunion of Christendom."

Certainly the changeful and kaleidoscopic dogmas of our heretics possess no unifying quality. On the contrary, they are disputatious and divisive. They are freakish forms of speculative philosophies; and nothing is more certain that the world will never accept freakish systems, nor follow theological freaks very far. Such systems attract attention as curios, but they never command abiding confidence.

"The heresy of today will not be the orthodoxy of tomorrow," any more than it is today. It will be discarded and forgotten tomorrow. Such has been the end of numberless heresies which have been exploded by the archaeologists in recent years.

For example, the Mosaic authorship of the entire Pentateuch was denied not so long ago on the ground that the art of writing was not known to the Hebrews. But tablets discovered have shown writing in Ur of the Chaldees as far back as the days of Abraham.

Statements of fact found the Old Testament which heretical critics declared for years to be incredible, have been verified by the archaeologists. Professor A. H. Sayce, of Oxford University (England) has said most truly: "Whenever the biblical history comes in contact with that of its powerful neighbors, and this can be tested by contemporaneous monuments of Egypt and Assyria-Babylonia, it is confirmed even in the smallest details."

In like manner heretical questionings of historical matter in the New Testament—statements in the Acts of the Apostles especially—have been shown to be utterly groundless. Though accepted most emphatically yesterday, they are rejected today, and will be derided tomorrow whenever they are recalled by informed persons.

For example, it has not been very long since the critics averred that St. Luke was in error when in his account of St. Paul's visit to Cyprus he called the governor of the island a "pro-consul," whereas the critics said Sergius Paulus should have been called "pro-praetor," because Strabo and Dion Cas-

sius named Cyprus as an imperial district, and its governor should have been called, therefore, a "pro-praetor." But later it was discovered that the same historian, Dion Cassius, had recorded that while Augustus did hold Cyprus as an imperial province for a time, he eventually exchanged it for another district, and thus it became a senatorial province, and "pro-consul" was the proper title for its governor. Still later, coins of the time were found, and these also called the rulers of Cyprus "pro-consuls." Still further, General Ceanola, in his excavations on Cyprus, came upon a coin bearing the inscription, "In the pro-consulship of Paulus." And so Luke was right after all, and it is evident that his narrative is no "pious make-up," or the writer would have fallen into the error of using the word, "pro-praetor," which had generally been the proper title for the governor of Cyprus, but was not the proper title when Paul was there.

The heretics of today are too hopeful by half when they dream of being considered orthodox tomorrow. They will hardly be considered at all tomorrow.—*Alabama Christian Advocate*.

## Thinks Prohibition Number Fine!

My Dear Dr. Morrison:

I began reading THE PENTECOSTAL HERALD in May, 1898. It has been a source of great helpfulness to me and my ministry furnishing much meat for the thoughts of my mind, the meditations of my heart and the words of my mouth. For these 33 years every issue that has reached me has been full of inspiring and edifying information. Please let me say, the last issue, the PROHIBITION NUMBER, is the finest and fullest of the most needed information I have ever seen. A copy ought to be in every American home and carefully read and deeply pondered by every member of the family. God bless you good and give you many more fruitful years of editing and preaching.

A Methodist Preacher.

Note: We have a number of copies of The Prohibition Number left and will be glad to mail them at the rate of 3 cents each, or \$2.00 per 100 copies. Order today; tomorrow may be too late.

## The Two Lawyers.

This is a book with a warp of fiction and a filling of facts. It presents the Methodist doctrine of entire sanctification, and the war which has been made against the doctrine in the Methodist Church, in clear and striking fashion.

A certain pastor was preaching a series of sermons against the holiness people whom he called "second blessingists." Two prominent lawyers in his church became so interested that they turned to the Methodist authorities as printed in the historical and doctrinal books of Methodism, and found their pastor was densely ignorant and bitterly prejudiced. They called his hand, and one of the lawyers offered to debate the subject with him publicly. The outcome was quite confusing and amusing. The pastor soon arranged to move into another conference on the pretext of his wife's poor health.

The book has valuable history in it, clear-cut doctrinal discussion; is written in attractive style, and can be read profitably by young and old. It has had a remarkable influence on the minds of many. One woman bought and placed six copies among prominent men in her congregation, which swept away their prejudices and led most of them into the experience of full salvation. The book is printed on excellent paper, bound in cloth, and is an attractive volume of 240 pages. Price is \$1.50. The sale of this book has passed quite beyond the thirty thousand mark. It has a powerful influence in the removal of prejudices and the inculcation of spiritual truth. Order a copy of The Pentecostal Publishing Co., Louisville, Ky.



## Lessons from a Famous Compromise

C. V. FAIRBAIRN.

**J**ehoshaphat, king of Judah, it is said, "And the Lord was with him, because he walked in the first ways of his father David, and sought not after Baalam; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and he had riches and honor in abundance; and his heart was lifted up in the ways of the Lord."—2 Chron. 17:1-5. But in the very next chapter we have the record of a great mistake which this good king made. He himself "walked not after the doings of Israel," but "he joined affinity with Ahab," the king of Israel. This "joining affinity" was the marriage of his son, Jehoram, to Ahab's daughter, Athaliah. The evil results of this God-forbidden union were very far-reaching; in 2 Chronicles we have the account of the almost immediate results.

Later Jehoshaphat visited Ahab, "and Ahab killed sheep and oxen for him in abundance." When Jehoshaphat had feasted well, Ahab "persuaded him to go up with him to Ramoth-gilead." Feasted, fattened, flattered, Jehoshaphat replied, "I am as thou art, and my people as thy people; and we will be with thee in the war."

Jehoshaphat had not only committed himself, but also God's brave soldiers in the behalf of one who was an enemy of God. A more sober thought came and he said to Ahab, "Enquire, I pray thee, at the word of the Lord today." He wondered what God thought of this combination of interests. Accordingly Ahab assembled four hundred prophets and they all with unanimous voice cried, "Go up, go up. The Lord speed thee." But Jehoshaphat was somewhat sceptical and said, "Is there not some other prophet of the Lord around here, that we might enquire of him?"

"Yes, there is," says Ahab. "There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Michaiah the son of Imla."

Then, to a servant, perhaps an officer of the guards, "Fetch quickly Michaiah the son of Imla."

This officer evidently thought that prophets formulated their messages in accord with their own hearts; and, possibly anxious to do the prophet a good turn, he volunteered this piece of worldly-wise advice, "Behold the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good."

The old prophet's shoulders straighten, a flush of holy indignation overspreads his countenance, his voice rings out, "I am not here to conjure up messages either in line with or contrary to any private feelings I may have. As the Lord liveth, even what my God saith, that will I speak."

Once in Ahab's presence, the king speaks. "Michaiah, shall we go, or not go to Ramoth-gilead to battle?"

"Go ye up, and prosper, and they shall be delivered into thy hand," is the word of the prophet.

Ahab may not love the truth, but his own heart so condemns him that he knows that God, who is greater than his heart, can not thus endorse him, so he thunders at the prophet, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?"

"Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace."

"And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?"

Poor Michaiah! Blamed when he prophesied smooth things, and hated when he told the truth! Not only did he so speak to the king, but he also exposed the lying of the other prophets. For reward, Zedekiah, one of the prophets, slapped his face, and Ahab sent him to prison to live on bread and water. He carried to jail a crimson scar from the prophet's stroke, but he also carried a conscience void of offence. He had been true to the God who commissioned him, and true to the sinners who through him alone were able to hear from heaven.

At last the allies faced the Syrians at Ramoth-gilead. Ahab, pretending to show high honor to Jehoshaphat, goes into battle in the armor of a common knight, while Jehoshaphat, by Ahab's advice, goes clothed in his royal robes. This almost cost him his life; for the king of Syria had said to his officers, "Fight neither with small or great, save only with the king of Israel." Thus admonished, they pressed the battle toward the one in the royal robes so fiercely, that Jehoshaphat had to cry out and reveal his identity; "and it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him."

### FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Next to the establishment of the Christian Church and the founding of the common school the coming of the 18th Amendment has done more for the welfare of childhood and youth than any advance in the history of civilization."

You may disguise yourself, Ahab; you may divert attention to your royal ally; you may do your best to secure yourself from attack: but you have made God your enemy and "He is mighty in strength: who hath hardened himself against him, and hath prospered?" "Be sure your sin will find you out."

Amongst the arrows which sped across the field of battle that day was one shot by a Syrian archer in his simplicity, but it was directed by the very finger of God. It located Ahab despite his disguise. It found a vulnerable point. It "smote the king between the joints of the harness:" and though he bravely "stayed himself up in his chariot against the Syrians until the even, about the time of the going down of the sun he died."

After the battle, "Jehoshaphat returned to his house to Jerusalem. And Jehu the seer went out to meet him, and said, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek the Lord."

Soon "Jehoshaphat slept with his fathers" but despite the "good things" that were found in him, despite his war on idolatry, despite the fact that personally he "prepared his heart to seek the Lord," an awful harvest came of his compromise and joining affinity with Ahab, a prince of sin. "Jehoram his son reigned in his stead.—And he walked in the ways of the kings of Israel, like as did the house of Ahab: for he had the daughter of

Ahab to wife: and he wrought that which was evil in the eyes of the Lord.—And it came to pass that he died.—And Ahaziah his son reigned.—He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."

So we read in 2 Chronicles, and the more we read and further we go the picture becomes darker and darker. It is but another lesson revealing that when God said "Come out from among them, and be ye separate," he meant what he said; and that implicit obedience is the most reasonable attitude toward such a reasonable admonition that any man or woman can assume. "He that hath ears to hear, let him hear."

### Hope.

When storm clouds arise and hurricanes sweep,

And wild waves roll over life's troubled deep,  
Like an angel, Hope, with her wings unfurled,  
Speaks peace, sweet peace, to a guilt-stricken world.

'Mid darkness thick, and the tempest's shriek,  
And the clash of the wave, and the lightning's freak,

Hope, Hope beaming forth like the noon-day sun,

Gives light and life to the grief-stricken one.

While away, away, o'er the wreck-strewn deep

Ten thousand souls through the darkness sweep

With dim growing eye and fast fleeting breath

To the storm-girt shores of eternal death.

Hope, Hope, bright star in the galaxy Love,  
Descends from her radiant seat above,  
And with the effulgence of glory, bright  
Enrobes the curtains of drearish night.

When the vision fails, and the spirits sink,  
And Death with his knife is cutting each link,  
And the waters of Jordan cold and chill,  
And the quick beating pulse forever is still,

And the sightless eye enveloped in night,  
And the golden bowl deprived of its might,  
As the body returns to the lifeless sod,  
Hope, Hope bids the soul mount up to God.

W. C. CARTER.

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When the Spirit of God touches a soul it begins to glow, and from it the blessed spark may pass from heart to heart and church to church till an entire continent may blaze with heavenly fire.—F. B. Meyer.

### If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



# ----GLEANINGS FROM THE EVANGELISTIC FIELD----

## KODAIKANAL, INDIA.

Dear Friends:

The world has been following with keen interest the cry of "Swaraj" (self-government) in India. What will be the place of Christianity under Swaraj? There have been many speculations. Some believe that when independence comes the Indian attitude toward Christ will be more favorable than at present. Opposition to a western government would naturally arouse prejudice against a religion whose leaders come from the west. If the source of bitterness is removed, India will more readily see Christ in all his beauty as Savior of lost humanity. Others fear that if India were to be granted complete self-government, anti-Christian influences would be greatly multiplied.

An interesting sidelight was ignited by the statements of the famous Mahatma Gandhi when he said, regarding foreign missionaries, "If, instead of confining themselves to purely humanitarian work and material service to the poor, they limit their activities, as they do at present, to proselytizing by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religion is adequate for her people. We need no conversion, spiritually."

By this statement Mr. Gandhi has called down upon his head an avalanche of arguments, criticising his position and defending the Christian. B. T. Badley, missionary bishop of the Methodist Episcopal Church, states: "Mr. Gandhi said at the beginning of his statement, that, 'if instead of serving the poor we were engaged in proselytizing them,' Mr. Gandhi, when he gets Swaraj, will ask us to leave India. How can an Indian say that? Cleanse our villages, wash our sores, heal our sicknesses, rid us of the rag, the fly, and the vermin, promote our health and comfort, but do not give us spiritual regeneration, says the Mahatma! I must tell Mr. Gandhi that no government invited us to preach Jesus in India. We have been commissioned by Jesus Christ, and no government on earth can drive us out. (Cheers from his Indian congregation). Inspired by the love of Jesus we have left our homes and the good bracing climate of our countries, and have come to live, work and die with you, and no one can send us out. We would offer non-violent 'satyagraha,' sit in the heat, in the dust at your doors, and die of starvation."

Dr. E. Stanley Jones, whose love for the Indian leader is well known to be long and lasting, writes to Mr. Gandhi:

"I may interpret you wrongly, but you seem to feel that it is wrong and illegitimate for one man to share with another his faith, if the sharing means that the man might desire the faith of the sharer. In this I deeply disagree with you. I feel that it is a fundamental human right and a fundamental human duty to share what he finds precious in any realm. . . . Science is founded upon the idea that whatever discovery is made in one country becomes the property of the whole race. Science, therefore, sets itself to teach these truths without extraneous pressure, save the pressure of the inherent worthwhileness of the truth itself. As religious men, we claim the same right to do the same thing in the same spirit. . . . The only refuge is in truth and reality, and if what I hold is not that, then the sooner I find it out the better. Having made myself clear I would like to ask, most respectfully, some questions, if you do not mind.

"Would you deny that fundamental right to share with every man everywhere what seems precious to the holder?

"Would you refuse to the Moslems of India under Swaraj the right to share their faith by legitimate means?

"Would you deny the right of the Mahasabha to make Hindus out of the animists of the hill tribes as they are now doing?

"You suggest that the religion of one nation is as good as that of any other. Do you really seriously hold that Mahatmajai? Is the science of one nation as good as the science of any other nation? Would you make science national? Is not truth, by its very nature, universal? Is there any such thing as local truth? Do not two and two make four in India as well as the west? Is this also not true of religious truth?

"While we (the Christians in India) are ready to relinquish political privileges, we find that you are going farther and are apparently asking us to relinquish what, to us, is a spiritual privilege, namely, the right to share Christ with others. Do you realize that the position you are now taking makes it impossible for the Christian Indian to have any part in the new India?

"You state that India does not stand in need of spiritual conversion. You surely do not mean that, do you? I certainly could not say that of my country. It does stand in need of spiritual conversion and tens of thousands are working at the task. I believe that the whole world needs this, including India. The ink with which your interview was written was scarcely dry when two hundred lay dead in the streets of Cawnpore. The mob that lynches a negro in America, and the mob that lynches a Hindu or Moslem in India both stand in need of spiritual conversion. But not only mobs, but men in ordinary life, motivated as they are by selfishness and lust, need moral and spiritual conversion. I feel that in Christ I have something so infinitely precious and saving that I cannot help but share him with all men everywhere. When you speak of the coming

Swaraj and say that you are prepared to deny us that right, then do you not go beyond your legitimate limits? I can understand that a backward barbarian country, out of fanaticism, or out of sheer backwardness, might be prepared to take such an attitude, but I hardly expected this of Mahatma Gandhi, the man we have revered and honored."

We praise God for the outstanding spiritual leaders we have come in contact with in India. Men who stand for the fundamentals of the Word of God and the things of the Spirit, who are prepared to stand true to their calling in the face of any crucial test that may come. Let us pray that God may endue them with an abundance of the wisdom, strength and spiritual power in this hour of such vital importance to the cause of Christ in India.

Yours in him,  
Asbury Foreign Missionary Team,  
Erny, Crouse, Kirkpatrick.

## TRAVEL LETTER. Tilden H. Gaddis.

### Greetings to The Herald Family:

The Peniel Bible School students, teachers and a host of friends at Hong Kong were at the pier and after singing and music and a beautiful farewell service on deck, our ship drifted out as they and we sang, "God be with you till we meet again."

We were privileged to have Rev. Kilbourne and his wife and Rev. Rice and his wife travel with us to Shanghai, where we were graciously received and abundantly blessed with the hospitality of the Oriental Missionary Society's workers. We had been invited as workers for the Shanghai convention, but could not remain, owing to other engagements, so contented ourselves with one service while our boat was in port, leaving the next morning for Japan. God set his seal on our short visit with these good people who are doing such a great work in this land.

Passing through the world's famous and exceedingly beautiful Japan Inland Sea, and touching this nation of flowers, birds and sunshine at Kobe, we squeezed ourselves into an electric train and were hurried to Osaka, the "Pittsburgh of Japan," and thence to Nara, to view the largest Buddha in Japan, which is of bronze and 53 feet high. Near it is the "Big Bell" weighing 48 tons which we rung for five sen. Of course we fed the deer in the park, as all visitors do, and after a Japanese meal rickshawed (if that's the right word) over this old city which, for eighty years, was the Imperial capital. It is a fairland of temples, pagados, shrines, flowers, trees, and stone lanterns, all set in a beautiful park of 1200 acres, with 700 tame deer wandering everywhere. The cherry blossoms were beautiful. The open country had rice fields, terraced hillsides and every foot of ground full of flowers, fruits and gardens. Houses built like doll houses, and its girls and women dressed like dolls, their hair arranged in the most fantastic shapes, decorated, padded and supported on wire frames until it is no wonder they sleep on wooden blocks to preserve its beauty. The worshippers are throwing money on the sand and into large boxes before the shrines, clapping their hands to attract the attention of the curious idols, one with 100 hands, another many heads. Seven trees, all different but interwoven into one, is a place of worship for the Shintoists.

It was our good fortune to visit Japan in the season of cherry blossoms, and to be in Tokyo on the Emperor's birthday, which is a gala occasion. And what can we say of Kamakura, with its fifty-foot idol, of Mt. Fuji, perhaps the most perfect mountain in the world, of the quaint villages we visited, of men working in mud and water up to their hips in rice fields, and a hundred other things of interest. Japan seems very orderly after topsy turvey China and one is amazed at the wonderful buildings erected since the earthquake. These little black-haired imitators are trying to imitate Western cities in architecture as well as in clothes and habits, and are in the crisis of change when most anything can be seen. The masses seem to have single-tracked minds that run in circles and are slow in their thinking. I must still take off my shoes and get my socks dirty walking on their mat floors, but I did escape the bath where twelve others who needed it as bad as I, had left the germs of their skin disease and where several maids are bound to assist me in a process which I always felt I could manage better alone. Also these Japs are very open to the point of indecency about certain natural functions. In China they are always washing clothes to place on dirty bodies, but in Japan they are always washing bodies on which to replace dirty clothes. The Japs have a form of politeness always bowing to friends on the streets and in trains, and when parting at a boat they bow and bow and bend until it gets funny; even servants bow you farewell like they hoped you would be forever happy.

The streets are common battlegrounds between pedestrians and vehicles. To take a picture or argue with a taxi driver draws an audience large enough for a street meeting. Thus we see Japan with its quiet, busy, moving little people full of smiles, beautiful temples, parks, silk bazaars and colorful streets brightly lighted at night and swarming with a gaily dressed multitude who pound their way along on wooden clogs. When it rains I noticed they just shift to a higher set of clogs which lifts them up out of the mud, and with a beautiful colored parasol over their heads continue on their various ways.

A visit to the missionary compound at Tokyo where Bishop Nakada is doing a great work was en-

joyed. We find the Japs an open-hearted people, and while we labored less among them than among others yet saw some good fruit. From Yokahama we embark for home in the Heian Maru, the newest of the motorships on the N. Y. K. Line and find a congenial group of passengers; some fifteen missionaries and Christian workers, and I am privileged to share my stateroom with a Presbyterian Missionary from Canton. On the first Sabbath we are invited to conduct the divine service in the First Class Lounge and it was a blessed time indeed. There was an unusual assent to the truth, both in sermon and song, and in all it was so enjoyed that we were asked for an evening of music on the following Thursday. There was such a good spirit in this that between the entertaining features, some gospel truth was given to the assembly which packed the lounge and the adjoining hall. They encored again and again and would not let us go until we had given a two-hour program. We had prayed that God would definitely bless the music and singing and he did, until many wept as spiritual songs were sung. On the second Sabbath we were again asked to conduct the religious service and truly it is like a revival meeting with conviction on the people, and the presence of the Lord so real. We find many hungry hearts on board, some have lost money, others have lost companions; to several, life seems a disappointment and they are willing to hear of one who can change discouraged souls into happy Christians.

What a glorious ending to the experiences of a trip which has taken us into thirty countries and led us to minister to many peoples, 600 in one land and 800 in another claimed saving grace, beside the many in other places; in all, we expect to meet thousands in Glory as a result of this ministry. The way opens for our return to eighteen nations with plans for reaching a greater number of people with this gracious truth. God has protected and blessed us in soul and body without a mishap or discouraging circumstance through 35,000 miles of land and water, but happy surprises all along the way. The cost of the travel was less than we had figured, and God raised up friends to help us in places that would have been difficult. We return to the home field with a greater vision and a heavier burden for this suffering, bleeding, sinful world. The change has been a rest from the eight years of strenuous evangelism, while the experiences and knowledge gained are of great benefit. I feel we are better able for the battle than ever before. In his name we continue the fight of faith, knowing that with him, we shall finally and eternally win.

## A GREAT MEETING.

Capital View M. E. Church, Atlanta, Ga., Claude Hendrick, pastor, had one of the most gracious revivals ever held at Capital View, May 17 to 30, 1931. It came to a close Sunday night, May 31st. Eighty members were received on the closing night. The spiritual life of our church was deepened, scores of people were blessed under the full gospel preaching of Evangelist Harry S. Allen of Dallas, Tex. Brother Allen preaches the gospel of Christ under the power of the Holy Spirit. Sinners are converted and the church is quickened with new zeal and power. We have never worked with a more consecrated, spiritual man than Brother Allen. He is a man of much prayer and power in the pulpit. Our prayers follow him to his new field of labor and we hope to meet him on the firing line sometime next year. We love him and esteem it a privilege to commend him to any one wanting an effective evangelist.

Egbert R. Drake.  
Member of Official Board.

## QUINCY, KY.—TOMPKIN'S CORNER, N. Y.

I am reporting two revival meetings. The one at Quincy, Ky., held in May, resulted in gracious victory. In the words of the pastor, Rev. K. E. Hill, "It is the best revival the church has had in years." Numbers of people were blessed at the altar. Among them an old man above ninety years of age was saved for the first time in his life. People from other churches were saved. Fifteen members were added to the Methodist Church.

The meeting at Tompkin's Corners, Elmira District, New York Central Conference, resulted in an unusual awakening spiritually in the church and community. The pastor, Rev. Ford Crippen, God's man, had done much to prepare the way for the revival before the evangelist arrived. Pastors should do so much more than many are doing. From the first large interest was manifested. Delegations from neighboring churches came throughout and were blessed. One church out of Elmira had a large delegation twice; the people were blessed and went back to their church with new inspiration and grace. This is the way it should be. The meeting was run in the old-fashioned style. The people saw the difference and enjoyed it. The world is hungry for something real. About seventy-five seekers were at the altar; some twenty-five are coming into the Methodist Church. The community, pastor, and District Superintendent are rejoicing in the great new life that has come to the church. To God be all the praise. Pray for us now at Hollenback, Pa.

John Hicks.

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(Continued from page 1)

It can be done! Who will help in this tremendous task! Who will help to send forth a Spirit-filled ministry! Who will help to rescue the perishing! Who will join us in prayer, day and night, to build up and equip a wholly-sanctified ministry to go forth with the saving message of God! Will not a multitude of our readers join us in prayer, in a cry to God that the Holy Spirit may awaken and move the people to help us in this blessed and most important task! There is an obligation resting upon those of us who claim full salvation, deep as the pits of doom, and high as the glories of heaven, to let our fellowbeings know that the blood of Jesus Christ, the Son of God, cleanseth from all sin.

### Bishop Beauchamp Has Passed Away.

The news of Bishop Beauchamp's death was a shock, and cause for grief in the entire church. It was well known that he was not, and had not been in robust health for some time, but we hoped for the best and believed he might remain with us for some years.

Bishop Beauchamp was a delightful and brotherly Christian man. He was a good Bishop. He had strength of character and the spirit of Christ. There was nothing harsh or dictatorial about him, at the same time he had a proper appreciation of the dignity and power of his office. He was beloved by his brethren.

In the not distant future there will be a very decided change in the College of Bishops of the M. E. Church, South. Three of the great men in Methodism, Bishops Candler, Denny, and DuBose, will have passed the age limit before the meeting of the next General Conference, three years away. It is to be hoped that their lives may be extended for some years, and their services available in the church they have loved so well.

It would seem, with the present state of the College of Bishops, it will be necessary to elect from four to six new bishops the coming General Conference. With the death of Bishop Beauchamp, and the retirement of the three above mentioned bishops, we have the loss of four active bishops. Some other members of the College, it is said, are not in robust health.

At last General Conference, which met in

Dallas, a little more than a year ago, three new bishops were elected, all pastors, young men of unquestioned ability. They are busy men and we hear nothing but praise of their devotion to the best interests of the church and the confidence and love with which they have been received by their brethren, everywhere. They are all preachers of marked ability.

### An Interesting Communication.

I am publishing below a letter received a few days ago from a reader of THE PENTECOSTAL HERALD. It is easy to see why this brother is in trouble. The time has come for plain language and positive action. The people have a perfect right to refuse to support, and to rebel against preachers who are constantly attacking the Bible. We give our brother's letter, *verbatim*, as it comes to us.

"Dr. H. C. Morrison,

"Dear Sir:

"We have a minister who preaches that Second Thessalonians would never have been written if Paul had not been trying to correct the mistakes he made in First Thessalonians.

"He also says that Adam was not the first man created. He says the woods were full of men when Adam was created.

"He furthermore states that the Bible is full of mistakes and mistranslations. "Do you believe these statements to be true?

"Please answer through the columns of THE PENTECOSTAL HERALD.

"I am a firm believer of the entire Bible as the infallible word of God."

Evidently, the pastor referred to is steeped in modernism, and is undertaking to show his people that the Bible is not a divinely inspired Book. My suggestion to this disturbed brother is that, with a group of devout members of his church, he visit the pastor and have a respectful, but plain talk with him on the subject of his preaching. If he cannot explain himself to the satisfaction of his members, that they notify the preacher that he will not be regarded longer, as their pastor, and will not receive their support. This brother does not indicate his denomination. If he belongs to either branch of Methodism he, with a group of brethren, should notify their presiding elder or district superintendent. If they cannot get action out of him they should communicate with the bishop. If he will not act, they ought to hold services among themselves, refuse to hear or support the skeptic who has been sent to them for their pastor. There is no law or religion in Methodism to compel the laity to recognize or support a skeptic. I do not believe the bishops of either Methodism are prepared to indorse such false teaching as is indicated in the letter above printed. If there is any such bishop it should be known.

We are aware of the fact that men strongly prejudiced against the second coming of our Lord Jesus, have tried to make much out of the second verse of the second chapter of Paul's Second Epistle to Thessalonians, which reads thus: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

There are those who endeavor to make it appear that St. Paul is taking back something, or explaining away something he had said with reference to the coming of Christ. Those brethren may get all of the comfort out of this they can; it is quite probable that some of the early Christians, when under severe persecution, were not only eager for the return of the Lord, but in their eagerness got

ahead of the divine program and expected his appearing almost immediately.

Paul evidently sought to caution and comfort them, but he by no means, retracted anything he had written or said on the subject. Notice the emphasis he gives the coming of our Lord in this Second Epistle: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day." This does not sound like Paul was taking anything back on the subject of the coming of our Lord in this Second Epistle, which he stated in his First Epistle. Reading this second chapter of Second Thessalonians the apostle assures us of a falling away, of a fearful state of apostasy, of the mighty working of the wicked one, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

It is going to be very difficult to adhere to the Bible with its prophecy, the teachings of Christ and the apostles, and get rid of the second coming of our Lord. I will not, and do not counsel comeoutism to anybody; stay in the church, be faithful, be in prayer, keep the love of Christ burning in your soul, but refuse to support infidel preachers; have courage to stand up for God and his truth, and he will bless and sustain you.

### The Wet Women.

We clip from the Courier-Journal of recent issue the following, which we want the readers of this paper to read and ponder most carefully. These women propose to secure the names of one million women to a petition, to Congress, asking them to repeal the Eighteenth Amendment. They seem to feel that the country will go to ruin if we cannot get the saloon back, with all of its elevating and soberizing influence. For misrepresentation and hypocrisy, we have never seen anything in print that surpasses this. Read it:

New York, June 18 (AP)—The Women's Modern Union announced today that it will petition Congress and the President with the signatures of more than 1,000,000 American women urging the repeal of the Eighteenth Amendment.

The petitions, authorized by M. Louis Gross, national chairman, appeal on behalf of mothers "who feel deeply the responsibility for the welfare of the coming generation," and have watched with "greatest anxiety the growth of intemperate habits in this country."

They will be circulated to members of the Women's Modernation Union throughout the country, and read, in part, as follows:

"We see everywhere about us the disastrous effects of these habits . . . Men, women and children whose characters are ruined, whose health is undermined, whose energies are sapped and whose respect for honest work is destroyed.

"We are almost afraid to think of the probable effects of this state of things on the men and women who are growing up to take over the inheritance of the present generation, which has been so deeply infected by the alcohol poison, and we believe that they can only be saved if a speedy end is made to the present system, the only fruit of which has been the fostering of a spirit of lawlessness.

" . . . We are convinced that as long as national prohibition remains in force all efforts to make the people of the United States sober and temperate will be hopeless. . . ."

Similar petitions will be circulated at the 1932 national political conventions, the chairman said.

Think of it! "Mothers who feel deeply the responsibility of the welfare of the coming generation, and watch with anxiety the growth of intemperate habits in this country." The feature of this hypocritical rot which should arouse the indignation of every decent man and woman in the nation, is the fact that these women are trying to deceive the people and make them believe that they are really working for temperance and sobriety.



There is one thing about a large class of liquorites you can count on; they will claim to oppose prohibition in the interest of sobriety. More pitiable falsehood never came from polluted human lips. May a merciful God confuse and overthrow the enemies of men, women and children, and everything that brings peace and happiness to the human race.

It is high time for the decent, law-abiding people of this country to become aroused, and righteously indignant against this motley host of liquorites, and marshal all of the forces of truth and righteousness against this impudent, godless host of sin and crime, falsehood and deception.

## Bread Cast Upon the Waters Returns

MRS. H. C. MORRISON.



WE have what we call a "Missionary Fund," whereby we are enabled to send THE HERALD to many missionaries in the lands of darkness and superstition. The friends of THE HERALD have, from time to time, contributed money by which we have sent THE HERALD to many faithful workers on the foreign fields who, we believe, will read and be helped by the weekly messages of this God-honored paper. We think it will interest our readers to give a few of the letters that have recently come to me, as an expression of what THE HERALD means to them. I may say, that the Reids and Miss Bulifant are Asburians, and Miss Hughes has as her helpers, some of Asbury's graduates, and Miss Brown is a wholly sanctified woman who believes in the great doctrines for which THE HERALD stands.

If there is anyone who wishes to have a part in this great work of sending THE HERALD to any of our missionaries, we shall be glad to furnish name. The subscription price for foreign subscriptions is \$1.50 plus 50 cents for postage.

### MISSIONARIES' LETTERS.

Shanghai, China.

My Dear Mrs. Morrison:

Dr. Stone and I do want to thank you for the generous space you gave to our recent letter in your paper. I love The Pentecostal Herald and I read it from cover to cover. The messages from you and your dear husband are especially enjoyed, and, of course, we eagerly look for news from our loved "Uncle George" Dr. Ridout.

I am hoping soon to be able to give you a bit of a message of the wonderful revival work that is sweeping over China. God is so marvelously using the Worldwide Evangelistic Band this year. The last three months have seen thousands brought to the Lord Jesus, and hundreds in the churches, including pastors and professors in schools and heads of Theological Seminaries, seeking full salvation. It is glorious and to him be all the honor!

I am sure you recently heard of the "Home" going of Mother Stone. We miss her sorely and it is another shock for dear Dr. Stone's heart, but, oh, how we praise the Lord for the way in which he has lifted her above these two great sorrows this year and enabled her to go on with the battle with even greater victory than ever before!

I do hope your good husband is improving. Do give him our love. I think the time is very short before our blessed Lord comes. Oh, that we may yet gather in a mighty harvest of souls before that time!

Lovingly yours,

Jennie V. Hughes.

Wembo Nyama, Lusambo, Belgian Congo.

My Dear Mrs. Morrison:

Sometime ago we received your letter with check enclosed from a lady in the Southland. I want to express to you my personal appreciation for forwarding this check on to us. I wrote her a word of appreciation some time ago for her kind remembrance of the work of God.

God has been blessing our efforts in this dark, needy land, and we have had the privilege of seeing hundreds of precious souls come forward to the mourner's bench to seek Christ for pardoning grace. Many have found the light of Christ, others were not able to pray their way out of a dark heathen background.

We want to assure you that we still believe in the precious truths for which Asbury stands. I believe with all my heart that if these heathen are changed to happy Christians it will be only by a

Spirit-filled ministry, and it will be only as we press these people into this precious experience of the sanctified life that they will be able to stand against the downward pull of heathenism.

Again I want to thank God for The Pentecostal Herald. No literature which comes here to our place brings as much encouragement, and spiritual help as The Herald. May God bless you folks as you press the battle of a full salvation with your pens and hearts. You will never know till in eternity the blessing that your paper is to missionary groups out in the midst of heathenism.

Dr. Ridout will be here with us sometime during the latter part of this year. Will you pray with us for an old-fashioned Holy Ghost revival among both missionaries and natives in this land.

Alexander J. Reid.

Oro, via Ilorin, Nigeria, W. Africa.

Dear Mrs. Morrison:

I wish to thank you for your letter and the check for \$5.00 enclosed, a gift from Mrs. Bell. I wrote to her immediately and thanked her. I also thank you for printing my letter in The Herald. I am receiving The Herald, but I do not know who is sending it to me. It is a great blessing to me. I want to tell you how wonderfully God has used your comments on the work here, which you published with my letter. From those who read your words I have received for the girls' work, \$141. Isn't that just wonderful and just like God's goodness? This money was sorely needed and is all being used to lead girls and women to Jesus and to uplift them spiritually. I have taken some pictures of the girls and will send them to you when I receive the prints.

This money came in eight different letters, gifts varying from \$1.00 to one check for \$50.00. A little group of twenty-five people in Minneapolis took up a collection one day and sent \$45.00. God is surely answering prayer and raising up prayer helpers and givers in the homeland for us. He continues to supply our own personal needs day by day. Praise his name!

Miss Guyer has returned to Oro strengthened in body. She says she never felt better in her life; another answer to prayer. Miss Louise Moulding, an English girl, is also here at Oro with us.

Yours in Christian love,

Josephine Bulifant.

### Bishop Candler on Orthodoxy.

Elsewhere in this issue OF THE HERALD there is a most interesting and timely article which we have taken from that very excellent paper, The Alabama Christian Advocate, by Bishop Warren A. Candler, under the very suggestive title,

HERESY TODAY NOT ORTHODOXY TOMORROW.

Bishop Candler is a profound thinker and is able to express himself in a most emphatic and convincing manner. We trust our readers will give his article thoughtful perusal.

H. C. M.

### It May Be

That there are a few, or many, of Dr. Morrison's friends who would like to have the privilege of being represented in his camp ground located on the farm of his grandfather, and where, as a barefoot boy, he plowed corn to make a living for the family.

I suggest to such persons to do what I and others have done, invest in one or more of the splendid pews that have recently been made for the camp ground. You will be surprised when I inform you that they only cost about \$3.00 each, as the people were liberal in their charges for lumber and making.

To those who wish to have a part in this camp ground made sacred to many of us because of the part it plays in the boyhood of that old Soldier of the Cross, Dr. Morrison, you may send me the offering for same and I will see that it is applied to the buying of one or more of these pews, as you may be led to invest. I am not "begging," but it occurred to me that among the thousands who have been blessed under this barefoot boy's ministry, there would be some who would count it a real privilege and joy to help me-

morialize his ministry by having a part in the building up of the camp ground where he has seen, and expects to see, hundreds brought to repentance and faith in Christ.

Address Mrs. H. C. Morrison, Box 592, Louisville, Ky. Thank you!

### The Sorrows of the Pope.

In all history of religious idolatry there has been nothing more foolish, empty and disgusting to thoughtful, devout and intelligent people, than that an old gentleman should sit upon a throne in Rome, claiming to be infallible, and that human beings who can read and write, and in mental condition so they can be trusted to go abroad without restraint or guards, should be bowing down and kissing his big toe, as an act of religious worship. It is bad enough to kiss the ring on his finger, but when it comes to kissing a man's toe that's absolutely out of the question.

In one of the old Catholic churches in New Orleans there is a lifesize bronze image of St. Peter, placed convenient to the door so that worshippers going out can kiss the right toe of the image. It is kept perfectly bright by the crowd who stoop to kiss the great toe of this image. As they cannot cross the sea and kiss the toe of the Pope, they press their lips against the toe of this image.

As the people become educated and enlightened they are bound to revolt against many of the superstitions and idolatry of the Roman Catholic Church. It has always put a heavy iron yoke upon the ignorant masses who have bowed about its shrines and worshipped the bones of its saints; but as these people become educated they go into revolt against these superstitions—the stones which Romanism has been giving them through the centuries, instead of bread.

Mexico went into open revolt against Romanism a few years ago, and no doubt went to some unfortunate extremes; but the progress she has made in many ways, especially in the education of the masses, has fully justified this revolt. In the last few months Spain made a splendid effort to break the iron yoke of Rome and proclaim religious freedom in Spain. Mussolini and the Pope are now at grips in Italy. Mussolini may be tyrannical; no doubt he is, but Italy has been needing a man with iron in his blood for some time. It is quite probable that the better religious element of the people of the United States will go into revolt against Raskob, the puppet of the Pope, in this country. Up to date, the people have not really been kissing Raskob's toe, but they have been kowtowing to his gold; in principle, no better.

The great image which Rome has set up in this country, which has dominated, dictated and destroyed much good, and tyrannized the greatest city in our republic, is Tammany Hall. The emblem of Tammany ought not to be a striped tiger; it ought to be the Pope of Rome. This powerful corrupt political organization is steeped in Romanism. Would God, the intelligent people of this country would at once, and for aye, hurl Tammany from its throne of power.

H. C. M.

### Special Notice!

Between the New Castle, Pa., meeting and the Bentleyville, Pa., camp meeting, Rev. Andrew Johnson, evangelist, Wilmore, Ky., has an open date (Aug. 1-14) which he could give to some camp in case of a slip at that time.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### SELF-DENIAL.

Robbie went to a missionary meeting and heard, for the first time, about the poor heathen who bow down to wooden and stone images, and who do not know God. The children were asked to bring in money to help missionaries to go out and teach them about God.

Next day Robbie coaxed his mother to give him a nickel.

"Now," said he, when the money was in his hand, "I'll buy me a stick of candy. I've wanted some this long while."

"Is that the best use you can make of your money?" asked his mother.

"Why, yes," said he, "because I want it."

So off he ran to the candy store across the street. His mother watched him from the window and saw him running quite fast. Then he stopped and then ran on again. Then he stopped quite short again, and she thought he must have lost his nickel. But soon he ran on again, never stopping until he reached the door of the candy store. There he stood quite still for a few minutes, with his hand in his pocket holding his money, and his eyes on the candy in the window.

Was he choosing what kind he would buy? No; she was very much surprised to see him turn around from the store and run home as quickly as his little feet could carry him.

Soon he rushed into the room, shouting, "Mother, the heathen have beat! The heathen have beat!"

"What do you mean, Robbie?" "Why, mother, as I went along I kept hearing the heathen say, 'Give us your nickel to help send us good missionaries. We want Bibles. Help us.' That is what the nickel went for.—Selected.

Dear Aunt Bettie: I have just finished reading Page Ten in The Herald, and decided I would write to the Children's Page. I wrote one letter about three years ago, and it was printed. I am a Christian and belong to the Methodist Church. Rev. Mintford Hicks is our pastor. Grandmother takes The Herald and she gives it to me to read. I love to read good books, such as Confessions of a Backslider, Hallelujah Jack, The Influence of a Single Life, and The Dairyman's Daughter. I wish every young man would read The Perils of a Young Man, and Problems of Manhood by Rev. James M. Taylor. I don't read trashy novels or magazines. Some of my friends call me old-fashioned because I won't wear short sleeves and sleeveless dresses. I believe when Christ comes into a woman's life she will lay aside her paints and lipstick, let her hair grow and dress decently. I remember a preacher's wife visiting my home, a professed Christian with bobbed hair and many other faults. She would sit and sing love songs in my presence, then pray in public. I believe when the Lord saves a person he puts a new song in their mouth, not love songs. I was twenty-six years old Feb. 27.

Mrs. Dave Allen.

Rt. 1, Box 52, Liberty, Ky.

Dear Aunt Bettie: Will you please let a little Kentucky boy join your happy band of boys and girls? I was nine years of age June 5. Have I a twin? If so, please write to me. I have brown eyes and hair and medium complexion. I am four feet, eight inches tall, and weigh 84 pounds. I go to school at Bear Creek. Miss Mary Simpson is my teacher. I am in the fourth grade. I like to go to school. For pets I have a dog and a pig. I have one brother and two sisters.

William Page.

Modoc, Ky.

Dear Aunt Bettie: Please let me in your happy circle once more. I wrote to you once before and received many nice letters from the cousins, but hope to receive more this time. I was fifteen years of age April 28. I have brown eyes and hair. I am five feet, seven inches high and weigh 125 pounds. I live on a farm on Bear Creek. I like farm life fine. Mother

takes The Herald and we all enjoy reading page ten. Please guess my first name. It begins with B and ends with E, and has six letters in it. The one that guesses it I will write them a long letter. I would like to correspond with the cousins. So please write to me, for I will answer every letter received. I have two brothers and one sister. Wake up, Kentucky boys and girls, and don't let the other states get ahead of us.

B. Lucille Page.

Modoc, Ky.

Dear Aunt Bettie: My mother takes The Herald. I go to the M. E. Church at Osborne, Kan. I am eight years old. I am in the second grade. I have a new puppy, named Lindy. Can anyone guess my first name? It begins with L and ends with D, and has four letters.

Wayne Dunlap.

Osborne, Kan.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? This is my first letter to The Herald. I am ten years old and in the sixth grade. I go to Beech Valley School. I have hazel brown eyes, light hair and light complexion. I weigh sixty pounds. I hope Mr. W. B. is out walking when my letter arrives.

Nova Johnson.

Rt. 2, Narrows, Ky.

Dear Aunt Bettie: Will you please let a little Kentucky girl join your happy band of boys and girls? Wake up, Kentucky boys and girls, and don't let the other states get ahead of us. Mother takes The Herald and I am always anxious to read page ten. I am twelve years of age, four feet, ten inches tall, gray eyes, light hair and light complexion. Mother and Daddy are living. I go to school and was in the seventh grade. I have two brothers and two sisters living and two dead. I go to school at Bear Creek, Miss. Mary Simpson was my teacher; she sure was a fine teacher. Our pastor is Rev. Howard O'Banion and we like him for a pastor.

Sally M. Page.

Modoc, Ky.

Dear Aunt Bettie: This is my second time to write. I have not seen many letters from my dear old State. It does my heart good to see so many young folks who have a testimony for Jesus. Youth is the time to seek Christ as you do not have so many sins to confess. Do not let the devil have the best part of your life, as I did. We must watch and pray for we know not when Jesus may come. Pray for me to always be doing Jesus' will and trying to help some other poor sinner to find rest and peace. I am a cripple, not able to walk, but Jesus is all to me. I look to him for my needs and they are met. God bless Aunt Bettie and all.

F. C. Ritchie.

Heuvelton, N. Y.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am twelve years old; have brown hair, blue eyes and fair complexion. I am in the fifth grade. I go to Sunday school every Sunday I can. Who can guess my middle name? It starts with R and ends with H, has four letters in it. My birthday is August 7. Have I a twin? If so, please write to me. I will answer all letters I receive. I will close hoping to see this in print. I hope Mr. W. B. is asleep when this arrives.

Pluria Sluss.

Cranston, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band? Thanks. I wish to try my luck in answering some of Mrs. Geneva Mendenhall's questions. I think her stories are lovely. The Israelites used manna for food. Moses lived to be 120 years old. Why David was brave, while yet so young was because he trusted in God. God spared the lives of Noah and his family because he found that Noah was a good man. Noah's three sons' names are Shem, Ham, and Japheth. Noah sent the birds out before opening the Ark to see if all of the waters had dried up.

Aunt Bettie, here is a little poem I wrote for Mother's Day and I would like for the cousins and all of The Herald readers to read it.

### Mother's Day.

O, happy thought, this Mother's Day,  
The brightest day of all the year,  
Comes in the merry month of May.  
With honor to our mothers dear.

To each one let this be a day  
Of happiness and peaceful rest;  
So let us all make this a day  
In every home by heaven blest.

Oh, mothers dear, we wear for you  
Sweet blossoms of pure red or white,  
To prove our love for you so true,  
In this, spring's glorious morning light.

Then let us all be brave and true  
To her who is our dearest friend;  
For, mother, it is only you,  
Who will stand by us to the end.

So, mother dear, we wish for you  
Joy and gladness through all the years,  
May heaven's blessings rest on you  
And God's bright promise stay your tears.

The Herald is a grand old paper and I enjoy its readings so much. I have made some very interesting pen friends through page ten. Would like to hear from some more of the cousins.

Bessie Childress.

Brookneal, Va.

Dear Aunt Bettie: Will you please let a girl from Indiana join your happy band of boys and girls? I am fourteen years of age, five feet, five inches, have light brown hair, blue eyes, and light complexion. Grandfather takes The Herald. My birthday is Nov. 21. Have I a twin? If so, please write to me. I enjoy page ten very much. I enjoy reading the letters of the cousins. All who care to write to lonely me, come ahead. Will be glad to receive your letters. My middle name begins with M and ends with Y, and has four letters in it. I will be waiting for some letters.

Emma M. Cummings.

Rt. 6, Box 63, Columbia City, Ind.

Dear Aunt Bettie: Wonder what you and the cousins are doing? Will you let a Tennessee boy join your happy band? I am ten years of age. I attend Sunday school and church every Sunday I can. I can repeat the 23rd Psalm. I was named for Dr. Morrison. I think he is a wonderful preacher. Daddy has been a subscriber of The Herald for fifteen years. I enjoy reading page ten. I hope Mr. W. B. is out driving for his health when this letter arrives. Boys and girls, please write to me.

Henry Clay England.

Rt. 1, Sugar Camp Farm, Manchester, Tenn.

Dear Aunt Bettie: I enjoy reading page ten. I was nine years old August 12. I have blonde hair, blue eyes, fair complexion. I live on a farm and help mother about the house. Mother is a Christian. I enjoy going to church and Sunday school. Our pastor is Brother Ship. Maggie Appleby is our Sunday school teacher. I have seven brothers and four sisters. Lynell Haven, I guess your name to be Doris. Am I right? If so, I would like to hear from you.

Martha Lila Lewis.

Forest Cottage, Ky.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band of boys and girls? I am twelve years of age. My birthday was Jan. 30. I have dark hair, blue eyes and fair complexion, and am four feet, ten inches high. Have I a twin? If so, write to me. I live on a farm of 300 acres. I like to go to Sunday school and church. Mother belongs to the M. E. Church. She reads the Bible to me and many times I read it myself. I think the Bible is the best of all books. Who can guess my middle name? It begins with L and ends with N, and has five letters in it.

Delmer L. Lewis.

Forest Cottage, Ky.

Dear Aunt Bettie: I have come back after two years of absence. I enjoy the letters so much, especially the Christian boys and girls' letters. As we read the 139th Psalm, the first twelve verses, the lesson of "God's all-seeing providence," we are made to think more about "the everywhere

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presence of the Almighty." It is pleasant to think that wherever we find ourselves, God is there also. The awful thing about sin is, that it separates us from God here and hereafter. In the 4th verse of the Psalm mentioned, we find these words, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." We cannot sin and keep it hid from God; every thought we think is recorded up yonder. Read the 11th verse of this Psalm: "If I say, Surely the darkness shall cover me; even the night shall be light about me." God can see in the dark. Read the 7th verse: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" That awful deed that was committed the other night, I know not where or who, and others know not of it, but God knows and has recorded that unkind act. A young man had committed murder and was in his death cell and was being visited by numbers of preachers and Christian workers talking to him concerning his soul, trying to get him to accept Jesus, but he refused them all. Some one had talked to the Governor and prevailed on him to go talk to the boy to see if he could help him in some way; as he walked down toward the death cell the young man saw him and turned his back and refused to talk to him, thinking he was another preacher. The Governor pleaded with him, said he wanted to talk with him but he refused. The next day a friend asked the boy what the Governor said. The boy said, "You don't mean to say that that little man that looked so much like a preacher was Governor Nash?" The friend told him it was and he had come to help him. The boy said, "My God, what a fool I am."

So it is with millions of people today. God is trying every way he can to save their souls and they won't let him. Knowing that God is everywhere and that he knows all about us and is keeping a record of our life, we think of the old hymn,

"How careful then ought I to live,  
With what religious fear,  
Who such a strict account must give  
For my behavior here."

We are traveling to our graves as fast as the wheels of time can carry us and it behooves us to be ready to meet the summons.

I am a Christian. I love him more and more and expect to serve him as long as I live. He has done so much for me and I never will cease to love him. I want to work for my Master and help the lost to know my Savior. I want you all to pray for me that I might live so close to Jesus. I enjoy Christian letters.

Esther Banks.  
Chatham, La.

### PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

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Louisville, Kentucky.



## FALLEN ASLEEP

JOHN DISMUKES CRYMES.

By Joseph A. Smith.

"Amazing grace! how sweet the sound,  
That saved a wretch like me!"

The strains of this great old hymn rang out joyfully through the woods and fields one never-to-be-forgotten night from the lips of a seventeen-year old farmer lad who had been gloriously converted.

He had been a disobedient and wayward boy. But his widowed mother, left with the care of a large family, was a woman of simple faith and untiring prayer. She interceded at the throne of grace for her first-born, whom she had dedicated in childhood to the ministry, and God heard her patient and anxious cry, and her boy was born again.

This boy was John Dismukes Crymes, born July 24, 1862, near Brookville, Miss. His father was Thomas P. Crymes, a successful farmer and a local preacher in the ministry of the Methodist Church. His mother was Judith Dismukes, a woman of strong character and Christian grace. After his definite conversion in 1879, which completely changed his life, he worked faithfully on the farm assisting his mother to educate the younger children of the family.

In 1883 he entered Vanderbilt University where he completed courses leading to his graduation with honors. In recognition of his superiority as a student of Hebrew he was awarded the Founder's Medal by his Alma Mater. He read the Bible in its original texts, both Hebrew and Greek, with facility.

During the last ten years of his life he spent many happy hours indulging his profound love of knowledge. The records in the Public Library at Meridian, Miss., bear witness to the phenomenal achievement of reading several entire sets of books, among which were: Harvard Classics (50 volumes), Dante's Works, Gibbons' Rome, Moulton's Works, Encyclopedia of Religious knowledge, and the Library of Original Sources.

He was licensed to preach at the age of nineteen, and was received on trial into the membership of the Mississippi Annual Conference of the Methodist Episcopal Church, South, in 1887.

He served the following churches: Bentonia and Dover, Flora, Natchez (Wesley Chapel), Rolling Fork, Caseyville, Madison, Mt. Carmel, Lake City, Raleigh and Meridian (Poplar Springs).

In 1894 he married Angeline Patton. To this union were born seven children: Elizabeth, John D., Robert Jones, Paul, Judith, Marjorie and Lincoln. After the death of his first wife, he contracted another marriage which did not result happily.

John Dismukes Crymes was no ordinary man. He was a mystic. He lived in conscious awareness of the Divine. Sometimes the mystical elements in his religious experience predominated over the rational. His fearless obedience to what he interpreted as the direct leadership of the Holy Spirit often caused him to say and do things which unsympathetic persons called eccentric or fanatical. Those who knew him best never doubted his pure and unselfish motives though they often questioned his wisdom.

He was an earnest and fearless advocate of entire sanctification as a second definite work of grace, received instantaneously, subsequent to the new birth, or justification. When yet a young and zealous Christian, he came under the influence of the eloquent and magnetic Dr. Beverly Carradine whose logical and forceful preaching was all centered in the one theme of sanctification.

Dr. Carradine's dogmatic interpretation of Methodist doctrines and his arbitrary methods in conducting revivals created an issue among Methodist Christians who heard him, and scores of congregations in the Mississippi Conference were divided into holiness and anti-holiness groups, each zealously contending for the faith once delivered to the saints. Crymes was completely carried away

by the doctrinal interpretation and personality of Carradine. He believed that this courageous and fiery evangelist was the John the Baptist of a Pentecostal outpouring that would bring the revival of old-time Methodist purity and power for which he had so earnestly prayed! His emotional temperament and radical tendencies of mind drove him to extremes of zeal and unwise conduct.

It ought to be observed that the ministry of Crymes as of Carradine, was limited in its beneficial results not so much by essential error in doctrine as by unwarranted issue-creating emphases and antagonistic methods. Methodism believes in the doctrine of inward righteousness, or holiness of heart. The doctrine of entire sanctification, or Christian perfection, as an experience wrought in the life of faithful, consecrated believers by the work of the Holy Spirit, is her most distinguishing doctrine.

Crymes, like many other devout and earnest men, was driven by his great zeal and fearless but blind loyalty to a school of emotional interpretation which he believed to be right, into fruitless and hurtful extremes. Throughout his life, however, he was an example of piety and humble, unselfish service. He lived simply, was utterly devoted to the cause of Christ, was free from malice, envy or hatred, even toward those he thought had persecuted him. The latter years of his life were spent in meditation and prayer, looking for a revival in the Methodist Church which he loved unto the end.

### EXCERPTS OF A LETTER.

My Dear Hunt:

Your book, "Paul's Superlative and Other Sermons," was received in due time and appreciated because of its author—my good friend. I find it a rare combination of messages on most vital subjects. I congratulate you on such a production. It is complimentary in many ways to your gifts and powers of the Gospel preaching—sane, biblical and spiritual to the core. May it have a wide circulation and be repeated many times in publication.

I am always your true friend,

J. E. Hampton.  
Sold by Pentecostal Publishing Co., Louisville, Ky., price \$1.00.

When Thou saidst seek ye my face,  
my heart said unto Thee, thy face,  
Lord, will I seek. Psalm 27:8.

### LOYALTY IN ACTION.

Loyalty from the heart, is loyalty from the start,  
And in all church services it is ready to do its part.

On Sabbath morn he's up in time  
To hear his beloved church bells chime;

He dare not go to visit kin,  
Nor off to the brook for a little fin.  
At church you'll find him

In his best frock,  
And not only he, but his little flock.  
Whatever the church with its program plans,

You can count on him for a helping hand.  
He is always ready to stand by his church,

And never was known to dodge or shirk.  
He helps his pastor his burdens to bear,

With encouraging words and fervent prayer.  
And in his home three things you'll find,

Discipline, church paper and the Book Divine.  
And in his home with family prayer,  
His hospitality we all may share.

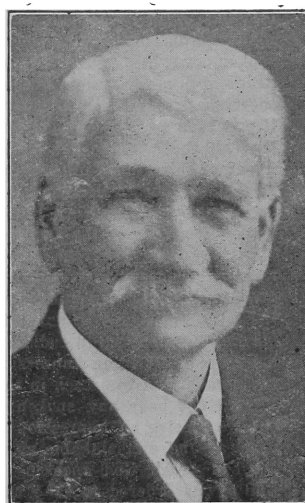
And when he comes to the end of the way,  
The Head of the Church to him will say,

Well done, my faithful, loyal son,  
A crown of life thou at last hast won.  
If all our church were loyal like he  
Wonders of wonders you then would see.

We could bring the lost from the paths of sin,  
And usher the glorious millennium in.

T. P. Roberts.

## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

GEORGE W. RIDOUT.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson V.—August 2, 1931.

Subject.—Philip's Missionary Labors. Acts 8:26-40.

Golden Text.—Therefore they that were scattered abroad, went everywhere preaching the word. Acts 8:4.

Time.—A. D. 37.

Places.—Samaria; Gaza; Azotus; Caesarea.

Introduction.—The Samaritans were a hybrid people. When the ten tribes composing what was known as the Northern Kingdom were conquered by Sargon about 720 B. C., he carried away into captivity nearly 30,000 of the better class of the people, the poorer class having been left behind to farm and care for vineyards. Then thousands of heathen Gentiles were sent in from Babylon, Nineveh, and other regions to take the place of the captives who had been carried away. In course of time there was intermarrying between the newcomers and the poor Jews, resulting in a mongrel race with whom the Jews of Palestine would have no dealings. Such was the situation that met Philip when he entered the country as a missionary.

Philip cannot be definitely identified. His name is Greek; but he may have been born of Jewish parents while they were living in some section under Greek control, or where that language was spoken, and so received his Greek name. He was an early convert to Christianity; and was appointed one of the seven deacons to look after the feeding of the poor Christians in Jerusalem. He was associated in this work with Stephen, the first Christian martyr. When the Christians were scattered abroad following the stoning of Stephen, Philip went up into Samaria and preached Christ unto them. Perhaps his Gentile name and associations fitted him the better for this work. The revival which he held resulted in the conversion of a multitude of Samaritans. It is worthy of note that when the news reached Jerusalem that the Samaritans had received the Gospel, Peter and John were sent there to hold a holiness meeting, and that they went and led the converts into the experience of Pentecost. Maybe I am an old fogey, and somewhat out of date, but I believe that it would be a wonderful help to the Church if such work were done by her in this day.

Philip had one convert in Samaria who was not sound. I refer to Simon the sorcerer. He went so far as to profess to believe in Jesus Christ, and to receive baptism; but when he saw the work of Peter and John, his real nature came to the front: He wanted to purchase with money the power to give the Holy Ghost to whomsoever he wished. This led Peter to administer a fearful rebuke that seems, in some measure at least, to have brought the poor hypocrite to his senses. It is a dangerous thing for unclean men to play with sacred matters. "They must be clean that bear the vessels of the Lord."

The Golden Text merits a word of comment. "They that were scattered abroad, went everywhere preaching the word." It is well for churches to license men to preach the Gospel; but that should not deter any good layman from telling the story of Jesus Christ to lost men anywhere and everywhere. It should not have that effect; but I fear that our rigid cus-

tom has often been made an excuse for being quiet when men should have spoken out the truth. If you are called to preach secure a license from the church to which you belong; but if you have no such call, get busy and lead all the souls to Jesus that you may be able to move in that direction. If God sees fit to use you, it is nobody's else business.

## Comments on the Lesson.

26. The angel of the Lord.—The word angel means messenger. I suppose in this instance the angel was the Holy Spirit. Spake unto Philip.—He may have spoken in audible words, but more likely in an impression, just as he calls men to preach in this day. We do not hear any spoken words; but we receive an impression that is as clear and unmistakable as though we had heard God speaking to us. Philip was ordered to take the road from Jerusalem down to Gaza, which would lead him into a desert country. It does not seem that he received any further command at that particular moment.

27. A man of Ethiopia.—Ethiopia is the same as Abyssinia, a country in the eastern part of Africa. These people are black; but their facial features are much like those of Caucasians. We are not given the name of this particular man. He was a "eunuch of great authority under Candace queen of the Ethiopians." He was the treasurer of her kingdom. Judging from what is here said of him, we may be sure that he was a convert to Judaism; and that he was a faithful, devout follower of that religion; for he had made the journey to Jerusalem for the express purpose of worshipping at the temple of the Jews.

28. Sitting in his chariot.—The great man was taking his journey leisurely while his servant drove the chariot. Reading Esaias the prophet.—Esaias is the Greek form of Isaiah.

29. The Spirit said unto Philip.—This makes clear, as I said above, that the angel mentioned in verse 26 was the Holy Spirit. Again we have an unmistakable impression, and not spoken words. At least, that is my impression.

30. Understandest thou what thou readest?—Philip's question was proper. He did not mean to criticize the intelligence of the Ethiopian; nor was he misunderstood.

31. How can I, except some man should guide me.—He could read the Hebrew words, but did not know to whom the writer was referring. He needed a teacher to explain matters for him. So he "desired Philip that he would come up and sit with him." He was a hungry soul; and such may always expect God to lead them into the light, if they are sincere.

32. The place of the scripture which he read.—He was reading Isaiah; but at that time the Old Testament was all the Bible the Church had; and it had not yet been divided into chapters and verses. He was reading what is now the latter part of chapter 52 and chapter 53 of that prophet. The quotation given here is almost verbatim from Isaiah 53. It is all so familiar that I shall offer no comment.

34. Of whom speaketh the prophet this?—Isaiah was prophesying concerning the Christ who was to come;

but the Ethiopian could not understand the meaning of his words; so he asks: "Of himself, or of some other man?" Here was a sincere Jewish proselyte who was seeking to know the truth.

35. Philip opened his mouth.—This sounds a bit off to us; but it was a common expression among the Jews. Began at the same scripture, and preached unto him Jesus.—He had no need to go elsewhere; for the whole Gospel is locked up in that great prophecy. Some have wondered how the doctrine of water baptism came in just here. Look into the latter part of Isaiah 52, and you will find it: "So shall he sprinkle many nations."

36. They came to a certain water.—They were in a desert country; but travellers tell us that a small spring breaks out of the hillside, and runs some little distance before being absorbed into the thirsty ground. That was sufficient. Philip did not need much water to baptize one honest man. The Eunuch said, See, here is water.—He really said: "Behold, water." What doth hinder me to be baptized?—Nothing whatever. It was his right and privilege; and it was Philip's duty to administer it then and there.

37. This entire verse is spurious. I shall not comment on it. See R. V.

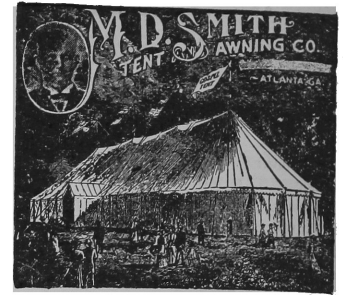
38. He commanded the chariot to stand.—We might say, stop. They went down both into the water.—Some who have been too much afraid of the doctrine of immersion have contended that this should be translated "to the water." But the translation is correct. They were doubtless bare-footed, as most persons were in that land; and it was perfectly natural that they should stand in the running water. But the fact that Philip baptized the eunuch as they stood there does not signify for one moment that he immersed him. In fact, as far as we know, there was not sufficient water there for such a baptism. I shall not quarrel as to the mode. That matters little; but it matters tremendously that the poor Ethiopian found the Savior of sinners.

39. The Spirit of the Lord caught away Philip.—This reminds us of the Lord. This was what we term a miracle. The eunuch saw him no more.—This hardly leaves one prepared for what follows; for one would expect the eunuch to be much shocked by such a gesture; but we read that "he went on his way rejoicing."

40. Philip was found at Azotus.—The Spirit carried him there. But he went on his way, and "preached in all the cities" on his route to Caesarea. There he made his home for the coming years. There he entertained St. Paul; and there his four daughters preached the Word. Cornelius may have heard the Gospel from the lips of Philip long before Peter's visit.

## NOTED PREACHER HEADS KAVANAUGH PROGRAM.

Announcement has been made by Frank H. Gregg, chairman of the Program Committee for the Kavanaugh Camp Meeting and Bible Conference, to be held at the famous old Methodist Camp Grounds near Crestwood, Ky., that Rev. Dr. James Thomas, pastor of the new \$1,000,000 Hyde Park Community Methodist Church, Cincinnati, Ohio, will head the program at this year's camp meeting and Bible Conference to be held August 6-16.



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Dr. Thomas will be heard twice daily, during the entire period. He speaks at the 11:00 o'clock service each morning and 7:30 each evening. Rev. E. Arnold Clegg, the popular pastor of Maple Street Methodist Church, in Jeffersonville, will preach each afternoon at 3:00 o'clock. The McKinley Trio of Morristown, Tenn., which had charge of the music last year, will again be in charge of the musical program this year by unanimous vote of the Kavanaugh Board.

Dr. Thomas is well known in Louisville among the Methodist men. He was the principal speaker at their last annual banquet. He has had rather an unusual career. When he was about the age of 11 months his father was killed in the iron mines of Michigan. Consequently after ten grades of school, it was necessary for him to go to work in the mines, first under ground and then as mine blacksmith. He worked his way through high school and on through college, graduating from Albion College in 1909 with the A.B. degree. He later took up his life work as a minister serving at Wiley, Florence and Manzanola, Colo., then for ten years in the famous Grant Ave., Methodist Church at Denver where he conducted the largest church school in the Rocky Mountain region, built a large community house and maintained a seven-day a week program which necessitated a large staff of paid workers.

From there he was called to succeed Dr. Stidger at St. Marks Methodist Church at Detroit, a church of 3,000 members. After several years there, he was transferred to the Hyde Park Community Methodist Church at Cincinnati, where he has had a tremendous success. He is listed in Who's Who in America. His tremendous success is due to his wonderful personality and his evangelistic messages.

Special days will be observed at Kavanaugh this year, such as Louisville Day, Shelbyville Day, Jeffersonville Day, etc., and in addition to the McKinley Trio, a number of choirs, orchestras and special musicians will be on the program.

Reservations are being made now by those who expect to camp at the camp grounds during the ten days.

Choose you this day whom ye will serve. Joshua 24:15.



# ANNOUNCEMENTS.

The 28th Annual Beulah Park Holiness Camp Meeting will be held July 30 to August 9. Rev. and Mrs. Allie Irick, Rev. C. F. Wimberly will be the preachers. Rev. Harry W. Blackburn and sister will have charge of the music. The camp is located near Eldorado, Ill., and is easily reached by three railroads, Traction Line and State Highway. For information, address J. M. Keasler, Omaha, Ill.

The annual meeting of the Lisbon, N. Y., Interdenominational Holiness Camp Meeting Association will be held August 2-16. The camp is located between Lisbon and Ogdensburg, just off the state highway. The workers are Revs. J. E. Hewson, James Jones, assisted by H. Erwin Enty, young people's worker and song leader. For information, address Lyle H. Roy, President, Lisbon, N. Y.

The Warsaw Camp Meeting will be held at Warsaw, Ohio, July 23 to August 2. Dr. M. Vayhinger will be the preacher in charge, assisted by Rev. Harold Falor and wife, singers. The tabernacle is located one-fourth mile southeast of Warsaw. Come and enjoy the feast.

Chester Heights Holiness Camp Meeting, between Media and Wawa, Pa., will be held August 13-23. The special workers will be Revs. Raymond Bush and John Norberry, Rev. Mary Ellis and Tillie Albright. Rev. Frank M. Patterson and son, Paul Kenyon and his orchestra will furnish the music. Most reasonable accommodations can be secured. For information, address Rev. Mary Ellis, 704 N. 63rd St., West Philadelphia, Pa.

The Third Annual Interdenominational Camp Meeting of the Stafford County Holiness Association will be held at Crawford's Grove, one half mile from Stafford, Kan., July 23 to August 2. Rev. T. C. Henderson and wife, nationally known, will be the workers. J. H. Christian, Pres., Stafford, Kan.

The Winona Bible Conference will be held August 14-23 inclusive. Dr. W. E. Biederwolf, director, in announcing his speakers expresses the opinion that the program will be outstanding in quality and interest. Rev. W. A. Sunday will be the speaker Home-coming Day, August 20. Homer Rodeheaver will have charge of the music throughout the conference.

The annual meeting of the Mooers Association will be held at Mooers, N. Y., August 1-16. There is a fine group of workers scheduled for this camp: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George White and Mrs. Tillie Albright. The music will be in charge of Rev. Arthur Gould. The Gospel Quintette of Cleveland will be present to add to the interesting program. There will be a special Missionary Day at which time the missionaries on furlough under the auspices of the N. H. A., will speak. Those desiring information may address Kenneth F. Fee, Mooers, N. Y.

Rev. H. J. McNeese: "Our evangelistic party has been blessed of the Lord. Brother Hartman plays the Xylophone beautifully and sings in the Spirit. The people were blessed and shouted as he conducted the

praise service in Alliance Mission, West Bridgewater, Pa., recently. Open dates at Present. Address us New Brighton, Pa."

After October 1, Rev. Jim Green will be in the evangelistic field and open for revival meetings. He will work anywhere with any church who believes in full salvation. Mail addressed to him Box 200, Connelly Springs, N. C., will be forwarded to him. His camp at Connelly Springs, N. C., will be held August 1-9.

Rev. P. P. Belew: "I am filling a return camp meeting engagement August 13-23 at Bassett, Neb., and have an open date just previous to this camp which I should like to give en route to Bassett, or in that section, but will go anywhere. Those interested may write or wire me at my home address, Olivet, Ill."

The tent meeting being held at Fullerton, Ky., is accomplishing much for the kingdom of God. About fourteen have made a definite start for God, and others are hungry for salvation and the baptism with the Holy Ghost.

Rev. Ira M. Ison, for three years pastor of the Nazarene Church, New Albany, Ind., is entering the evangelistic field. He is making up his slate for the fall and winter. Freewill offering is all that he asks as remuneration for his services. Address him, 210 W. 8th St., New Albany, Ind.

Rev. K. J. Bevins: "I have been in the ministry for forty years, and God has revealed much to me during the past eight months 'for the Spirit searcheth all things: yes, the deep things of God.' I feel that the Lord wants me to tell the churches of these things, and am ready to go anywhere he leads. I can give good references as to my character if requested, from my home city, Columbus, Ohio."

## REQUESTS FOR PRAYER.

Mrs. C. S.: "I am asking that you pray for the salvation of my son (16 years old) and my husband, and that my daughter and I may be filled with the Holy Spirit."

Mrs. A. H. B.: "Pray for a heart-broken woman whose home has been broken up, that she may be sustained with grace divine; also for the salvation of her husband."

Pray for a sister who is suffering with stomach and nervous troubles, and that her prayer may be answered for another matter.

J. W.: "Please to pray for my complete recovery from rheumatism and arthritis."

Pray that the Lord will restore health to a reader and help her to solve an educational problem.

Mrs. W. L. McB.: "Pray that God may touch the eyes of an afflicted sister that she may be healed of cataracts."

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from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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## Camp Meeting Calendar

## ALABAMA.

Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammitt, D. D., Dothan, Ala., Rt. 5.

## ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

## DELAWARE.

Dover, Del., August 7-16. Rev. R. C. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

## GEORGIA.

Indian Springs, Florida, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith, Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Florida, Ga.

## ILLINOIS.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Suhling Sec., Kampsville, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John B. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattlin, Ill. Sherman, Ind., July 16-26. Workers: C. B. Fugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Frankfort, Ind., July 16-26. L. S. Hoover, W. S. Deane, evangelists. J. C. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind. Sec. Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly, Dist. Sec., Moore Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beniah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Dueker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Bands, workers, and others. Special singers, Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind. Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Ramey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. F. Pinaire, Sec., Ramey, Ind.

Winchester, Ind., July 19-Aug. 2. Workers: Rev. Robert French, evangelist. Rev. and Mrs. C. C. Chatfield, song leaders. Address Wm. E. Barr, Rt. 2, Box 74, Winchester, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Times St., Keokuk, Iowa.

## KANSAS.

Palco, Kan., July 23-Aug. 2. Workers: Rev. E. C. O'Neil, evangelist. A. L. Crane, song evangelist. Mrs. Chas. Sigle, children's worker. Write Bessie Fondable, Sec., Palco, Kan.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough, and others in charge. Write P. H. McGee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nater, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Mt. Hope, Ky., July 16-26. Rev. B. A. Nelson, evangelist, with others to assist. Prof. and Mrs. W. C. Kinsey, directors of song and music. Write Robert Helphinstine, Sec., Goddard, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver. Music and song leaders. Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec. Lawson, Breathitt Co., Ky.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. C. Morrison, preachers. Music in charge of Moser Sisters. For information, address W. D. Turkington, Sec., Wilmore, Ky.

Callis Grove, Ky., July 31-August 9. Rev. J. B. Parker preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Aliceton, Ky., July 30-August 9. Workers: Mrs. E. D. Corlock and Rev. Charles W. Grant. Rev. E. D. Corlock, young people's worker. J. Hillary Finch, Pres.

Portland, Ky., July 16-26. Rev. Prof. F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, Paintsville, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. E. Jones, H. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MARYLAND.

Denton, Md., July 24-Aug. 2. Workers: W. S. Dean and D. E. Wilson, evangelists. Music in charge of Mrs. Etta G. Hoffman. Eddie Patzsch, cornetist, soloist and song leader; Prof. George Woodward, chalk artist; children's and young people's worker, T. S. Dixon, Supt., R. O. Musser, Sec. Address Rev. H. E. Uhrig, Denton, Md.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. B. L. Adams, and Mrs. Grace Henekels, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

## MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Nixon, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. C. Jones, B. Greenman, Ila Bruce. Write Sec., Mrs. Effie Dingman, Bellaire, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. J. H. Johnson, song leaders. Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. S. L. Miller. Write J. H. James, Sec., Decker, Mich.

## MISSISSIPPI.

Jonahath, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1084, Leakeyville, Miss. Waynesboro, Miss., Aug. 23-31. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

## MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, song leaders, and sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write Mr. P. Phillips, 2117 Market St., Hannibal, Mo.

## NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabelle Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Glassboro, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richardson and Hazard. Singer, Rev. N. B. Vandall.

Delano, N. J., Aug. 28-Sept. 7. Evangelists: Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

## NEW YORK.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas, Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored Quintette; Miss Mabel Fancher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Song leader, Rev. J. A. Ward. Song leader, Rev. J. A. Ward, young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richard, N. Y., August 16-30. Workers: Rev. Fred Sufeld, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida E. Bliss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richard, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette; address Kenneth F. Fee, Sec., Moers, N. Y.

Freeport, L. I., N. Y., July 12-26. Evangelists, Rev. Theodore Elmsner, Rev. James Jones, Rev. Paul Hill, Rev. W. B. Butler, D. D. Missionary, Rev. F. L. Cowan; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

## OHIO.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. B. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackley, children's worker; Edwina Wilson, pianist. Address Rev. Edwin Holder, Sec., 518 Trenton St., Toronto, Ohio.

West Union, O., July 25-Aug. 9. Workers: Rev. P. E. Sheehamer, wife and family. Rev. I. E. McColm, Sec., West Union, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McCaughy, Rev. J. Lawrence, Rev. Music director, Prof. James E. Campbell; pianist, Miss Edwina Willson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Portsmouth, Ohio, August 20-30. Evangelists: Geo. B. Kuip, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincicome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Corneliuss; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells. Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. K. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 451 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincicome, Rev. L. R. Akers, Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. C. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Blackwell, Okla., August 6-16. Workers: Rev. R. E. Gilmore, evangelist, and L. C. Messer, song leader. Write Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

Quincy Park, Okla., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Galloway. Write Mrs. L. Van Delinder, Sec., 919 Market St., Salem, Oregon.

Beltsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Beltsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's worker. Write C. A. Lockwood, 429 Second Ave., Pittsburgh, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write W. King, 3020 Sacramento St., Pittsburgh, Pa.

Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. B. Eucit, Rev. J. Glenn Gould, Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patzsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Dyersburg, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Aycock and wife, Rev. Jarrett Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

Noonday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and Rev. W. C. Mann. Song leader, Fred John W. Davy. Address R. P. Dickard, Sec., Hallsboro, Tex.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Braham will have charge of the singing. Miss Ruth M. Beaton, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

Shackelfords, Va., July 17-26. R. G. Flexon, Shackelfords, Va.

Greenville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec., Dranesville, Va., August 16-30. Rev. A. E. Wachel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. J. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. M. B. Hudson, Rev. D. F. Dickard, Rev. L. B. Hudson. Gospel singers,

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakenfield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Caviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Buckingham County, Va., July 26-Aug. 2. Rev. J. L. Glascock, evangelist. Write A. C. Garnett, Jr., Sec. Treas., Buckingham, Va.

Orchards, Wash., August 2-16. Evangelist J. B. McBride with Rev. Floyd Johnston as song leader. Write Mrs. J. Howard Porter, Sec., Orchards, Wash.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Misses Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Kling. Write Mrs. Lottie M. Brown, Sec., 4511 McKinley Ave., Tacoma, Wash.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgins, evangelists; Prof. E. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Lilla A. Rogle in charge of the Junior camp meeting. Address Rev. A. O. Quail, Sec., Bellingham, Wash.

Racine, Wis., July 31-Aug. 9. Evangelists: Rev. A. F. London and Party. Write F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader; Stett Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Beckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

WISCONSIN.

Albright, Tillie, Evangelist. (238 2nd St., N. W., New Philadelphia, O.) Winchester, Can., July 7-30. Mooers, N. Y., July 21-Aug. 16.

Aycock, Jarrett. (2923 Troose Ave., Kansas City, Mo.) Scottsville, Tex., July 23-Aug. 2. Atlanta, Tex., Aug. 7-16.

Babcock, C. H. (Hermosa Beach, Calif.) Machias, N. Y., July 26-Aug. 2. Entiat, Wash., Aug. 6-16.

Booker, Horace A. (432 15th St., Canton, O.) California, Pa., July 26-Aug. 9.

Bussey, M. M. (200 Morrison Ave., Wilmore, Ky.) Dublin, Tex., July 20-26.

Carnes, B. G. (221 N. Professor St., Oberlin, Ohio) Stafford, Kan., July 23-Aug. 2.

Edwards, J. R. (Elmore, Ohio, L. B. 20) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

Fleming, John. (198 Timberlake Ave., Erlanger, Ky.) Sadielville, Ky., July 19-Aug. 2.

Irick, Allie and Emma. (Bethany, Okla.) Tilden, Ill., July 17-27.

Johnson, Andrew. (New Castle, Pa., July 12-28. Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

Lewis, M. V. (Wilmore, Ky.) Alexandria, Ky., Aug. 20-Aug. 9. Kampsville, Ill., Aug. 13-23.

Lowman, J. W. and Maybelle. Casper, Wyoming, July 12-26.

Milby, E. C. (Song Evangelist, Greensburg, Ky.) Kent, Ind., July 23-August 2. Acton, Ky., Aug. 7-17.

Owen, John F. (262 E. 13th Ave., Columbus, O.) Corbin, Ky., July 16-26. Rome, Mich., July 30-Aug. 9.

Ruth, O. W. (1290 Dominion Ave., Pasadena, Calif.) Stayner, Ont., July 30-August 9. Kitchanning, Pa., Aug. 13-23.



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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
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## THE THREE P'S.

By The Editor.

**T**HIS world—and we are not speaking of the planet on which we live, but of the unregenerated, wicked people who live upon the globe—is not and, in the nature of things cannot be, friendly to holiness. We are not speaking of holiness as a doctrine or theory, but as an experience and life.

There is no question with reference to the teaching of the Bible on the subject of holiness. It declares that, "Without holiness no man shall see the Lord." It assures us that "The wages of sin is death." The great mission of Jesus Christ in the world is to destroy the works of the Devil—to save men from sin.

In the agonies of the cross Jesus Christ solved the sin problem. There is no way to get rid of sin except through faith in a crucified and risen Lord. Jesus, in his life, teaching, sufferings, death, resurrection, and intercession, is the solution of the whole sin problem. The highest note of the gospel is, and ever must be,—Come to Jesus! In Jesus Christ there is pardon and cleansing.

When Jesus has done his glorious best for a human soul with reference to sins committed and sin inherited, that soul is in excellent condition for any world or sphere in God's universe, and need have no fear. It can appear before God in peace, without spot or wrinkle. It can associate, without embarrassment, with the highest angels and the holiest saints. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." To be free from sin is the highest good and the greatest blessedness that can come to a human soul in this world, or any other world. It must come in this world in order to enter into the other world in peace. Freedom from sin opens the entire universe for exploration, bringing joy, peace, eternal growth and enlargement to a human soul.

What is known as the "Holiness Movement" in these United States, say what you will, has been a sort of spiritual gulf-stream that has flown through the nation and around the world, illuminating and warming multitudes of souls into life and peace with God. There is no way to calculate the blessing that has come to mankind out of the revivals, conventions, camp meetings, literature, the homes for the rescue of the outcast, the far-flung mission line in all of the great mission fields, that have been brought about by the spiritual awakening that has been called the modern "Holiness Movement."

We need a revival in the Holiness Movement; a fresh outpouring of the Holy Spirit. The preachers of this full gospel need to drink deep of the wine of full salvation, that they may be as intoxicated giants standing firmly, humbly, but fearlessly, for full redemption in Jesus Christ. In this glorious war of redemption from sin, there is no place

for selfishness, for scheming, for cowards; for those who blow hot and cold, who give an uncertain sound, about whom both advocates and opposers are uncertain, who stand for holiness in spots and places. In this great work we must gladly go without the gates bearing the reproach of Christ.

The three P's at the head of these paragraphs stand for Purity, Persecution and Power. It is our part to look after the purity; to be sure of the fiery, purging baptism of the Holy Spirit applying the cleansing blood; to seek after, obtain, and hold on to purity of heart. The wicked, godless world will not stand for that. A lukewarm church, or worse still, an unregenerated church, will protest against a heart and life from sin set free.

A pure people always have been, and always will be, a persecuted people. They will be misunderstood, misrepresented, and more or less, will have a blessed opportunity of suffering some for, and with, their Lord and Saviour. This is a part of the program. But here is where the third P comes in, and that is Power. Let God's people receive, hold on to, and live purity. The world will furnish the persecution, and God will give power. It is a common thing for people to wait and pray for power, who do not seek after and pray for purity, and who would not, under any circumstances, endure persecution; they will never get power.

The God-given men of fifty years ago who kindled the fire of the old Bible Wesleyan doctrine of entire sanctification, were not cowards. They were not radicals in the sense that they ran to extremes and tore things to pieces. They were honest, conscientious, clear, strong, full of the fearlessness of a holy love. They were God-given torches of holy light. They were salt that penetrated, and light that illuminated. It is impossible to calculate the blessing that came to humanity through their Purity, Persecution and Power! Those who enjoy their heritage, who have received blessing through their sacrifice, must live in a light, move in an atmosphere, and give out a message entirely without question marks. They must be holy men and women; humble, to be sure, but courageous, not only willing to suffer for Christ's sake, but to rejoice in the privilege of bearing the cross.

### AN OPEN LETTER.

My Dear Bishop:



We should not forget that the doctrine, discipline, polity of connectionalism Methodism were arranged and established for a twice-born church, groaning after and going on to perfect love.

Original Methodism not only asked their

preachers to groan after the second work of grace cleansing the heart from all sin, but the preachers urged the people to make an entire consecration, to hunger and thirst after righteousness, and to expect, and believe, for full redemption from indwelling sin.

The polity of Methodism, with all of its splendid arrangement of discipline, officialism and evangelism, was well adapted for such a church. In those early days, from our highest officials to our humblest members, revivals of religion were expected in all Methodist congregations. The people gave themselves to fasting and prayer, privately and publicly, and, at least once a year, most every congregation of Methodism arranged for, and labored earnestly to bring about a revival for the spiritual refreshing of the membership of the church, and the salvation of lost souls. Their labors were rewarded; from children to hardened old sinners, hundreds and thousands were deeply convicted for sin and powerfully converted to God. Many of the older saints entered into the fullness of the blessing of the gospel, and were beautiful examples of piety, and enjoyed the rich experience of perfect love.

Sad to say, those days have largely passed away. Many of our more influential churches have banded revivals of religion entirely. Prominent churches all about us go for years without an attempt at a revival; in fact, accept the false position that the days of revivals are passed. They keep up their membership with their Decision Day additions, and the people they gather in at Easter. A large per cent of these indicate no evidence of conviction for sin, and make no claim to regenerating grace, and no pretext to any knowledge of the witness of the Spirit to their acceptance as new-born children of God. It is a lamentable fact that tens and hundreds of thousands of people are being received into Methodist churches without any knowledge of the new birth.

The spirit of modern liberalism is abroad in the land. Large numbers of preachers have become infected with it and, while they may believe themselves to be orthodox believers, they have no profound conviction of essential saving truth, no spirit of evangelism, no consuming passion for souls, and no gracious fruit to their ministry in the conversion of sinners to Christ.

We have many preachers who are bold in their attack upon the old faith that really touched God and brought things to pass. A large percent of the younger ministers do not know "where they are at." They do know that they do not believe the Bible is an inspired book. They question the virgin birth, the bodily resurrection of Christ, and the necessity of a blood atonement. They doubt if there is a personal Devil; they are at sea with reference to future punishment; they are wandering in a wilderness of modern doubt and destructive criticism.

There is one thing of which you may be sure: this modern Methodism is not going to

(Continued on page 8)



# STRANGE AND STIRRING THINGS IN CHILI.

Rev. G. W. Ridout D.D., Corresponding Editor.



My brother, let me tell you of a sight I saw in Santiago, Chili, where I have returned at the request of the ministers and churches for three weeks further work.

Sunday morning I was to speak at a seven o'clock prayer meeting. When I reached the Temple about two hundred people were present and many were upon their knees in prayer. They sang a song, then they prayed, and the praying was in the Holy Ghost. The numbers grew until about 500 were present. I gave the message from Revelation 1:10. Once when I reached a point that struck fire over one hundred rose up and rushed to the altar (without any invitation) and the power of prayer was again manifested. Soon they quieted down to listen again. I spoke on and sometimes the word was punctuated by a volley of halleluahs and, as I continued the message, the word struck home to the heart of one poor fellow and he rushed to the altar and soon again the altar was crowded. When things settled down I continued the message till another chunk of gospel dynamite went off and there was another rush to the altar and another siege of prayer and shouts of "Gloria a Dios" and hallelujahs.

Now you may ask how I accounted for these demonstrations? First of all, let me say I did not try to work them up. The lesson was not at all exciting. They have a word in Spanish "entusiasmo," which means the same as our word *enthusiasm*. This word explains it. It was the enthusiasm of the Spirit.

Again, at night, I witnessed another outbreak. I preached four times during the day and this was the third service. It was in the Presbyterian Church whose pastor has been giving a great deal of time and prayer to revival matters. After preaching on "The Power of the Holy Spirit" as promised, Acts 1:8, I opened the altar and instantly there was a crowd moving forward; and when I made an appeal to sinners, they began coming from all parts of the church, among them a few drunkards (as Chili has open saloons seven days a week); then the praying began. It was really tense, as some visiting brethren who had been in the early meeting of which I wrote, took hold of the horns of the altar. There seemed to be a possibility of some of those Presbyterians getting a shock, but the pressure increased and the power of prayer continued and then some one began to shout. For a while I feared this would interfere with the good of the meeting, but the Lord helped us. I witnessed a fine looking fellow working with all his might in the meeting and he was full of the Spirit. I was greatly relieved when the pastor told me he was one of the elders of the church; well, I thought, if all this demonstration did not scare him but he could join in it with a hallelujah, I have no occasion to be afraid. Think of one of those good old-fashioned camp meetings, where the power came down and "Mothers in Israel," and fathers, too, shouted the praises of God, and you have some conception of that Sunday night meeting in the Presbyterian Church of Santiago. And it was all Chilean; not a foreign missionary present.

Excitement! Yes, truly, there was, but in my opinion the churches are dying for a bit of healthy religious excitement. I understand the Methodists are going back to the prayer book, and Episcopal form of worship and in some churches they will have high altars and candlesticks. Now all this is a testimony to the loss of the power of God and a very poor substitute for good old fashioned Methodist piety and power. The heads of the church have filled things up so full with mod-

## AN APPEAL TO THE HOLINESS PEOPLE.

Let me tell you how you could invest TWO DOLLARS for God and Holiness and reap a tenfold, hundredfold, possibly, thousandfold fruitage. I find over here in South America very few holiness papers are circulating. The people are hungry for this literature but they do not get it. Many native pastors read English and would be glad to get *The Pentecostal Herald*; many missionaries would be happy to receive it, and some who know nothing about holiness literature would be benefited greatly if *The Herald* came to them. I could give Mrs. Morrison fifty names of missionaries, pastors, teachers and others to whom *The Pentecostal Herald* would be a great blessing.

Invest Two Dollars of your missionary money in this way. It may lead some one into their Pentecost. It may start a revival. Pass two dollars on to the Bookstand man at camp meeting for this purpose, or mail two dollars to Mrs. Morrison at *The Herald* office. **DO IT NOW.** George W. Ridout.

Santiago, Chili.

ernism and unbelief that something has got to be done to make up for the loss, but it will never be made up by formalism and ritual. It is not *Ritual Methodism* needs; it's a *Revival of Grace*.

## II.

A very remarkable conversion occurred in our meeting last week at the Second Methodist Church, Santiago, Chili. The morning meetings were devoted mostly to prayer and Bible Reading on Holiness, Pentecost, etc. On this particular morning a most unusual altar service was held and the power of the Lord was felt mightily. As the meeting was breaking up a drunkard appeared on the scene and speaking to the pastor, staggered to the altar; he was so drunk that he fell headlong on the church floor by the altar. We began to pray for him. One brother who had exceptional power in prayer gripped the poor fellow and made a prayer that moved heaven and earth. He seemed to take hold of the horns of the altar for the poor drunk and we believed that God would answer. The pastor arranged to have the poor fellow sleep off the drink and by the night service he was himself and attended the meeting and was at the altar seeking God for himself and got converted. A great change took place; he went to his home and he was such a desperate case that his mother at first refused to let him enter, but as one of the church members accompanied him and told the mother what had happened she let him in. The next day he brought his mother to the meetings and she became converted; he brought also another drunk and he got converted. The transformation that had taken place in those two men and that mother is marvelous. Yesterday, they had me and the pastor come around to see their home since they had cleaned up. The mother was so happy as she served us a cup of tea. All three are joining the Methodist Church.

I notice by the papers from U. S. A. they are wanting to do away with Prohibition. Well some of those wets should come over and see what drink is doing in Chili. Here there are bums and drunkards in abundance. The drink traffic in Chili is enormous. The government encourages the sale of drink for the sake of the revenue. All of these South American Republics are cursed by drink.

## III.

Last night I preached at San Barnardo, Chili, to a crowded house. So large was the crowd that sitting room was almost impossible; nearly the whole audience stood and the meeting went on for three hours. Demonstration? Yes, considerable! Chileans, when they get stirred, are very emotional.

The pastor of this people is a unique personality, he is very devout, a man of piety and prayer and dauntless courage. He is unceasing in his labors for souls; he is very original in his methods. Let me tell you of a

recent expedient he employed to extend the kingdom. He had a dog that he liked very much; in some manner the dog got lost. Now think of using a lost dog to help kingdom matters and yet he employed it. He believes in setting his people to work. One man who has done a lot of colporteur work he has sent through the town to look for the lost dog, he has a woman also visiting another section looking for the lost dog. They do it this way, they knock at doors and ask if a stray dog has been around there lately; then if the person answering the knock is sociable and talkable they will talk to them about matters pertaining to the soul's salvation. This proves to be quite a success and they get into many homes and give a gospel message and invitation where it would be impossible under other circumstances. The pastor is hoping that the dog will continue lost for a long time; he wants his two workers to cover most of the town looking for the lost dog, but in reality looking for lost souls and talking to them about Christ and salvation.

Now this Chilean pastor without education or training is bringing more souls to God than half a dozen of better trained men I know out here. The night before I preached in his church, which was packed to the utmost limit, with audience standing. The night before I preached in a Presbyterian Church to a handful—a church with fine building in a good locality and which has been there, I suppose, for twenty years, has all the machinery but small audiences, the other man with a coarse, plain church and no Missionary Board back of him to help him out in his finances can pack his church with an audience containing more people than all the Presbyterian churches of Santiago put together. I often wonder what is the matter with our great denominational churches out here. The Presbyterians have been in Chili eighty years. It has about thirty native pastors and the same number of missionaries and yet its returns last year show all over Chili only 1392 members. I quote exact figures from the book. Surely there should be more revivals, awakenings and ingatherings. Presbyterianism in South America needs a praying Hyde! What a contribution to India missions this Presbyterian missionary was. Oh, that his spirit might fall on many Presbyterian missionaries!

## IV.

What's the matter with Missions? This question is being asked quite considerably these days. I see by the Christian Advocate they are going to send a Commission of Institutional Experts headed by Professor Hocking, Professor of Philosophy of Harvard, to Asia, to find out what's the matter and why collections are falling off. Well good luck to them—but I have my doubts as to what a Commission of that sort will accomplish. I hardly suppose they will go to the prayer meetings and hear the natives pray; they will hardly go to the revival meetings and assist at the mourner's bench. They won't likely call for days of prayer or "Days with God" as the Salvation Army does. They will not likely examine into the preaching and see if the preachers are true to the New Testament. They won't likely study the history of the Korean Revival of 1907, and the South China Pentecost of 1905, under Brewster, the Methodist. The strong probabilities are that they will add another book on missions to put on the bookshelves and in the archives. It is hardly the New Testament way to rouse interest in missions. What missions need is another Pentecost, not another *Investigation*.

I should like the big missionary boards to appoint a few people like Dr. Mary Stone, of China, Dr. Goforth, of Manchuria, Paget Wilkes, of Japan, and Nakada and Kanamouri also of Japan, Stokes, of Korea, Roland Allen, of India, Bingham, of Africa, Jaffray,



of Borneo, to report on what they think is the matter with missions. I think their "findings" (pardon me for using that silly word) would make interesting reading.

But at the same time it is quite a question, what is the matter with missions? I was looking over some figures yesterday and I find one big denomination has had missions going

in this country (Chili) for eighty years and their total membership is less than 2,000. They have about forty missionaries and thirty pastors, and this is the showing. Two of the Methodist Pentecostal Churches of Santiago alone have over 2,000 members and they haven't but one educated man among their preachers. One man who was formerly

a shoemaker has a congregation of 1200, the other who was a carpenter has a congregation of 1000. The other church has men and women trained in the best schools and universities of the U. S. A. One wonders what they are doing with their time and talents to have such a meager membership after eighty years.

## ARE PROHIBITION MOTHERS NEEDED TODAY?

Rev. Edward Jeffries Rees.

MOTHERHOOD IN BATTLE AGAINST  
LAWLESSNESS.



SPECIALLY have I been led to ask myself, "What place is the motherhood of this century occupying in the battle against lawlessness, and in our effort to see that this remains a temperate nation, yea, a prohibition nation?"

As I try to answer this question, my mind invariably goes back to my own mother. In her occupation as a home maker, and a church worker, how did she influence her children in this regard? From my earliest knowledge of her—I have known her for thirty-five years, and it's an intimate, sacred knowledge which I have of the one who first taught my infant lips to pray, and led my feet in the way everlasting—she has been a faithful, loyal, enthusiastic member of her "beloved W. C. T. U.," as she always calls it. Each of her dresses, as many or as few as they may have been, had its own white ribbon pinned in a conspicuous place. Her children used to joke her about her many white ribbon bows, and then we would all laugh. She carried a generous supply of them in her handbag, lest a sister W. C. T. U. member might happen to appear in public without her ribbon, and would pin the emblem on her sister's dress. But, as a lad, when she wanted to pin one on me, I drew back, 'cause I thought it was "sissy" for boys to wear bows.

"I SIGNED ON THE DOTTED LINE."

One of the greatest moments of my life came when I chanced to take a trip away from home with my mother. As well as I can recall, it was my first real trip away from home, not over fifty miles away. I was only eight years of age. In the months previous she had said to me, "Son, when you get old enough to understand it I want you to sign the temperance pledge." As we were alone in the guest room of my aunt's home, I found myself "signing on the dotted line," and I can remember that she and I knelt and she prayed, "God bless my boy, and help him to keep this temperance pledge. He has said by signing it that he would not touch any kind of liquor, or use tobacco in any form. Now, heavenly Father, help him to keep his pledge." It was all over so soon, and off on the farm I went to play with my cousin. The regret which I have today is that I have lost that little piece of card. Maybe I'll find it yet. If I do, I'll surely have it framed. The joy of my life is that that pledge has always been kept as sacredly as it was when first it was signed. I simply ask, are our modern mothers leading their children to such altars?

She did not force me to sign it, she just led me.

"I JOINED THE L.T.L."

Then, a little later on, when the local organization of the W. C. T. U. organized a Loyal Temperance Legion, and solicited membership among the boys of the community, I joined it. I was a good "joiner." It caused me to laugh hysterically, and to almost want to fight, when a big boy—he happened to be the son of one of the most outstanding state presidents of the W. C. T. U. which the old Volunteer State ever produced—asked me, "Say, what does 'L.T.L.' stand

for—what does it mean?" I told him, and I told him with emphasis! He laughed, and said, "I know what it means—it means 'Little Town Liars.'" That's enough to make any normal boy want to enlist to fight for his country.

In those days, we had temperance contests in the schools. The lads would write their temperance speeches, and deliver them with force, vigor and conviction. When my younger brother won a medal in one of these contests, he promised me that he would let me wear it sometime, when he wasn't wearing it. But I never got to wear it! It's been almost an "age" since I heard of one of these temperance contests. Oh, I know that in some places, and to a small degree, this work is being done. But, not as it was done when I was a growing lad. My dear old principal wore his gold white ribbon bow. It always made me think of my temperance pledge.

The Union Signal has been coming into my mother's and father's home as far back as I can remember. It not only comes into that home but it is read, and read religiously. (Mother has been the local agent for the Signal for years). Then it is marked and sent on to some one else. One lies on my study desk now, just received in the morning's mail, which mother sent on to me. It thrills me. But, I'll have to confess that if one half-dozen Union Signals come to my little city, I don't know of it. The paper is just as good as ever—even better—but somebody has stopped organizing, stopped circulating.

HOW ABOUT THE MODERN MOTHER?

I am miserably afraid that the modern woman is fearful lest she be called a "spy" for prohibition. I'm afraid that she has let down in her outward enthusiasm for temperance, lest someone might accuse her of "getting into politics." And when the outward enthusiasm lessens, the inward enthusiasm will lessen. My humble and firm conviction is that the women of this land, more than any other force, helped to bring about prohibition, and the adoption of the Eighteenth Amendment. If liquor ever comes back—am I right in my judgment?—it will be because the women allow it to come back. For, I've found this to be true, that when you get the women stirred up, get them to reading, speaking, writing, voting (some still think it is not a woman's duty to be at the polls—my mother doesn't belong to this group, however), get them to praying, that the men, who may have become indifferent, and a bit doubtful as to the success of the enforcement of this most important Amendment,—the men will say, "What's the matter with the women? We had better listen to them."

If there is any one group of people in America who have been blessed more than any other group by the beneficent and cleansing influences of the temperance movement, that group is the women, unless—unless—it be the children!! But, I'm asking, "What is the average woman, in the average community, doing to help enforce prohibition?" Women, if YOU go to sleep, the men will SNORE! If you stop, you may count on the masculine part of the nation to stop, too. But, my conviction—and it is unbiased—is that the noble women of this nation will not stop. There's too much of the sacred and abiding

influence of Frances E. Willard which has been bred into their crystal lives, for them ever to think of stopping.

Yes, it was a delight to me, some years ago, to be able to write to the W. C. T. U. to which my mother belongs, saying, "Enclosed, find my personal check for my own dues. I want always to belong to this union. Lest I forget it, always send me a statement of my annual dues. And, also find enclosed check for the purpose of making my mother a life member." And, I have requested her to allow her children who survive her, to tie 'round her sacred casket, after she receives her summons to "come on up, and join the real temperance organization of Eternity," that emblem of purity and beauty, the white ribbon of the Woman's Christian Temperance Union. I'm made happy by her reply, "That's always the custom of the union when one of its members passes on." I doubt if mankind ever had a sweeter emblem or practice than that!

We read something in Holy Writ relative to the fact that "her children shall rise up to call her blessed." That has been fulfilled already in regard to this Temperance Mother of mine; and also, in regard to the faithful husband and father who has stood by her side for fifty-five years. A mother like this is not produced over night. Such mothers cannot be purchased at the dime store. It takes a generation to grow them. They are more valuable than gold, yea, than much fine gold. And, today I bring to her sitting room, where she has sat for her "three score and ten," reading her Bible, her Union Signal, her church papers, only to leave that room when her duties called her to help her fellow man in need—I bring to that sitting room the gold of my affection, the frankincense of my love, and the myrrh of my undying loyalty to her and the ideals she planted in my heart as a growing, freckled-faced lad in sunny Tennessee.

Oh God, send us a shower, a downpour, of mothers in this day who shall do their part in home, city, and nation to make this a better, cleaner, more temperate nation and world!! Amen!

Jesus Will Never Fail Me.

REV. D. RAND PIERCE.

Life has brought struggles and trials,  
And tunnels as dark as could be;  
But, praise His name, when I've trusted,  
Jesus has never failed me!

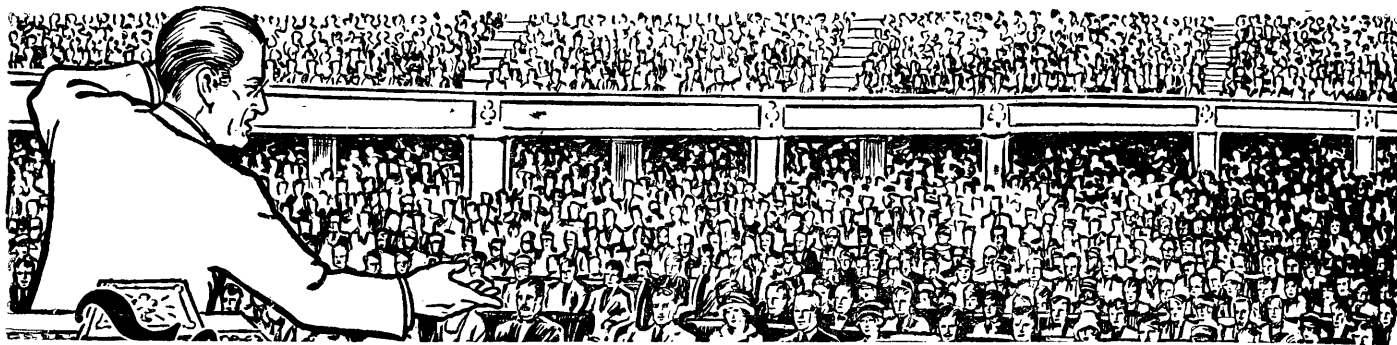
Loved ones have faded and left me;  
No star in my sky, could I see;  
But, when my grief was most bitter  
Jesus has comforted me!

Battles I've fought with the tempter,  
When victor it seemed he would be;  
But, when despairing, I've called Him,  
Jesus has conquered for me!

Roses may brighten my future,  
Or thorny my pathway may be;  
But, if I walk close beside Him,  
Jesus will never fail me!

Though it be thorns or roses;  
Sunshine or shadows, I see;  
This thought so sweet cheers me onward—  
Jesus will never fail me!





## TRUE FREEDOM.

Rev. W. Edmund Smith.

Text: "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

**F**REE! What a word to conjure with! You can make it mean anything you like, from the most rigid legalism to the wildest license. You tell me what you mean by freedom and I can tell you what you are. Many who think themselves free are held in slavish chains.

A nation may think itself free because it dominates its own internal affairs and regulates its own foreign policies without any outside dictation. This nation builds its great battleships and organizes and disciplines great armies, and the more it cultivates the spirit of militarism the greater becomes its bondage to the fear of attack. It is the bondage of fear that precipitates war. This was true in the awful World War, and the same fearful spirit is steadily growing in Europe today, cultivated by the secret activities of preparation for war.

A church may think itself free and at the same time be so cluttered up with ecclesiastical machinery and millinery, so dominated by pompous and austere ritualism, that it has long since ceased to function as a channel for the Spirit of the living God.

Here is a young man who thinks himself free—very free, yet he disregards physical law, violates civil law and repudiates God's law. He glories in what he calls *self-expression*. He becomes a law unto himself, and thus is soon held fast in the chains of abject bondage.

We all must learn that true freedom can never come by ignoring and violating properly constituted law. Our highest liberty is gained and conserved, not outside the limits of law but within the operation of its regulations and restraints. We live in a moral and social order. We are members one of another. We have personal rights and so have others. We maintain our own highest physical, civil and spiritual interests when we have regard for those of others. The closer our social contacts the greater the need of beneficent laws to restrain the actions of bad men and to regulate the conduct of good men. And when our nature is rightly adjusted to all good laws we escape the bondage of their coercive power, and are glad in their educational and the directorial value.

Robinson Crusoe on his lonely island was a law unto himself. Till Friday came he had no social contact whatsoever. He could build and live in any kind of a shanty, keep his pig in the parlor, dump his garbage on the front lawn, make hooch in the cellar, get uproariously drunk and run amuck over all the island; he could plant the poppy and make opium, lull himself off to sleep and there was none to question his actions. "He was monarch of all he surveyed."

His right there was none to dispute. He could dominate his man Friday by his superior might. But when Crusoe came to the mainland and bought a farm, he soon ran up against the proposition of a line fence. That fence indicated as to how far over he could

run the cutter-bar of his mowing machine, and within what limits he must keep his cattle and sheep. He might have grumbled and said: "This is a queer place. Not like this on my island." "O, yes, Robinson; you are off your island now, and must respect the rights of others. But remember the same line fence that holds you in check, also holds your neighbor in check. That fence acts and reacts to your own good."

But suppose Crusoe comes to the city, and buys a lot of land on a good street, and proceeds to put up a shanty like he had on the island. There is trouble at once. The city building committee waits on him and informs him that he must erect a dignified modern house on that land valued at so many dollars. He may bluster and say: "This is a queer town when a man can't do as he likes with his own." And so it is. He goes out in the street with his car and is halted by the red lights and the traffic cops. He is fined for not keeping on the right side of the street and running by the red light. "Queer city this," he grumbles. "Not like this on my island." O no, it is not. But Robinson remember that the same laws that regulate your conduct also regulate that of others, and thus your property rights are conserved and your life protected. If you are not pleased with these regulations that are the expression of the highest intelligence and the individual and collective interests of the people, then go back to your island home. This is the price you must pay for your social contacts."

So we claim that the character of your citizenship is determined by your attitude to civil law, and the way it affects your spirit. The really honest man will be honest in any circumstances. He does not need a policeman on the corner with a big stick, or doors with locks on them to make him honest. If all the policemen in the city were to go on strike and people were to leave all their doors unlocked, the honest man would steal no more than now. He keeps the law from any inner disposition that harmonizes with the law. He sees in all laws a directing and instructing medium. He does not feel their coercion and restraint for he is inclined to keep them all, and sees in them the highest good.

And we say the same principle applies in the realm of the moral and the spiritual, when our inner nature is rightly adjusted to the law of God. Naturally we are out of harmony with God's law. When he commands us to "keep off the grass," we naturally think that is the only place for us. We want to do the things that God forbids. We think that in their indulgence we may find the highest happiness. It is the delusion of sin. God's high and holy nature is revealed in his law, and also our highest moral and spiritual good. And I contend that the end of divine grace is to so bring our nature into harmony with the nature and the will of God, that we, instead of groaning and complaining under the bondage and restraint of the moral law, as the picture is given us in the seventh chapter of Romans, may know the blessedness of

the "expulsive power of a new affection." The law of the Spirit of life in Christ Jesus making us free from the law of sin and death.

This is just what God promised to do. He said, "I will take away the stony heart of flesh. And a new heart will I give unto you, and a new spirit will I put within you, and I will cause you to walk in my statutes and keep my precepts to do them." This was the promise long before Christ came. How Paul rings the changes on this spiritual freedom! "I will put, write my commandments upon the fleshy tables of your heart." And John says: "This is the love of God that we keep his commandments, and they are not grievous." Not grievous! They must be grievous unless we have hearts that love the law.

To revert to the Old Testament. How the Psalmist gloried in this liberty and freedom! "I delight to do thy will, O my God, yea thy law is within my heart." "Thy statutes have become my songs in the house of my pilgrimage." Some one said: "Let me make the nation's songs and I care not who makes the laws." But the psalmist made songs out of the laws, because he saw in the law of God the expression and revelation of God's exalted character, and also the securing of his own highest good. And we claim that through the regenerating and sanctifying power of the blood of Jesus, all that the prophet and apostles have spoken is abundantly substantiated in the hearts of God's children today. It is this experience that makes it not only possible but easy to be a true Christian. The expulsive power of love makes all God's requirements reasonable and delightful.

We have seen this even in the realm of the natural, how that human love makes the load easy. You have heard the story of the little girl, who was carrying her baby brother in her arms. He was a lusty chap and she tugged bravely while his feet dangled to the ground. A sympathetic passerby said, "O little girl, I feel sorry for you with your heavy load." The little girl looked scornfully at the sympathizer and then a sweet smile broke upon her countenance as she replied, "Please, mam, he ain't heavy. He's my little brother." Love made the burden light.

I think of Susannah Wesley, whom Dr. Adam Clarke called one of the greatest women that ever lived, as to physical beauty, intellectual power and spiritual character. She was the wife of an Episcopal clergyman, who never had a stipend that exceeded six hundred dollars a year. Mrs. Wesley became the mother of nineteen children. These she herself gave the rudiments of education. Besides attending to her household affairs, she found time to preach to the Kingswood colliers at the rectory door on Sunday afternoons. "What a life was that," some poor social devotee might say. Think of such a person coming round and sympathizing with Mrs. Wesley on her dull, drab life and suggesting that she get a little time off to enjoy herself. I can think of Mrs. Wesley asking that person what she did in her social club and at all the social functions. The best reply that person could make would be: "We



kill time and get some thrills." Kill time! Mrs. Wesley was redeeming the time. She was one of the happiest women in all England. Love made her burden light. Love, human and divine.

But how especially true is this with divine love. Madame Guyon was imprisoned for her faith, in the lonely Bastille prison. She was a woman of rare personal charms and intellectual gifts. But in that dark prison cell she never murmured or complained. She was the prisoner of the Lord, as was Paul, and in that place of confinement she sang some of the sweetest songs of liberty that have ever gladdened the hearts of God's saints. Listen to this:

"A little bird am I, shut in from fields of air;  
And here all day I sit and sing to him who  
placed me there;

Well pleased a prisoner to be,  
Since, O my God, it pleaseth Thee.

"Naught have I else to do; I sing the whole  
day long;

And he whom best I love to please doth listen  
to my song.

He caught and bound my wandering wing,  
And still He bends to hear me sing.

"My cage doth me surround; abroad I cannot  
fly,

And though my wings are closely bound my  
soul's at liberty;

These prison walls cannot control  
The flight, the freedom of the soul.

"O it is good to soar these bars and bolts  
above,

To him whose purpose I adore, whose Provi-  
dence is love;

And in that mighty will to find  
The joy, the freedom of the mind."

John Bunyan in the Bedford jail, dream-  
ing of the "delectable mountains" and the  
City of Light was far freer than the proud  
Stuart king upon his throne, whose edict had  
put Bunyan there.

In a lonely prison cell I see a little care-  
worn man chained to a Roman soldier. He is  
writing by the light of a crude lamp. And as  
he writes his face is illuminated by "a light  
that never shone on land or sea." I think I  
see tears of joy coursing down his pale face,  
and subdued words of praise fall from his  
lips as he writes. What is he writing? Why  
a love letter. All the world is interested in  
love letters, and this is one of the most won-  
derful ever penned. He is writing it to the  
church he loved most dearly. I look over his  
shoulder and see these words: "Rejoice in  
the Lord always, and again I say rejoice!"  
"For I have learned in whatsoever state I am  
therewith to be content." But I ask, "Paul,  
where did you learn that lesson? At the  
University in Tarsus or at the feet of Gama-  
liel in Jerusalem?" And Paul smiles and re-  
plies, "O no, in neither of those educational  
centers did I ever learn the secret of content-  
ment and soul rest. No school of a worldly  
kind has any chair endowed to teach such a  
thing as contentment. I learned it in the  
school of Christ, that taught me to count all  
earthly gain as loss that I might win the  
riches of eternal value."

Can I pity Paul? O no! He is freer by far  
than Seneca, the proud philosopher in his  
study, writing his principles of morality that  
he could not keep himself. He is far freer  
than the wicked and cruel Nero on his throne  
—a slave to his brute passions and appetites.  
Paul is the free man of God, bound in body  
but not in soul. He was the great exponent  
of the freedom Jesus meant when he said, "If  
the Son therefore shall make you free, ye  
shall be free indeed."

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## Desecration of the Sabbath.

REV. I. M. HARGETT, D. D.



T'S just too bad that the church  
of our Lord Jesus Christ, the  
most important and necessary  
institution in our present day  
life, which should have right-of-  
way on at least one day of the  
week, has to fight for its existence. The  
church every Sunday this summer will have  
to compete with automobiles, fishing, picnics,  
chiggers, mosquitoes, lakes, mud-holes,  
creeks, hills, "the sticks," blackberries, pink  
lemonade, pop corn, wiener roasts, steak  
frys, golf, swimming, tennis and just every  
other thing you can think of that people do  
on the Sabbath day instead of coming to  
church.

When I was a boy, the Sabbath day was a  
day sacred and holy. It was a day of wor-  
ship, quiet, relaxation, and rest. When Mon-  
day came, our physical, mental and spiritual  
batteries were recharged and ready for ser-  
vice. But look at it now. Sunday is the most  
hectic day we have for many of our people.  
A day of physical exhaustion and spiritual  
nervation. Many people come to Monday  
morning much less fitted for work than they  
were on Saturday morning because of the  
unnatural, abnormal, and foolish way they  
spend the Sabbath.

We used to call Sunday the Lord's day.  
Now it is the week-end, and "weak-end" is  
right. Once the Sabbath was the first day of  
the week. First because on that day we did  
the highest and finest things in human expe-  
rience. It was the day of all the week the  
best. It was indeed the Lord's day because  
on that day we did those things that blessed  
and honored him.

Today we are raising a generation of  
young people who have very little conception  
of the sanctity of the Sabbath and as for the  
meaning of the commandment, "Remember  
the Sabbath Day to keep it holy" they have  
little understanding of what it is all about.  
We are teaching them to "Remember the  
Sabbath Day to keep it jolly." These young-  
sters are not to blame. We oldersters are to  
blame. We have made the Sabbath day a  
holiday rather than a holy day. Just think  
of it! Some parents send their children to  
Sunday school and tell them to hurry back be-  
cause they want to go fishing or picknicking  
or galloping off to the chigger country. And  
when the teacher urges these boys and girls  
to stay to the morning worship service, they  
say, "Oh, we can't. The folks told us to hur-  
ry back. They would be waiting for us."

We are deliberately selling our Christian  
civilization out to the devil. We are cutting  
the foundation out from under our very life.  
We are opening the way for the incoming of  
godless Bolshevism in which neither life nor  
property nor religion will be respected; in  
which our churches will be turned into gran-  
aries and garages just as they have been in  
Russia.

The sad part about it is many of our peo-  
ple do not seem to think there is anything to  
fear. It does not seem to have occurred to  
them that we are living in the most danger-  
ous times in a hundred years. They laugh  
at the idea that we are living on top of a vol-  
cano which is ominously rumbling beneath  
our very feet and may burst forth into fiery  
fury at any time precipitating a social, polit-  
ical, and economic cataclysm such as the  
world has never seen.

My dear friends, this is a time for serious  
thought and a time for praying, a time when  
the people should turn to the churches as  
they have not in this generation. Unless I  
am absolutely wrong, the church of Jesus  
Christ holds the key to the solution of our  
problems and to the salvation of our civiliza-  
tion. That's why I think men and women

should give their financial and moral support  
to the church in these troublesome times. We  
cannot afford to throw away the key that un-  
locks the door of our hope. When you church  
people spend your Sunday picknicking and  
golfing and galloping about, you are giving  
your vote for the destruction of the church  
and our civilization.

I know this sounds like mighty strong talk  
but it won't sound half strong enough in the  
day of our calamity, if that day comes,  
which, pray God, it may not. In Russia they  
dare not ring their church bell on Sunday.  
Preachers are political outcasts. Atheism is  
taught in all the schools and no teacher is re-  
tained who will not teach it. The govern-  
ment is making it just as hard for religion to  
survive as is possible. Private property is  
no more. Those who were once wealthy are  
now outcasts and beggars and all of this  
came about largely because they had a great  
State church which for centuries worked  
hand in hand with a corrupt government.  
That old orthodox church had scarcely more  
spiritual life than a last year's bird nest. It  
made no vital contribution to the life of the  
people and when the revolution came, the  
church became one of the objects of their di-  
rect attack. The church of our day must  
make itself vital to the life of our day and to  
the needs of our people.

The church must relate itself to the people  
and identify itself with all their interests,  
and make itself the champion of every right-  
eous cause touching the well-being and hap-  
piness of our people. And never was there a  
time when ministers and laymen should give  
such careful thought to their church and  
what it is doing than now. This is no day to  
consider the church a secondary or subsid-  
iary organization. It is basic. It is funda-  
mental.

My dear friends, I am begging you in the  
name of God to give more serious considera-  
tion to the business of being a Christian and  
of running the church than you ever have be-  
fore. If the church is all wrong, then we had  
better close up and quit. If the church is  
right, then we had better give our very first  
thoughts and attention to it. Jesus said,  
"Seek ye first the Kingdom of God and all  
these other things will be added unto you."  
The church is lagging and halting and limp-  
ing these days in the face of such a challenge  
as the world has never given it and all be-  
cause we have so many people who are just  
playing at being Christians. They are not  
even working half time or half strength. Let  
us think it over and in the name of God and  
for the salvation of our civilization and the  
happiness of our children who are coming on  
after us, let us apply ourselves to the one in-  
stitution which I fully believe is the one that  
will save us if we are to be saved.

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## Women Will Save Prohibition.

(Statement of Dr. Ernest H. Cherrington, General Secretary, World League Against Alcoholism).

**W**OMEN of America form the strongest support of the Eighteenth Amendment, and of the principles underlying it," says a statement of Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism.

"Even before they had obtained the ballot, they made possible the writing into the Federal Constitution the prohibition amendment. Now that the Nineteenth Amendment confers the full rights of citizenship upon the women of the nation, the Eighteenth Amendment can rely upon a volume of positive support which is not likely to be misled by the shrewdest propaganda purchasable by the wet millionaires who are financing the assaults upon the policy of national prohibition.

"When one reads the statement attributed to one of the women who are urging the repeal of prohibition to the effect that 'prohibition was brought about by the women, and its repeal will be brought about by the women,' one wonders how much the wish is father to the thought and how much local environment colored the thinking of the speaker. It is quite natural to assume that the opinions, prejudices, or customs which prevail in one's own group are equally held by the rest of the world. Such an assumption is as illogical and as dangerous as it is natural. That the conclusions of this woman opponent of prohibition is unfounded in fact will be clear to any who calmly study the easily ascertainable facts about women and the liquor problem.

"Two of the largest groups now supporting the Eighteenth Amendment are women's organizations. One of these is the Woman's Christian Temperance Union with a membership of 600,000. That membership is located in every state in the Union. There is scarcely a community of any consequence without its local union. Large as is the membership of the Woman's Christian Temperance Union, that total does not truly represent the voting power of that group alone. One would have to multiply that membership from three to ten according to the locality, to arrive at the actual voting power of this single group of women who are definitely, positively, aggressively committed to the continuing fight against the liquor traffic in any form. Another great organization of women which is giving its support to the enforcement of the Eighteenth Amendment is the Women's National Committee for Law Enforcement, headed by Mrs. Henry Peabody. This organization is composed of affiliated groups of an aggregate of over ten million. Of course there may be many cases in which a single woman may be counted several times because of her relationship to different groups organized together in this National Committee. Here once more, however, one must recognize the fact that not even this large total accurately represents the influence which might be exerted at the polls by this enormous body of women who are squarely committed to the cause of enforcement.

"There also are the National Federation of Women's Clubs and the aggressive organizations that regard the safety and well-being of the home as vastly more important than the opportunity for drinking liquor.

"The unorganized women of the nation must also be considered. Womankind has been the greatest sufferer from the evils of intoxicating beverages through the centuries. The harm done by liquor was felt most deeply and most severely in the home. This was true in the homes of poverty, and in many homes of wealth. The trail of ruin was not

limited to the slum sections or the neighborhoods devoted to the working groups. It was found in the mansions on the hill and in the homes of luxury. Throughout the ages, women have seen their fathers, their husbands, their lovers, and their brothers degraded by this enemy, put into their mouths by men who sought an easy road to wealth by pandering to the weaknesses and appetites of their fellows.

"It was because women had suffered deeply and long from the ravages of the liquor traffic that women, even when disenfranchised, were the most potent force behind the movement for local prohibition, state prohibition and, ultimately, national prohibition. It was through the efforts of women that legislation was written on the statute books in nearly every state, requiring scientific instruction in the public schools on the evils of beverage alcohol. From the very beginning, women by their personal influence and by their contributions, made possible the organization and support of the various societies and leagues that were fighting the liquor traffic.

"It will hardly be disputed that women, according to every census taken of church groups, constitute much more than a majority of their membership. Women's support of the prohibition cause was not lightly undertaken, nor will it be lightly forsaken. They are devoted adherents of a policy which means better homes, broader opportunities for the younger generation, and a cleaner civic life.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

An Associated Press cable from London gives figures fixing England's 1930 liquor bill at \$31.49 for every man, woman and child. At the same rate America's liquor waste would be almost \$4,000,000,000!

"Even in the admittedly wet sections the majority of women favor prohibition, and that general position finds tremendous support even among the women of the foreign-born and the wives of the sons of the foreign-born. That group is not confined to the Protestant churches. It is not even confined to the Christian churches. It transcends church lines and religious groups just as the ravages of liquor transcends all sectarian, geographical, and racial barriers. When the home is at stake, the overwhelming majority of women will rally to the defense of the home against one of the greatest foes the health has ever known."

## Has Capone Won, After All?

It will be a shocking thing to the country if Al Capone is permitted to get off with a light sentence in return for pleading guilty. Capone has been the head criminal of the United States. It is estimated that 500 persons have been killed in Chicago in the last ten years in various wars participated in by members of the Capone gang.

Capone himself has been a wholesale violator of the liquor laws, and is supposed to have made millions out of his operations. He has been the beneficiary of houses of prostitution and crooked gambling establishments. And he has got away with all this because he has been the head of the invisible government in Chicago.

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Finally, government agents, not susceptible to his fixing operations, got enough evidence on him so that he saw the futility of further fighting. But if the reports are true he capitulated and agreed to plead guilty provided he would get a light sentence.

Apparently the government agents preferred to play safe and give him a light penalty rather than take the chances of a bitterly contested legal battle. If this is true, the agents have made a serious mistake.

A short imprisonment for such a criminal as Capone is ridiculous. Undoubtedly, he would regard it as a great victory to retire to a prison for perhaps three years and then come out to enjoy the millions he has made out of violating the law. He ought to be sent to the penitentiary for twenty years at the very least. Such a penalty would throw fear into his heart, and into the hearts of his fellow gangsters.

A short sentence would show serious weakness on the part of the instruments of justice, and would be an encouragement to the gangsters.—*Kansas City Times*.

## ONE MINUTE SERMON.

BETHEL COOK.

### DIVINE-STRENGTH.

Text.—"They that wait upon the Lord shall renew their strength."—Isa. 40:31.

At best man is a weak creature. Especially is he weak against the foes of his inner life.

In this day of strenuous, high powered existence when the vitality of life is so drawn upon by our feverish, nerve-racking method of living we never needed a source of strength to draw from as we do now.

Prayer is the means by which we get in touch with God and bring down lightning-bolts of power for the strength of our daily life.

We need the divine strength that comes by waiting upon the Lord.

Take time to be Holy!



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## A MESSAGE FROM AFAR.

Rev. and Mrs. E. O. Rice.

In a previous article the writer told the readers of these columns that he and Mrs. Rice were sailing on January 31st for a four months' trip to the Orient. On May 20th our steamer pulled into San Francisco through the Golden Gate and we were singing praises to the Lord in our heart for his protecting and guiding hand over us. Since we started on our trip to the Orient, we have covered approximately twenty-one thousand miles, seven thousand of these having been traveled in China, Korea, and Japan. Our farthest point north was Mukden, Manchuria, and our farthest southern point was Canton, China. We had a chance to see the various fields of labor of The Oriental Missionary Society which is doing one of the greatest pieces of missionary work in the history of missionary labors.

We were accompanied in our travels by Rev. E. L. Kilbourne, who is Vice President of The Oriental Missionary Society and in charge of the work in China and Korea. Rev. Kilbourne and his wife certainly were splendid traveling companions and they are so thoroughly familiar with all parts of the Orient that they were indeed a great help and blessing to us.

Many, many things happened of an interesting nature which we should be glad to tell the readers from time to time in our articles. On Easter morning at the Spring Convention of The Oriental Missionary Society at Tokyo, Japan, Rev. Juji Nakada, who is the head of the O. M. S. Japanese Holiness Church of Japan, preached a very splendid Easter sermon. In the course of his sermon he mentioned that recently a Buddha priest had received a part of one of Buddha's bones. This piece of bone was sent to Japan from Siam so that it could be worshipped, and the Buddha priest was looking around for a worthy place to place it in. (The bone was about as large as a pea.) Rev. Nakada was rejoicing that there were no bones of Jesus lying around for people to make a "fuss" over. He shouted glory, Hallelujah, because he was worshipping a living Saviour! This truth was greatly blessed to the three thousand Japanese hearers; and what a wonderful thing it would be if the entire population of Japan could realize the fact that Jesus has risen and that there are none of our Saviour's bones lying about for some priest to find a place to place them.

Easter Sunday morning at breakfast Mrs. Rice had an inspiration to write poetry, so within just a few minutes of time and thought, she wrote the following poem:

### Easter.

May this blessed Easter morning  
Brighter be than e'er before.  
Jesus died; He 'rose; He liveth!  
Yes, He lives forevermore!  
He's our Saviour,  
Let us now His name adore.

Heaven could not keep the secret,  
But sent angels forth to tell  
Of a risen, living Saviour  
Who had conquered death and hell.  
Christ the Victor!  
Let us now His praises swell.

Glory, Majesty, and Honor  
Crown Him, glorious King of kings  
For us now He's interceding,  
He bears healing in His wings.  
Christ is Risen!  
Resurrection life He brings.

Brother and Sister Kilbourne and the others who were at the breakfast table were so impressed with it that it was suggested to Rev. Nakada that Mrs. Rice and Brother and Sister Kilbourne sing it before the large Japanese audiences that glorious Easter morning. This they did, singing it to the tune of "Guide Me, Oh Thou Great Jehovah!" Although Easter has slipped by, I felt sure the readers would appreciate reading the words of this Easter song.

The gift of speech is wonderful, and the gift of reading is splendid, but to be able to see with one's own eyes is better than hearing or reading. So if the readers of the columns of this excellent paper could only make a trip for themselves to the Orient, the following is what they would have seen and heard at the wonderful Holiness Convention of the Oriental Missionary Society at Tokyo! This is the description that we have in our diary of their services:

Song service—faces expressive—some smiling—some meditating—prayer—one leading in prayer—volumes of amens—whole congregation of folk prayed and blessed up and just one praying after another with no time for the end of one prayer to cool off—two and three praying at once—hand clapping and praying—some seated, some standing—hand clapping sounds like the pelting of hailstones—this is not ice but heavenly fire—now audible prayer all over the room—sounds like the roar of the sea—Scripture lesson this particular morning was Eph. 4:17-32. Text, Eph. 5:30, "For we are members of his body, of his flesh and of his bones." Everyone has his Bible and every head is bowed reading silently as the reader reads aloud—response of amens all over the room as the reading goes on.

No wonder the workers of the O. M. S. Japanese Holiness Church are able to report such large results this year. Brother Nakada stated that they

had taken into their membership and baptized 4200 this year. They are looking for a much larger increase this coming year, for the revival spirit is on in Japan. Their objective for the coming year is that where they now have nearly four hundred churches, they expect to see several hundred more opened up throughout the year, and they have set as their goal one thousand churches this next year in Japan. The Oriental Missionary Society Japanese Holiness Church raised this last year, 317,000 yen, or \$158,500 in United States money. This is a large increase over last year and it only demonstrates that the givers to the cause of Jesus Christ for strictly evangelistic work are people who are on fire with the love of God. It is certain that when the Holy Spirit comes into an individual's heart, he has a desire to tell others of this wonderful pearl that he has found.

Please pray for us in this work to which God has called us. Any one desiring to reach us may do so by addressing us at 832 No. Hobart Blvd., Los Angeles, Calif. Mrs. Rice and I are leaving in a few days for the East, as we expect to be in deputation work the rest of the summer. We will report about our other Conventions later.

Yours for the evangelization of the Orient,

## CAMPAIGN IN LOUISIANA.

We recently conducted two meetings in the state of Louisiana. Ruston, La., was the scene of the first evangelistic campaign. It is a fine business and college town, the State Technical School being located there. The people are of the Southern conservative type of American citizenship. We enjoyed our visit among them. The meeting was held in the Methodist Church of which Rev. H. M. Johnson was the pastor. He is a good mixer with his people and stands for evangelism in the church. The singing was conducted by Mr. Henry Riser, a fine young man who is devoting his time and musical talent for the cause of the Kingdom. Rev. Brown, the presiding elder of the Ruston District, attended the meeting a number of times and boosted the work of the revival. He believes in the old-time religion. Rev. C. M. Morris, an old Asbury boy, pastor at Mangum, La., came over to see us and assisted in one of the services. A number of Methodist ministers from surrounding towns were seen in the revival. Souls came to the altar and prayed through to victory.

We went from Ruston to Gibsland, La., and assisted an Asbury boy, Rev. H. B. Hysell, in a revival. We had a fairly good meeting considering the awful hot weather. We were there about the time the heat wave struck the country. Bro. Hysell is on fire for the salvation of souls. God is blessing his ministry. His wife is a good singer and fine worker in a revival. Rev. A. W. Townsend and wife, pastor at Farmerville, La., attended the revival several days and rendered valuable assistance.

We met Rev. E. A. Dennard, a minister of the M. P. Church, while in Gibsland. He attended the revival and was faithful in prayers for the success of the campaign.

The Southern people in this section still maintain their reputation for hospitality. They invited us to their homes and treated us to some great dinners. The Louisiana people certainly know how to cook and how to serve splendid meals.

We preached and prayed and exhorted and souls came to the altar. A number prayed through to victory.

We are now in the Paul Rader Tabernacle, Chicago, Ill., preaching at the week-night services. Paul Rader has a great plant here and is doing a wonderful work. Rev. Wm. H. Hogg, formerly of Mississippi, is Rader's assistant and right-hand man. The people like him and he is kept busy preaching, broadcasting and helping Rader in a mighty program for the salvation of souls.

We go from here to New Castle, Pa., where we will assist Rev. Sam Maitland in a revival campaign. We solicit the prayers of God's people.

Yours in Christ,

Andrew Johnson.

## OLIVET COLLEGE COMMENCEMENT AND CAMP MEETING.

We have just closed what was considered pretty generally by those present, the best Commencement and camp meeting in the history of our institution. God's blessing was manifestly present. We had the largest crowds, the best spirit, and more souls than at any time that I have been connected with the school and camp meeting.

President T. W. Willingham had made ample preparation for this great feast of good things for the Nazarenes of the middle west. Bro. Willingham preached the Baccalaureate Sermon for us Sunday morning, May 24th, which was one of the high points in this annual occasion and we had a great crowd. Then on Wednesday Bro. Willingham brought us a fine address of what Olivet had meant to him and done for him and what the school had done in its short history of twenty years, telling of the hundreds of workers that had gone out from this place. At this time he also presented the plan to secure \$10,000.00 to take care of our capital accounts by securing persons to give \$1.00 per month each for twelve months and many gave more than the \$12.00.

The programs of the College were especially fine. One of the high points was the Bible College program when God really came down in old-time power upon the program that was being rendered and

there was shouting for about one hour. Dr. Heslop has rendered faithful services in this department and he and his precious wife are doing everything in their power to advance the Bible College and to intensify the spiritual life of the student body. Dr. and Mrs. Heslop are to continue with us for another year.

Dr. J. W. Goodwin came to be with us from Thursday over Sunday, delivering for us the Commencement address. Dr. Goodwin is always greatly appreciated at Olivet for he always carries with him a great blessing. He preached for us twice, also lectured on Palestine the last Sunday afternoon.

Our own Uncle Bud Robinson has been coming to this camp meeting for fifteen or twenty years. He generally has every afternoon service. He is getting sweeter and more tender all the time. He sold books, boosted and helped to push the battle like he always has for the last fifty years.

Dr. H. W. Jerrett had charge of all the night services preaching every evening and we had salvation from the very first. Our long altar was filled with chairs at each end. Dr. Jerrett was wonderfully anointed to bring us those night messages. He preached with the Holy Ghost sent down from heaven and God was surely with him.

The Vaughn Radio Quartet are always among the great drawing cards at this camp meeting. They sang heaven and earth together a number of times. God is certainly blessing these men who are literally pouring out their lives in song.

The Board of Trustees broke their record this time in the board meeting. They transacted all necessary business in less than two hours. Our brethren are standing together. Our good chairman, Dr. Edwin Burke, who has been with us so long, was at his best to see that business was dispatched in a good way. President Willingham had all of his matters well in hand. The discussions were frank and the matters were well taken care of in this short time. No institution in our denomination is more ably supported than is Olivet College. The District Superintendents of our zone and the Trustees are wholeheartedly back of President Willingham and his program. We are looking forward to the largest enrollment in recent years, this fall. We certainly need your prayers.

E. O. Chalfant, Secretary.

## PEARSON, GEORGIA.

We have just closed a great meeting at Anson, Ga., one of the appointments of the Pearson Charge of the South Georgia Conference. This meeting was conducted by Rev. Don Morris, who did most of the preaching, and Rev. Jesse Green, who led the music and the young people's services. They are two of our young men from Asbury College, and both of them endeared themselves very much to our people. We had many sky-blue conversions, and clear-cut definite sanctifications. I don't know when I have ever seen such seasons of agonizing prayer and supplication as attended this meeting. Brother Green and Brother Morris are earnest workers and splendid revivalists. They do not believe in mere lifting the hand or signing a card, as an evidence of conversion, but in praying through to victory for the witness of the Spirit to our conversion and entire sanctification. These men are surely destined to make their mark in the world. This is my thirty-eighth year as a member of the South Georgia Conference, and I do not think I ever saw any more thorough work done in any meeting. I commend these two brethren with all my heart to any one who really wants a genuine, old-fashion, Holy Ghost revival.

F. A. Ratcliffe, P. C.

## GIBSLAND, LOUISIANA.

On June 28th a revival campaign that accomplished definite results was brought to a close here in Gibsland. Rev. Andrew Johnson, D.D., of Wilmore, Ky., was the engaged evangelist. He pounded with God's hammer and pierced with the Spirit's sword until the souls of men were stirred. I have known of Dr. Johnson for some time but never realized that he used so much Bible in his sermons. I have known him to quote more than thirty portions of God's word in one message giving chapter and verse. His messages were convincing. I think it would take wilful blindness to fail to see the truth concerning the plan of salvation under his ministry. His sermons on the way of Holiness are as clear and scriptural as any I have ever heard. Much prayer ascended the hill of the Lord and those who walked in the light were definitely blessed or helped in some way.

North Louisiana is a great harvest field. We need the prayers of the saints. If you have access to the Throne of Grace, pray for us. The revival fires need to be rekindled. The Old Spring Lake camp meeting has a great history but it is all in the past. The lake is used for mixed bathing and a tree has fallen across the tabernacle. I trust that God will so resurrect us in these days that the great soul-stirring times will be not simply a past remembrance but a present reality.

Yours under the Blood,  
Harvey H. Hysell, Pastor.

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(Continued from page 1)

wear the harness and overchecks of the Methodism of purity and power prevalent in the olden time. The yoke that was a delight to a great spiritual people who found its adjustment comfortable, and giving them great pulling power, will be a galling burden on the necks of an unregenerated people. They will not wear it.

Mark my word, my beloved Bishop, as the church goes forward abandoning the doctrines, experiences and life of old Methodism, she will rebel against her polity. She will limit the term of Bishops to eight, if not four, years. She will, in all probability, do away with district superintendents and presiding elders, or will claim the privilege of electing them. She will give less and less heed to the various secretaries of the church and ignore the budget.

A vast multitude of these Decision Day children who have been brought into the church and are now grown up, pay no attention to the discipline of the church; they have never seen a prayer meeting, do not attend the Sunday services, and make no contribution to the church budget. They live in the world, love the world, and seek after the pleasures and amusements of the unregenerate, godless multitudes who hasten to doom. You may be sure, the world has no faith in their piety, and no respect for their profession.

It has come to pass that most of the churches of any prominence dictate to the appointing powers who they will have for their pastor, and then they dictate to the pastor, rather quietly, perhaps, what they shall preach; and there is nothing easier than to make a change of pastors if the men who carry the money-bags should desire a change. It is not at all uncommon for a congregation to notify a bishop after the appointments have been made, that they will not receive the pastor who has been appointed. You know quite well that, frequently, well paid pastors and their congregations almost entirely ignore everything in the budget that provides for foreign, home missions, and the superannuates. Does it not seem that sort of thing is practically becoming congregationalism, and ignoring the connectionalism that is supposed to bind Methodism into one harmonious, spiritual body in Christ?

There is a spiritual element in the church;

many devout preachers in Methodism, who long for a restoration of spiritual life and power that would induce loyalty to the old-time polity and evangelistic power. Whether it be true or not, this spiritual element believes that they take second place; that they are at a disadvantage, the modernistic minister being more carefully cared for; that to be a real Methodist, with evangelistic zeal, is to be discounted.

Perhaps you know these facts and far more. I do not wish to annoy you, but as a believer in all Bible truth, and the Lord Jesus with his saving power, and the lover of human souls, I contemplate these facts with sadness, and can but wonder what the future holds for us. Not the distant future, my dear Bishop, but the *immediate* future. I hope that the call to fast and pray will bear good fruit, but what about the Achans in the camp. There is such a thing as a human cleansing in order to a divine cleansing. Unbelief, with its attendant irreverence and disobedience, can lock the wheels of Zion. Perhaps the ships of prayer that go up to the ports of glory to be filled and freighted with blessing to bring back to a needy world should, first of all, search carefully and see if there are not some things hidden away below decks that should be cast overboard before God can answer prayer and bestow the gracious blessings the church so much needs.

Faithfully your Brother,

H. C. MORRISON.

### One of the Causes.

One of the principal causes of the great depression and many willing workers who are without employment, and the fearful effect that this condition of things brings about, is the fact that the whole country is overbuilt; it has more homes than it has people to occupy them, more business houses than business men to rent them.

During the war there was comparatively little building material and labor being used by the Government. Wages were high, everybody was employed, and money was plentiful. Thousands, I may say hundreds of thousands who, never before had accumulated money, got ahead with their finances and invested same in Government Bonds. There was a great demand for building when the war was closed. It seemed that everybody wanted an apartment, or a few bungalows and cottages to rent. The people built far beyond the actual need.

The building and furnishing of homes make prosperous times. The building of houses calls for material and labor; the houses have to be furnished, which calls for furniture, carpets, stoves, hardware, a hundred and one things; factories are kept busy, and labor finds employment, and the merchants are busy with trade. Hardly anything can bring greater depression in business than the country to awake to the fact that it is overbuilt. It will require time for marriage, and the coming of new families to occupy the vast number of vacant houses.

There are hundreds of thousands of men in this nation in business who have passed middle life. They have incomes sufficient to support them and their families with comfort. If a million such men should retire and let younger men take their places, the effect would be very salutary on present conditions. There would be an upward trend of employment, from the presidents of companies to the sextons who sweep the floors of offices.

If five hundred thousand women in business who have handsome incomes, should retire, it would give a host of unemployed positions and salaries sufficient to live upon. If two or three millions of girls who are not supporting families, but are receiving fairly remunerative salaries, and blowing their money in on lipstick and sealskin coats, should take a notion to go to school, the places they occupy would largely absorb the idle labor of this country; men who need positions in order to support their families.

The people of this country have been recklessly wasteful. A large per cent of the people who are now in great financial distress have received good wages, but lived in luxury and wastefulness, and now feel the pinch of poverty. The people of this nation have been drunk with prosperity, money getting, pleasure seeking, fine cars, extravagant clothing. They have wasted their substance in riotous living. The nation has been, not only sinful, but hilarious in its wickedness. It may be that we are heading toward calamities that will provoke us to thoughtfulness and lead some to repentance.

H. C. MORRISON.

### In Time of Plenty Prepare for Want.

What is ahead of us no one can tell. There is one thing for which we should feel profoundly grateful: This country is burdened with food products; but cheap as necessary food is, there are many who are poorly prepared to buy them.

We learn from the daily press that wheat can be bought in Kansas for 25 cents per bushel. Now would be a good time for the cities of the country to lay in a supply of wheat for the breadline the coming winter. There are thousands who would give ten, twenty-five, fifty or one hundred dollars to buy cheap wheat in order that the poor may be furnished with bread the coming winter. We are to hope for the best, but if labor is not furnished to the millions who are now unemployed, there is going to be great demand for charity. The idle poor must be fed. I can but wish that city authorities and those of a philanthropic spirit would begin now to prepare for emergencies and extreme want the coming winter. If the various cities of the nation would buy up some millions of bushels of Kansas wheat, farmers would be glad to get rid of their surplus, and the food could be had at comparatively small outlay.

H. C. MORRISON.

### Eating The Heels.

While at Commencement at Asbury College one of the graduates of the class of this year, came to talk over with me the matter of attendance at the Seminary at Wilmore. He was a fine, cultured young man. He had been offered considerable advantage if he would attend one of the seminaries that is noted for its modern liberalism, but he had a great desire not to quench, but to kindle the evangelistic fire within him to greater warmth and blaze.

I inquired carefully into his case and found that, during the past school year, this young man and his devout wife had been living with most careful economy. The chef of the College dining room had been giving him the heel cut from the loaves of lightbread, that little hard piece, you understand, at the end of the loaf. He had been taking these home, softening them with milk, and making very palatable food out of them. I could hardly keep back the tears; my eyes are moist while I write. This cultured young man was a million miles from a beggar. He was, and is, a consecrated servant of the Lord Jesus longing to fit himself for a spiritual ministry, for a real winner of souls to Christ.

I took the plunge and promised him that he should have help through the year, and attend the Seminary at Asbury. I have already received ten dollars toward his support. He and his good wife do not waste a crust or crumb. With her washtub she helps in their support. They are the Lord's. They are worth while, and must be cared for while they prepare for their life's work. "Anything sent to Mrs. H. C. Morrison, Box 592, for the support of this young man, will be handled with careful economy, and will be treasure laid up where rust and moth do not corrupt, and where thieves do not break through and steal.—Go to it!

H. C. MORRISON.



## The Nashville, Georgia, Evangelistic Club.

MRS. H. C. MORRISON.

**S**OME one sent us an account of some great work the above Club has been doing in Georgia, Florida, and North Carolina. It seems to us these young people have found the spring of true happiness—seeking the lost sheep on the mountains of sin.

Rev. Hugh Wallace was the first leader in this evangelistic campaign, which he began by reading that wonderful scripture from 2 Chronicles 7:14: "If my people, who are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

This scripture furnishes the divine program for a revival: God's people must humble themselves, turn from their wicked ways, and God will hear them and forgive their sins. There are always two sides to salvation—human and divine. Man's part is to humble himself and repent of his wrong-doing and trust God. God's part is to receive the penitent one and forgive his sin.

After laying this program before the people, Rev. Wallace called them to prayer, the whole congregation participating. The prayer meetings continued night after night, with exhortation, singing and confessions, rectifying of personal differences and restitution, after which God honored their sincerity and sent the revival.

Revs. Shaw and Spivey were engaged to continue the meetings in the Methodist Church, and later on evangelists Clark and Bell were engaged to continue the campaign in the Baptist Church, all Christians co-operating. Rev. Davidson, former missionary to India, took up the work and carried it on, preaching especially on the deeper experiences for the Christians.

The revival has spread to various sections of Georgia and Florida. A group of these young people loaded a car with rations and went to Clearwater, Fla., where they held a good meeting, under the leadership of Rev. Wallace. There is a Prayer Band in Nashville, Ga., who holds up before the throne of God the workers as they go out into battle. Part of the prayer group holds cottage prayer meetings every Thursday night.

It seems to me these young people have gotten on the right line of service. Talk about entertainment for young people! This beats picture shows, skating rinks, baseball, football, swimming pools, the dance hall and card table. When we talk about entertaining our young people, and believe we have to furnish worldly, godless mediums for their pleasure, it indicates that we have no knowledge of what it takes to entertain a Christian. God's word says, "If any man love the world, the love of the Father is not in him."

The fact is, friends, the church has not gotten the right idea of God's program. It is as true today as when uttered centuries gone, that, "Ye cannot serve God and Mammon." The world is not a friend to grace to help us on to God, nor can we look to it to build us up in the most holy faith. If our young people were genuinely converted they would not seek to be entertained, but would have within them the life-giving fountain out of which blessing and power would flow to the famishing world. Would that a group of young people could be in every church who had the burden for the lost as this Evangelistic Club of Nashville, Ga. We would see wonderful happenings in the kingdom of grace, and thousands would be led to Christ. God bless this group and prosper them in their stupendous and Godlike task of winning the lost to Jesus.

## Anticipating the General Conference.

Rev. A. S. Hunter.

**A** YEAR hence, if the Lord tarries, the General Conference of the M. E. Church is expected to be in session at Atlantic City. Already, forward-looking men, leaders and would-be leaders, are trying to forecast needed and possible legislation, and to block out, at least, a tentative program of business. About Pittsburgh, the brethren are cussing and discussing the district superintendency. Doubtless the same elsewhere, and various other points, as well.

It is common knowledge, both within and without the church, that Methodism is suffering a spiritual depression; as the country, and the world at large, is suffering a material depression. Experts (?) are diagnosing the situation in both cases, trying to locate the cause and find a remedy. As some look to the Congress to legislate "prosperity" back to the nation (about as likely as to legislate the weather); so do some seem to anticipate that the General Conference will cure the ills of Methodism (at least they know no other way)—and with about the same prospect of success in each case.

The cause and cure of Methodism's deplorable condition is plain enough to those who have "eyes to see." She is suffering from fatty degeneration of the heart; too much carnal luxury, and lack of divine grace. This is complicated by megacephalous—the big head—inflation of "brains." And both are further complicated by officialitis; too many committees, commissions, etc., and "the power is off." There may be other minor troubles, but surely this is bad enough, without looking farther!

In a plain word, Methodism is a prodigal from God! She has taken her heritage of historic success, etc., away from home and, "in a far country," is living riotously, companioning with "the world." She has departed from God's way, and is trying to carry on "the King's business" of world-evangelism on the "phony" script of "religious education," and similar things, instead of with the coin of the realm, the presence and unction of the Holy Spirit, in salvation from all sin, outward and inward. She is a failure at "selling religion" in the world-marts, either in the United States or foreign lands. With Brahminism, Buddhism, Mohammedanism, etc., in the old world, and Spiritualism, Russellism, Eddyism, etc., at home, mankind is more than "fed up" on religion, while it starves for salvation! The world will not buy her tinsel imitations! A year ago, Methodism put on an official "phony pentecost," and was thereby further humiliated before the unbelieving world! She feasts and talks, when our Lord said to fast and pray!

The remedy does not lie with the General Conference, nor in "preaching missions," nor in Epworth League assemblies, nor in young people's retreats, nor in Bible conferences, etc. "Thus saith Jehovah, 'Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk ye therein, and ye shall find rest for your souls'!" "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke

upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest for your souls." From Jeremiah to Jesus, God did not change; nor has he changed since, nor will he change in the future. "The old paths" of "Moses and the prophets," of Christ, of Paul, of Luther, of Wesley, God still follows; and he will meet and bless any person or church there. Methodism can prosper in soul, and also succeed in God's work, by returning from her prodigal wanderings, returning over the road of repentance and humiliation for her sins, as the other prodigal did and, like him, saying, humbly, contritely, "I HAVE SINNED"! The bishops and district superintendents are the ones to lead the procession, while the pastors and membership follow.

Brother Zelley, in *The Methodist* of May 7, pointed out the starting place; a day of fasting, humiliation and prayer! Each pastor lead his own congregation. If we cannot all have the same day, each congregation have its own. Not a big, union, spectacular affair, but each congregation alone, "in the closet," so to speak, before God rather than men. Real abstinence from food, real humiliation of our souls before God, real "prayer and supplication," as with the disciples before the original pentecost. Methodism can have a genuine pentecost, the outpouring and infilling of the Holy Spirit, "purifying our hearts"; she can have that when she first repents of her spiritual adulteries, and gets right with God. There can be a church-wide pentecost, with a multitude of souls converted and sanctified, before the General Conference meets.

The General Conference should be a real pentecost, with the Holy Spirit cleansing and filling the hearts of its members. Let the first ten days be given over to waiting upon God, as did the 120 disciples of old, and God will do his part now, as he did then. There should be preaching twice or thrice, daily, by some one of the real holiness evangelists of our own church, and perhaps of other churches; men who have had their own pentecost, and who have been owned and blessed of God in promoting pentecost for others. Let the assembly go down on their faces before God in true penitence for personal and denominational worldliness and unfaithfulness, until God pardons their sins and heals their backslidings; and then press on into the baptism with the Holy Spirit. As they individually come into accord with God through Christ, the Holy Spirit will certainly do his sanctifying work. If Methodism is ever to come back, it will be over this road that she will return.

In Jeremiah's day, Judah said, "We will not walk therein!" and walked to Babylon as captives! What does Methodism now say? The bishops now have the floor!

## Dr. Ridout's Itinerary in South America.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### FRANK'S STORY.

"Frank Ferguson would be all right in everything if he did not have the habit of leaving us whenever we want to play pool," exclaimed Robert Stanton to a group of young fellows who had gathered on the corner of the village street. "Any other time he is a good sport, and willing to take part in anything we attempt to do."

"I wonder why he is afraid to play pool?" asked Richard Randolph. "I'm sure I don't know," replied Robert. "Suppose you ask him the next time he is with us."

"Well, you will have a chance right now," spoke up Arthur Ridley. "There he is coming toward us this very minute."

Frank greeted his young friends in a boisterous manner as he came within hailing distance, but he was surprised to notice a disconcerted feeling among them by his presence. In a puzzled manner he said:

"Hello, fellows! What's the matter?"

"Why, Frank, we were just wondering among ourselves why it is that you never go with us to play pool. Why is it?"

It was Frank's turn to flush at the unexpected answer to his question, and he hesitated a moment before making a reply.

"You don't think there is any harm in playing a social game of pool, do you, Frank?" persisted Robert.

"It isn't so much the harm in playing pool as it is in the associations which surround a person," answered Frank in a firm voice as he looked his companions in the face.

The boys all looked to Robert to reply, and, with a flushed face, he said:

"Why, they are all good fellows, and come from respectable families."

"True enough, Bob," was the answer; "yet there is a chance for one easily led and influenced to be drawn into a more serious mode of gambling than playing pool. It is just a step from playing pool to shaking dice. After the habit once is formed, it continues to grow, and is hard for one to overcome. And in the end a boy or man not only loses his worldly possessions, but his self-respect as well."

"Oh, I don't believe that," said one of the group.

"Listen, boys," replied Frank, earnestly, "as you know, mother and I have moved here to make this village our home; that my father is dead. After I tell you, perhaps you will not blame me for the stand I take."

"My father drank. When he was sober, one could not ask for a kinder parent than he was to me, but these were rare times."

"Father's health broke, and one day he called me to his room. Putting his hands on my shoulders gently, he said:

"(Son, I am going to leave you and mother before long, but before I go I want you to promise me you will take good care of your mother, and never go to poolrooms, drink liquor, or smoke."

"After I promised, he continued:

"Years ago, Frank, I was respected, and commanded the good will of all. In one evil moment I commenced to go to the poolroom for a social game of pool. It was not long until I gambled; then came the liquor."

"I well remember the first time I took intoxicating liquor. I did not like the taste, but was afraid to refuse for fear of the jeers of my companions."

"As time passed I grew to like the drink, and I could not refuse it. My mother pleaded with me, but the habit was so strong within me that I heeded not."

"Son, you may think you are strong enough to overcome these habits, but take my advice and stay away from temptation."

"Father died soon after, and that is the reason, boys, that I am keeping away from the influence of all evil habits."

For a moment not one of the boys spoke. Then Robert said:

"Thank you, Frank, for telling us.

You are doing perfectly right, and you are going to have company. From this time on I am going to take your pledge."

"Let's form a club to that effect," spoke up one of the group. This met with approval, and from then on not one of the group broke his pledge.—The Youth's Temperance Banner.

Dear Aunt Bettie: I am nine years old. I spend every Friday night with my grandma and read page ten of *The Herald*. I have two little brothers. We are making us a garden. We have planted onions and potatoes, violets and pansies. I want to raise some vegetables so mother will not have to buy so many. I belong to the L. T. L. Do any of the cousins belong to it? I have never seen a letter from Greensboro, so I hope Mr. W. B. will let this one come on page ten.

Anna Bell.  
Greensboro, N. C.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? I am twelve years old. My birthday is Sept. 14. Have I a twin? If so, please write. I am four feet, four inches tall, have blue eyes and brown curly hair. I belong to the Mt. Pleasant Methodist Church. Our pastor is Rev. C. C. Tanner. He is a fine preacher and we all love to hear him. I go to Sunday school every Sunday and am in the Junior class. My teacher is Mrs. Dora Rawlings. She is a good teacher and I like her fine. Who can guess my middle name? It begins with H and ends with H. It has eight letters in it. All who guess it I will write a letter. I hope Mr. W. B. is taking a nap when this arrives.

Opal H. York.  
Rt. 2, Sharpsburg, Ky.

Dear Aunt Bettie: Will you let a little boy join your band of boys and girls? I like to read page ten. Father takes *The Herald*. I am twelve years of age. I have dark complexion, blue eyes and I am four feet, eleven inches tall. My middle name begins with N and ends in N; it has six letters. Guess what it is. All that guess my name I will write to them.

Paul Kirkland.  
Wallingford, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eight years old and in the third grade. I have dark hair. I go to Sunday school every Sunday. I have two brothers, John Howard and Robert. John Howard is four years old and Robert is almost two. I have one sister named Verna. My birthday is June 24. Can anyone guess my first name? It starts with F and ends with S, and has five letters in it. Grandmother takes *The Pentecostal Herald*. I enjoy reading page ten. I hope I will see this letter in print, for it is my first. With greetings to all the cousins and Aunt Bettie.

F. June Williams.  
501 Madison Ave., Ashburn, Ga.

Dear Aunt Bettie: I am in the fifth grade. I am ten years old. I belong to the Christian Church. Can you guess my middle name? It begins with P, ends with E, and has five letters in it.

Betty P. Bush.  
Waco, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my second letter to *The Herald*. I am eleven years old. I am not writing a long letter this time to save some room for somebody else. How many can guess my middle name? It begins with L and ends with E, and has seven letters in it.

Dorothy L. Joyce.  
Rt. 2, Milton, Ky.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? As this is my first letter to *The Herald* I would like to see it in print. Mother does not take *The Herald* but gets it from my aunt. I enjoy reading page ten. I belong to the Methodist Church.

I go every Sunday I can. My Sunday school teacher is Mrs. Alvine Morris. I am eleven years old. I am in the sixth grade. My birthday is May 4. Have I a twin? If so, I would be very glad to hear from you.

Marcelle Meads.  
Belcross, N. C.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am nine years old. My birthday was March 28, 1931. I am in the third reader. Can you guess my middle name? It begins with K and ends with N, and has seven letters in it. I hope Mr. W. B. is eating his lunch when this letter arrives.

Thelma K. Joyce.  
Rt. 3, Milton, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Can you guess my middle name? It begins with R and ends with A and has seven letters in it. I am twelve years old. My birthday is Jan. 29. Have I a twin? If so, write to me. As this is my first letter I would like to see it in print. With love to Aunt Bettie and all the cousins, I am

Annetta R. Lewis.  
61 Center St., Berea, Ky.

Dear Aunt Bettie: Will you make room for a little Alabama girl? I was ten years old April 16? I am in the fifth grade. I am four feet, six inches tall. Have light hair, blue eyes and weigh 80 pounds. I have three brothers, one older and two younger than myself. I have a twin sister who went to heaven Feb. 3, 1931. I miss her so much. Some day I'm going to meet her where we'll never part again. I am a member of the Methodist Church, South. My father is my pastor. Of course, I love my pastor. He takes *The Herald* and enjoys it very much, especially the articles by Dr. Morrison. I love the Children's Page and can hardly wait for it to come each week. Daddy thinks *The Herald* is one of the greatest papers published, and that Dr. Morrison is easily one of the greatest men who ever lived. I hope to see my letter in print.

Iola Aldridge.  
Phil Campbell, Ala.

Dear Aunt Bettie: I am wondering what you and all the cousins are doing these fine days. I wrote once before and Aunt Bettie printed it. I sure do enjoy reading *The Herald*, especially page ten. I go to Sunday school every Sunday. My Sunday school teacher is Miss Lyda Mae Wilkison. I like her fine. Each Sunday we have a contest after our lesson to see which one can recite the most Bible verses. My teacher organized a Junior League for us children. I think it is a good thing for us to study. Minnie M. Whitaker, I guess your middle name to be Marie. If I am right do not forget your promise. The longest verse in the Bible is Esther 8:9.

Nora Auston.  
Trade, Ala.

Dear Aunt Bettie: I am a little girl nine years old. Daddy is a Methodist preacher. I will be in the fourth grade next winter. My birthday is April 17. This is my first letter. I was converted and baptized. I would like for any little girls to write to me who are my age.

Pauline Ruth Hayes.  
Petersburg, Ind.

Dear Aunt Bettie: Will you please move over and let an Arkansas girl join your happy band of boys and girls? I am eleven years old; my birthday is October 12. Have I a twin? If so, please write to me. I will answer all letters I receive. I am in the fifth grade at school. My father takes *The Herald* and I enjoy reading page ten. I go to church and Sunday school every Sunday. My father is a Methodist preacher.

Mary Griffith.

Dear Aunt Bettie: I am a reader of *The Pentecostal Herald*. I seldom see anything from West Virginia, so I beg permission to join the happy band of cousins. I know it will make the cousins laugh to see an old second blessing holiness preacher 74 years old setting on bench No. Ten with his white head drinking down the good things the dear cousins are saying. I

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always read page ten and enjoy it. My age may give me away but I am not old. I am bound for a country where nothing ever grows old. I may never meet you, dear cousins, in this world, but in yon fair land in the morning of joy I will meet Aunt Bettie and Dr. Morrison and you dear cousins who have Jesus for your Shepherd. I praise God for *The Pentecostal Herald* and a people who stand for a whole Bible and a full salvation. I would love to get a shower of letters from the cousins. I will be looking for many letters. I remain your old brother under the blood,

A. M. Fleshman.  
Danese, W. Va.

Dear Aunt Bettie: May I join your band of boys and girls? I do not take *The Herald* but I enjoy reading it. I get the paper from my uncle. I belong to the Union C. M. Church. Our pastor is Rev. J. C. Moody, whom we all dearly love as a pastor and a worker in God's vineyard. I don't want to take up too much space as this is my first time to write. Our Sunday school is progressing nicely, especially the Senior Class. I am the teacher of that class and have been for almost three years. We have about eighteen in regular attendance. They seem eager to do the work I ask them to do, too. I enjoy the work very much and feel that there is no other work that would be of any more value to young people. Ola Woods.

Rt. 5, Cullman, Ala.

Dear Aunt Bettie: I have been intending to write long before now. I surely enjoy reading *The Herald*, especially page ten. I think everybody should read it, as it is such an interesting paper. I am a member of the Methodist Church and go to Sunday school and preaching every Sunday. I am fourteen years old and in the tenth grade. My birthday is Sept. 10. I would like for all the boys and girls to write to me as I like to correspond.

Reba Jenkins.  
Rt. 3, Stephens, Ark.

Dear Aunt Bettie: I take *The Herald* and think it is a grand paper, especially page ten. It is wonderful how this paper reaches so many places in the world and does so much good. So many of the letters are so heart-touching. I am glad to see so many Christians. A true Christian does not have any time to lose; they have to keep the "home fires burning" by prayer. I have a great responsibility on me. I have a large family and some of them not concerned about God. I want all the Christians who read this to pray for me and that my companion will get tired of sin and will let Jesus come into his heart and live the way that God would have him to live; also that God will give me enough strength and courage to go on and not turn backward. Do not forget to pray for our home. I would like to hear from all of you Christians and I will enjoy reading any good literature anyone will send.

Mrs. W. H. Swales.  
Edinburg, Miss.

### PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.



## FALLEN ASLEEP

### MASTERS.

Caroline S. Masters, daughter of William and Elizabeth Garretson, was born March 19, 1857; departed this life June 11, 1931, at the home of her daughter, Mrs. J. L. McCurdy, Wingett Run, O., with whom she made her home. At the age of twelve she united with the M. E. Church at Harrietsville and lived a faithful Christian until she was called to her reward. She practiced a life of self-denial in order that she might help others in need, and endeavored to promote the Lord's work, both at home and abroad. She supported a missionary in the foreign field, India, for three years. She was a strict tither and kept up with the church news by taking a number of religious papers, among them *The Pentecostal Herald* which she loved so well.

In 1877 she was united in marriage to John Belleville who, in early life, passed away leaving her with two of their four children to care for, the others having died in infancy. Later, she married Thomas Masters, to which union one son was born. A few days before she went away she testified that she was ready to meet Jesus, and that he was very precious to her. She regretted leaving us, knowing how much we would miss her. Truly, none can realize what a loss we have suffered in the home-going of our mother, for she taught us from infancy to pray and strive for that home beyond the skies.

The funeral text was, "What is your life?" Her favorite songs were sung, "There's a Light in the Window for Thee," "I'll meet you just inside the Eastern Gate," and "Meet Me There." Her dear form was laid to rest under the flowers in the Liberty Cemetery near the old home. I trust we children may be accounted worthy to meet her in the morning of the first resurrection.

Mary McCurdy.

### MALONE.

#### The Passing of a Great Saint.

Rev. Henry Edward Malone was born in Florence, Ala., Aug. 25, 1856; passed away June 28, 1931, age 74 years, 10 months, and 3 days. Brother Malone was a great Christian character. He was converted when a young man and while he had some discouragement and some battles with carnality and lost out a few times, was reclaimed. At Maldo, Ark., he attended a revival meeting conducted by Rev. Mrs. E. J. Rutherford, one of the great women preachers of the Holiness Movement. She poured out the truth and proved by the Word that men and women could get rid of carnality and be sanctified wholly in this life. One year later Brother Malone prayed through in the old-time way and God sanctified him. He felt the call to preach and soon was out in the work for God and a lost world.

He was married to Miss Sally Crump in July, 1876. There were born to this union five children, two of whom died in infancy. "Miss Sally" went to be with her Lord at their home in Dallas, Texas, in 1903. He was married to Rev. Mrs. E. J. Rutherford, Sept. 20, 1905, at Birmingham, Ala., Rev. M. H. Wells officiating. They went on in evangelistic work holding camp meetings and revivals and seeing many sinners saved and believers sanctified. His health began to fail in 1916. In 1920 they moved to El Paso, Tex., where he lived the rest of his life. For seven years he was helpless as a baby, and his good wife nursed and cared for him as no one else could. We can say of her, "She hath done what she could."

Brother Malone was a member of the Church of the Nazarene of El Paso, Texas, in good standing. We praise God for his life and the inspiration he has been to all. Many times I have gone to their home to pray with them and to try to be a blessing to them, but came away with the greater blessing, feeling that I could "run through a hoop and leap over a wall." He loved his church and the great doctrines it stands for. The last promise he quoted was, "He will never leave thee nor forsake thee." The last songs he sang were, "God will take care of you," "Not made with

hands," "Tis so sweet to trust in Jesus." He was ripe and ready. "Let me die the death of the righteous and let my last end be like his." Let us not forget to pray for Sister Malone that God will comfort her heart and give her strength to press the battle. Let us all press the battle and, by the grace of God, meet our precious brother on the sunlit banks of sweet deliverance. R. C. Gunstream, Pastor Church of the Nazarene.

### FOUCHE.

Mrs. W. E. Fouché of Brunswick, Ga., recently passed to her reward on Jan. 13. She was a devout Christian and is now enjoying her well deserved reward. She leaves her husband to mourn her departure.

### MOODY.

The death angel has visited the home of Rev. and Mrs. Haynes Moody and taken therefrom Donell, their infant son, aged five months and fourteen days. He was born Jan. 23, 1931, and died, after a short illness, on July 8th. Interment was at Salem Cemetery.

Donell was a lovely baby—a little flower of promise whose passing has left a dark shadow on the hearts of his loved ones; but God, in his wisdom, saw fit to take him and, knowing that he does all things well, it is not meet to grieve because this bud of purity and innocence has been plucked to adorn the garden of the angels. The petals of life, never unfolded, will not have to know the withering noon-tide, nor rayless night of earthly sin, sorrow and despair, but keep their dewy freshness forever in the realm where the face of the Father gives eternal light. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A Friend.

### EXCERPTS OF A LETTER.

My Dear Hunt:  
Your book, "Paul's Superlative and Other Sermons," was received in due time and appreciated because of its author—my good friend. I find it a rare combination of messages on most vital subjects. I congratulate you on such a production. It is complimentary in many ways to your gifts and powers of the Gospel preaching—sane, biblical and spiritual to the core. May it have a wide circulation and be repeated many times in publication.

I am always your true friend,  
J. E. Hampton.  
Sold by Pentecostal Publishing Co., Louisville, Ky., price \$1.00.

### REQUESTS FOR PRAYER.

Prayer is requested for a revival at Bethelridge, Ky., Church, which is now in progress.

Mrs. A. M. B.: "Prayer is requested for a brother who is mentally deranged."

A reader asks prayer for her healing, that she may avoid an operation.

Prayer is requested for a community that the unsaved may be convicted and saved before it is too late; also for a mother that she may improve in her health, if it is the Lord's will.

Pray for a sister who is in deep distress because of having sinned, that God may give her the assurance that her sins are all taken away.

Prayer is requested for Mr. Archie M. Petry, that he may be healed.

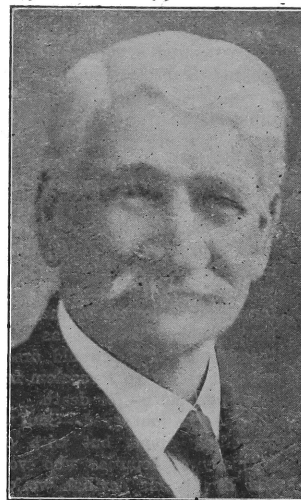
Pray for the camp meeting to be held at Crowley, La.

Mrs. G.: "Please to offer special prayer that a burden may be rolled off and liberty given."

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PENTECOSTAL PUBLISHING COMPANY  
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## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

GEORGE W. RIDOUT.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VI.—August 9, 1931.

**Subject.**—Saul Converted and Commissioned. Acts 9:1-9; 9:17-19; 1 Tim. 1:12-24.

**Golden Text.**—I was not disobedient unto the heavenly vision. Acts 26:19. **Time.**—About A. D. 37.

**Places.**—Damascus; Arabia; Jerusalem; Tarsus.

**Introduction.**—Saul, afterwards called Paul, was born in the city of Tarsus, the metropolis of Cilicia. Because the city took the side of Caesar during the civil wars of Rome, its name was at one time changed to Juliolopolis in his honor. The population was largely Greek; and the city in St. Paul's day boasted considerable Greek culture. It is reasonable to suppose that Saul laid the foundation of his great learning in the schools of his native city. He says himself that it was "no mean city."

It seems almost certain that Saul was educated by his father for a Jewish rabbi. When quite young, possibly about fourteen years of age, he was sent to Jerusalem to sit at the feet of Gamaliel, the greatest teacher of the Hebrews then living. The Jews termed him the "Beauty of the Law," because of his great learning. How long Saul sat as a pupil under this wise teacher is not known; but the record indicates that he must have left Jerusalem before our Lord began his ministry. They were nearly one age, Saul being a few years the younger. It is hardly conceivable that such a rampant Pharisee could have been living in Jerusalem when Jesus was preaching and teaching in that city, and not have clashed with him in the temple. We cannot locate Saul at that time; although some have supposed that he was back in Tarsus.

On the supposition that Saul did not come in contact with Jesus before his crucifixion, we must suppose that when he makes the declaration that he had seen the Lord, he must be referring to the vision he had on the road to Damascus. There it was that he was converted to Jesus Christ; and his conversion was one of the most marvellous in all the history of the Church. It was a double conversion that killed him to all that had gone before in his mad life of Jewish zeal, and unto all the glorious revelations of eternal salvation that lay before him. The conversion of Saul of Tarsus constitutes one of the most unanswerable arguments for the Deity of our Lord that can be found on record. Henceforth he would face persecution and death for love of him whom he once hated with almost hellish hatred. Henceforth he would count it an honor to be considered worthy to suffer for his new-found Master. He reached the most exalted mount in all his experience when he cried, "I am crucified with Christ, and I no longer live; but Christ liveth in me!"

## Comments on the Lesson.

1. **Breathing out threatenings and slaughter against the disciples.**—That picture is hardly human. It makes one think of an angry, carnivorous beast thirsting for blood. Saul was mad. **Went unto the high priest.**—Whether he had a real authority over Jews in far-away lands, or simply assumed that authority, is not stated;

but he exercised it, whether right or wrong.

2. **Desired of him letters to Damascus to the synagogues.**—It is not to be supposed that the high priest of the Jews claimed to exercise authority in matters of religion over the Gentiles, but over such Jews as might be living in foreign parts. Saul would go to the synagogues in Damascus in search of Jews who had been converted to Christ; nor did it make any difference with him whether they were men or women. If he found any followers of the Nazarene, having bound them so as to render them helpless, he would drag them without mercy to Jerusalem for trial, and—perchance—for death.

3. **As he journeyed.**—Saul was not travelling alone, but with quite a company of deputies who would assist him in his devilish work. Suddenly there shined round about him a light from heaven.—Here we have the light of the Divine Presence, the Holy Shekinah that lighted up the Holy of Holies in the tabernacle in the wilderness. The Lord of glory himself had come to deal with Saul of Tarsus. Henceforth he would be a chosen vessel to bear the glad news of salvation to the dark, heathen lands of earth.

4. **He fell to the earth.**—The light was too much for his nerves. We sometimes say that Jesus unhorsed Saul on that occasion; but the probability is that he was travelling on foot; or he may have been riding one of the small asses common in Palestine. He heard a voice saying unto him.—I suppose that there need be no question that in this case the Lord spoke audibly to Saul. **Saul, Saul why persecutest thou me?**—Strange words to fall upon the ears of this arch-persecutor when he had never seen the Lord. But he was persecuting the followers of Jesus; and that was the same as persecuting the Lord himself. No man can injure one of Christ's little ones, and not hurt the Christ himself.

5. **Who art thou, Lord.**—It would be interesting to know what meaning Saul attached to the word Lord. He may have meant simply Sir; or he may have risen to the full height of that great word. Revelations were crowding upon him; so that he was learning more of truth in a few minutes than he had known in a whole life-time. No doubt his question was sincere. I am Jesus whom thou persecutest.—The full revelation has come at last. What a shock it must have been to Saul; for he had been sincere in his persecutions against Christians; but now he finds that he had been all wrong. It is hard for thee to kick against the pricks.—Against the ox-goats, sharp instruments that were used to punch the oxen to hurry them up a bit. If an ox kicked against the goad, his punishment was made worse for his kicking. Jesus used this rough figure to teach Saul a great lesson. He was hurting himself by persecuting the disciples of Jesus Christ.

6. **Lord, what wilt thou have me to do.**—If Saul meant only Sir the first time he used this word, I feel sure that he meant MASTER when he used it the second time; for he was living years in minutes. We would not miss it far, if we dated Saul's

conversion from that moment. He turned completely round at once. Go into the city, and it shall be told thee what thou must do.—Jesus could have told Saul at once what he must do; but he has a way of using men to carry on his work. Many a young man has been astonished when some old saint told him that God had called him to preach. How had the old saint found it out? for the young man had told no one his feelings. God speaks to men now, as he has always done.

7. **Stood speechless, hearing a voice, but seeing no man.**—Things were hidden from them, because it was none of their business. God sometimes has secrets with some men.

8. **Saul....when his eyes were opened....saw no man.**—The brightness of the light from heaven had blinded him for a season, as when one gazes at the noonday sun. Some one led him by the hand into the city of Damascus.

9. **Three days without sight, and neither did eat nor drink.**—His was a blessed conviction for sin. It touched the depths of his being. Would that we might see some such cases in this our day.

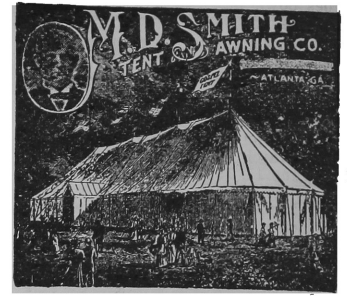
17. **Ananias.**—Not the one who died because he lied to the Holy Ghost. That sinner lived in Jerusalem: this saint lived in Damascus. God commanded him to visit Saul and baptize him. He brought good news to the broken persecutor. "Jesus....hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

18. **Immediately there fell from his eyes as it had been scales.**—I do not understand this. It was some form of miracle. Arose, and was baptized.—The Greek says: "Having arisen, he was baptized." The word indicates that he was baptized standing on his feet, and in the place where he was standing. There is nothing to indicate that he made so much as a step in any direction.

19. **We have no way of learning how long Saul tarried in Damascus;** but we read that he was "certain days with the disciples" who were there. Our expression, "Some days," might be a good substitute for the certain days of the text.

1. Tim. 1:12. **I thank Christ Jesus our Lord.** Many years had passed since the conversion of Saul of Tarsus on the Damascus road. He was growing old when he wrote to his son Timothy; and his name had been changed to Paul; or rather, he was using his Roman name instead of his Hebrew name of Saul. He had been set apart for the "defense and confirmation" of the Gospel, had been tested and tried in many conflicts, and had been found faithful. Now he is rendering thanks to his Lord for it all.

13. **A blasphemer, and a persecutor, and injurious.**—Paul is not boasting of his wickedness, but confessing his sins, that he might give glory to him who had so graciously saved him from them. But I obtained mercy, because I did it ignorantly in unbelief.—There is a fearful lesson here for such as claim that they sin against God every day, and that they cannot do otherwise. Paul found the grace of God "exceeding abundant with faith and love which is in Christ Jesus"; but we must not lose sight of the fact that he was an honest sinner trying to serve God all the time. Blatant insincerity and blasphemy are dangerous attitudes for any soul. It is easy for such to cross the deadline of eternal damnation.



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Order of PENTECOSTAL PUBLISHING COMPANY Louisville, Ky. Price \$1.50.

## ANNOUNCEMENTS.

The Twenty-Third Annual Camp Meeting will be held at Eckerty, Ind., August 7-16. The Gaddis-Moser Party will have charge of the services. Rev. E. G. Grimes will also preach. This is an interdenominational camp and people of all religious faiths are asked to attend and help in this great work. For information, address M. L. Newton, President, or Lizzie McBurney, Sec., of Eckerty, Ind.

The Nineteenth Annual Camp Meeting of the Clark County Holiness Association will be held at Orchards, Wash., August 2-16. Rev. J. B. McBride will be the preacher, assisted by Rev. Floyd Johnston, of Portland, Ore., as musician. Meals will be served at minimum charge, ministers and their wives being charged only half price. Camping privileges free to any who desire to attend. Address Mrs. J. Howard Porter, Sec., Orchards, Wash., for information.

Send to Rev. C. R. Crowe, 2725 Victor Court, Louisville, Ky., \$1.00 and secure a copy of "Heralds of A Passion," by Rev. Goodell, D. D. Brother Crowe has received letters telling him how pleased the purchasers are with the book. "It's mighty good reading," says one.

Rev. L. S. Hoover, Radio Evangelist, recently held a two weeks' meeting in the Pilgrim Holiness Church at Charleston, Ill., in which backsliders were reclaimed, sinners were converted and believers were sanctified. Rev. C. C. Breen is the pastor and highly recommends Brother Hoover as an evangelist.

Evangelist F. Lincicome: "After having been in two camp meetings with Evangelist J. M. Hames I feel I have the right to introduce and recommend him to the camp meeting committees of America. Rev. Hames rings clear and strong on the great cardinal doctrines of Christianity. His well thought-out and carefully prepared messages are constructive and brimful of facts for saints, and fastens conviction on sinners. God is mightily using this Spirit-filled man. In my opinion, Evangelist Hames stands in the front ranks of holiness preachers of today. He is not only a great preacher but a real teacher. He



goes down into the Word and brings out the deep things of God. Camp meeting committees keep this evangelist busy and he has the right to be kept busy in the larger camps. Camp meeting committees can reach him by writing him at 14 Maude St., Greer, South Carolina." Evangelist Hames is the author of several books which are having a great sale, and you can get better acquainted with him by ordering his books, "Feast of Good Things," \$1.00, "Fragrance, Sweetness and Power," 25 cents, "Spiritual Shocks," 25 cents. Order from The Pentecostal Publishing Co., Louisville, Ky.

Rev. T. A. Swartwood: "I have been inactive for over two years on account of illness, but am in the field again. I will hold a meeting in a grove near Cecilia, Ky., August 16 to September 6, after which I shall be available for meetings. I am willing to labor anywhere the gospel is needed, and would accept the pastorate of a church in town or country where there is opportunity to branch out into evangelistic work. I only ask for freewill offering as remuneration for my services. Address me, 421 E. Jefferson St., Louisville, Ky."

The Dundy Chase and Perkins County Holiness Association will hold their twenty-first annual camp meeting on their grounds five miles west of Imperial, Neb., Aug. 14-23. Rev. E. A. Lacour and wife, assisted by Miss Wilma Huscher, song leader, will be the workers. Address John J. Witt, Sec., Wauneta, Neb., for information.

#### DON'T FORGET.

Save the dates! August 20 to 30 inclusive. Plan! Pray! Come! Nineteenth Annual Session Hopkins Holiness Camp Meeting, Hopkins, Mich. Interdenominational but not Undenominational. Among the several workers already engaged are Rev. C. H. Babcock, one of the most sought for camp meeting evangelists; Rev. Arnold Hodgins and wife, Miss Magdalene DeBoer, in charge of children and young people; Prof. N. B. Vandall, in charge of Music; Miss Lillian Scott, pianist; Missionaries every day and a host of other workers. A spiritual feast surely. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., or Rev. A. Buege, President, White Pigeon, Mich.

#### GLENWOOD CAMP.

Some six years ago I was in a meeting here and had some very definite leadings in connection with a school here of the same spirit as Asbury and other holiness schools. Have been engaged in school work for about fifteen years, and have been preaching eight years. Five years ago I came as pastor on the charge of which Glenwood is a part. Deeper impressions and leadings have come, until two years ago the idea of a camp meeting began to settle down upon me. Our plans did not materialize last year, but we are looking to August 20-30, as the time for such an effort. Very little preaching on full salvation lines has been done in this section until within the last five or six years, still we have a few Spirit-filled people who are crying unto God by day and night for this meeting. We are expecting eight or ten Spirit-filled workers and plan to go day and night for ten days.

S. L. Payne.

#### GOOD DOMESTIC SCIENCE TEACHER AVAILABLE.

To any one who may be looking for an experienced, devout and capable teacher of Economics we wish to recommend Mrs. Mary A. Oliver, 1148 Center St., Bowling Green, Ky. Mrs. Oliver taught for thirteen years in Asbury College and for a number of years in Meridian Female College, and has had long years of experience in her subject. Should there be a school that needs a teacher of Home Economics I suggest that they write to Mrs. Oliver at above address. Mrs. Oliver has had experience in the superintendency of dining room and culinary departments.

#### MOUNT CARMEL CHURCH AND SCHOOL IN THE MOUNTAINS OF KENTUCKY.

Dear Friends: We have started our eighth year of work in the Mountains of Kentucky. The Lord has been with us through the past seven years. The work has grown far beyond our expectation, and the Lord is marvelously blessing in every phase of the work. Truly he has vindicated his promises in our behalf. We say with Wesley, "Wherever holiness is preached the whole work of God prospers."

Our grade and high school, Mt. Carmel, was filled to capacity again the past year. Our student body represented seven mountain counties. A large number of them kept a good saved and sanctified experience all through the year. They have gone back to their homes for the summer to establish family altars and testify for Jesus. Nineteen of our students have a definite call to preach or to be missionaries.

Our commencement was a time of much blessing. Rev. Warner P. Davis, of Wilmore, Ky., preached the Baccalaureate sermon. Commissioner S. L. Brengle, of New York City, was our Commencement speaker. He came two days early and gave us five wonderful messages. Little Richard Akers, 11 year-old son of Dr. L. R. Akers, president of Asbury College, gave his lecture on Astronomy to the Eighth Grade graduating class. The chapel was too small for the great crowd at Commencement time.

The first Sunday in June we began our eighth summer, campaign of evangelistic work. Some of our stations are open just during the summer months, but an increasing number are kept open the year round as we can get the workers to conduct them. We had 13 of these permanent stations last year. This summer we have 12 others in addition making 25 stations in all. We now have 44 workers in the field.

Since the formation of an association in June, 1930, the Lord has led us out more and more into the field. We are incorporated under the name, Kentucky Mountain Holiness Association, with headquarters at Mt. Carmel Church and School, Lawson, Breathitt Co., Ky. It is being marvelously owned and blessed of God in shepherding our converts and giving permanency to the work.

This summer we are starting grade schools in two neglected sections. This burden has been heavy on us for the past five years. In the one place the people gave us a large old building. It is costing only \$500 to repair it for use as a church, school and parsonage combined. In the other place we can build the church and school on the beautiful seven acre campus which

cost about \$2,000. Do pray that God will lay it on some one's heart to send us the needed money for these two long neglected places. The dear mountain people give us land and labor, and we are so happy to give our lives in order that some of the one-half million people who live in the extreme rural parts of the Kentucky Mountains may have the advantages of regular church and Sunday school services for the first time in the past 175 years.

Two years ago the tremendous need and heavy burden was laid upon our hearts to establish a Bible Training School where we may train our mountain young people who have a definite call to their own people.

Will you help us pray for the remaining four thousand dollars of the six thousand which we must pay by

August 1st, 1931. We are happy to announce that Dr. H. C. Morrison is coming in September to dedicate this building.

We take this opportunity of expressing to you our heartfelt gratitude for your prayers and gifts which have helped to make all this work possible. Come to our seventh annual holiness camp meeting, August 20-30. Workers: Rev. C. W. Ruth, Rev. W. B. Weaver, Rev. C. A. Jacobs. We continually claim the promise in Joshua 17:18: "But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the out-goings of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots and though they be strong."

Your sister in Christ,  
Lela G. McConnell.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the Blessed Master?

### Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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## Camp Meeting Calendar

## ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

## DELAWARE.

Dover, Del., August 7-16. Rev. R. G. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

## GEORGIA.

Indian Springs, Flordia, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith, Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Flordia, Ga.

## ILLINOIS.

Eldorado, Ill., July 30-August 9. Workers: Allie and Emma Irick, C. F. Wimberly. Rev. Harry W. Blackburn and Sister, singers. Write J. M. Keasler, Omaha, Illinois.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. W. H. Heslop. Write Mrs. J. P. Suburg, Sec., Kampsville, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fuggett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind.

Bryantsburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.

Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. J. C. Brulley in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind., Sec.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 18-Aug. 2. Workers: Rev. J. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. B. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Duker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singing by Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mrs. and Mrs. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Ramey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. E. Pinaire, Sec., Ramey, Ind.

Winchester, Ind., July 19-Aug. 2. Workers: Rev. Robert French, evangelist. Rev. and Mrs. C. C. Chatfield, song leaders. Address Wm. E. Barr, Rt. 2, Box 74, Winchester, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

## KANSAS.

Palco, Kan., July 24-Aug. 2. Workers: Rev. E. C. Orkey, evangelist, A. L. Crane, song evangelist. Mrs. A. S. Sigle, children's worker. Write Bessie Fondable, Sec., Palco, Kan.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bro. A. C. Watking, Ray L. Kimbrough and others in charge. Write R. H. McGhee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Write Bessie Fondable, Pres., Rt. 1, California, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver. Music and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

Callie Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Aliticon, Ky., July 30-August 9. Workers: Mrs. E. D. Corlock and Rev. Charles W. Grant. Rev. E. D. Corlock, young people's worker. J. Hillary Finch, Pres.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H.

H. Jones, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MARYLAND.

Denton, Md., July 24-Aug. 2. Workers: W. S. Dean and D. E. Wilson, evangelists. Music in charge of Mrs. Etta G. Hoffman. Eddie Patzsch, cornetist, soloist and song leader; Prof. George Woodward, chalk artist, children's and young people's worker. T. S. Dixon, Supt., R. O. Musser, Sec. Address Rev. H. E. Uhrig, Denton, Md.

## MICHIGAN.

Maybee, Mich., August 13-23. Workers: Rev. John Stufte, Rev. Everett Shellhammer. Write Clara A. Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace E. Henckes, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Mrs. Mary Vennard, Rev. Lloyd Nixon, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. Boone, C. B. Greenman, Ila Bruce. Write Sec., Mrs. Edna Dingman, Bellaire, Mich.

Romeo, Mich., July 31-Aug. 2. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1083, Leakeville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Moten. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

## MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harold Reed, Write Rev. Harold Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

## NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock and wife, daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Nebr.

## NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Deaconess. Rich-ardson and Hazard. Singer, Rev. N. B. Vandall.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists: Rev. John F. Knapp, Rev. John Thomas, Rev. J. P. Boughton, Singer, Rev. Charles C. Mourer. Male Quartette from Asbury College and God's Bible School.

## NEW YORK.

Lisbon, N. Y., Aug. 2-16. Workers: Rev. John E. Heron, Rev. James Jones, musician and young people's worker, and H. Erwin Enty, song leader. Write Lyle H. Roy, Pres., Lisbon, N. Y.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas, Rev. and Mrs. C. I. Harris, song leader, assisted by Cleveland Colored Quintette; Miss Marietta Fancher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Bum-bury. Write W. C. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Suffed, Rev. F. H. Arthur, Rev. Bona Fleming, and Tillie Albright, evangelists. Mrs. A. C. Miller, song leader. Charles Sergisson, pianist. Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

Moore, N. Y., Aug. 1-16. Workers: Rev. John Thomas, Rev. Ray, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moore, N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-3. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crawford and others. Address Box 200, Connelly Springs, N. C.

## OHIO.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Jamie Bradford, young people's worker; Edith Mackey, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 618 Trenton St., Toronto, Ohio.

West Union, O., July 25-Aug. 9. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. L. E. McCorm, Sec., West Union, Ohio.

Portage, Ohio, August 20-30. Evangelists: Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W.

L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss J. G. Gorsuch, Mrs. R. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lindconer, Rev. John Norberry, Music directors Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincione, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Blackwell, Okla., August 6-16. Workers: Rev. R. E. Gilmore, evangelist, and L. C. Messer, song leader. Write Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

## OREGON.

Quinay Park, Ore., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Galloway. Write Mrs. L. Van Delinder, Sec., 919 Market St., Salem, Oregon.

Pennsylvania. Delaware County, Pa., August 13-23. Workers: Rev. John Norberry, Rev. Raymond Bush, returned missionary from Africa. Rev. Mary Hubbert Ellis, Evangelist. Tillie McNutt Albright, leader of the praise services. Write Rev. Mary H. Ellis, 701 N. 63rd St., West Philadelphia, Pa.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, song leader, work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, Quaker Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Eidenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Rhode Island. Portsmouth, N. H., July 31-Aug. 9. Workers: Rev. C. B. Pugett, Rev. J. Glenn Gould. Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

Tennessee. Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Texas. Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis and Rev. Jarrette Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

Monday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and Rev. W. C. Mann. Song leader, Prof. John W. Davis. Address R. P. Dickard, Sec., Hallsville, Tex.

Vermont. Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. Sumner, Rev. and Mrs. W. I. Braman will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

Virginia. Greeneville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec., Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., August 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent this mission.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Hayden, Rev. D. F. Dimmick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. B. Bowler, Sec., Locust Grove, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakefield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Carviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Buckingham County, Va., July 26-Aug. 2. Rev. J. L. Glascock, evangelist. Write A. C. Garnett, Jr., Sec.-Treas., Buckingham, Va.

Washington. Orchards, Wash., August 2-16. Evangelist J. B. McBride with Rev. Floyd Johnston as song leader. Write Mrs. J. Howard Porter, Sec., Orchards, Wash.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, James Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgin, evangelists; Paul Sykes, Byrd Sykes, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

Washington, D. C. Washington, D. C., July 31-Aug. 9. Rev. Bona Fleming, evangelist, Rev. N. H. Hinch, song leader. Write Mrs. Everett McCowan, Sec., 190 Lee Highway, Clarendon, Va.

Wisconsin. Viroqua, Wis., July 5-Aug. 2. Workers: Rev. E. DeWitt Johnston and Party. Address Rev. Mansel Ferguson, Viroqua, Wis.

Racine, Wis., July 31-Aug. 9. Evangelists Rev. A. F. London and Party. Write F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader, Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Peckham, leaders of the young people. Write B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Evangelists' Slates. ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.)

Moore, N. Y., July 21-Aug. 16. Chester Heights, Pa., Aug. 17-24.

AYCOCK, JARRETTE. (2923 Troose Ave., Kansas City, Mo.)

Scottsville, Tex., July 23-Aug. 2. Atlanta, Tex., Aug. 7-16. Kearney, Neb., Aug. 20-30.

BABCOCK, C. H. Hollow Rock, O., July 30-Aug. 9.

BENNARD, GEORGE. (Hermosa Beach, Calif.)

Machias, N. Y., July 26-Aug. 9. Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 13th St., Canton, O.)

California, Pa., July 26-Aug. 9.

RUSSEY, M. M. Lincoln, Ill., July 19-Aug. 2.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.)

Portland, Tex., July 29-Aug. 9.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

EDWARDS, J. R. (Elyria, Ohio, L. B. 29)

Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN. Owen, Pa., July 27-Aug. 2.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.)

Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

GOODMAN, M. L. (Burlings, Mich.)

Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Hillsboro, Wis., July 23-Aug. 2.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio)

Stafford, Kan., July 23-Aug. 2.

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Lisbon, N. Y., August 2-16.

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Eldorado, Ill., July 30-Aug. 10. Mansfield, Ark., Aug. 13-23.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
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## SCRIPTURAL HOLINESS.

By The Editor.



HERE is nothing more clearly taught in the Holy Scriptures than that God wills our sanctification. There is a positive statement in the Bible that, "Without holiness no man shall see the Lord."

\* \* \* \*

What God commands in his law he provides for in his gospel. There are no requirements made on Mt. Sinai that are not provided for on Mt. Calvary. Always, and everywhere, God is seeking the welfare and happiness of human beings.

\* \* \* \*

Sin is the great demoralizer. It breaks into, breaks up, and interferes with peace and happiness. Sin separates the human soul from peace and harmony with God. The Annunciation Angel said, "Thou shalt call his name JESUS: for he shall save his people from their sins." The great mission of Christ in the world was to separate men from that which had separated them from God, in order to their restoration to fellowship and co-operation with God in the salvation, uplift and happiness of the human race.

\* \* \* \*

The burden of truth in Old Testament and New is to reveal sin, its nature, its fruitage, the wreck and ruin it has wrought among men, and its final and awful consequences—Hell! The Bible not only gives us this revelation of sin, but it reveals Jesus Christ as a Saviour from sin. Jesus, we are taught in Old Testament and New, is mighty to save to the uttermost. His power to save from sin, the love of it, the desire for it, the committing of it, and the stain and ruin that come from it, cannot be exhausted. He can make the vilest clean. Those deepest dyed with its black stain can be made whiter than the snow. What a redemption!

\* \* \* \*

That the carnal nature remains in the regenerated is not only clearly taught in the Scriptures, but it is the experience of the regenerated. Those who have gone through heart-breaking repentance and the regenerating power of the Spirit, know full well that there are yet carnal desires and uprisings which interfere with spiritual development. St. Paul expresses this most lucidly in the third chapter of his first epistle to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." The Apostle goes on to tell them of the manifestation of their carnality.

\* \* \* \*

We see here that these Corinthian Christians had been born again, born of the Spirit. They were "babes in Christ." They could not be babes in Christ without being born again. But the Apostle complains that they remained in a state of babyhood; that "they are yet carnal," and because of this carnality there is strife and confusion among them. It is not

worth while to try to evade the scriptural teaching of carnality in the regenerated. This is not only taught in the Word of God, as we have said, but it is the painful experience of the children of God. It is because of this fact that we all need another gracious work of grace, a personal baptism with the Holy Ghost, a fiery purging away of indwelling sin, a crucifixion of our "old man."

\* \* \* \*

Regeneration is a birth into a new life. Sanctification is a death; the crucifixion of an old life. Regeneration brings in a new life we have not had before. Sanctification takes out an old life we have had from birth. These gracious works of the Holy Ghost are very distinct. They are both in the program of our preparation for the best life here and our final entrance into heaven. There is no holiness apart from the atoning blood of the Lord Jesus Christ. This cleansing is received by faith. It cannot be received by the impenitent, unregenerated. It can be received by the regenerated who consecrate, who hunger and thirst after righteousness and who, by faith, lay hold upon Jesus Christ, the only and all-sufficient Saviour, who is able to do exceeding abundantly above all we can ask or think.

\* \* \* \*

Some will read these paragraphs who are longing for full salvation. Why not receive it now? Make the consecration, yield yourself fully to the will of God, trust in Jesus and in him alone, believe with all your heart that his precious blood can cleanse you from all sin; believe that it does, now, sanctify you wholly, and hold to this, refuse to relax your faith. Let your spirit cry out in the language of Jacob, "I will not let thee go except thou bless me." Hold on in prayer until you have the assurance beyond question or doubt. "Tis done, the great transaction's done."

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### A PREACHER'S MISTAKE.

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**E**VEN a preacher may sometimes be mistaken. I have made some mistakes myself. I see from a clipping sent to me that a Methodist preacher somewhere in Michigan, in his sermon on "Why People do not more Generally Attend Church," in which he no doubt gives some real reasons why church attendance is not more general, says that one cause of dwindling church attendance arises out of "sermonizing on hell fire and damnation."

This brother is mistaken; there is almost no preaching on that subject. The subject of future punishment has largely disappeared from our Methodist pulpits, and if the subject were properly discussed it would increase, rather than decrease, church attendance. People have some sense and almost every one has a conscience, an inward voice that has something to say to its possessor.

I challenge this Methodist pastor to an-

nounce that on some Sunday morning or evening, he would preach a sermon on "What Jesus Christ taught with reference to the future state of the wicked." Such announcement would attract attention, increase his congregation and, if properly discussed in the spirit of the gospel, it will give little or no offense, but it will make people think, and they will talk the matter over. The sermon, if properly preached, will not be forgotten, but is almost sure to bear fruit.

Most people believe there is a future state; that the soul of man is immortal; even those in heathen darkness, believe that in that future state we must meet either rewards or punishment for good or bad conduct in this life. In heathen lands you will find temples, sacrifices, penance and prayers all looking to an effort to escape punishment and receive blessing in that future state of the soul's existence after the dissolution of the body.

After all, people have sense; most of them a good degree of intelligence, and quite capable of serious thought and intelligent reasoning. I have found this so among people who had very limited education. I have found it true among young people who, by some, were thought to be giddy, frivolous and almost incapable of serious thought. This is a mistake. With proper approach they will hear you thoughtfully and think with you seriously on almost any important question.

People are quite ready to listen to an intelligent man discuss any one of the many problems of human life, here and hereafter. They will hear you on the importance of properly balanced foods for good health, of the best methods of education and intellectual development. They will listen to you thoughtfully in a discussion of social questions, moral standards and high ideals. There is no reason why they should not give intelligent attention to a discussion of the future state of the soul, and the danger of a life of selfishness and sin, not only as it affects one here, but as it may be logically supposed to affect one hereafter.

I am of the opinion that one of the needs of our time is earnest preaching on the future state of the impenitent wicked. There need be no storming or ranting, or shaking of fists or stamping of feet; any preacher of even moderate education and good common sense ought to be able to logically, clearly, kindly, though earnestly, present to a congregation the plain teachings of the Scriptures on this subject. He should be careful not to arouse resentment, but to produce serious reflection that will awaken uneasiness, conviction for sin, and lead to repentance not to be repented of.

I am firmly of the opinion—and these opinions rest upon reasonable basis—that if every Methodist preacher, yea, every Protestant preacher in these United States would preach a series of four sermons on the teachings of Christ with reference to the future state of the wicked, it would produce pro-

(Continued on page 8)



# THE GREAT REDEMPTION IN SOUTH AMERICA.

Rev. G. W. Ridout D.D., Corresponding Editor.

## I.



It has been my privilege to preach the great Redemption around the world. I found in Japan, China, India, and Egypt that this is the gospel that satisfies the cravings of the human soul and saves, sanctifies, and transforms lives. In South America it is the same story. I am hearing preachers and people saying, "This is the message we want." Pardon me, I am not saying that it is a new message in South America. No! No! Holy men and women from the days of William Taylor have preached and taught this great truth, but it would have been preached more, and would have had greater results, if Modernism had not invaded this field. The two things in this country evangelical Christianity has to contend with—yes three—are Romanism, Atheism and Modernism. I have heard converts from Rome say that they would prefer to bring their children up in the Roman Church than have them under modernistic preachers and teachers.

## II.

These are busy days with full programs in many parts of Chili. I am spending two weeks in special itineraries arranged by Bro. Wagner, of the Christian and Missionary Alliance. Most of the meetings are union meetings with Baptists, Methodists, Alliance and Episcopalians.

Last Sunday was a special day, truly. I preached at 10 A. M., for the Alliance on "Pentecost as a Personal Experience." Then at 11:15, I was at the Episcopal Church (English) where Canon Wilson, a thoroughly evangelical Anglican, opened his pulpit to me, and I preached on "Do we need another Pentecost?" At 3:30 I was at the Anglican School where, after a cup of tea, a number of teachers and others got interested in the "Second Coming." At 5:30 I was again at the Episcopal Church where I preached on Conversion. At 8:00 P. M. I preached at the Alliance Church, which was crowded to the limit. At this service we had to dismiss the congregation so as to deal with seekers; about 100 stayed for prayer and the altar was crowded, without any invitation, with people seeking converting grace and sanctifying power. It was 10:30 before that meeting finished.

## III.

My itinerary during the last of May and first part of June included Concepcion, Temuco, Osorno, Victoria, Traiguén, Lantaro, Valdivia, and Puerto Montt. This last named place is the farthest south railroad point in the world; one is travelling in the direction of the South Pole. Looking at the Map, we are farther South than Cape Town, South Africa. It is winter now in Chili but there is not much frost and no snow, except in the mountains. The nights are cold but the days are warm when the sun comes out. The Chilian homes do not provide much heating in winter, and many of the churches have no heat, yet people come and think nothing of two and three hour services. Last night we had a meeting of nearly three hours, as the altar service was prolonged because so many were seeking. After that, the pastor assembled a group of young people in a class-room and asked me to give them a parting message. I talked to them on Consecration and the Baptism of the Spirit for service.

## IV.

I believe it was Pascal who said: "The Gospel is to establish two purposes:

- "(1) The Corruption of Nature.
- "(2) The Redemption of Jesus Christ."

Emerson said a good thing that, "Religions

are obsolete when reforms do not proceed from them." The religion of Jesus Christ regenerates and reforms, but the most effective reforms are those which spring from regeneration. I remember in my early ministry that in the course of a revival meeting Pat, the drunkard of the town, came one night to the meeting, went forward to the altar, repented and got religion; next night he was the first to testify. The Lord had saved him. A miracle took place in that drunkard's life. The Lord not only saved him from his sins, but took away the love of drink and tobacco. Pat became an out-and-out Christian and lived and died triumphantly. A certain Spanish-speaking evangelist, whom I met in some meetings, is doing a great work for God in Central America. He has a great testimony because the Lord saved him from drink, gambling, lying, stealing, and other crimes. He heard the message of salvation while in prison, became wondrously redeemed and now gives his whole time to the work of the Lord and is mightily used of God wherever he goes. He has seen hundreds of souls come to Christ. With both those cases it was regeneration which made reformation possible, effective and enduring.

## V.

The Southern Baptists have some fine evangelical work in South America. Wherever you find them you will find people who are true to the Bible and to evangelism. At Temuco, Chili, they have a very progressive work. They have a good sized church, and a school of 300. In their school work they have a strong religious program. They do not carry on schools for educational purposes, solely, but as a means of spreading the gospel and bringing the young people to Christ. When students come to them it is with the distinct understanding that they must attend church and Sunday school, the chapel services and take the Bible work each day; and constantly, the missionary teachers keep in mind the salvation of souls. I addressed two of their chapel services and preached twice at the church; the spirit and atmosphere were pronouncedly evangelical.

It is a decided contrast to some missionary schools I have visited where the religious program was next to nil, because those in charge had no evangelistic passion. I remember one of the schools on Sunday morning had a brief Sunday school and then the boys were turned loose and some of them spent most of the day playing ball; evidently no pressure having been brought upon them by the missionaries to get them to the church services. This was a decided contrast to the Episcopal Church school where it is required that the whole body of students (Catholics included) must attend the church services. I have seen mission church schools supported by missionary money where those in charge carried out the merest minimum of religious program, their excuse being that they had so many Catholics in their student body that they had to be careful. The question would naturally arise, why run mission schools if the objective is not the salvation of souls? Of course, when the Mission Board sends people to teach in these schools who have been trained in modernistic schools, and who have gotten spoiled by modernism for real evangelical work, the religious work will be positively nil and nothing will be done for the Kingdom of God.

## VI.

It is a matter of great importance that our Bible Training Schools be kept on fire. It is so easy for students to get so interested in books and subjects as to dry up in their souls. We had a very gracious time of revival and anointing at the Alliance Bible Training School at Temuco. Those in charge felt the boys needed a revival, so they called off examinations and lightened the studies so that

they could attend all the meetings. I preached on "The Burning Bush" to set forth the necessity of every one having a burning-bush experience in their souls. The Lord attended with power and a wonderful time of prayer followed, resulting in the students getting a great awakening and some of them getting the fire in their souls. This was the beginning of a blessed work in the school. The boys began to meet at 6 A. M., and prayed through to victory. One of them went out over Sunday into one of the country churches and had thirty people seek the Lord. This was a new victorious experience for him. After the fire fell on that student body it was a delight to see them surround seekers at the altar, and pray them through. It reminded me of scenes I have witnessed at Asbury College in revival seasons.

## VII.

In some of the Chilian cities they have, what they call, fire walls all over the place. They are high, concrete affairs designed to prevent fires from spreading from one house to another. In some instances this law entails a hardship in the matter of expense, as the last purchaser has to build the wall at his expense. The Evangelical Church at one town had to spend nearly a thousand dollars in that fire wall. As I looked at those fire walls I thought of many I had seen in the religious realm. I have known churches with walls of formalism and worldliness so high that it was impossible for any spiritual fire to reach them. I have known preachers with walls of modernism and intellectualism so high that no matter how much the holy fire burned near them it never affected them. I have known people with fire walls of prejudice to holiness so high that the blessing and the power never touched them. I have held meetings in some churches where the preacher raised such a fire wall that no matter how hot the meeting got, or how many got blessed, the fire never touched him.

## VIII.

In my Chilian itinerary some of our meetings take us into a place for only two nights. We arrive in time for night service, then we hold a holiness meeting in afternoon and evangelistic meeting at night. Not much time to develop interest, so we have to begin arousements the first night. We are preaching a great deal in the Acts of the Apostles. We are working a great deal on the idea of setting some one or a few on fire in every place. One meeting resulted in the preacher starting a week of prayer, and there is a meeting every week to pray for Pentecost. God's word is a fire, a sword, a mirror, a hammer, and is dynamite. No one knows who, in a meeting, is getting a message that will change a life, that will start new fire burning, that will revolutionize a career. Spurgeon was converted on a snowy Sunday in a small out-of-the-way church as the humble preacher preached on "Look and Live!" Bishop Joyce, when a country lad, went out coon hunting with a group of others, got lost from them and came out where a United Brethren country church was holding a revival meeting. Young Joyce heard from the lips of an unknown preacher a message that led him to give his heart to God. Two young men heard Dr. Morrison in the closing sermon of an Illinois camp meeting; that night the career of one of them was changed from education to missions, and he became one of the outstanding missionaries of China. Gandhi, of India, attended the Wesleyan Church in South Africa when his heart was greatly influenced by Christianity; he ceased going because the meetings were so dull and uninteresting. I wish that preacher had experienced a burning heart; he might have won Gandhi for Christ. I wonder what would have happened to India if Gandhi had been converted when in South Africa!



# BOOZE--FOUL AND OUT.

James I. Seder, Editor West Virginia Issue.

Rev. William A. (Billy) Sunday, Ball Player Evangelist, Tours Country for Prohibition Observance and Enforcement with Anti-Saloon League of America.



EV. William A. (Billy) Sunday, D. D., from everywhere, famous baseball player evangelist, spoke July 15, at Baptist Temple, Rev. C. W. Kemper, D. D., pastor, Charleston, W. Va., on the above subject. When in the middle of the week, Wednesday, 2 P. M., in July heat, around 1,000 people greet a DRY speaker, it proves that his drawing power has not waned. But, then, there is only one "Billy" Sunday in America.

From 1883 to 1890 Mr. Sunday played baseball in Chicago, Pittsburgh and Philadelphia teams in the National League; converted in Pacific Garden Mission, Chicago; entered evangelistic work in 1891; ordained as a Presbyterian preacher in 1903; attended Northwestern University; received his degree of D.D. in 1912; 1000 to 5000 per month converted under his preaching from 1904 to 1907; since then continuously engaged in evangelistic services throughout the United States.

## "BILLY" BATS BOOZE.

He hits hard and fast. They are real knockouts, too. He starred and made brilliant home runs. Drys know how he plays to their joy. Wets also know it, but to their sorrow. The Anti-Saloon League of America knows how wets fear his dry bat. So they engaged him for a few major contests with the wets, the brewery-backed Association Against the Prohibition Amendment, wet Crusaders (say Boozaiders) and their supporters in this wet-dry World Series. He threw off his coat and never let a wet get to first base.

It was hot, around 100, but Mr. Sunday made it much hotter yet for the liquor makers, venders, drinkers and defenders. He stood them all up in the same row, shot his fact-balls at them with tremendous force. It hit them all. They groaned, growled and went down—or remained outside the Temple.

## COLONEL FRANK EBBERT

of Los Angeles, accompanied Mr. Sunday and spoke first. He is a Christian lawyer who has spoken in every state in the Union, in behalf of prohibition. He spoke in a quiet, earnest, forceful manner, saying in substance:

"Never were the wets so well equipped for their world-wide fight as now; the best organization they ever had; ample money; wet Crusaders must each pay one dollar annual dues, with leaders donating their thousands; wet papers and magazines carry their propaganda; they are marshalling their arguments, fallacious as they are, and their forces as never before. Of the 1,500,000 young people who become voters every year in this country, 6,000,000 between two presidential elections, wets seek to win all they can by means fair or foul. Drys must get the truth to these young voters if prohibition is to remain and be enforced.

"Prohibition is absolutely justified by its results," said Col. Ebbert as he recounted some of its many accomplishments. "It forever eliminated the saloon. It took the 18th Amendment to drive out that great curse. And depend upon it, that if the 18th Amendment goes, the saloon returns. With the saloon went the street drunks. And these would also return with the return of the saloon. We want no more of them. It would take our boys to make up these ruined crowds.

## WETS SLANDER AMERICAN YOUTH.

"There is comparatively little drinking among our youth. They are too smart to drink. They have learned that beverage al-

cohol is injurious. They never saw an open saloon. But they heard and read about this upas tree. Of course there is some drinking, but less than formerly. Sifted testimonies all agree on this point. Youth early learns that 'the last man hired and the first man fired, is the man who drinks.' Our youth are looking forward, not backward; 30,000,000 boys and girls are in our schools. Prohibition put thousands of them there. We can, must and will teach them the evils of beverage alcohol, the great value of prohibition, its observance and enforcement. If we properly educate our youth, wets cannot take prohibition from us. It is a mystery, with such weighty issues at stake, how any intelligent, loyal citizen can keep out of the fight for the welfare of our boys and girls. Thirty thousand ex-bartenders have for ten years been paying fifty cents per month to help make this country wet again. This adds to the seriousness of the situation, and emphasizes the importance of every dry, self and pelf, being on the firing line today."

## AMERICA THE GREATEST NATION.

Dr. Sunday then cleared the base and firmly gripped the dry bat, while about a thousand and people, heated galleries and all, leaned forward eager to hear and see—for sometimes his unreportable histrionic actions

## "IT CAN'T BE ENFORCED"

James I. Seder, A. M.

(With acknowledgements to Edgar A. Guest)

Doubting ones said that it couldn't be done,  
But the judge with a chuckle replied:  
That "maybe it couldn't," but he would be one  
Who wouldn't give up till he'd tried.  
With a firmly set jaw, and a grip on the law,  
Stern his face; if he worried he hid it.  
He looked like a king, as he tackled the thing,  
That couldn't be done—and he did it.

Yes, some lawless ones scoffed: "Oh, you'll never do that—  
No officer ever has done it";  
But he made out the warrant, 'ere he took off his hat,  
And the Sheriff was off, he'd begun it;  
With his hand on the law, firmly setting his jaw,

That place, of the lawless he'd rid it.  
He stood like a king, as he tackled the thing  
That couldn't be done—well, he did it.  
All the 'scofflaws' will tell you it cannot be done;

"The 'dry' law?—you cannot enforce it."  
They're slackers and cowards ev'ry one,  
They hate it, hence do not endorse it.  
But you just set firmly your jaw, true man of the law,  
First make up your mind, then go to it;  
Law's scepter you swing, as you tackle the thing

That "cannot be done"—and you'll do it.

spoke louder than his audible words. How he did hit the wet and besotted balls; arguments, and drive home dry balls, facts, figures, logic, arguments! The score was easily 100 dry to 0 wet. He said:

"Ours is the greatest nation of all history. Let us be known as the wisest and best nation of all times, not as the richest nation. National righteousness is worth infinitely more than national coffers filled with silver and gold. Righteousness exalteth a nation. We hear much of financial depression; little of moral and spiritual depression. Yet that is where so much of our national and world trouble lies.

"The saloon is as dead as an Egyptian mummy. It is too dead to skin. Its ghost hangs like a moral paralysis. And prohibition did not cause the depression. The depression is world-wide. Look at Germany and England. They have saloons. We in the United States have less depression than any other nation, and it's because we have prohibition. While prohibition is a success and will continue to be one, the 18th Amendment is still in the danger zone. It will take ten more years to found it securely.

## INTERNATIONAL CONSPIRACY.

"The wets are attempting to rivet and bind the breweries, distilleries and saloons around the neck of the American people. There is a four-fold conspiracy entered into by the brewery and distillery interests in the United States, the wine and beer interests in Europe, especially France, the anti-Christ intellectuals and a dozen multi-millionaires who furnish most of the money. They are trying to create a liquor-minded public through an owned, borrowed and hired newspaper and magazine press, one-half of which they have today. They are as much of a menace to law enforcement as gangsters.

"So mighty is this foe, so skilled in crooked politics, so unhampered by conscience, so entrenched in other nations, so highly financed, so favored with publicity, so immune to pity for humanity, so strong for its repeal, so in harmony with thieves, thugs, harlots, the underworld and crooks, so hostile to the Kingdom of Christ, that there is nothing left to do but to fight or be crushed. I pray God that the historians will never record the downfall of the mightiest nation the world ever saw.

"Repeal of prohibition is not the remedy. The ills you would fly to by repeal would be 18,000,000 times worse. Can the venom of a rattlesnake nourish a baby? Can lightning clothe a tree with beautiful foliage? Can fire put softer bloom on a rose? Will the return of the saloon produce happiness, peace and virtue? Don't be deceived by these false arguments. The return of saloons would mean the overthrow of civilization.

## AMERICA WILL REMAIN DRY.

"The heart of America is dry. A few metropolitan stomachs are wet in states like New York, New Jersey, Maryland, Philadelphia—Pennsylvania as a state is dry. The farther west you go the drier it gets. And prohibition is not a partisan question. Thousands of Democrats are as dry as Republicans. They did not want wet Al Smith as their presidential candidate in 1928, do not want him now. I did not oppose Smith because he was a Democrat, nor because he is Catholic. He has as good a right to be a Democrat as I to be a rock-ribbed, dyed-in-the-wool dry Republican. He has as good a right to be a Catholic as I to be a Protestant. I opposed him *because he is WET!* And I, with millions of other voters, would have opposed Mr. Hoover, or any other candidate had he been wet. But Hoover is dry, Smith wet, and that settles it. No man can roll into the White House on a wine and beer keg platform, be his name Smith, Roosevelt, Butler or what not. And mark this: 198,000 votes properly distributed would have prevented wet Smith from carrying a single state.

"Wets harp on the alleged evils of prohibition for which it is not at all to blame, any more than the Ten Commandments are for their violation. Wet violations and lawlessness are to blame, nothing else. The wets do the bootlegging and drinking. It takes two to bootleg—the seller and the buyer. Both are crooks and lawbreakers. And the citizen who breaks the law with the bootlegger at the rear door, has no just complaint if the holdup lawbreaker comes in at the front door and shouts 'stick 'em up.'

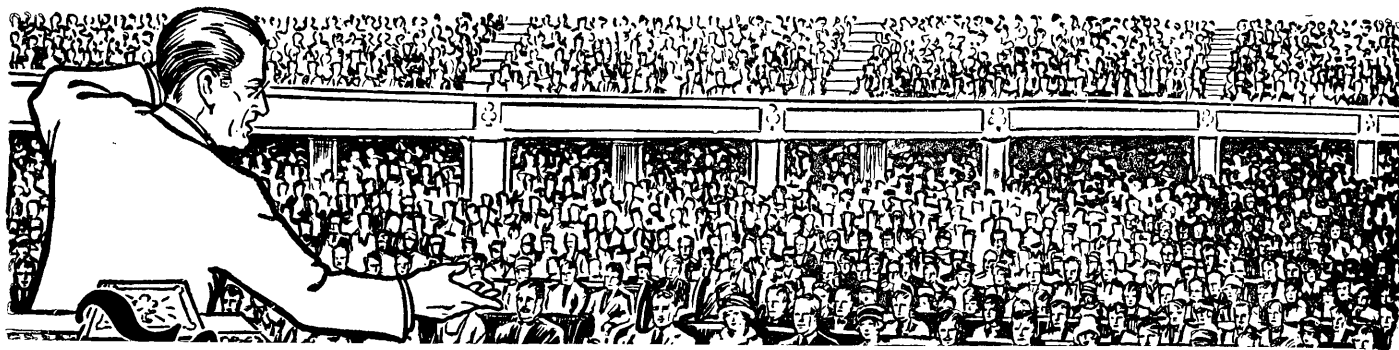
"Mr. Smith says he is opposed to saloons. But if they make liquor they have to sell it somehow, some place, and call that place something, give the child a name. What? Will they call it a WHISKEY PARLOR? Well, wets can't budge West Virginia. I toured this state. It went dry by 92,342, is rock-ribbed and riveted down.

## WHY ATTACK EIGHTEENTH AMENDMENT

"Brewers pick on the 18th Amendment because of the expected money in it for them.

(Continued on page 6)





## WOULD THEY CRUCIFY JESUS TODAY?

Rev. A. D. Houghlin.

Text: "Bearing his cross he went forth into a place . . . called Golgotha: where they crucified him." John 19:17, 18.

**W**ITHOUT repeating the story of the crucifixion, let us ask ourselves the question, Why was Jesus crucified? Sin crucified him! Another might say prejudice or misunderstanding crucified him.

Yes, all this, and more. The failure of the depraved mind to grasp the greatness of Jesus Christ led to a depreciation of higher spiritual values, resulting in rejection, persecution and crucifixion of the only begotten Son of God.

The zealous Pharisees observed the law and claimed the fatherhood of Abraham, yet they needed a new gospel, the gospel of repentance for personal sin and faith in a crucified Saviour. Jesus' philosophy of life forever canceled the teaching of "an eye for an eye, and a tooth for a tooth." He introduced a new dispensation, an era of grace and of the Holy Spirit. "The letter killeth but the Spirit giveth life." Did they believe in righteousness? Yes, a kind according to the law, which they went about to establish, but Jesus revealed to their unwilling minds that the letter without the Spirit is dead! He came to fulfill the letter, to clothe the skeleton with flesh and blood, breathing into the new incarnation the Spirit of life, destroying the old and shewing forth the glory of God through a new channel; God reflected in the face of Jesus Christ and every man reincarnated with the same Spirit.

For defying the religious ceremonialism of his day, for censoring the spirit of the letter, "an eye for an eye," and instituting the spirit of life and righteousness, for condemning the works of the flesh, so that he himself became the "end of the law for righteousness to everyone that believeth;" for all this Jesus was rejected, derided, spat upon, persecuted and crucified! For speaking the truth and doing acts of mercy and love he is called a malefactor! For being rich and becoming poor, for laying down his life for others in loving service, for this, he is misunderstood, misjudged, misquoted, and sentenced to suffering and death upon a cruel cross! And is it to be supposed that if Truth, the gospel of salvation, is proclaimed today with the same authority as it fell from the lips of Christ, that it shall fail to become a target of modern sin and unbelief? Nay, the poet experienced what he knew and knew what he experienced when he wrote:

"Truth, forever on the scaffold;  
Wrong, forever on the throne."

They who follow faithfully in the steps of Jesus willing to bear their cross also, shall have to endure hardness as good soldiers and be rejected by men, persecuted and made to suffer for declaring the gospel of conviction and their convictions of the gospel. Cowardice, enmity, selfishness, harshness and ridicule are just as much opposed to the gospel of death to sin, as they ever were, just as wide awake to thrust their darts at the up-right in heart. "The wicked plotteth against

the just, and gnasheth upon him with his teeth." The Devil is still the same Devil that deceived mother Eve, cast Daniel into the lion's den, laid burdens upon the children of Israel, cast Joseph and Jeremiah into the pit and nailed Christ to the cross. It is the road that every faithful follower of Christ must follow if he expects to receive the "crown of life that fadeth not away."

Has time changed the nature of sin? Will those who preach the doctrine of repentance from sin, faith in Christ and the indwelling Holy Spirit, whom Jesus sent into the world to convict of sin, and righteousness and judgment to come, find their path strewn with roses? No, positively no! The faithful minister will have to be "instant in season, out of season, rebuke, reprove, exhort with all long-suffering and doctrine," a generation of people "having itching ears," who, unwilling to hear the truth, heap to themselves teachers that please their fancy rather than edify, that love the glory of this world more than the approval of God; whose end is shame; who being afraid to "earnestly contend for the faith once delivered to the saints" sell their gospel heritage for a mess of pottage. God deliver us from the Jonahs and Baalams and give us more Daniels and Jeremiahs!

It is easy for some church officials and a sin-loving public to cry loudly for a sin-soothing, flesh-pleasing refrain that denies teeth to the gospel and makes it a sham instead of a lightning-bolt. They want a gospel that is diluted and dulcified, a message minus the gospel and power, minus the lightning revealing their inner darkness and sinful depravity and the thunderbolt dealing destruction to their pet sins. Too many pastors have church members who cry, "O for a fair and gentle wind!" Be careful, brother pastor, about disturbing these sinners "at ease in Zion!" No preacher ever pleased God and kept a good conscience by refusing to expose sin and cowardly playing a part to satisfy the whims of a sin-deluded crowd.

If there is anything that should characterize the Christian pulpit, it ought to be fidelity to Christ, the truth and the holiness of God at the risk of its own personal interests. God is not obligated to care for the minister who does not faithfully watch over his vineyard as a loyal husbandman. He who risks his well-being to a superintending providence, God will commend the powers of a glory world to protect and preserve. "The Lord knoweth the way of the righteous but the way of the ungodly shall perish." A minister should have the fidelity to say to transgressing Adam, "Where art thou?" To jealous-hearted Cain, "Where is thy brother, Abel?" To the adulterous David, "Thou art the man!" He ought to cry aloud and spare not. He should say to sinful and covetous Achan, "My son, give, I pray thee, glory to the Lord God of Israel; and make confession unto him; and tell me now what thou hast done; hide it not from me." There can never be revivals and salvation from sin without Zaccheus-like confession and restitution.

The faithful minister will reason of righteousness and temperance and judgment, and

if he does he may be severely misjudged, misquoted, misunderstood and denounced as "nervous, excited" and beside himself. "Paul, thou art beside thyself; much learning doth make thee mad" is the language expressing the sentiment of many who, unwilling to obey the truth, yet before a message of thundering gospel power and conviction, have been heard to cry out, "Almost thou persuadest me to be a Christian!" "What must I do with Jesus who is called Christ?" is a question that can only be answered with a "yes" or a "no." Rejection soon turns to a wall!

"Sad, sad the bitter wail—

Almost is but to be lost!"

Suppose "truth is forever on the scaffold, and wrong, forever on the throne," will that statement bear investigation? A little thought will help us to see that while that may be true a part of the time, it is not true all the time. Truth will always triumph but not without it goes through the fires of persecution. Right will win. A Christ on the Cross Good Friday is a glorified Lord Easter morning, and the ascended, triumphant King on his Father's throne soon afterward. He who bears his cross may sometimes be "down" here, however, he will be "up" up there. "Blessed is he that readeth, and they that heareth the words of the prophecy of the word of God. He that overcometh, I will grant to sit with me on my throne; the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before his angels."

And they crucified him! And God glorified him!

"O Cross that liftest up my head,  
I dare not ask to hide from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

### If You Want Something

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I wonder how many Christians ever really take the burden of man's sin upon their prayers, and thus at least watch and brood, even if they can do no more. I wonder how often we read the newspaper reports of police and other cases with morbid interest, but with hardly a stir of atoning desire, hardly a thought of the divine heart of suffering within the shadows.—Herbert H. Farmer.

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## Again Dr. Fosdick Blasphemes.

REV. EDWARD R. KELLEY.



SOME years ago—not very many—I sat in a certain gathering of ministers when one of the leading ministers of my own denomination made the following statement, which was *encored* to the limit: “Harry Emerson Fosdick, in spite of all that is said about him, is the leading mind of the American pulpit today.” I did not *encore* the statement, for the simple reason that I did not believe it to be true, nor do I believe it to be so today.

Just a short while ago this minister, whom the brother so magnanimously lauded, preached a sermon from his pulpit in the Riverside Church, New York, on the subject: “*The Peril of Worshipping Jesus.*” When one comes down to actualities, there is nothing new in Dr. Fosdick’s utterances. His objections to the deity of Jesus Christ came centuries ago before the council of Nice, 325 A. D., and they were fully and forever answered. The Nicene Creed records the outcome of that council and its debate, but, for some reason, Dr. Fosdick is not satisfied with its findings. He says: “It is an amazing thing that the historic church has so unanimously worshipped Jesus, and has so seldom stopped to ask what Jesus himself would think of it.”

As a matter of fact the church did stop for that very reason at the time above mentioned. These delegates came up from the catacombs; something more than 300 of them, and many of them showing the marks of dire persecution which they had endured (and enjoyed) for their belief in Jesus Christ as the Son of God.

I am wondering whether Dr. Fosdick has himself “stopped” to consider what all this meant. The fact is: the Jesus of Harry Emerson Fosdick is a creation of his own fertile brain, and is *not* the Jesus of the four gospels, nor of Paul’s epistles.

In the sermon referred to Dr. Fosdick states that “Jesus did not desire to be worshipped, that he never sought it, and that as a matter of fact he *feared* it.”

How any man of intelligence, claiming to be a student of the Bible, can take such a position is beyond the comprehension of the writer. I am wondering what Dr. Fosdick makes of the story of the man who was born blind, and to whom the Master gave sight. Jesus, when he had heard that the man had been cast out of the synagogue sought him out and when he had found him the following conversation took place: “Dost thou believe on the Son of God?” “Who is he, Lord, that I might believe?” “Thou hast seen him, and it is he that talketh with thee.” “Lord, I believe.” And the record states that “he worshipped him.” And if he disliked the worship, *nothing is said about it.*

It is a noteworthy fact that this is one of the few occasions on which Jesus called himself the Son of God. What will the learned (?) doctor say as to this incident? I am wondering if he, with a graceful wave of his immaculate hand, will dismiss the incident as unauthentic because of the miraculous element to be found therein; for we must not forget that Dr. Fosdick *does not* believe in the miraculous. Why take the time to refer to the incident of Thomas when Jesus appeared to him after his resurrection, and other incidents?

One of the peculiarly strange things about this minister is the way he has of interpreting texts of scripture, for, as we all ought to know, Dr. Fosdick has a way of using the Scripture when it suits his purpose, as well as having a way of throwing it aside when he fears it will do his position damage. One of these peculiar interpretations can be found in his comment on Luke 11:27, where the wo-

man in the multitude cried out: “Blessed is the womb that bare thee, and the paps which thou hast sucked.” In commenting upon this passage Dr. Fosdick says: “Jesus came back at her like thunder, saying, ‘Yea rather, blessed are they that hear the word of God, and keep it.’ It is as though you could hear him saying to himself, ‘See, they are beginning to worship me; they are evading what I am driving at by adoring emotions about me; they will get rid of me yet, as they have gotten rid of the prophets, by idolizing me.’”

Bosh! What folly! What blasphemy! To think of Jesus Christ “thundering” at anybody! And, pray, what prophet was ever idolized by backslidden Israel? Dr. Fosdick’s comment reminds the writer of the comment of a certain superintendent in another conference whom he heard say: “Jesus was a man among men, and he literally knocked men right and left when they tried to throw him over the brow of the hill, and escaped from their midst.” Now, what Jesus really said was: “Yea, that woman is blessed.” But he even went further than that. He further said: “There is a greater blessing for that woman and for any other woman, as to that matter; who will hear the Word of God and do (or keep) it.” Dr. may be a very ingenious preacher, but there is no ingenuity that can possibly cause the words of the Master to have the meaning he would attach to them.

Another of this man’s peculiar interpretations is to be found in his exposition of Matthew 19:16, 17. His comment upon this passage is very unique: “Or else will you explain his swift retort to the man who came bowing to him, saying, ‘Good Teacher’? Said Jesus, ‘Why callest thou me good? None is good save one, even God.’ One can fairly read his thoughts as he said to the man, ‘Beware of worshipful deference to me—I fear it. Come, stop this bowing and this ‘Good Master’: what about your attitude to the kind of living I am standing for, whose springs are in God?’”

A most marvellous interpretation? It would indeed be great, if it were only true. The Holy Spirit was evidently back of this narrative and the record as we have it. This young man was a ruler of the synagogue, and the incident is to be found in the Synoptic Gospels, thus showing the consideration the Spirit wished it to receive. But this man of wisdom pays no attention to this phase of the incident. He has a theory of his own to uphold, and “like a bird picking up a bright string on the lawn to weave into its nest,” he seizes upon it to support his contention.

But the rather funny thing is: the props are knocked from under the learned doctor. The fact is: Jesus *did not* “retort” on this young man. He rather gave him instruction. Mark, in a very positive manner, tells us that Jesus, when he looked upon the young man, “loved him.” I am wondering if Dr. Fosdick, under similar circumstances, would “retort” on one whom he loved. I hardly think he would do so.

At another point in his sermon Dr. Fosdick makes this statement: “Divinity is not something supernatural that ever and again invades the natural order with a crashing miracle.” But that is *exactly what IT IS.* If, by divinity Dr. Fosdick means, as we do, deity, then it is supernatural. *It has to be.* And ever and again it *does* invade “the natural order with a crashing miracle.” Oh! but I forgot! Dr. Fosdick does not accept the miraculous.

I do not mean to be irreverent, nor am I, when I ask that Jesus himself be called as a witness just at this point. His earthly ministry was about half done, when, turning to his disciples he said unto them: “Whom do men say that I am?” The reply came very quickly: “Some say that Thou art John the Baptist: same, Elijah; and others, Jeremiah, or one of the prophets.” That was as far—and is as far—as the natural man could go in his estimate of Jesus Christ. And this is ex-

actly as far as Harry Emerson Fosdick does go in *his* estimate of Jesus Christ. To him Jesus is a great prophet, but *not* the Lord and Master of his life.

But Jesus did not stop with this answer. He went further. He said: “But whom say ye that I am?” And Simon Peter, without any hesitation whatever replied: “Thou art the Christ, the Son of the living God.” The very fact that Peter makes this acknowledgment would not alone make the statement absolutely true, but note what follows. It is bolstered up by Jesus himself, and now we come to the fact of the “crashing miracle.” Here we actually have the “supernatural invading the natural”, for Jesus immediately tells Peter: “Blessed art thou, Simon of John: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.” Exactly!

It is not in the spirit of arrogance that I say: The great fundamental need of Harry Emerson Fosdick is just at this point. He needs, and needs it badly, the “crashing miracle” of spiritual illumination; for it is impossible for the natural man to discern the things that are spiritual.

Is there a peril to be found in worshipping Jesus? *Yes; if he be the Jesus created in the fertile brain of Dr. Fosdick.* But what if he be the Jesus of the New Testament? How great will be our peril *if we refuse to worship him!* What if he be the Christ, the Son of the living God? Thank God; that is exactly what he is! And he is entitled to all the adoration, praise and worship we can possibly give unto him.

“Jesus! the name high over all,  
In hell, or earth, or sky:  
Angels and men before it fall,  
And devils fear and fly.

“Happy, if with my latest breath  
I may but gasp his name;  
Preach him to all, and cry in death,  
‘Behold, behold the Lamb!’”

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## Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading “Baptism, Its Mode, Subjects and Design,” by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn’t sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at \$50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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## BOOZE—FOUL AND OUT.

(Continued from page 3)

Why do they not war on the 15th, or the 19th Amendment? They see no money in that for them. They talk 'States' Rights', each state to make its own liquor laws. We tried that. It was an absolute failure. Why go back to a failure? That was why we sought and got national prohibition. Nothing else would work here, nor anywhere in the world. States' Rights was fought out during four crimson years of the Civil War, and definitely and finally settled. When General Lee surrendered to General Grant at Appomattox in 1864, States' Rights also surrendered.

Up to the Civil War each state had its own money. The wets are headed in that direction now. Shall each state have its own postage stamp also? States' Rights is the same old saloon under a new name, that's all. The "Whiskey Rebellion" of 1794 was put down when General Washington sent 15,000 soldiers to Pennsylvania and told the whiskey rebels in plain language they must obey the law. They obeyed. Why not end our present liquor rebellion?

"America is not weak and helpless. That was demonstrated a few years ago when in a short time this nation mustered, trained and equipped six million men, transported two millions across the sea and decided the World War 3,000 miles away. Likewise we can and will enforce our laws. And I hope to live to see the day when America will be fully dry. The wets say the dry law cannot be enforced, therefore we should repeal it. Another sample of wet logic. Do we repeal a law because it is sometimes violated? The law against murder is violated daily almost everywhere. Shall we therefore repeal it? The holy Ten Commandments are broken around the world, and have been through the centuries. Shall they be repealed?

## JUST ONE REMEDY.

"There are about five ways to deal with the rum evil: 1. Allow everybody to keep a mad dog; that's whiskey. 2. Have only a few mad dogs and tax them each year; that's license. 3. Chain up the mad dogs to the corners and raise the tax; that's high license. 4. Say we don't want mad dogs in our town; that's local option. 5. Cut off their tails behind their ears; that's prohibition. And there is not the slightest foundation for saying conditions are worse in high schools and colleges since the Eighteenth Amendment. Prohibition is now giving high school education to 3,000,000 boys and girls from homes that could not afford to send them before.

"Alcohol is not a necessary part in any physician's pharmacopoeia. Many great hospitals have not a drop. Let us show the crooks. Deport every unnaturalized law-breaker. Take citizenship papers from every foreigner who proves himself a criminal, and then on second offense deport him. Uncle Sam never passed a law that can't be enforced. Remember this bloodsucker of humanity called liquor takes you for a ride.

"Prohibition is right. It has proven itself expedient in every way. Its violations reflect upon the violator, not upon prohibition. Manufacturers do not want liquor back. Henry Ford says he will discontinue making automobiles if saloons return. Out of 35,000,000 automobiles in the world, 25,000,000 are owned in the United States. Before prohibition there was not a labor bank; today there are 32 with \$250,000,000 capital.

"I hate liquor because God hates it."

Dr. Sunday stirred the city into saying: "Now, every Christian citizen for the game. Beat the bootleggers. Run out the rum-runners. Beat 'Home Brew' to the home plate. Absolutely silence every 'still.' Stand by the boys and girls. Stand by the HOME TEAM. Observe, enforce, teach, promote prohibition from the American home base around the world."

## FOR PUBLICATION.



BY today's mail, May 27, 1931, I received an anonymously sent, quite interesting, marked, but belated copy of THE PENTECOSTAL HERALD, issue of Wednesday, February 4, 1931.

For the information of the writer of the article appearing on pages 8 and 9, on the topic: "Can we have the Old-time Religion and the Old-fashioned Revival?" I will say that I am a Methodist, born and bred, and come of Methodist stock for generations back. I am not some "stray that has jumped the fence and is feeding in Methodist pastures." And because I feel that I love the Old Book just as well as the writer of the article who seems to take issue with me, I am making extended reference to certain statements in his article.

The writer seems to object to my saying that: "The time element ought not to be an important element in the conversion of sinners." The writer also seems to object to my saying that: "Conversion ought to be the natural, normal, every day religious experience of the church services."

The writer also appears to object to my saying: "Getting religion is not necessarily nor desirably an abnormal, super-normal, hysterical, phenomenal, experience which has to be extended into days, or weeks, or months or even years."

The writer again appears to object to my saying that: "The old-fashioned Methodists often seemed to think that folks did not get saved except at revival time; that they sometimes seemed to think that God does not care to save little (very small) children; that a man must be deep in sin to be saved from sin."

The writer likewise objects to my saying that: "Folks had the idea that the Camp Meeting time was the only time to open the doors of the church, and then the doors were not opened the first week of the meeting. At other times, the preacher preached, they sang a hymn, and pronounced the benediction without ever making any sort of proposition to his congregation." The writer objects to my intimating that any of the dear old Methodist Fathers felt that: "Conversion was thought of as a supernatural experience preceded by a regular mental hell of torment and contrition and penitence; and such conversion was for the hardened sinner alone." The writer also objects to my saying: "I wonder if shouting is evidence of conversion, or at all necessary to conversion."

In reply to my observations on some of the methods used by our dear Methodist preachers and evangelists of the generations past and gone, the writer in THE PENTECOSTAL HERALD takes complete issue in most cases, denying (1) the facts and (2) the premises and (3) the conclusions. As a student of Methodist History I think it is true that:

(1) The appeal that used to be used was largely fear of hell, fear of torment, fear, fear, fear.

(2) The sermons used were prepared to appeal largely to "The hardened sinner."

(3) Very small children were not considered acceptable as members of the churches, though Methodists did receive them younger than certain other churches.

(4) People were impressed with the idea that they must come to the altar for days and days at the time, sometimes for weeks.

(5) Many folks did expect a great emotional outburst and marvelous mental exaltation, and they did think they had to "shout" if they got saved.

(6) Preachers and evangelists did preach a week, and they sometimes still preach a week, before giving an invitation for church membership, to those seeking Christ.

(7) Evangelists and preachers did de-

pend on mass movements and saving folks in crowds rather than at a time in the regular services of the church. Methodists still do that way in the Memphis, The Tennessee, and The Holston Conferences.

(8) Evangelists and preachers (not all of them, thank God) do depend too much on mere handshaking, back-slapping, jazz-banding, loud, sob-storying, methods to arouse the emotions more than the wills of men.

My answer to such methods as these is that I feel that those who use them have not caught the spirit of the Master and of the disciples and the apostles. As evangelists and preachers we should do as the apostles did; namely, preach one sermon and expect conversions.

In Acts 2:41, Peter preached one sermon, opened the doors of the church, and received 3,000 converts.

In Acts 2:47, we read that: "The Lord added daily (not the preacher after a week of preaching) such as should be saved."

In Acts 4:44, we read what seems to indicate that the doors of the church were apparently opened every day in that the: "Number of men which heard the Word and believed was about 5,000."

In Acts 8:35, we read where the Spirit commanded Philip go out into a desert country to find one lone negro man, preach one sermon to him, open the doors of the church and receive him."

So far as I recall, the only conversion where the time element largely entered, was the conversion of Paul which required three days, because it took Paul three days to find a preacher to receive him into the church after the Lord converted him.

In Acts 16:32, I read where Paul preached one sermon to a scared jailer, and the jailer with his whole household was converted and baptized at night inside the house.

In Acts 19:5, I read where Paul preached one sermon to twelve men who were Baptists, but not Christians; so Paul baptized them the second time as Christians, in "the name of the Lord Jesus."

In fact, as I go through my Bible, I find that nearly everybody whose name is given as a convert to Christianity was converted by the first sermon he heard preached. And another strange thing, I do not find shouting connected with a single conversion. I often find rejoicing, or love, or joy, or peace, or faith—but, strange to say, never 'shouting' which some folks imagine is so necessary.

Now as for shouting, I have sometimes felt like it myself, and if a person is really in earnest and cares to shout, I have no objections to it. But unfortunately some of the folks who shout so much at the revival are exactly like the disciples who went down the Mount of Olives shouting the praises of Jesus. One day they shout and the next day cowardly desert Jesus.

The Bible gives a long roll of rejoicing Christians. There was Matthew, Mark, Luke, John, James, Peter, Andrew, Philip, Bartholomew, Thomas, Nathanael, Paul, Lydia, Timothy, the woman at the well, and a host of other rejoicing, loving, gentle, good, kind, followers of the fearless Christ—not one of whom shouted when conversion occurred, strange to say.

Oh, the calm, quiet way of Jesus amazed men, and still amazes men. Jesus did not strive nor cry. Neither did any man hear him yelling in the streets. He led men out of the excitement, the dust, the din, the rush, and the clamor of life into quiet places, sat down on a mountain, or on the curb of a well, and "spoke as never man spoke." He did not rant, or tear the air, or break up church furniture, or play the circus clown, or employ jazz-bands to get men to attend his services. Oh, the quiet, the calm of the preaching of Jesus and his disciples, yet the marvelous power! They calmed men and women with their

(Continued on page 7, col. 3)



# ----GLEANINGS FROM THE EVANGELISTIC FIELD----

NAN KUAN TAO, SHANTUNG, CHINA.

One day on reading from The Herald about Ras-kob and others trying so desperately to do away with the 18th Amendment, I thought if some one could point out to them what is said in Rom. 2:6-9, would they dare to continue fighting against the right? There was a wish in my heart that Dr. Morrison might write them a letter warning them to flee from the wrath to come, and that they might be constrained to read the solemn words so plainly stated, that, "God will render to every man according to his works."

Again this morning, this has been pressing upon my heart as I have thought and read about the terror of the Lord. What an inspiration to pray for every one that will seek the Lord while he may be found, and what a rebuke to them that will not turn to him.

Have been thinking, too, of Ex. 13:3, 9, 14, 16: "By strength of hand the Lord brought us forth." So today, it must be "by strength of hand the Lord will work wonders in behalf of his people, and the enemy he will bring low, even as it is written." Ex. 14:4, "I will be honored upon Pharaoh, and upon all his host." Then we read, "that the Egyptians may know that I am the Lord." What an encouragement to know the hand that wrought wonders in the land of Egypt, is still outstretched against the enemy. The millionaires with all their wealth, what can they do when the God of heaven and earth shall say unto them, "Thus far and no farther. Here shall thy proud waves be stayed." And we know "those that walk in pride he is able to abase." Dan. 4:37.

Surely he will help us to pray and await his time for the revealing of his mighty power. So glad he is teaching us precious lessons while engaged in the warfare and we are learning more and more to use the weapons that are "not carnal, but mighty through God to the pulling down of strongholds." "Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision." . . . "Blessed are all they that put their trust in him." Thank God, we are on the victory side. "Through God we shall do valiantly." Psa. 60:12.

The reading of The Herald is a continual feast. How shall I begin to speak of all that has been so helpful to me! My sister speaks in her letter of the Easter Number, and the April 8th, being so good, then speaks of how she was helped in reading "The Risen King." How glad we must be, and how thankful for every one who reads and appreciates this Herald of light. I praise him for his own love shed abroad in our hearts, and for "the faith that will not shrink, though pressed by every foe." "Abounding in hope through the power of the Holy Ghost."

Yours in Jesus,  
Amy C. Brown.

## ASBURY COLLEGE TRIO.

Dear Friends of The Herald Family:

Travelling over the burning plains of India on a hot summer day with the thermometer well over a hundred degrees is an experience not soon to be forgotten. Third-class coaches in India do not afford the luxuries of a first-class pullman at home. Round-the-world missionary trips are expensive, and lean pocketbooks demand economy, so we have no choice in the matter. We carry our own beds on these trains which consist of a twin mattress enfolded by a canvas covering, a sheet and blanket inside, the whole of which can very easily be wrapped into a bundle which is handy to carry and quickly unfolded when needed. The greatest difficulty is to find a place to spread our beds, for the trains are usually jammed to overflowing. No "Be quiet" signs are to be seen to hush the chattering natives who often carry on their endless conversation during the weary hours of the night, nor does a porter come along to switch off the light to give rest to weary eyes. The lights burn all night, perhaps to keep oncoming passengers from stepping on slumbering travellers who often are forced to stretch out on the floor because all seats have been taken.

We boarded a train one noon at Bombay for a twenty-six hour trip under circumstances described above, bound for Sat Tal, by the way of Delhi and Agra. After a tiresome journey we arrived in Delhi, the present capital of India. This ancient city has been destroyed seven times during the past centuries and each time it was rebuilt on a new site. We enjoyed visiting the splendid new government buildings with their unique architecture and attractive red limestone. The ancient ruins of past centuries afforded us much interest; the great Mohammedan Mosque said to be one of the largest in the world, where twenty-five thousand people gather for prayer every Friday, was a site well worth seeing.

The same night we took a train for Agra, the city of the famous Taj Mahal, whose entrancing beauty has charmed the thousands who have gazed in wonderment at this gem of architecture. This beautiful structure was built by Shah Jehan, ruler of India, as a tomb for his wife. It was begun in 1632 and was completed about 1650. Ever since coming to India we had heard on every side of the fame of this marvel created by the hands of genius and skill, and acclaimed by most critics as the finest building in the world, and naturally we were eager to see it. We wondered if we would be disappointed, but as we passed through the arch at the entrance building and caught our first glimpse of the Taj we felt more than repaid for our journey to Agra, and our expecta-

tations were met in every way. We stood in awe as we beheld this work of art shining in all of its majesty under the noon-day sun which made the white marble glisten and shine as we stood beholding it at a distance of several hundred yards. We then advanced and entered, inspecting the pearl-white and the exquisite carved wreaths; saw the wonderful agates, bloodstone and jasper inlaid in alabaster. We unitedly agreed that this was indeed one of the wonders of the world. We viewed it again that evening, just as the moon was rising shedding its glow over the massive dome, while the shadows of night enfolded the light of the closing day. As we boarded our train a little later we went away not disappointed but happy that we had come.

Sat Tal, the home of Dr. Stanley Jones' Ashram, was to be our next stopping place. Ashram is an Indian word and means a place where a teacher meets with his friends. A little over a year ago Dr. Jones opened this Ashram for the summer months. Christian leaders, as well as some non-Christian leaders, are invited to come from various parts of India to this place of retreat located in northern India among the hills surrounded by several small lakes. Here those who come find a time of spiritual feasting, intellectual priming and physical upbuilding. Most all who stay at the Ashram live according to Indian customs, although this is not compulsory. Meals are served in native style, and even many of the westerners adopt the eastern dress while there.

Each morning at sunrise the group meets for prayer and meditation on the hillside, and every evening at sunset Dr. Jones speaks to the group as they gather down by the lakeshore. During the five days we were there he spoke on the subject of the Holy Spirit. These messages were searching, inspiring and were a great blessing to all those present. Our own hearts feasted upon the great truths he proclaimed and rejoiced because of the privilege which was ours.

During the hours of the day the group gathers in the assembly room and various leaders are asked to read papers or lead discussions on many important subjects. All present are given the opportunity to enter into the discussions, and make any contribution they desire on the subject being discussed. The mornings we were there the subject under discussion was "How to present Christ to the Mohammedans," and we received some very interesting information on the subject.

We had the privilege of singing at all of the evening meetings, and on Sunday morning Dr. Jones asked us to take charge of the worship service. God blessed us in our ministry of song and word.

Dr. Jones is doing a great work in India, and his deep spiritual life is a great inspiration to all who know him. Our days of fellowship with this man of God will not soon be forgotten.

Yours in His service,

Asbury College Foreign Missionary Team,  
Kirkpatrick, Crouse, Erny.

## ECHOES FROM THE O. M. S. CONVENTIONS.

E. O. Rice.

A great deal could be written relative to the scenery in Japan, Korea, and China,—the three Oriental countries that Mrs. Rice and I visited,—but, attractive as much of it is, we did not go to see the scenery. A great deal could also be written concerning the poverty of the people, which was in many very evident. Indeed, in some of the cities of China there are countless numbers of beggars, concerning whom many interesting stories might be related; but we shall speak of only one member of this great host—a beggar boy nine years of age. One of his arms was off at the elbow, and he held out the stub of his arm so that we could see it. While we were waiting for some other members of our party, we gave this poor beggar boy two American pennies, which were worth about twenty-eight coppers in Chinese money. Such a transformed face and attitude! He was all smiles. He opened the door of the car for us, and waited to say good bye as we were leaving. Never before, except at an altar of prayer, when some one has prayed his way out of darkness into light, have we seen such a change come over a human face so quickly. We could not help but feel the contrast in the source of joy in each case. If two pennies, representing such a transient benefit, could make a boy so happy, what would it have been if he had as readily accepted Jesus and his gracious promise of eternal welfare and unending joy?

Our real purpose in going to the Orient was to see our Bible Institutes and Conventions in actual operation, and this we were privileged to do. We were greatly impressed with the spirituality of all of our conventions. The following is a brief resume of a sermon by one of our own native preachers. His text was taken from Ephesians 4:30, "Ye are sealed." This text, he told us, had been strongly impressed upon his heart, and he could not get away from preaching on it: his heart was greatly burdened for a revival. He declared that if the people are to obtain new blessings and new thoughts, it will be as they believe God for them. With his seal upon us we shall have unshrinking faith and a passion for souls; but in order to have these we must be sure of one thing, the baptism of the Holy Spirit,—God's seal. If we are to do anything or be anything really worth while; if we are to go anywhere with profit to others, we must have this seal upon our hearts. When Paul wrote this epistle to the Ephesians, he

knew what it meant to have the seal of the Spirit; and he could do nothing else but cry out to the Ephesian Church the all-importance of being sealed until the day of redemption. Let us search our hearts. Mere profession will not carry us through. Do we give evidence of the seal of the Spirit? Is it manifest in our lives? Oh, that the Spirit of God will so fill us and envelop us that as we move among the people not merely our words, but our lives shall bear evidence that we have the seal. With it upon us, there will be victory, guidance, freedom. When Philip was led of the Spirit he did not consult with the flesh; otherwise he would have stayed in Samaria, where he was having such success. The people wanted him to stay, but neither their desire nor his own wishes influenced his plans. He had the seal of the Spirit upon his ministry and he was prompt to obey God's leading. It does not matter to what church he leads you. If he leads, victory will be assured. Oh, brother and sister, are you at your extremity? Here is deliverance—Red Sea deliverance. Man's extremity is God's opportunity.

We were wonderfully impressed with the Spirit back of this sermon.

An interesting thing happened at one of our conventions. Thirty-one members from another holiness work attended, and they decided, while the convention was in progress, that they would band themselves together and fast and pray relative to three or four modernistic preachers who had crept into their conference. They prayed so earnestly and so successfully that later on when their conference met, they got rid of these modernistic preachers, and as a result a revival spirit has permeated their entire work. We thank God for the earnestness and zeal of our workers, which so stirred these thirty-one brethren that they would not continue to allow any modernistic preaching in their midst.

The prevailing spirit that permeates all the work of the Oriental Missionary Society, as we found out by attending these conventions, is summed up in three words: Passion for souls. Next to being filled with the Holy Spirit, the secret of the success of the Oriental Missionary Society's work is the passion for souls. The same burden and passion for the lost, which, thirty years ago stirred the hearts of the founders of the work still permeates the services of all our conventions, for which we praise God.

## LAKE ARTHUR CAMP MEETING.

We rejoice that this camp is sweeping on to glorious victory. In spite of the depression and drouth we are having great crowds and the altar services are wonderful. Souls are being reclaimed, converted and sanctified. We have never in the six years we have been coming to this camp, seen such pungent conviction. They come to the altar in a hurry, repent and confess their sins and find the joy of sins forgiven. A pastor asked how it was that the seekers come so readily to the altar, but the reason is that when the truth is preached clearly and earnestly, the Lord honors it and pricks the people to their hearts, as of old. God delights to honor the evangelist who tarries for the power. Oh, that we workers would do as the old-timers did, pray by the hour and go after souls. If I were to preach so that no one was convicted of their sins, I would get out of the pulpit and seek the altar and be reclaimed from my backsliding. It does no good to exhort others to fast and pray when the evangelist is chasing around in an auto seeing the sights. Let's fast and pray until we get the power of the Holy Ghost upon us.

I have two open dates for camps in 1932. First call will get our services. We go next to Ellis Camp. God is with us. Yours for lost souls,

W. J. Harney.

## FOR PUBLICATION.

(Continued from page 6)

gospel, and stilled their storms. Excited, weary, tired, sick and sinful souls came out to find rest in Christ.

I regret that any misunderstanding should have arisen as to any methods used in the past by Methodists and evangelists. Maybe some evangelists are different, but I have yet to find one evangelist who opened the doors of the church at the first service. If you know some who do, please send me their names. I want to say that I have received something like a hundred persons per year for various churches, and I always give folks an opportunity to confess Christ at every service.

C. H. WITT.

## Have You Tried It?

One of the most concise, most spiritual helps on the Sunday School Lessons is Arnold's Commentary. Every word is meaningful. Just a few copies left, regular price \$1.00, and you may have one for 50c. Stamps will be acceptable.



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(Continued from page 1)

found thinking. I believe it would have a national effect for good, and awaken godly fear and reverence, put a check to wickedness and lead multitudes to repentance and saving faith in Christ. It is not improbable that some preachers are a bit, shall we say, cowardly, or afraid to present some serious and very important subjects to their people.

For fifty-three years I have had wide experience as a preacher from some of the greatest city churches to brush arbors in the backwoods, and have found it safe to trust the intelligence, sincerity, and general good will of the people toward a preacher. If you have a Bible theme they are willing to listen thoughtfully to its presentation, provided the people are convinced that the preacher is fairly well posted on his subject; in a word, if he knows what he is talking about, and that he is deeply concerned for their welfare, they will give him a patient, thoughtful and appreciative hearing.

The people know that life is of short duration, and very uncertain. The preacher is employed and supported to serve them as best he may in preparing them for that which is best for them in this world and that which is to come. Men who are well prepared for eternity are best prepared for time. The preacher of the gospel is under highest obligation to the people to warn them faithfully with reference to the future state of the wicked, and with this warning, to bring the good news that, in Christ Jesus, there is ample provision for the salvation of sinful men; that no one need be lost, but that it is the privilege of every one, here and now, to be saved from sin and its fearful consequences.

Dr. Jordan W. Carter, evangelist, of Wilmore, Ky., and Prof. C. P. Gossett, director of music, Lexington, Ky., will conclude a four months' evangelistic campaign in Aroostook County, northernmost county of the state of Maine, the last of September. If any of the brethren in the East, or anywhere, for that matter, would like their services, they will be glad to take the matter up with them. They will come as a "team" if so desired, or either of them will go where just preacher or singer is needed. Tabernacle, mission, any place, open for a full gospel, will be agreeable with them. Write or wire them at Fort Fairfield, Maine, stating whether you desire one or both.

## THE WAR ON THE BIBLE.



It is not worth while for the devout, God-fearing people of this nation to try to hide from themselves the fact that there is a very general and determined war being made upon the Bible, as a Book divinely inspired. The atheists and infidels of this country have never been more active and systematic in their efforts to destroy the faith of the people in the Bible, and make it a book of contempt and scorn, and its inspiration, a subject for ridicule.

It should be remembered that the Bible is almost unknown in vast regions of the world. I am not now thinking especially of the heathen countries, but of the civilized nations which have been under the domination and rule of the Roman Catholic Church. The people, generally, have little idea of how few Bibles, and what small influence the Bible has in France, Italy, Spain, Austria, Portugal, Poland and, in fact, all countries that have been under the blighting domination of the Roman Catholic hierarchy.

The Bible has suffered greatly in Germany under the influence of the destructive critics, and while it has had wider reading and influence among the German people than in the countries above mentioned, it has no doubt met with some of its most dangerous enemies in Germany. In South America, Cuba, Mexico and Philippine Islands the Bible is practically a stranger, except as it has been introduced by missionaries against the wishes and opposition of Roman Catholic prelates.

The lands of the Bible, where it has had largest reading, where it has been translated into many languages and dialects, where a great Bible Society has distributed the Word of God among the peoples of the world, have been England and the United States. We are startled with the sad fact that, in these countries where it has been best known and yielded largest blessing, it is now meeting its most determined opposition. This opposition comes, not only from atheistic influences, but much of it from men in Protestant pulpits. Not a few of them seem to be set with positive purpose to destroy the faith of the people in the Bible as the Word of God. From many quarters where we should least expect such efforts, men are undertaking to dispense with all that is supernatural in the religion of the Bible, Old Testament and New.

The effect of these efforts is having a most deadening and destructive influence in the homes, the schools and the churches. There is the greatest need of a people united, zealous, aggressive, who will not only cry to God day and night for a revival, but who will give time, money and themselves in earnest effort to promote a revival of religion that will become a high tide of spiritual power rolling over this nation to rebuke and sweep away much of this tremendous deadening effect of infidelity and false teaching with reference to the divine inspiration of the Bible. One of the most startling features of the situation is the fact that many people who are supposed to be faithful and true to the Word of God, seem to be practically ignorant, or indifferent and inactive with regard to this crisis in the religious history of our country, in fact, of the world.—Shall we sit still!

### Find in this Issue of The Herald.

You may find in this issue of THE HERALD an article under the caption, "For Publication," by Rev. C. H. Witt. I believe he is a pastor in the Memphis Conference. Some time ago this brother wrote an article for *The Methodist Herald*, which I thought was a very unfair and exaggerated description of the old-time revival in early Methodism. I criticised the article, to which Brother Witt replies.

I think our brother has extreme views on the subject. It hardly appears to me that it is necessary to get agitated with reference to the amount of shouting now going on in Methodist revivals. There is no doubt a large percent of the people now uniting with the Methodist Church, in fact, the various Protestant denominations, join the church without conviction for sin, without repentance, without conscious pardon and, certainly, without any joyful praise. I believe the need of the times is a genuine old-time revival of deep repentance, agonizing prayer and salvation so conscious and joyful that the on-lookers will be cut to their heart and cry out, "What shall we do to be saved?"

H. C. MORRISON.

### Ho for Asbury Theological Seminary.

We have already published in THE HERALD that we have secured a charter for Asbury Theological Seminary at Wilmore, Ky. It seems that we are going to have quite a good opening this fall. We are deeply interested in the theological training of wholly consecrated, sanctified young men who feel called to the ministry. Through the generosity of some friends we will be able to give quite a bit of assistance to worthy young men preparing for the ministry. School opens September 22nd. Young men desiring to attend the Seminary should write to Dean F. H. Larabee, Wilmore, Ky. Young men who desire to attend this institution and to receive what help we are able to render should write at once.

Faithfully yours,

H. C. MORRISON.

### "The Promise is Unto You and Your Children."

MRS. H. C. MORRISON.



In that wonderful second chapter of Acts, Peter is pouring out the message of full deliverance from sin, his heart aflame with the love that had come to him at Pentecost. Under his first sermon after the reception of the pentecostal power, there were 3,000 souls converted; on the following day 5,000 accepted Jesus as the world's Messiah and Redeemer.

The "promise" referred to in Peter's sermon was the promise of the gift of the Holy Ghost. Peter was endeavoring to show them it was not only the privilege of the 120 to have this gift, but it was for all who would accept it, for their children, and to them "who were afar off, even as many as the Lord should call." That takes in every one. We of the twentieth century are eligible for this "promise of the Father," if we pay the price of an absolute and complete consecration of our all to God.

Recently I was reading the experience of Bishop Foster, one of the holy bishops of the M. E. Church, who sought and obtained this experience which made him such a power for righteousness in his day. It gives the route through which one needs pass on their way to this blessed experience of holiness of heart. As there are many who may be seeking for light on this subject, I am giving it, hoping it may be the light that shall guide them into this experience, the heritage of every child of God.

### EXPERIENCE OF BISHOP FOSTER.

In the doctrines of holiness, as taught by our church, I had long been a professed believer. I am not certain that I was a clear believer. My faith was sufficiently strong to give me, at times, great uneasiness of mind, and cause me to make some effort for its attainment. These efforts, often were greatly blessed to me, but I always failed to obtain. This continued for a number of years. Eventually, when the work of holiness began to be more talked of, and more extensively professed from the fact that I had failed to obtain it, and because of indiscretions in the lives and language of some who professed it, and from the heresies in the instructions of some who taught it, and particularly because I



was myself spoiled with false philosophy, I imbibed a strong antipathy against the whole subject. This opposition of mind, unacknowledged to myself, increased, and became more and more unsettled and deadly. Finally I could have no patience to hear the subject introduced. My mind recoiled at it. I felt contempt for those who professed it, and even carefully refrained from mentioning it in my prayers.

I could not entertain the thought of ever professing, and I scarcely desired to enjoy it. I once said to a dear friend of mine who was conversing with me on the subject, and urging me to seek it (she was one who I believed enjoyed it), "If my enjoyment of it requires a profession, I do not desire it. I do not feel that I could receive it on such terms or with such involvements." So dark had I become, so dreadfully prejudiced.

As a consequence of this state of mind, and other causes, I became very much discontented with my position in the church; the ministry became a burden to me, I became complaining, and anxious to retire. In the time of my extremity, deliverance came. At a love feast, at New Street (a colored church, and I had always doubted much the religion of these people), under the exercises of these simple, ignorant Christians, I was wonderfully blessed. My whole soul was stirred within me; my heart melted like wax; tears flowed profusely; I praised the Lord aloud. This was a great, timely, and permanent blessing. It continued almost without interruption up to the time which I am about more particularly to describe. My devotions became more spiritual, and my duties more delightful, and my graces all acquired new life. In a word, I was greatly, divinely revived.

During this interval I was severely attacked with disease. This affliction was blessed to me. One night, about the time I began to decidedly convalesce, my mind became absorbed in meditations of the goodness of God to me and my great ingratitude to him. I wept, I sobbed, I convulsed and cried out. O what a blessing it was which I then received! I told my dear Sarah and we wept and praised the Lord together. And now I began again to pant for holiness. My prejudices were not all gone, but they were greatly lessened, and I wrestled and prayed with new earnestness and desire for victory.

As soon as I had sufficiently recovered to engage in public worship, preparations were made for a protracted meeting. The work progressed. One evening the whole membership present were invited to join the penitents at the altar in prayer, for a deeper personal baptism. I soon became unconscious of all that surrounded me, absorbed in my own suit. An invisible hand forcibly conducted me into the inmost chamber of my heart, and cherished sins and inward corruptions were revealed to me. How vile I seemed to be! What a defilement covered my soul as a mantle! Never did I see inbred corruption in such a light before. Holiness to the Lord was presented to my mind. I saw, I felt, that it was attainable; that it was possible to all, possible to me. Oh, how I desired it. The blessing seemed nigh, within my reach, but how could I venture to receive it? I, so unworthy! I, so likely to retain it but a day! It seemed precisely what my case required. With new clearness its necessity and nature were manifested. I felt the truth of his promises. But now the controversy was in my will. Could I, would I receive it? Would I acknowledge it to myself? Would I confess it to others—that blessing after which I had often panted, and then again had almost condemned? Would I, now that my Saviour seemed to bestow it, receive it, and incur the responsibilities?

I wrestled and agonized still more on this point. The corruptions of my heart rose up still more distinctly to my view. The question then seemed to be, "Will you consent that Christ should take them all away, and make you holy—give you a clean heart? That was the naked point. It was plain—a point of choice, of decision. It brought a struggle; but, thank God, I was enabled to say yes. When I came to this point I was calm. My agony had now subsided. It was a deliberate choice that Christ should purify my heart and a firm belief that this was all that was necessary; that if I would consent, he would do it.

On making choice, the first thing that I discovered was, that I could no longer pray as before. The spirit of earnest entreaty and desire was removed. I had no joy, no special manifestations—not so much as usual. I was rather without feeling of any kind. My heart seemed completely emptied of everything, even a sense of want. At this state I felt no alarm; I was satisfied; I wanted nothing. A deep, immovable calm took possession of my heart. I have been happy a thousand times, but my present exercise was new and strange. It was rest—rest in God. Inward content.

In the evening I continued my effort at the public altar, but I could not pray. It was impressed upon my mind as distinctly as though I had heard a voice, that my prayer had prevailed—that I had been answered in the thing which I desired, though not in the manner, to praise rather than pray; rather to confess than to entreat. The witness had not indeed been given in the measure or mode anticipated, but a witness was given. Here, again, was a struggle between doubt and confidence, fear and assurance? Is the work done? my anxious heart inquired. Conflicting answers were returned. Fear said, Doubtful. Faith replied, Fear not, only believe. Here again the Spirit seemed to lead me into the innermost sanctuary of my soul—into those chambers where I had discovered such defilement, and showed me that all was cleansed, that the corruptions that had given

me such distress were dead, taken away,—that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I had ever been of conversion. A change had been wrought in my heart—a radical, conscious change. My heart had entered into a newer and higher existence. This was as evident as transition from darkness to light. Still I had no overflowing joy, no ecstatic rapture, no wonderful manifestations. This is one remarkable fact in my new life—it is even and sustained. I have been tempted, but the adversary has found no response, although I am in daily expectation of sore conflict. My peace continues a deep, undisturbed, inward calm—a quiet content of the whole soul.

I believe I can live in this state. I once did not believe this. It is questionable if I ever sincerely desired it. It seemed like being over-much religious. Upon this point my mind is changed. I now fully believe it is practicable to lead a holy life—to enjoy entire freedom from all sin, and complete consecration to God. What a wonderful deliverance the Lord hath wrought! What a rest he hath found for my soul. A rest of naked, simple faith. To him be all the glory forever. Amen.

### To My Friends At Indian Springs Camp Meeting.

When I visited Indian Springs last summer you were all deeply interested in my coming evangelistic missionary work in South America and South Africa, 1930-1932. Quite a few of you carried out my suggestion to give Mr. Pritchard \$2.00 to send THE PENTECOSTAL HERALD to a foreign missionary. In South America I find very little holiness literature and very few holiness papers. I could give Mr. Pritchard fifty names of missionaries, native pastors and workers who would be greatly blessed by getting THE PENTECOSTAL HERALD. It might start a revival. It might lead someone into the blessing. Invest \$2.00 of missionary money in this way. It may bring a thousand fold fruitage. Hand in your \$2.00 at the Bookstand.

Some of you have an offering towards my missionary expenses. Please pass that to Mr. Pritchard and he will see it reaches me. I hope to sail for Africa in October. Just now I am in wonderful revival meetings in Chili. We are witnessing marvelous outpourings of the Spirit, and often there is a shout in the camp. Pray for me.

GEORGE W. RIDOUT.

### A Real Bargain.

In passing through our stock room the other day, I noticed they were unpacking some New Testaments. I examined one and found it to be one of the choicest Testaments I ever saw, very large print, good binding, and what many Testaments do not have, the Psalms in the back. A wish came into my heart that every person whose sight was dim, might be the possessor of one of these Testaments. I asked the business manager what the price was, and to my amazement, found that they were only \$1.00; the price, to be sure is more, \$1.50, but a special price has been put on this special book in order to get them into the hands of as many people as possible. If there is one who reads this, who knows of an aged person whose life might be brightened with a gift of one of these beautiful Testaments, why not put in your order now for that person's birthday or Christmas present, or, just for the sake of making some one extremely happy as they are going down the western slope of life's journey. I hope we may get orders at once for numbers of these Testaments. I am sure you will be pleased with the book, and your heart will be repaid in the joy that the gift will bring to

that dear old saint who sometimes wonders if any one really loves them. Remember, the price is only \$1.00, postpaid. Pentecostal Publishing Co. And the book is wonderful for its value. Yours to help,  
MRS. H. C. MORRISON.

### Would the Repeal of Prohibition End Unemployment?



HERE are those who say there would be less unemployment and more prosperity if beer, wine and whiskey were made legal.

Back in 1914—the peak year in American consumption of alcoholic beverages—it is estimated that two billion dollars was spent for drink. A huge sum indeed! What is happening to all that money now? Is it lying stagnant? Not by any means! It is being spent—for motor cars, radios, automatic refrigeration, better homes and better living!

Yet that tells the story only in part. For prohibition has greatly increased the *producing power*, hence the *earning power* of the individual. So not only the drink money, but *increased earnings* as well are being spent for commodities which involve the employment of millions of people.

In 1914 there were 1,700,000 motor vehicles in the United States. Today there are 26,500,000. Of course, we would have motor vehicles even if we did not have prohibition. But without prohibition it is certain there would be far fewer cars—perhaps less than half!

Was the liquor industry, before prohibition, a substantial employment factor? Did it employ fewer people or more than the motor vehicle industry of today? Here are the facts—they are enlightening indeed! People employed before prohibition in the manufacture of beer, wine and distilled liquors: 86,914—total wages, \$58,432,000. People employed in 1930 in the manufacture of motor vehicles: 325,124—total wages \$647,588,438.

And the motor vehicle industry is only one industry—almost every industry has benefited from prohibition!

But how about the farmer? Has not prohibition closed an important market for farm products? Statistics show that purchases by the liquor industry comprised only a fraction more than one per cent of the value of farm products even in the days of greatest liquor consumption! Agricultural products are primarily food products—and prohibition has made the average family financially able to invest more money in food than ever before!

The attitude of thinking farmers toward prohibition is reflected by the action of the National Grange, outstanding organization in the farm world, which at its annual convention, held at Rochester, N. Y., in November, 1930, unanimously adopted an unqualified endorsement of the Eighteenth Amendment.

Prohibition and employment conditions? Let Roger W. Babson, the well-known business economist, give his analysis. "There is probably no one factor," Mr. Babson has said, "which would more quickly bring a business panic and a period of unemployment than the *multiplication* by legislation of prohibition and a return of the saloon."

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### BACK-DOOR RECOMMENDATION.

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of his neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, and the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the young children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat and speaks politely when I am calling on his mother, and, if tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that someone is often taking their measure when they are off guard!" he said. Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me?"—Selected.

Dear Aunt Bettie: It has been at least two years since I have written you. Since then I have finished high school and Junior College. Would you like for me to tell you of my school? It is located nine miles west of Jackson, the state capital. There is another college here—a Baptist, four-year college, which is four blocks away. Our school is a private college. Only the first two years of college work is taught. The music department is under direction of an excellent instructor. She has studied all over Europe, Canada, and in the United States. The head of the voice department is an Englishman, who has studied extensively. We have several organizations on the campus. I am a member of the Lesbian Society, President of the Spanish Club, Secretary-Treasurer of the Y. W. A., and Vice-President of the North Mississippi Club. We have excellent religious advantages. Most of the girls are Baptists and go to the Baptist Sunday school, Church and B. Y. P. U., but I, with a few others, go to the M. E. Sunday school and Church, and am Mission Study Chairman in the Epworth League. My choice now is Asbury; although I plan to teach for a few years before I finish my B. A. If some of you boys or girls want to write to me, I shall be glad to answer the letters I receive.

Ruby Akers.  
Clinton, Miss.

Dear Aunt Bettie: You and the cousins move over a wee bit and let a little Kentucky girl join your happy band of boys and girls. My grandmother takes The Herald and I sure do enjoy reading page ten. I wrote to The Herald once before and found a twin and we have been writing ever since. I am fourteen years old, have blue eyes, black hair, am five feet, three inches tall, weigh 97 pounds. I have one brother and two sisters. Sarah Engbrecht, I guess your middle name to be Alva or Alma. If I

am right be sure and send me your picture. Katherine E. Hogan, I guess your middle name to be Elsie. Who can guess my middle name? It begins with B and ends with N and has five letters in it. Can any one guess these Bible questions? Where are the Ten Commandments found? In what book in the New Testament does it tell about Christ's early life? What is the longest verse in the Bible? What is the shortest chapter in the Bible? I live on a farm and enjoy horseback riding and raising little chickens. If anyone will write to me I will answer their letter.

Frances B. Geurin.  
Route 1, Almo, Ky.

Dear Aunt Bettie: I have been a subscriber to The Pentecostal Herald for twenty years and this is my first letter. I love Jesus and want everybody else to. I am writing this little poem to the boys and girls, for they are the coming church. It is about Jesus the Christ.

What a wonderful one is the Savior of men,

He has done for us all that he can;

He felt his calling, even in boyhood days,

His first visit to the Temple set his heart ablaze.

Mother found him there looking so wise,

She could hardly believe her eyes.

He answered her question and then obeyed,

And going home again took up his trade.

He faced the hard world, as everyone must,

Though he ever lived true and just.

Even the disciples could not understand,

Yet they always obeyed his command,

And how he suffered in body and mind,

Yet so many to him were unkind.

The ones who know him best,

Find such comfort and rest.

Come with me to Jesus and give him your heart,

And you will never, never want to depart.

He will be with you and keep you in all that is right,

So come and work for him, with all your might.

At last he will take you to his home above,

Where all is liberty, light and love.

Rose E. Keep.

Dorset, Ohio.

Dear Aunt Bettie: As this is my third letter to The Herald I would like to see it in print. I have two brothers and one sister. I am the oldest one at home. My birthday is Jan. 2. I am eleven years old. Have I a twin? If so, write to me and I will answer your letter. Can anyone guess my middle name? It begins with M and ends with A, and has seven letters in it. Minnie M. Whitaker, I guess your name to be Mabel. Travis D. Rawlings, I guess your middle name to be Deen. I enjoy reading The Herald. Love to all the cousins and Aunt Bettie.

Margaret M. Sauceman.  
Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: This is the first time I have written and I hope to see it in print. Father takes The Herald. It is a very fine paper. I am twelve years old and in the ninth grade. Who can guess my first name? It begins with G and ends in E, and has six letters in it. Whoever guesses it I will send them a picture of me in my graduation clothes.

G. Gerald Carmack.  
Box 492, Durango, Colo.

Dear Aunt Bettie: Here comes two girls from Trade, Ala. It has been a long time since we wrote to The Herald. We saw our letters in print and are thanking Aunt Bettie for printing them. Will some of the cousins write to our Junior League or Sunday school class? The name of our class is "The Wide-Awake Class." We would like to hear from any other Sunday school classes if they wish to

write to us; we will answer all letters. Reba A. Swindell, we guess your middle name to be Annie. My friend is writing to a missionary who lives in India. We wish to be missionaries after we become women. When I wrote to The Herald I received a letter from Miss Ruth Huhtanen who lives in New York. We wish to receive many letters from the cousins and Aunt Bettie. We will answer all letters received if it takes us until Mr. W. B. gets back from his trip around the world. May God's richest blessings rest on Aunt Bettie and the cousins.

Ruthie Auston, Eunice Ward.  
Trade, Ala.

Dear Aunt Bettie: I wrote a letter to this page last year. I guess some of you remember me and my invalid sister. We are both worse since I wrote. We have suffered so much and gone through lots of troubles and sorrows. It has almost taken us out of this world, but the Lord has been so good to us and helped us so we are still here. Will be glad to hear from any one that cares to write to us. We received several good letters and cards from the dear readers last year and how glad we were to get them. They cheered us so much. We received several orders for our tatting; they were a great help, and we will be glad to get more orders. Our Aunt I told you about in our other letter last year, died Jan. 2nd. She was ninety years, six months and four days old. I've been in bed twenty-five years July 20, and sister has been in bed twenty-four years this past March. We have one sister and sick sister's husband to take care of us and do the work. A dear friend paid for the good paper for us a few months and we enjoyed it so much. We were so thankful to get it. We appreciate all the cheer and help that we received more than we can tell and we will be so glad to be remembered in any way. Your shut-in friends and sisters in Christ,

Miss Elsie Everett,  
Mrs. Estie Mitchell.  
Rt. 1, Box 120, Crossville, Ala.

Dear Aunt Bettie: I enjoy reading The Herald. I borrow it and read it and pass it on to my sister-in-law. I visited you last year and enjoy writing to the cousins. Our pastor is Rev. J. P. McDurnit. He and his wife are holiness folks. I believe, and are preaching a full gospel of salvation. I am reading one of Rev. Bud Robinson's books, "Mountain Peaks of the Bible." It is the most wonderful book I ever read and makes the way of the Christian life so plain to me. I wish all the cousins could read it. We will finish paying for our church this fall. I thank Aunt Bettie if she will print this, and I thank God for Dr. Morrison's life. He is doing a great work. I want all the cousins to read the 7th and 8th chapters of Romans.

Nancy Auston.  
Trade, Ala.

Dear Aunt Bettie: I am not a subscriber to The Herald, but aim to be soon. I thought I would write a few words with my sister and brother. I am so glad the Lord is showing people their duty in helping others. My brother has had both legs broken; he works on the farm but gets around so poorly; it's pitiful to see, but people are good to help. I am President of our Ladies' Aid. Pray for me that I may be just what the Lord would have me be. It seems that I do so little for him. I love The Herald. May God bless you and Dr. Morrison for the great work you are doing.

Mrs. J. J. Jackson.

Dear Aunt Bettie: Will you let a new cousin join your happy band of boys and girls? I am a little girl twelve years old and am in the seventh grade. I have read the Boys and Girls' Page for sometime and certainly enjoy it. My mother died when I was three months old. I hope to meet her some time in the next world. As this is my first letter I will close. With love to Aunt Bettie and all the cousins,

Dorothy Bristol.  
Hanford, Calif.

Dear Aunt Bettie: Will you move over and give a Kentucky girl room? I am thirteen years old and am a Freshman in High School. I am five

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feet tall and weigh 75 pounds. My grandmother takes The Herald and I enjoy reading page ten. My middle name begins with M and ends with E. It has five letters in it. Can anyone guess it? Will appreciate all letters received.

Glady's M. Elswick.  
Rt. 1, Rush, Ky.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band? I hope Mr. Wastebasket has just had a large dinner when this arrives. I read the Girls and Boys' Page and like it very much. I am in the fifth grade at school and was promoted to the sixth last week. I am ten years old. I am a Christian. I have a middle name which begins with N and ends with I. It is a Bible name. It is used very much. Write to me if you guess my name. It has five letters in it. Margaret N. Prothro.

Robeline, La.

Dear Aunt Bettie: May I come in for a while? I will promise not to stay long. I wrote once and had the pleasure of seeing my letter in print. I think The Herald is a fine paper. I got a nice Bible for beating any of my class reading the Bible through. I think it is fine to work for the Lord. Have I a twin? My birthday is Jan. 9. I was twenty-one years old. I hope to receive several letters from the boys and girls near my age and I will promise to answer all letters I receive, for I enjoy reading and writing. I will go before Mr. W. B. comes.

Bertha Cain.  
Galax, Va.

Dear Aunt Bettie: Would you move over and let a little boy fifty-two years young join in your corner? I want to surprise my little girl Dorothy, as she is sending hers. She would be glad to get a lot of letters from the cousins. I wonder if a Family Altar couldn't be started among you young cousins to help all those that are not Christians to be one. I am sure you could do a lot of good praying and helping others to find Jesus as their Savior. I love the Family Altar. May the Lord bless you all and keep you in his love.

Frank Bristol.  
Rt. 2, Box 92, Hanford, Calif.

Dear Aunt Bettie: Will you let a little girl from Alabama join your happy band? I am seven years old, have brown hair and eyes. This is my first letter to The Herald and hope to see it in print. My grandfather takes The Herald and I like it fine. Hope Mr. W. B. has gone fishing when my letter arrives. Who can guess my first name? It begins with P and ends with E, and has six letters in it.

Your new cousin,  
Maxine Smith.  
Dutton, Ala.

Dear Aunt Bettie: Will you admit a Kentucky girl into your circle? As this is my first letter, I should like to see it in print. I am in the sixth grade at school. I like my teacher fine. I have brown hair, brown eyes, and medium complexion. I am thirteen years of age. Have I a twin? John L. Whitson, I guess your middle name to be Lewis. If right, don't forget your promise. Send me a picture. Hope Mr. W. B. is out swimming when this arrives. I would like to receive letters from all the cousins.

Jewel Ray Taylor.  
Rt. 3, Nicholasville, Ky.



## FALLEN ASLEEP

REV. ITHIEL T. JOHNSON.

Ithiel T. Johnson was born at Douglas, Mass., July 26, 1849. When about six months old his parents moved to Oxford, Mass., where they lived for forty-five years or more. He was the sixth of eight children born to Lewis Arnold and Lucy Ann Johnson, and came of the old French Huguenot stock who settled in Oxford and were massacred by the Indians in 1696; only one boy survived from which sprang his ancestry.

Mr. Johnson's early advantages were limited, his parents being very poor. He was bound out to work on the farm of a Mr. Marshall Pratt at the age of eight. After remaining here a short time he worked elsewhere earning what money he could, sometimes getting his board and clothes. He would attend school a few weeks each year during the winter. Young Johnson was a leader among the boys even at an early age. His mother was always very anxious that he should attend church.

When the war broke out in 1861 he became very much interested in the cause of the Union army and in many ways aided the officers in the camp. Later they invited him to go south with them but his parents refused to permit him to go. However he was fired with enthusiasm and ran away with them. He soon became a great favorite among the officers and soldiers, being the youngest boy in the regiment—the 15th Massachusetts. He was assigned as a servant boy to Lieut. Bartholomew, and later served in the same capacity under Capt. Charles Watson. In October, 1861, occurred the battle of Ball's Bluff in which he was much interested, and where he made himself very useful and helping to care for the wounded. Later he returned to Oxford with Sergeant Shumway to enlist recruits. In 1864 young Johnson again ran away and went to Washington where he witnessed the second inauguration of President Lincoln. He served as news agent for the Washington Chronicle for a while. After Lincoln was shot and while his body was lying in state at the Capitol he was among those who looked on the face of our martyred President.

At the early age of four God moved on his heart but he was definitely saved in a camp meeting at Sterling, Mass. He joined the Oxford M. E. Church and was thrown under the influence of gracious characters who aided him in his soul life. About eight years later he was sanctified at a National camp meeting at Landersville. Within six months after his conversion he felt he must preach and when he was sanctified he settled this question in the affirmative and from that moment the way seemed to open for Bro. Johnson to go to school. He attended East Greenwich Academy and was given a scholarship to that institution. Here he worked and preached as opportunity afforded a chance.

In November, 1874, he received a Local Preacher's license from the Quarterly Conference of Oxford, Mass. In 1879 he applied for Deacon's Orders at the New England Conference and was ordained April 6, of that year. Mr. Johnson began holding meetings in schoolhouses, etc., when nineteen years of age. Pastors soon invited him to hold meetings for them and the most of his early life as an evangelist was spent in New England, and mostly with the M. E. Church. Among the first places where he labored was at Douglas, his birthplace. Here God blessed his efforts and many souls were saved and sanctified. Wherever he went he was thus used of God as a soul winner. Evangelistic trips were made to Nova Scotia, California, New Brunswick, Ontario, Minneapolis, Minn., Baltimore, Md., New York City, Binghamton, N. Y., and a host of places outside of New England.

Bro. Johnson was married to Miss Mary Lawrence, to whom were given four children, three boys and one girl. The oldest boy died in childhood and the youngest died only last December. His wife was a wonderful helpmate and co-laborer. What a team they made working together! What one lacked the other seemed to supply.

Mr. Johnson was a great camp meeting worker and his heart was in love with this form of Gospel ministry. For several years he had charge of the camp at Richmond, Maine. At Johnson, Vt., he built a camp of his own with the aid of local help and called this Ithiel Falls Camp. The first meeting was held in August, 1899. With but one exception a camp meeting has been held here each year since. The Gospel of full salvation has always been emphasized and many souls have found God here. Improvements have been made under Bro. Johnson's supervision until now we have an excellent equipment for a small camp. Such preachers as William McDonald, B. S. Taylor and others have labored at Ithiel Falls.

Rev. I. T. Johnson has held several pastorates in the Methodist Church, among which we note one at Perkinsville, and Johnson in Vermont. Also one at Rutland, Pa., and his last at Feeding Hills, Springfield, Mass. Aside from these four there are others and God gave him a gracious ministry as a pastor as well as an evangelist. He had both viewpoints in his labors which he used to good advantage and which helped to make him exceptionally and experimentally efficient. His last pastorate was only two years' duration but was one of success and blessing. In April, 1930, lacking only a few months of being 81, his ill health forced him to resign but he was much beloved by his parishioners who took kindly to his leadership and regarded him as a father. He taught a large class of young men in the Sunday school and held their interest and affection. Regardless of a very bad heart trouble he was present at Ithiel Falls Camp last year and took an active part. The death of his son Earl the following December was a great blow and for the last two years especially he has greatly failed in health. However he possessed great energy and perseverance and would always go beyond his strength.

His last weeks were spent at the home of his daughter at Springfield, Mass., who tenderly cared for him. Even during these weeks and months of extreme illness he was planning for Ithiel Falls Camp and was concerned in the comfort and welfare of others. He was so self-forgetful, so loving and appreciative. On May 30, 1931, he insisted on going to his old home town, Oxford, where he took part in the Memorial Day observance, making a speech at the cemetery in honor of the soldier dead and gave timely exhortation to the youth of today. Those words will not soon be forgotten by those privileged to hear them. From then on he failed rapidly until July 4th, at 5:15 P. M. he went to be with Jesus. Funeral services were held on Monday at the funeral parlors in the City in charge of Dr. McPherson, pastor of one of the local churches, Dr. Martin, Supt. of that District of the M. E. Church, and Rev. C. R. Sumner also spoke. Then the body was taken to Oxford where funeral services were held in the Methodist Church where Mr. Johnson had been a member for so many years. Three appropriate pieces were rendered by a quartette, remarks made by Rev. C. R. Sumner and prayer offered by the pastor of the church. Then he was laid to rest beside his wife who had preceded him to heaven over sixteen years ago.

Mr. Johnson was always actively engaged and was a man of force and holy power. He had a strong personality and was always against crime, sin and wrong of any kind. He was a preacher of unctious and power and lived a godly life. Politically he was a Democrat and later a Prohibitionist. One always knew where to find him. He was no compromiser yet he played fair with those who differed with him in opinion. A mighty man in Israel has gone and we shall miss him but he has finished the course, kept the faith and now has gone to his reward. For over sixty years he has labored in the ministry, received small financial remuneration, and died a poor man as far as this world's goods are concerned. He never received a pension from either his church or his country but gave out to others unselfishly and liberally. A daughter, Mrs. Evelyn Otting, of Springfield, and a son, Ithiel T. Johnson, Jr., are the only members of his immediate family left to survive him.

## Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

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He has two grandsons and two granddaughters of the next generation. But he has several sons in the gospel who are preachers in different churches being saved under his ministry. Also missionaries whom he led to Christ. Bishop Wallace E. Brown, of the M. E. Church, now in China, is a product of one of his revival meetings. He has a host of friends who have been blessed under his ministry. "Though he is dead he will live on." "Many shall rise up in that day to call him blessed." Dear Brother Johnson, by the grace of God, we shall meet you in the morning just inside the "Eastern Gate."

### DRUNKEN DRIVERS GROWING MENACE.

Automobile safety experts are agreed that drunken drivers have caused wrecks which have killed 15,000 people and injured 300,000 others in this country since motoring began to be general. As a result of this alarming conclusion automobile clubs, police chiefs and civic organizations are undertaking educational drives against the use of alcoholic beverages by automobile drivers; and the Woman's Christian Temperance Union is pointing to these disasters as an argument against the further distribution of liquor under any plan to repeal or modify prohibition.

In Ontario, where there is a mounting death toll from drunken drivers, the provincial government gives every motorist a printed warning that many motor accidents are the result of liquor. This warning tells the motorist that it takes one-fifth of a second for a normal brain to send out the message which will enable the owner of

that brain to put on the brakes in an emergency. The same process takes from two-fifths of a second to three-fifths of a second when a man has taken the average drink. A car going 35 miles an hour will travel 20 feet in two-fifths of a second and the government of Ontario warns drivers against liquor, specifically on that point.

### REQUESTS FOR PRAYER.

Kindly request that The Herald readers pray for the healing of a young Christian man that he may continue the work to which he is called.

M. E.: "I am asking all Christians who read The Herald to pray for my companion that he may let God have his way with him."

Please to pray for a precious girl to be saved and sanctified, and that she may find employment.

Pray for the salvation of two boys to be saved, and that they may secure employment.

Mrs. I. C.: "Pray for a sister and father that they may be saved from crossing God's will. Pray that God may stop them in what they are planning to do."

And I will pray the Father and he shall give you another Comforter, that he may abide with you forever. John 14:16.



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VII.—August 16, 1931.

Subject.—Sowing and Reaping.  
Gal. 6:1-10.

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Time.—About A. D. 52.

Place.—Unknown.

Introduction.—It is not possible to definitely locate a boundary line of Galatia. Paul did not write this epistle to a local church as he did in some other instances, but to a group of churches. What is termed Galatia was a section of country lying in central Asia Minor. It received its name from the fact that the region was settled by a band of Gauls who went there from Europe about three centuries before the time of Christ. It was in some measure the scene of Paul's labors during his three great missionary journeys. If you will locate on your map such cities as Derbe, Lystra, Antioch and Iconium, you will be in the region called Galatia.

Paul had done a gracious work in Galatia; but certain Judaizing men were on his track. It is strange how narrow-minded people will become, wild after some small but unimportant matter, and lose sight of the real thing. This writer was once conducting a very gracious meeting. The Spirit of God was working mightily among the people, and many were being saved, while others were being sanctified. But soon we discovered that there was trouble on hand: certain Judaizing brethren had crept in unawares; and they were very busy trying to persuade the newly sanctified ones to attend a little meeting around the corner, in order that they might receive the baptism with the Holy Spirit. They declared with much zeal that all who received that baptism must "speak in unknown tongues" as a sign of its reception. On another point they were also very vehement: Everybody must keep Saturday for the Sabbath day, or go to hell at last. Paul had a lot of trouble with a similar gang. Nor are they all dead yet. Paul was severe in dealing with those enemies of the truth: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is a terrible thing to pervert the gospel of Jesus Christ.

In our study of this lesson we must not lose sight of the contrast between the two kinds of sowing, one to the flesh and the other to the Spirit. Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that we cannot (may not) do the things that ye would." Note the works of the flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like." That is a bad lot. Now place over against that the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." That comprehends about all that is worth while in human character; but, mark you, these things are fruits of the indwelling Spirit of God. In and of

ourselves, we can no more develop them than we can grow corn without seed. Men cannot develop character that will stand at the judgment bar, unless they are first made "partakers of the divine nature" through the Holy Ghost.

We are now entering into one of the most terrific combats that has ever stirred the heart of this nation. Under God's leadership the righteous people are combining all their forces in favor of the Eighteenth Amendment and the Volstead Act; while the devil is lining up all his forces against the Amendment and the Act. The battle will be furious between now and the election of our next President. It will be no child's play. The very integrity of the Federal Government is at stake. The Constitution, our Magna Charta, is at stake. We count the Flag sacred, and will shed our blood for it; but the Federal Constitution is a thousand-fold more sacred. Old Glory is the shadow of the Constitution. No state in this Union can now repeal its own prohibition law, and not be guilty of treason against the national Government. All honor to the governor of Illinois, who vetoed such a bill because he would not permit his state to become guilty of so heinous a crime. The battle is on. Find your place at the front and do your best. "There is plenty of good fighting all along the line."

### Comments on the Lesson.

1. I wonder the apostle did not say "children." Those Galatians were a bit closer to him than some others were. He was their spiritual father. **If a man be overtaken.**—Paul's word for overtaken implies that the man met temptation unawares. He was not expecting it, and was overthrown before he had time to right himself, as when a sudden storm of wind overturns a boat before the boatmen have time to prepare for it. **In a fault.**—Yield to the sudden temptation, and so fall into sin, as some reformed drunkard has done when a glass of liquor was shoved under his nose by some imp of the devil. **Ye which are spiritual.**—One who helps another must himself be right. Blind men are poor guides. **Restore such an one.**—The Greek word here is surgical. Reduce the fractured bones to place. Put the dislocated joint back into position. Restore the injured member to its rightful use again. But do all this work in the spirit of meekness, "lest thou also be tempted."

2. **Bear ye one another's burdens.**—Contrast this verse with verse five: "For every man shall bear his own burden." There seems to be a contradiction, but not so. The Greek uses two words for burden, and thereby makes a difference. There are some burdens that we can bear for others; but there are some personal burdens that each one must bear for himself. In helping one another with the cares of life, we "fulfill the law of Christ." That is exactly what he does for us; and we may assist him in the work. It is blessed.

3. **Thinketh himself to be something, when he is nothing.**—Like a drunken pauper who imagines himself worth millions when he does not possess a cent. The self-importance of some two-legged soapbubbles is mountainous. I wonder why Paul

took time to say that such men are deceived. But they deceive themselves; while sensible onlookers laugh in derision. The braying of the ass frightened ordinary animals; but the lion did not run, because he knew who was doing the braying. One coyote on a butte in Montana on a cold stormy night makes the newcomer think there are a dozen there; but he learns better by and by. One "wet" up in New York howls so fast and so long that some timid folk down in Georgia have buck-ague, and think that whole north state is on a drunk. Not so. New York State has some of the finest prohibitionists now living on earth.

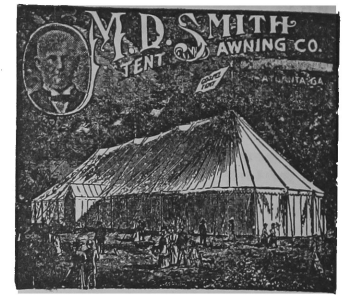
4. **Let every man prove his own work.**—That is good sense. Men who manufacture steel bridges, are expected to test every piece sent out; and the test is made much severer than anything that they expect the steel parts to meet in actual use. It is a good thing to test ourselves under guarded circumstances, in order to find out what we can stand in the actual battles of life. A fort is as strong as the weakest point in its structure; and, likewise, a man is as strong as the weakest point in his character. The devil knows where that is better than you do; and there he will use his battering-rams. Better fortify that weak point.

6. **Let him that is taught in the word communicate unto him that teacheth in all good things.**—That means that the Church must support a faithful minister who is giving his time and strength to his flock. It is right, and must be done, and well done.

7. **Be not deceived.**—One may deceive himself, or he may let others deceive him—the devil may deceive him; but one thing is settled forever: **No one can deceive God;** he is not mocked by any of man's trickery. **Whatsoever a man soweth, that shall he also reap.**—Is that true? Can't one sow wheat, and gather oats? Won't a figtree bear pears sometimes? If one puts snake eggs under a hen, won't they hatch out leghorn chickens? Can't a man fill himself with whisky, and keep sober? Surely a lazy, indolent student will develop into a learned scholar. Ah, no! The text is true, and would be true if the Bible had never been written. Men gather what they sow, and not something else. Thank God, a bad life may be changed through the power of the blood of Jesus Christ; so that one may begin again, and sow a good crop.

8. **He that soweth to the flesh.**—See Galatians 5:19-21. **Reap corruption.**—Gambling turns men into gamblers; lying turns men into liars; stealing turns men into thieves; drinking turns men into drunkards. So of all crimes against law, both human and divine. **Soweth to the Spirit.**—See Galatians 5:22, 23. **Shall of the Spirit reap life everlasting.**—Through the Holy Spirit something is imparted to the soul, that God calls life everlasting. It is not mere existence. All souls have that. Maybe we can come at the meaning, in some measure, if we use the words of the Bible that describe it as becoming "partakers of the Divine Nature." But remember, that it is brought into our being by the Holy Ghost. It is not our work, but his.

9. **Let us not be weary in well doing.**—God's work is so important and so fascinating that it should forever keep us on a stretch. The salvation of immortal souls is so entrancing that



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we should never weary of leading them to our Savior. Thank God, we shall reap in due time, if we faint not—if we grow not weary and quit our task before we reach the goal.

10. **Let us do good to all men.**—We are passing this way but one time; if therefore there is any good deed that we can do, let us do it now; for we shall never pass this way any more. But Paul makes a discrimination that is wise, though it may seem narrow to some: "Especially unto them who are of the household of faith." For our Lord's sake, we are under obligation to assist our Christian brethren in time of need. Doubtless there were impoverished sinners in Judaea during the days of Paul; but he took up collections to feed the poor saints. There is nothing narrow about this.

## MURPHYSBORO HOLINESS ASSOCIATION, MURPHYSBORO, ILLINOIS.

We recently closed one of the best meetings in the history of our camp, with Rev. W. H. Fry as Evangelist, and Mrs. Fry in charge of the music. Rev. and Mrs. Fry are products of Asbury College. They are safe, sure, and scriptural preachers of the gospel, and finer spirited co-laborers cannot be found anywhere. Crowds were good from the beginning, and a beautiful spirit prevailed. There were a goodly number of earnest seekers and happy finders, both for pardon and purity. While this Holiness Camp has faced many difficult problems, has fought some hard battles, yet we are glad for the outlook and prospects of the future, and covet your earnest prayers for the cause of holiness in this needy field.

G. N. Mitchell, Reporter.

## IF YOU HAVE ANY CLOTHING

That you do not need I wish to remind you of an appeal which has come to The Herald office for a family which has three boys, age 3, 10, and 12, and four girls age 2 months, 6, 7 and 14 years. The writer says that any old winter clothing will be acceptable as they have nothing for the coming winter. Address Mrs. Melvina Gibson, Snap, Ky.



# WHAT HAVE YOU DONE FOR YOUR LORD TODAY?

Frances Fullerton.

What have you done for your Lord TODAY  
My precious young Christian friend?  
Have you done your best, and stood the test  
Of the day, clear through to the end?  
What have you done for your Lord TODAY  
While swiftly the moments rolled by?  
Have you been kind and true, the whole day through?  
Have you truly trusted and ceased to sigh?  
What have you done for your Lord TODAY?  
'Tis a question worth your while;  
Have you helped those in need and done a kind deed,  
Have you helped the weary by a cheerful smile?  
What have you done for your Lord TODAY  
With the talent he has loaned to you?  
Have you gained five more, and laid up in store  
Riches he has promised the true?  
What have you done for your Lord TODAY?  
Surely there is much to do;  
So with shield and sword, and the lamp of His word,  
Deliver the message he has given you.  
Let's fight the fight of a soldier brave,  
Regardless of the enemy strong,  
With His help and power, let's improve each hour,  
And we'll win for right and defeat the wrong.

## ANNOUNCEMENTS.

The Platteville, Wisconsin, Camp Meeting will be held August 19-30. Rev. N. C. Beskin, converted Jewish Rabbi, will preach. They especially invite the people of Northwestern Illinois and Southwestern Wisconsin to be present. For information, write B. T. Flanery, 437 W. Adams St., Platteville, Wis.

The Asbury College Trio that has been traveling in the interest of Missions in the oriental countries for the past year or more, expect to get back to the United States in August, and are available for engagements to hold missionary rallies where they may be invited. After working together for three or four months the Trio will disband, Kirkpatrick going to Africa as a missionary, while Erny and Crouse will enter other fields of labor. Any one interested in securing them for a meeting may get in touch with them by writing to 5709 Midway Park, Chicago, Ill.

Rev. K. J. Bevins, 1474 Stelger Rd., Columbus, Ohio, is open for engagements to hold revival meetings.

The Annual Camp Meeting of the Nazarene Church, at Millport, Ala., will be held August 13-23. Dr. C. E. Hardy, President of Trevecca College, Nashville, Tenn., will have charge of the services each day at 10 A. M. and 7:30 P. M. The Trevecca College Male Quartette will have charge of the music. For information, address J. L. Shelton, Millport, Ala.

Doughty Camp will be held August 13-23, in a beautiful grove eight miles south of Millersburg, O., off No. 76, on Beck's Mills Road. Rev. C. R. Chilton, Rev. Otto Davidson and Mrs. Otto Davidson will be the workers. There will be a full gospel preached and special music.

## TO WHOM IT MAY CONCERN.

This is to certify that I have known Brother S. H. Prather, 1310 Clay St., Henderson, Ky., for twenty years—four years of this time as his pastor. I never knew a more unselfish man, and one in whom I have more confidence. He has worked with me in more revival meetings than any other singer. In many respects he is one of the best song helpers I ever worked with. He knows God, and knows how to lead souls to Christ, both in exhortation, and at the altar. As a leader of congregational singing, I have never known a man who could get more people to sing than S. H. Prather. I wish the brethren would keep him busy; he deserves it, and is in every way worthy. Brother Prather will come for his fare one way and the evening freewill offerings each night of the meeting, what is called the "hat collection."

C. F. Wimberly.  
St. George, S. C.

DOUGLAS, GEORGIA.

Dear Herald Readers:

It is with deep gratitude that I have read the many letters from different ones of you who have responded to my article on "Modesty and Freedom"—which appeared in the June 17th issue of The Herald. It makes me rejoice and take courage to know that there are a great number of people scattered over these United States whose eyes are not blinded to the dangers into which American womanhood has fallen. However, my heart is made sad and heavy when I see the great multitude of professing Christians following the way of the world and not seeming to realize that they are doing anything wrong. We are all in danger of being "conformed to this world" so let us "watch and pray" and be ready to walk in any new light that he may shine across our pathway.

I wish to say that I am grateful to each of you for all the offers of help you have given me. I am a busy housewife, as most of you are, so you may know that my time for this work is limited. However, I wish to urge that each of you do what your hands find to do for this cause, pray earnestly and expect God to give us victory. I feel absolutely sure that he is grieved with American womanhood, but is anxious to help us rise from whence we have fallen if we will give him a chance.

If we have any sense of modesty or virtue why doesn't our blood boil when we look at the scenes on bathing beaches, in picture shows, dance halls, certain automobiles and many other places that might be mentioned? If it were only the goddess who took part in these things it would be different, but those who are most active in church work are often numbered with the crowd. God give us a holy church and a people who will deny themselves and live a holy religion!

We need in every community a united group of women, young and old, who will pledge themselves to dress in modest apparel, stay away

from movies, dances, public bathing beaches, not to curse, smoke cigarettes, drink whiskey, sit in men's laps, kiss or be kissed by men who are not relatives, refuse to go automobile riding with men unchaperoned, or do anything else that is not in keeping with modesty and virtue, and do all in their power to influence others to follow their example.

Thanking you for your prayers and co-operation, I am,  
Mrs. Claud Mingleddorf.

## WANTED REPRESENTATIVES

in every community to sell our beautiful Scripture Text Calendar for 1932. They are easy to sell and we make a very liberal offer on them. If interested, address Pentecostal Publishing Company, Louisville, Ky.

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R. H. BENNETT, President.

# AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

## In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

## We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

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It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

## We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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## Camp Meeting Calendar

## DELAWARE.

Dover, Del., August 7-16. Rev. R. G. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

## GEORGIA.

Indian Springs, Floriova, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Hillman, director of music. Write J. M. Glenn, Sec., Floriova, Ga.

## ILLINOIS.

Eldorado, Ill., July 30-August 9. Workers: Allie and Emma Irick, C. F. Wimberly. Rev. Harry W. Blackburn and Sister, singers. Write J. M. Keasler, Omaha, Illinois.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Suhling, Sec., Kampsville, Ill.

Bonnie, Ill., August 13-23. Workers: Dr. Wm. G. H. Pres. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Walker, evangelists. Mr. B. Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

## INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Hinton, Rt. 1, C. Bryant, Ind., Aug. 23-Sept. 6.

Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.

Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. C. J. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind., Sec.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party. Write Rev. Holland London, Dr. G. B. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Ramsey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. P. Pinaire, Sec., Ramsey, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Campbell, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley. Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Ollar, Sec., 1027 Times St., Keokuk, Iowa.

## KANSAS.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Ragsdale, Rev. D. E. Wilson, Rev. Claude A. Watson, evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. E. W. Ruth, Rev. W. M. Weaver. Music and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Kentucky.

Callie Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Aliceton, Ky., July 30-August 9. Workers: Mrs. B. D. Corlock and Rev. Charles W. Grant. Rev. E. D. Corlock, young people's worker. J. Hillary Finch, Pres.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. E. Jones, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

## MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

## MICHIGAN.

Maybe, Mich., August 13-23. Workers: Rev. John Sturk and wife, Rev. Everett Shellhammer. Write Clara A. Balmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson. Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John Brasher, Rev. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 108, Leakeyville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mrs. C. M. Moody RFD, Waynesboro, Miss.

## MISSOURI.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2417 Market St., Hannibal, Mo.

## NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. E. G. Gilmore, Rev. E. L. Rice and wife. Miss Anabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. L. Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richardson and Hazard. Singer, Rev. N. B. Vandal.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton. Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

## NEW YORK.

Lisbon, N. Y., Aug. 2-16. Workers: Rev. John E. Hewson, Rev. James Jones, musician and young people's worker, and H. Erwin. Enty, song leader. Write Lyle R. Roy, Pres., Lisba, N. Y.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas. Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored Quintette. Miss Marjorie Pacher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 337, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. O. Arthur, Rev. J. A. Ward. Song leader, Rev. J. A. Ward; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Safford, Rev. F. B. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergisson, pianist; Miss Ida E. Bliss, children's worker; Rev. George Warner, missionary. Day in charge in The Hunt, Sec., Richland, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moers, N. Y.

## NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, L. L. Standaard, R. V. Seif, A. Burgess, Edith Croase and others. Address Box 290, Connelly Springs, N. C.

## OHIO.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Becard, W. F. Petticoard, and Rev. Howard Sweeten, evangelists. Prof. James H. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. H. Householder, Sec., 618 Trenton St., Toronto, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge in The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. H. T. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullett, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Corcoran, H. E. Oberholtzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Circleville, Ohio, August 6-16. Workers: Rev. F. Lindcome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Circleville, Ohio, August 13-23. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lindcome, Rev. J. A. Akers, Prof. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

West Union, O., July 25-Aug. 9. Workers: Rev. E. E. Shelmhamer, wife and family. Mrs. I. M. McColm, Sec., West Union, Ohio.

## OKLAHOMA.

Blackwell, Okla., August 6-16. Workers: Rev. R. E. Gilmore, evangelist, and L. C. Messer, song leader. Write Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

## OREGON.

Quinaby Park, Ore., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Gannow. Write Mrs. L. Van Delinder, Sec., 919 Market St., Salem, Oregon.

## PENNSYLVANIA.

Delaware County, Pa., August 13-23. Workers: Rev. John Norberry, Rev. Raymond Bush, returned missionary from Africa. Rev. Mary Hubbard Ellis, Evangelist Tillie McNeill Albright, leader of the praise services. Write Rev. Mary H. Ellis, 704 N. 63rd St., West Philadelphia, Pa.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Pianist, Misses George and Lewis; young people's work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Clara Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

## RHODE ISLAND.

Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. B. Fugett, Rev. J. Glenn Gould. Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

## TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyers, Tenn.

## TEXAS.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Noonday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and wife, W. C. Mann. Song leader, Prof. John W. Davis. Address R. P. Dickard, Sec., Hallsville, Tex.

## VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Brannan will have charge of the singing. Write Rev. Clyde R. Sumner, Sec., Mooers, N. Y.

## VIRGINIA.

Greeneville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec. Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimmick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakenfield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Caviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

## WASHINGTON.

Orchards, Wash., August 2-16. Evangelist, J. B. McVada, wife, Rev. Floyd Johnston as song leader. Write Mrs. Howard Porter, Sec., Orchards, Wash.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Miss Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.

## WASHINGTON, D. C.

Washington, D. C., July 31-Aug. 9. Rev. Bona Fleming, evangelist, Rev. N. H. Hinck, song leader. Write Everett McCowan, Sec., 190 Lee Highway, Clarendon, Va.

## WISCONSIN.

Racine, Wis., July 31-Aug. 9. Evangelists Rev. A. F. London and Party. Write F. C. Hiker, 1825 Clayton Ave., Racine, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Elden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

## EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. 2382 2nd St., N. W., New Philadelphia, O.) Moers, N. Y., July 21-Aug. 16. Chester Heights, Pa., Aug. 17-24.

ARTHUR, FRANK E. (240 N. Walker Ave., Chicago, Ill.) Sevn Oaks, N. Y., Aug. 2-16. Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JARRETTE. (2923 Troose Ave., Kansas City, Mo.) Atlanta, Tex., Aug. 7-16. Kearney, Neb., Aug. 20-30.

BABCOCK, C. H. Hollow Rock, O., July 30-Aug. 9. Leslie, Md., Aug. 11-17.

BECK, A. S. AND R. S. Mud Lick, Ky., Aug. 5-19. Glasgow, Ky., Aug. 20-Sept. 1. Columbia, Ky., Sept. 5-Oct. 1.

BENARD, GEORGE. (Hermosa Beach, Calif.) Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 13th St., Canton, O.) California, Pa., July 26-Aug. 9.

BUSSEY, M. M. Enid, Okla., August 9-23.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Portland, Tex., July 29-Aug. 9. Circleville, O., August 19-30.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

COLLIER, J. A. (1415 Forrest, Nashville, Tenn.) Leitchfield, Ky., July 22-August 16.

DICKERSON, H. N. (2608 Newman St., Ashland, Ky.) Ballston, Va., August 30-Sept. 13.

EDWARDS, J. R. (Elmwood, Ohio, L. B. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

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FAGAN, HARRY L. Blind Song Evangelist and Pianist. Phillipsburg, Pa., July 26-Aug. 17.

FLEMING, JOHN Island Fall, Maine, August 7-17.

FLEMING, BONA. (2952 Hackmont St., Ashland, Ky.) Washington, D. C., July 31-Aug. 9. Richland, N. Y., August 16-30.

FUGETT, C. B. German, Ill., August 7-16. Denver, Colo., August 21-30.

GADDIS-MOSER EVANGELISTIC PARTY. (4805 Ravenna St., Cincinnati, Ohio) New Albany, Ind., July 30-Aug. 9. Eckerty, Ind., August 10-16. Oregon, Wis., August 17-30.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

GOODMAN, M. L. (Cincinnati, Mich.) Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Gadillac, Mich., August 6-16.

HENDRICKS, A. O. (1436 E. Washington St., Pasadena, Calif.) Mineral Wells, Tex., July 31-Aug. 9. Lamesa, Tex., Aug. 10-23. N. Chattanooga, Tenn., Aug. 26-Sept. 6.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio) North Branch, Kan., Aug. 9-23.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

IRICK, ALLIE AND EMMA. (Bethany, Okla.) Eldorado, Ill., July 30-Aug. 10. Mansfield, Ark., Aug. 13-23. Wister, Okla., Aug. 26-Sept. 6.

JOHNSTON, E. DEWITT. (676 Chilver Ave., Detroit, Mich.) Poneto, Ind., Aug. Sept. 6.

JOHNSON, ANDREW Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

LEWIS, M. V. (Wilmore, Ky.) Alexandria, Ky., July 20-Aug. 9. Kampsville, Ill., Aug. 13-23.

PARKER, J. E. (415 N. Lexington Ave., Wilmore, Ky.) Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30. Clarksburg, Md., June 29-July 19.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Acton, Ky., Aug. 7-17.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Romeo, Mich., July 30-Aug. 9. Hartselle, Ala., Aug. 13-23. Mulberry Grove, Ill., Aug. 27-Sept. 6.

REED, LAWRENCE. (Rt. 1, Salem, Ohio.) Belsano, Pa., July 30-Aug. 9.

ROOD, PERRY. (Box 268, Chesapeake, Ohio) London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.) Sta. Ymer, Ont., July 30-August 9. Kittanning, Pa., Aug. 18-23.

VAYHINGER, M. (Upland, Ind.) Loveland, O., Aug. 28-Sept. 6.

WILLIAMS, L. F. (Wilmore, Ky.) Tolu, Ky., Aug. 19-30.

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I am giving this brief review to The Pentecostal Herald because I know the paper is set for helping in every possible way the ongoing of the kingdom. Here is a book that will help any pastor who has prayer meeting problems.

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M. F. Hunt.

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Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## THE BLESSEDNESS OF TRUST.

By The Editor.

**T**HOUGH he slay me, yet will I trust in him."

"It is better to trust in the Lord than to put confidence in man."

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"What time I am afraid, I will trust in thee. In God I will praise his word, in God have I put my trust; I will not fear what flesh can do unto me."

If you would have God do his will *with* you, you must first let him do his will *in* you.

Let God make you what he wants you to be, and then he will place you where he wants you to be, and give you the work he wants you to do; then failure will be impossible.

How blessed is the man who has committed his way to the Lord, and who finds in his heart a sweet willingness to have God's will done in him and to live and work alone for the glory of his Maker.

It is human nature to fear to trust the Lord; to halt and hesitate to commit one's way entirely into his keeping; to be willing to risk one's life, one's hopes and future prospects, with all things, into the hands of the allwise and infinitely holy God. Entire consecration makes a quiet, restful faith an easy proposition. Those who commit themselves wholly unto the Lord, find it easy to trust him without doubt. Amen.

The command is, "To commit thy way unto the Lord;" the condition is, "Trust also in him;" the result is, "He shall bring it to pass." Our's is the privilege, God's the responsibility. How like our Father to always give us the lighter end of the burden; the easier side of the yoke.

Why should we fear to trust our heavenly Father when he assures us that he is more willing to give good things to us than an earthly father is to give good gifts to his children? We may be sure in our co-partnership with God, all the risk is on his part; we have all to gain. We are but pensioners upon the inexhaustible storehouse of his grace. He says, "Come, buy and eat, without money and without price."

Paul declared, "When I am weak, then I am strong." Indeed, it is the weak, tottering one under whom Jesus delights to place his strong arm. He delights in weakness that his strength may be perfected. When David laid aside Saul's armor, God worked mightily through him to the overthrow of his enemies. The abandoned soul is the channel of God's opportunity to make something out of nothing; the clay to be fashioned after the divine pattern. Oh, to be able to say, "I am cruci-

fied with Christ: nevertheless I live; yet not I, but Christ liveth in me." The *ego* has given place to the life "hid with Christ in God."

### THE FORCES OF EVIL.

**T**HE forces of evil were never more united, defiant, powerful and aggressive than at the present time. They avail themselves of all of the modern inventions and discoveries of a Christian civilization. Let it be remembered that the secrets of science, which make for the betterment of the race, have not been discovered and brought into practical use by heathen and pagan nations, but by people who have enjoyed the advantages, education and blessings which can only exist among nations that have had the powerful civilizing influences of the religion of Jesus Christ.

The forces of evil have seized upon the printing press and are using it to tremendous advantage for the advancement of all sorts of propaganda that means harm and hurt to humanity. They have very largely commandeered the moving picture, which might have been a gracious force for education, instruction in history, innocent and helpful entertainment, but has been dragged into the mud of indecency and, in fact, a school for the education of the rising generations in lust and crime. The automobile is used in a remarkable way by criminals and has assisted many a robber and murderer in his successful get-away.

This is an age of the making of many books. There is an intellectual hunger among the people that calls for books. The reading habit is very general, not only in this country, but in Europe and among pagan people. Satan and his emissaries have not failed to understand and take advantage of this opportunity to sow the world down with a literature that has in it a dangerous mental, moral and spiritual poison. Take, for instance, the writings of that popular author, Sinclair Lewis, who is a sort of literary traitor. He is no more loyal to the best culture and life of his native land than Benedict Arnold was to the American army during the Revolutionary War.

Those authors who have attacked the characters of George Washington and Abraham Lincoln, are of the same spirit of the men who attack the inspiration of the Scriptures and the Deity of the Lord Jesus. They are literary vandals who attempt to tear down and destroy everything that is good, strong, beautiful, inspiring and helpful in the development of good character.

The time has fully come for all of the forces of righteousness to meet those organized powers of evil in one of the greatest moral battles ever waged upon the face of the earth. We are living at a period when the preachers have a golden opportunity to stand up, endued with power from on high,

and thunder against these evil and degrading influences which, if left alone, will bring upon us a repetition of the Dark Ages, far darker than the darkest days of that gloomy period of history. Blessed is the preacher or religious writer who draws the sword of truth and enters boldly into this conflict against the degrading influences of a flood of corrupt literature that is devastating the land. The lewdness of the moving pictures, Sabbath desecration, the forces who are determined by the help of the Devil to bring back and make the liquor traffic lawful, and all of those influences that blight and corrupt family life, that degrade womanhood, that destroy reverential fear of God and evangelical faith in his written Word, his crucified and risen Son. The war is on. Let every man and woman, youth and child, who loves native land, home and heaven, arm and equip themselves and go courageously shouting into the conflict. We have come to a period when we must win a victory and turn back these diabolical forces, or we shall suffer one of the most terrible defeats ever known in the history of the human race.

### Things We Ought to Think About

**E**VERY year of our history something more than a million of the young people of this country come to voting age. Since the close of the World War more young people have come to voting age than there were American soldiers under arms during the World War. This ballot power may mean, is bound to mean, much in the future history of the nation. Some thoughtful people fear that the American Legion will dictate the future of the country, and that the dictation will have a selfish color; that, under their influence, politicians will be compelled to legislate for their advantage.

War is not nearly so popular as it once was; men who have fought in wars are not the human gods they used to be; and it is possible that these young voters who have not been in war, and who do not believe that politicians have a right to bring on war, and have millions of men murdered without any probability of any advantage to any one, meanwhile piling up tax burdens for the living to stagger under, may tell the Legion where to halt. They may draw a line on legislation, favoring war, or any sort of undue favors to those who may have participated in war. It would be a wise prophet who could forecast with any accuracy how these young voters are going to vote.

In thinking on the subject we might do well to remember that they have grown up under a system of education that is unchristian; that is unfriendly to evangelical Christianity; that is largely dominated by an un-

(Continued on page 8)



# GOSPEL HAPPENINGS AND TELLING TRUTHS.

Rev. G. W. Ridout D.D., Corresponding Editor.

## I.



The other night when I was preaching on "Wrestling Jacob" in the Presbyterian Church, in a city in Chili, a woman with a loud voice took to shouting. I confess that my message was given with intensity because I was in the midst of dry bones. I was urging the point that we must "*wrestle*" to get the blessing; that our difficulty was we got religion (so-called) too easy. I did not expect to have that sermon punctuated at the end with shouting. To some people, it is a dreadful thing for people to shout in church. It is nothing but excitement and fanaticism! To me, a shout is refreshing, especially in this dry land. That shout in one of our holiness camp meetings would have been considered alright, and the probability is, that it would have set the meeting on fire, as I have witnessed many a time. My interpreter, a Methodist preacher (Chilian) who knows the Spirit, after the shouting subsided broke out into a passionate prayer for the power of the Spirit; before he finished a brother took to shouting and the meeting broke up in a real tempest. Our hearts were glad because we had another proof of the fact that revivals of religion act the same among all nations and tongues; when the Spirit of God works, his operations are the same in convicting, converting and sanctifying power among all races.

## II.

Religious emotion is a necessary phenomenon in the work of God. John Wesley tells in his Journal the following: "I preached at eight on that delicate device of Satan to destroy the whole religion of the heart, telling men not to regard frames or feelings, but to live by naked faith; that is, in plain terms, not to regard either love, joy, peace, or any other fruit of the Spirit; not to regard, whether they feel these or the reverse, whether their souls be in a heavenly or hellish frame." It has been said by a devout English writer, "No heart is pure that is not passionate, and no virtue is safe that is not enthusiastic . . . Nothing great was ever done without enthusiasm."

Of a certain minister it was said, he had everything—culture, intellect, discipline, but nothing approaching a touch of fire. A verger in an English Church said, "I have listened to sermons in this church for fifty years and I still believe in God." Trouble with our average church is, it is too cold. Unbelief puts out the fire, modernism brings on a frost, and the people who come to church get chills and cold. A Methodist, writing to an editor, told she had ceased being a Methodist because one of the preachers was a Garrett man, and another was a modernist, and she could not stand them any more, so she went to the Lutheran Church. We need back again into our churches that holy stir, that glow, that emotion by which the soul is stirred to its depths to sincere repentance, to complete abandon to God, to entire consecration and dedication to Jesus Christ and his kingdom. Mere human effort cannot suffice to save the soul.

Oswald Chambers has well said: "Decisions for Christ fail because the bedrock of Christianity is ignored. Jesus makes the bedrock not strength of will, not power to decide, but the realization of our inability to decide. If ever I am going to be what Jesus wants me to be, he must come in and do it. The New Testament never asks us to decide for Christ (something indicative of strength of will); it asks us to yield to Christ, which is indicative of poverty of spirit. It is not

our vows before God that tell, but our coming to God exactly as we are in all our weakness and being held and kept by him.

"Modern ethical teaching bases everything on the power of the will, but we need to recognize also the perils of the will. The man who has achieved a moral victory by sheer force of his own will is less likely to want to become a Christian than the man who has come to the moral frontier of his own need."

Dr. George Adam Smith is reputed to have said: "Every real revival of religion that the Christian world has seen has happened in the years of prosperity. Religious and social degradation go hand in hand." These learned men say many absurd things, and many people and students swallow them because Professor So and So says them. We know the reverse is true; that in times of prosperity it is hard to bring on revivals of religion. When people are prosperous they are self-sufficient, proud, carnal and worldly. The great revivals have happened in times of adversity and suffering when people have been driven to their knees by force of circumstances. Moody stirred America after the Civil War when people's hearts were broken. The great Irish and Welsh revivals did not come out of prosperity. God's program for a revival is found in 2 Chron. 7:14. I see by the church papers that another new type of evangelism is being developed by those in high places. According to accounts, everything has to be done with dignity and decorum. The Bishop preaches in gown; the whole setting of the meetings reminds one more of a College Commencement than a Methodist revival. Judging from reports, there is no mourner's bench, no altar service. One wonders what would happen if some poor sinner cried out, "What must I do to be saved?" What a consternation that would be if any one shouted! These showy, dignified invitations only indulge people in their desire for ritual, formalism, dignity and deadness. Bishop Joyce, with his fiery baptism of evangelistic fervor, would bring more sinners to God, and stir the church and ministry more in a week than this kind of dignified, oratorical, musical display would in a year. It would be a great thing if our church dignitaries and evangelical bishops would start a campaign calling the church to repentance and real salvation. This imitation-revival business doesn't trouble the devil one bit; it only assists in rocking the church to sleep. What we need is a mourner's-bench revival in which, among the blessings, a crowd of modernists who are leading the church astray, would get back to the faith, or join the Unitarians.

## IV.

The Religious Bress has been greatly stirred by the Wendell Will, of New York City, by which millions of dollars—ten or twelve millions possibly—come under the control of the Methodist Church and Drew University. The Board of Foreign Missions found it necessary to issue a statement setting forth that the funds which they will administer will be limited entirely to Nanking Theological Seminary. The Wendell Will is another case of unfortunately advised benevolence. Some wills and bequests are the strangest ever, and are made more from whims than wisdom. Nanking Theological Seminary has never achieved any great success. I preached there for a week when I was in China. They had just gotten over the effects of the looting of 1927 when the Seminary was torn to pieces. Dr. Price, a stalwart Presbyterian of the Old School, who stood for the whole Bible, was doing his utmost to get the Seminary back on evangelical lines, but what can one man do when there are many others of doubtful and modernistic tendencies. The Seminary is now a Union School of Methodists, Presbyterians, Disciples and Friends. This Wendell legacy will

give millions of money to develop it. It will be a perilous thing for the Kingdom of God if those millions should be used to erect imposing buildings, and then fill them with young men, ostensibly to study for the ministry, but who have never experienced the regenerating power of God in their souls. When I was preaching in South China one of my interpreters was a graduate of Peking Seminary. He graduated in theology and was sent into the pulpit to preach, but was an unconverted man. He became converted through interpreting a sermon on, "The New Birth," and that conversion changed his whole outlook upon the Kingdom of God. Richly endowed Theological Seminaries are the most dangerous propositions because, in order to get students, they make inducements which attract clever young fellows who find attending school quite a snap when they can do it at the cost of other people. Little attention is given to the spiritual state of theological candidates. If they are smart young fellows and have the idea of service, they are admitted. Then, of course, the worst peril is in the fact that Union Theological Seminaries are invariably in the hands of modernistic professors. It would be an unspeakably great blessing if these Wendell millions were given to do evangelistic work and training along the lines carried on at Bethel under Dr. Stone and Miss Hughes, and the Oriental Missionary Society.

When I preached in Nanking they had a Women's Bible Training School. Even that could not be saved from modernism. It got under the control of liberalism and a break was inevitable. Recent tidings from China inform us that Miss Paxson, Miss Parmenter and others have opened up a Bible Seminary for women in Shanghai, China. This has been occasioned by modernism getting in at the Bible Teachers' Training School at Nanking. Strong pressure was brought to bear upon that school to change the curriculum and broaden the teachings to conform with modern thought and liberalism. The new Seminary will be along the lines of doctrine and teaching of the Moody Bible Institute.

Modernism is a disturbing and destructive affair and costly, withal. It seems impossible for conservative, orthodox Christian workers to co-operate with it on the mission fields without running into the danger of either compromising or being always in a conflict. Miss Paxson and her friends have done a wise thing. Bible women can now be trained in a Woman's Seminary where they will honor the Word of God as divinely revealed, and where they can develop a genuinely evangelical experience.

## V.

General Gordon, of the Sudan, writing to his sister about missionary work in the Sudan, says: "But where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it pleases God to take him; who can bear the intense dullness of these countries; who seeks for few letters, and who can bear the thought of dying deserted. A man must give up everything, understand everything, do anything for Christ here."

The modern missionary is not built after Gordon's type. There are two kinds of missionaries today. (1) The Pauline type who still believe that souls are either saved or lost; that it is the message of Redemption through the blood of Jesus we must bring to the heathen world, and that our chief business is to publish the gospel by preaching, teaching and printing the word of eternal life through Jesus Christ. They go to the mission fields with a definite Christian experience; they know they are born of God; they enjoy the witness and infilling of the Spirit. They



are of the William Taylor, J. Hudson Taylor, "Cambridge Seven," Cowman, Kilbourne, Goforth, kind who go out in the deepest consecration and carry on their work in, and through, the power of the Holy Spirit.

(2) The other type of missionary is the product of modernistic thought and training. They are sent forth with certain "kingdom"

ideas. They do not come to the heathen to save them from the wrath of God, because they do not believe in that kind of thing. They come with the idea of social uplift; they come to educate, not evangelize; they come with college degrees, but no burning evangelistic passion for souls. They come to carry out a church program and to fit into that program.

They come with only half a Bible; the Old Testament has lost its value to them through the teachings of modernistic professors. After getting to the field many of them go in for an average comfortable time. They finally drop into a routine-kind of life where they work with none of that enthusiasm which is begotten of the Spirit of God.

## A FISHERMAN'S GREAT VENTURE.

Rev. John McNeill, D. D., the Scottish Spurgeon.

Text: "And Peter answered him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come." Matt. 14:28, 29.

**H**ERE is a story about Peter. We sum up this incident about him pretty tersely. Peter's venture; his failure; and then his recovery. I believe that all our individual lives, when they are finished, will be summed up that way. We made the venture; here and there we failed; and in the end we recovered. We shall overcome at the last. It will be true, I believe, for the whole Church of Christ—her venture, and again and again her failure, and in the end, for the gates of hell cannot stop her,—in the end her glorious recovery.

Peter comes before us just as we would expect—that is to say, showing the unexpected. Peter is not according to sample at all. He does not go by the book. He is not tailor-made; he is not ecclesiastical, or denominational, or any of those varieties. Peter is just Peter. And when you look at him here I think he is rather like himself. Jesus came walking on the sea, and

### THE DISCIPLES GOT SCARED.

But Christ reassured them by his voice. Nothing more might have been said; the incident might have passed; they might have received him up into the boat and said nothing. After all, we are a dull crowd, and we have to thank God for people who are not just as dull as we are, for people who do things, and sometimes say things. It would have been a pity for an incident like this to have passed, and evidently it would so have passed had it not been for Peter. Here he is breaking out in a new place. This is not the stilling of the tempest; Christ lying down asleep in the quiet of the evening, and then waking with everything rocking and reeling and the waves raging. This is another incident. Christ is here out on the sea, the sea calming under his presence, and Peter saying, "I would like to be there." It is a mercy somebody said something like that. Was it not a very obvious thing to say, unless they were all a lot of fossils?

### "I WOULD LIKE TO BE THERE,"

said Peter. If Peter had turned round and said, "Have you ever seen him do a thing like that before? Now, brothers, to save you any risk I will just ask him if I might do it, if I might walk on the sea also." If he had said that, I believe the rest in the boat would have said, "Peter, here you are, always wanting to be prominent; self-advertising, as usual. Have you taken leave of your senses, Peter?" What a mercy it was that he did not ask anybody. The unanimous resolution would have been that he should stay where he was. It is usual to pass resolutions to do nothing. But Peter was a little bit ahead of that. Do not ask the commentators; you have just as good brains as many of the commentators. You may not know Greek or Hebrew. As someone has well said, "The interpretation of the Bible does not depend on scholarship and learning; it depends on inspiration and insight." That was a shrewd remark from an able expositor. He was not belittling scholarship, but the interpretation of the Bible depends on something else.

### WE PRESBYTERIANS ARE THOROUGHbred

in the matter of training. But insight is another thing; it is seeing into a thing with unsophisticated eyes. Are you not pleased that Peter said, "Lord, if it be thou, bid me come unto thee on the water"? It was born of a vision of the manifestation of the Godhead of our Lord Jesus Christ in our humanity, a manifestation of the Divine, eternal glory of Jesus, sailing the seas with us, taking the rough and tumble of our experiences day and night, travelling to the Cross. When a manifestation like that appears, walking on the sea, surely something should be said. When he awoke and stilled the tempest, the disciples shivered and shook, and feared exceedingly, and not a soul said "Hallelujah! praise the Lord that's over." Yet, what an occasion for saying something! "They feared exceedingly, and said, Who is this?" But there was not a soul to say, "Glory! Praise the Lord! Hallelujah!" Surely it was an appropriate occasion for speech.

### YES, WE ARE A DUMB CROWD.

Now do not throw anything at me, though it would be a change if you did; I will say no more.

Peter said, "Lord, I would like to be there." It was born of a vision of the glory of Jesus Christ in our humanity walking on the sea. "And he said, Come." There are no manifestations of his communicable perfections from which he will debar us. But there must ever be the difference between the finite and the Infinite, the created and the Creator. He is bone of our bone, and flesh of our flesh. There are no manifestations of his communicable perfections from which he will debar us. That is why he said to Peter, "Come." If you see Jesus walking, unshaken and unafraid, through the tossings of human life, I would like you to be like Peter, who said, "Lord, bid me come," that you may hear his reassuring word, "My child, come." Only do not consult with your fellow-Christians, or you will do nothing. "If it be thou," said Peter. That is Peter all over. After all,

### WHO ELSE COULD IT HAVE BEEN?

As if Peter had several friends who were accustomed to walk out on the water to meet him coming in from his fishing, and as though he did not recognize just which one it was. You do not always know what Peter means, and I am not sure that he always knew himself. And the Lord said, "Come." Always remember that. The commentators are down upon Peter here. I suppose commentators and enthusiasm are contrary the one to the other. Jesus said, "Come"; he did not forbid him. If you see Jesus walking through conditions through which we walk, may God help you to have some little emotion, that you may say, "My Lord, I would like to be there." Christ did not quote some word of Scripture to Peter, he just said, "Come." Have you watched a mother and her babe? How wonderful that baby is at every stage, as it goes on and on unfolding! My dear friend, you were once the most wonderful little creature that ever appeared on this earth. Then the baby made a new stage of advancement. Do you know what it was?

### IT SPOKE FOR THE FIRST TIME.

The little thing uttered some vocal syllable. You and I could have made nothing of it, but

to the mother it was a syllable. When her husband returned home at night she met him with her eyes shining, and she said, "John, do you know baby spoke today?" The dear woman beamed for joy that a new orator had appeared in the world. Carry that over. Jesus Christ is glad to hear you speak, and to utter some words of your own that are not printed in a book, something right out of your heart that indicates spontaneity and an open-eyed, fresh vision of him. He puts the seal on it, and he says, "Come." Peter made his venture. Well, what about the venture? My dear friends, there is something here that is a normal thing in our religion. The very essence of being a Christian at all is making a venture. Have you made it? Have you made the great venture of your soul, stepping out on a seeming void and finding a rock beneath? There is a thrill in believing.

THE VERY ESSENCE OF BEING A BELIEVER, and a saved man at all, is that you should have made the venture that Peter made, when he slid over the side of that boat, with the word of Jesus as his inspiration and authority. A great many people have not made it; they are simply members of a Sunday club. Faith, in the very essence of it, is a venture, and I am glad that Peter made it. Do we believe in it? Have we made the venture, or are we just thinking about it? There are many people in London—and I will give them credit for it, that they would like to be Christians, they would like to take the step—who think it looks so utterly unreasonable and foolish. We hear it said, "How many thoughtful people are outside the Church!" Well, some of them do not impress me as being particularly thoughtful. They seem to have no more brains than the rest of us. Peter made the venture. He did not dip his toes into the water to see if it was too cold, and then pull them out again.

### "NOTHING VENTURE, NOTHING HAVE."

There are people who have had no experience; they have never stepped out. Faith is the one glorious venture of your soul. Have you made it? The Lord will make short work in that day of big, boasted pretensions, that prevented people from taking the risk and making the venture. It will be found in that day that we did not trust him sufficiently. Venture on him wholly.

Then we think of Peter's failure. He had listened to that word "Come," that word of the Lord that could lift the very ocean out of its bed. "By the word of the Lord were the heavens made." But how little we make of it! Peter got along beautifully for a time; with the spray of the water in his face he walked on the waves, with his eyes fixed on Jesus, and listening to his word. And then—he took his eyes off Jesus. He became conscious that it was half-past three in the morning, and that he, a big fisherman, was walking on the water, and down he went.

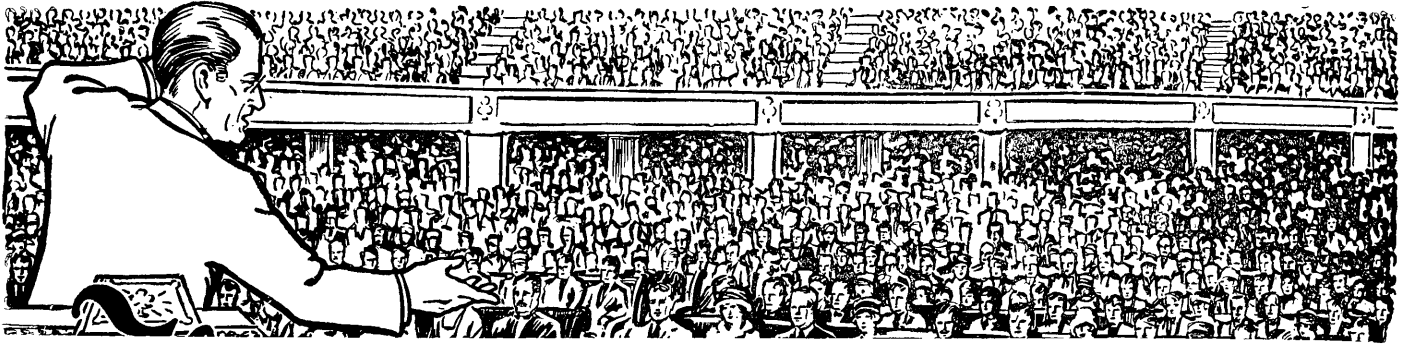
### "WHY DID I EVER BEGIN,"

he said. Have you ever been there? The spiritual life is not a life of eating and drinking, and money, and clothes, and houses. The very centre of our spiritual life is the unseen but ever-present Saviour.

Poor Peter—he started well, but he failed. Dear friends, I will say it in a sentence. What

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## THE BIBLE AND THE MINISTER'S MESSAGE.

Rev. W. M. Young, Ph. D., D. D.

*"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."* 2 Tim. 4:2.

*"But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."* Titus 1:3.

**R**ECENTLY I heard a preacher, who is supposed to be a great leader, say: "It is not what you do, but how you do it that counts." According to that statement, it is not a serious matter that you commit murder, but that you do it in a nice, gentle, courteous way.

Surely it is what you do that counts more than the way in which you do it. It is what you preach that counts more than the way you preach it. We need all the wisdom and skill and eloquence we can acquire for preaching, for nothing is too good to offer to God; but after all that, the history of God's dealings with men; all the messages of the Hebrew prophets; all the teachings of the New Testament, indicate that the message from God is the supremely important thing.

When an important telegram is brought to you, you are not so much concerned about the manner of its delivery or the kind of messenger, but you are extremely concerned about the contents of the message. And yet we know that the messengers of the Gospel are not telegraph boys, but ambassadors for Christ, and a kingdom is often judged by the kind of ambassador it sends. Bishop Quayle says: "Preaching is the art of making a preacher and delivering that." No, I think, rather, the preacher is the channel through which God delivers himself. It was while Peter preached that the Holy Ghost fell upon all that were in the house of Cornelius. God manifests his word through preaching; he also manifests his love, and the power of the Holy Spirit.

### STRENGTH FOR THE MINISTER.

Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The man of God must feed on the word himself for strength, and strengthen his flock with the same food. Without strong faith in the word of God the minister will be impotent. When God wished to inspire Joshua with strength and courage to lead Israel into the Land of Promise, he said: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success. Have I not commanded thee? Be strong and of good courage." Joshua 1:8, 9.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15 (Isa. 52:7). The feet of the minister whose mind is saturated with the word of God will be beautiful upon the mountains; but the man who has criticised the sacred word until he

has lost faith in it, will go haltingly up the mountains on wooden legs.

The Apostle John said: "I have written you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. The reason why the young men were strong and had overcome the wicked one was because the word of God abode in them.

What an inspiration to the minister of today is the statement of the great Christian warrior of the First Century, after he had learned the inside of prison life, been beaten with stripes, had fought with beasts at Ephesus, and had long had the care of all the churches: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

### "FEED MY SHEEP."

"Feed my sheep" was the command of Christ to his leading apostle. And what shall we feed the sheep? When I was a boy sometimes I used to feed the sheep poor dry pea straw, but the sheep grew lean and ready to die. Christ has committed the flock to our care, and when the Chief Shepherd shall come, we shall be called to account as to what we have fed to the sheep.

One church complained to me as district superintendent that their pastor had fed them on Capital and Labor, Sociology, and such themes, and they asked me to send them a *gospel* preacher. In that particular case I think their criticism was just; but one might preach the word and yet give vigorous instruction in matters of Capital and Labor and economics, and sociology, and a thousand other modern problems. Jesus says: "Therefore every scribe which is instructed unto the kingdom of heaven, is like a man that is a householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. Is it not the work of the minister to take the great principles and precepts of the Bible and apply them to modern problems? We are not dealing with the men of the time of Amos, but we may take the principles enunciated by Amos and let their clear light shine on the darkness and corruption of the world in the present year of our Lord. The plumbline of the Lord which Amos saw should be applied to the bowing walls of our own nation.

### DOCTRINAL SERMONS.

Dr. Jowett said: "You cannot drop the big themes and create great saints." A fellow-preacher said to Dr. Dale one day: "I hear you are preaching doctrinal sermons to the congregation at Carrs Lane; they will not stand for it." Dr. Dale replied: "They will have to stand it," and through his long and noble ministry, they not only stood it, but welcomed it, and were nourished for the splendid service which that church always rendered to the cause of civil and religious liberty.

### BIBLE PREACHERS.

When I began preaching, my mother told me to preach the Bible; she said that I might make mistakes as to what I should tell the people; but God makes no mistakes.

During the Chicago World's Fair, a Congress of Religions was held. The way it was

advertised you would have thought it was the greatest thing in the world. They got the brightest men from the Buddhists and the Confucianists to illuminate poor America. They went to a leading man of the East; he was assigned to write on: "New Light on Old Doctrines." He prepared a thesis and sent it around for criticism, and he adopted what he could of the criticisms, and again he sent it to his friends and again they criticised it, and returned it to him till he had it perfect. He was to read the paper at eleven o'clock at the Congress of Religions. He waited for eleven o'clock to strike, when he was to illuminate the world. When the hour had come he walked out, and there was the magnificent audience of eleven women and two men. On that very day in Chicago there was not a building large enough to hold the crowds that went to hear a man that never had a decent school education, but he knew his Bible, that man was D. L. Moody.

Dr. M. A. Matthews, pastor of the First Presbyterian Church of Seattle, with an audience of 3,000 to 3,500, says: "The results accomplished are entirely due to the operation of the Holy Spirit. We pray much, expect much, and get much. The pure, simple Gospel is preached; Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; his Deity and his mediatorial work are kept before the people. The whole gospel, and nothing but the gospel, is preached." Is not this the secret of his success? Is not this the secret of success in the preaching of the gospel?

### THE BIBLE AND THE VALUE OF A MAN.

Where but in the Bible will the minister find the true value of a man? Some modern scientists tell us that man is a long and well developed *amoeba*. One writer shows us one of our alleged ancient ancestors in the form of a little tree shrew clinging to the branch of a tree; some others trace us back to some branch of the Simian family, and we come to one of the primates in the form of an ape. But we look into the Bible and in the very first chapter we read: "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27. Then we come down to the New Testament, and we find that Christ is the "true light, which lighteth every man that cometh into the world," and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. And the Apostle John gives us the true theory of progress when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

### JESUS TAUGHT THE VALUE OF A MAN.

Rufus Choate was making a great opening address at the dedication of an asylum for homeless boys, and he said that the saving of one boy was enough to recompense for the expenditure of the \$2,000,000 which the building would cost. One of the hearers



asked his neighbor in a low voice: "Does it not appear to you that this is an exaggeration of the speaker? Does it not seem to you too much to say that the salvation of one boy is worth \$2,000,000?" "No," replied the other, "it would not appear too much to me if that boy were my boy."

Jesus could recognize great values in a blind beggar asking alms by the Jericho Road, and in outcast lepers without the city wall, and in a wretched Lazarus eating the crumbs which fell from the rich man's table. Happy will it be when the minister, and the employer and the capitalist, and the war lords, will evaluate men, not as apes or numbers on a time book, but as sons of the living God.

#### THE BIBLE AND EVANGELISM.

The good minister must not only feed the sheep; he must search for the lost sheep "till he find it." "Do the work of an evangelist," says Paul to the young minister, Timothy. (2 Tim. 4:5). Telling funny stories will not give the Holy Spirit opportunity to convict of sin, and of righteousness, and of judgment to come. When we go out to do execution among hardened sinners, we need a good sword: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

"Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

This is the great work in which the minister must use his Bible. Nothing but a complete belief in the great statements of Jesus Christ concerning the doom of the wicked and the rewards of the righteous will inspire a man to be a great soul-winner. Where are the great Universalist soul-winners? Where are the great Unitarian soul-winners? Where are the great destructive critic soul-winners? How can the man who denies the resurrection of the dead and the life of the world to come, persuade the wicked to flee from the wrath to come?

When we go up to our chamber for the last time, and fold our hands to work no more, there will be one thing that will stand out before us like Pike's Peak in the catalogue of things done or not done, and that will be the winning of souls. Rutherford understood this, when speaking of his own parish he said:

"If one soul from Anworth  
Meet me at God's right hand,  
My heaven will be two heavens  
In Emmanuel's land."

#### OUR GREAT RESPONSIBILITY.

The great Shepherd of the sheep said: "The Son of man is come to seek and to save that which was lost." He went to the cross and to the tomb to save the lost. And is it not our business to bring men, women and children to a saving faith in the Lord Jesus Christ?

Once I had a friend who told me that he went to an insane asylum to see a man who had been care-taker of a railroad bridge over a canal. One day he received a message from the Division Superintendent that a special train was coming through, and to hold the bridge at all hazards. But some of the canal boat captains came and overpersuaded him to let them through. He swung the bridge open, and just then saw the train coming; it plunged into the canal with its loads of passengers to perish in one mad, writhing heap.

That care-taker went insane; and he would walk up and down through all his waking hours, saying: "If I only had! If I only had! If I only had!" It may be that some of us who are ministers of the gospel shall one day behold the wrecks of lost souls, and shall remember that once we were bridge-tenders on the way to the eternal city, and shall say in

the bitterness of our souls: "If I only had! If I only had! If I only had!"

"O thou that tellest good tidings to Zion, get thee up into the high mountain. O thou that tellest good tidings to Jerusalem, lift up thy voice with strength: lift it up: be not afraid: say unto the cities of Judah, Behold your God!"

### A MILD CATECHISM.

BISHOP WILLIAM F. McDOWELL.



AS anyone recently seen what was once very common, viz:

Drunken men reeling home, having spent their wages at the saloon; women and children waiting in terror and dread?

Women working like slaves to support drunken husbands?

Does anyone want to argue that men and women are better off from drinking intoxicating liquors of any grade?

Does anyone want to make a list of people who ought to be privileged to have what liquor they want?

Try the list: Family Physicians? School Teachers? Men running railroad trains? Drivers of automobiles? Fathers? Mothers? Sons? Your sons or your daughters?

Will any candidate or other stump speaker say a good word for whiskey, or the saloon, or any kind of drinking, or any degree of drunkenness in any campaign speech this fall?

What good program, industrial, economic, domestic, social or political, does drinking fit into to advantage?

Is the liquor business or is liquor drinking good for American people in any way, financially, politically, socially or any other way?

Is spending money for liquor a good way to spend it for a man or his family?

What classes or groups in America are interested in a bigger drink bill? Are they not those people in the brewery or whiskey business who seek gain and gain alone?

Are any big factories, or railroads, or banks, mines, or stores disposed to relax their rules concerning the use of liquor by their employees, either on or off duty?

Who is buying the costly bootleg liquor? Is it the men who drive cars or the men who own them?

Do the existence of smugglers and the practice of smuggling constitute a reason for repealing customs laws?

Chicago used to have one saloon for every three hundred men, women and children in its population. Has it as many bootleggers as it used to have saloons?

Has any critic of our present laws offered any new, positive, constructive plan for the regulation of the liquor business, or any plan that has succeeded anywhere?

Do drinking and operating complicated machinery, or running fast flying trains mix at all or at any point? If so, where? On the locomotive? Under the conductor's cap? In the train dispatcher's office? In the office of the General Manager or President?

Will any candidates for any high office this fall appear at any public gathering of their constituents, or make any speeches in their own behalf while they themselves are

under the influence of liquor? Will those who attack prohibition, the Eighteenth Amendment or the Volstead Act say in any stump speech one word in favor of liquor, of its free or liberal use, or for drunkenness in any degree? Or will they try to show the advantages of freedom by getting drunk after the old style? Or will any candidate choose to speak anywhere to an audience wholly or largely under the influence of liquor?

What chance would a drunken baseball team have in the pennant race?

Are the various plans, state control, Canadian plan, and the others anything except plans for enabling makers of liquor to sell it and users of liquor to get it in an easy way? Can any traffic in liquor or any free use of liquor ever be made respectable?

Will some one point to any plan for the restraint and regulation of the liquor traffic that has ever been approved or obeyed by the liquor traffic?

But especially will wet or moist candidates frankly tell their constituents how much liquor they are in favor of, what kind of liquor they approve and why they approve it; and the advantages to men, women and children, social, economic, personal, advantages that the use of liquor will bring to their constituents? Especially will they name the people for whom liquor is good?

### Jesus Christ the Destroyer of the Works of the Devil.

A. W. ORWIG.

The first work of the devil on the earth was to inject sin into mankind. Beginning with Adam and Eve, by causing them to disbelieve and disobey God, sin has ever since infected the entire human race, spreading like an unquenchable fire. And this has resulted in all the sorrow, sickness, pain and death entailed upon humanity. Ah yes, the propagating power of sin is marvelous and blighting.

The "works" of the devil are indeed many and destructive. Man has no more subtle and powerful foe. Satan is on the track, so to speak, not only of every sinner, but also of every Christian. He pursues them with unrelenting fury. He hurls his "fiery darts" at everybody. He does his best to keep people in the meshes of sin in the church and out of it. The best Christians are by no means exempt from his assaults. But, glory to God, we may be victorious through Christ, strengthening us. And thus we may be saved from all sin, outward and inward, and the final doom of sin.

For our encouragement allow me to quote just a few passages concerning Jesus Christ as the great Deliverer from sin. John the Baptist exultingly cried out, "Behold the Lamb of God that taketh away the sin of the world." And the apostles Peter and John speak of redemption of sin through Christ, while the Apostle John declares that Jesus was manifested to *take away* our sins. And he also says that the Son of God was manifested to "destroy the works of the devil." The Holy Scriptures further say "Sin shall not have dominion over you." But that does not mean that we shall not be *tempted* to sin. But by the grace of God we *need* not sin. Even the perfect Jesus was *tempted* to commit sin. Thus one of the loftiest attributes of man is the power of *choice* as to his salvation. He can *choose* to be saved, and he can choose to *neglect* his salvation, but is divinely exhorted to *choose* whom he will save, God or Satan. Dear reader, which choice have you made?

Remember, Jesus was "*manifested*" not merely to *cripple* or *suppress* sin, but to *exterminate* or *destroy* it. Shall we be content with anything less? Dare we be, since God commands real holiness of heart and life?



## A FISHERMAN'S GREAT VENTURE. (Continued from page 3)

started us on the Christian life? It was seeing him. Your training and upbringing do not amount to anything. It was the vision of him that started us. What keeps us going? The same thing that started us. Faith in him, and in the power of his Word. When you take your eyes off him, you soon find yourself slipping and sinking. "As he is, so are we in this world." But with that look at him, how strong we are, how brave we are, how overcoming we are, how triumphant we are, and the troubles and trials of life are just as nothing to us! That tossing sea was as nothing to Peter, any more than to his Lord, when he had his eyes fixed on him. Keep your eyes on Jesus, then

### YOU ARE UNSINKABLE.

Our faith carries some glorious possessions with it. Which side of it are we experiencing? Keep your eyes upon him. We may begin in the Spirit, and yet slip down into the flesh. We begin with great enthusiasm, and then the Lord gives us a little bit of a test, and we have discovered that in the flesh there dwells no good thing. Paul, one of the greatest intellects that ever lived, a man with tremendous will-power, was out to persecute the Church of Christ, and he would have done it if Christ had not unhorsed him on the road to Damascus. Paul said, "I know that in me dwells no good thing." "But I can do all things through Christ, which strengtheneth me." You remember, some years ago we heard a good deal about Coue, who advised people to say, "Every day and in every way I am getting better and better." I would suggest that each morning when you get up you should say, "I can do all things this day through Christ, who strengtheneth me."

I SUGGESTED THAT AT A MEETING, and, do you know, that audience forgot its decorum and cheered; it touched their conscience—they realized that was something infinitely better than Coueism. It was the Word of the Lord by his inspired apostle through the Holy Ghost.

Dear old Peter! down he went when he took his eyes off Jesus.

"And every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone."

"Looking to Jesus." It is not an inward motive. It is an objective faith in an objective personal Christ. There on the throne; here in the world. And Peter cried, "Lord, save me!" His eyes went back to Christ. Christ comes back to his right place in the picture. Not now the wind and the waves, and all these natural considerations. When he said, "Lord," his eyes went with his voice. Just do the thing that Peter did;

### GET TO THE TRUE CENTRE,

and you are bound to rise. I do not care what a pickle you may be in. At Peter's cry, immediately Christ shot out his hand and laid hold of him, and said, "O thou of little faith, wherefore didst thou doubt?" Jesus did not say, "Peter, why did you start?" What he did say was, "Why did you stop? What weakened you?" If his Word has still its ancient power—and it has, for we have the power of Pentecost today to make it more triumphant—the Lord does not like to see us bungle. He does not like to see Sunday school teachers getting scarcer. He does not like to see you slipping and sprawling, and not witnessing for him out there in the world. The Lord loves to see you living out the triumphant truths of his Gospel in the midst of the winds and waves of the world. He loves victory; he hates defeat. He loves health; he does not love sickness. He said, "Why did you doubt, Peter?" but he never got an answer. If you lose faith in him, and if you lose hope, and he challenges you,

"I DEFY YOU TO JUSTIFY YOUR FEARS and your failures. When Peter was chal-

lenged, it was a fine chance for him. He might have said in answer to Christ's question, "Why did you doubt?" "Lord, excuse me, with all due deference, this is a little overdone—why did I do it? Listen to that wind; look at those waves. Do you wonder that I doubted?" But he never opened his mouth, strange to say, to justify his failure. No, not a syllable. He might have said, as Tennyson says, "There lives more faith in honest doubt." But if he had made a statement like that, the Lord would have let him down into the water again. If you are not prepared to say "Hallelujah," he knows how to bring you to nothing. When we lose touch with him, we are worse than other people. The backslider is worse than those who have never trusted Christ. They can point to us, and say, "What a failure!" and the sting of that may lie in its truth. The only answer is to get restored. "All things are possible to him that believeth." Here is a picture, dear friends, of justification, sanctification, and glory. Peter took his eyes off the waves, off himself and his fears, and fastened them on Christ. Held and upheld in the hands of the Saviour. Since he held Peter, a nail has been driven through his hand, and his grip today is all the tighter, the grip of that all-glorious and all-sufficient Saviour.—*Christian Herald*.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Christopher P. Connolly, the well-known magazine writer, computing from official vital statistics, shows that prohibition saved 150,800 during the first ten years. This exceeds our total loss of life in the World War as shown by government records by nearly 25,000.

## Sin in the Heart and Life.

A. W. ORWIG.

Sin in the heart and life is a far greater calamity than any physical evil that could befall us. A thousand times rather die with the most painful disease than die in sin with its dreadful consequences. The Bible declares that "the heart is deceitful above all things and desperately wicked," and that "out of the heart are the issues of life," also that "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." What an awful picture of the human heart, by nature, and especially when yielding to its innate tendencies!

Because we were born in sin is no reason why we should live and die in sin. A godly man in India, badly mangled by a tiger, suffered intense pain, and yet kept praising God. When asked why he did so, he replied, "Thank God that I was not overtaken by sin, but simply by a misfortune." Oh may the Holy Spirit show us the real *odiousness* of sin, with all its defiling tendencies and great peril! For we are not likely to renounce sin thoroughly until we loathe it heartily, and see it as our greatest enemy.

But we must not overlook the fact that the word *sin* is used in two different senses in the Bible,—first, as sin committed, and second as a sinful nature inherited. The Psalmist David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This condition is mentioned as the "carnal mind," "the body of sin," "indwelling sin," "the old man," and other terms. Sometimes it is

spoken of by certain writers as "inbred sin" or "original sin."

Call it by whatever name you please, it is an inward foe or principle that more or less remains after conversion, and sometimes asserts itself in wrong tempers and affections, in pride, lust, worldly-mindedness, and other evils contrary to a truly Christian spirit. Many persons can thus testify. Do any of us inquire, "Lord, is it I?"

George Fox, founder of the Friends Church, declared that, after he became a Christian, he found something *within* him that would not keep sweet and patient, and that on earnestly seeking deliverance the evil was dethroned. Indwelling sin, like a hidden fire, is liable to break out any time and betray one into humiliating defeat. I once heard a Christian woman say that she had a very bad temper and that it gave her much trouble. Another woman, who deeply lamented the remains of the carnal mind, but who was finally delivered from it, testified at a meeting, "Night before last I could not sleep because I realized that sin was in my heart; but last night I could hardly sleep because sin was out, so great was my joy."

Now this is not saying that truly converted and regenerated persons cannot help sinning. They can help it by the grace of God, for he declares, "My grace is sufficient for thee." True, some do occasionally yield to sin, but because of not properly using the various means of grace. But when the germ or seed of sin is destroyed, there is far less likelihood of sinning. All Christians need to "watch and fight and pray" against the wiles of the devil and the polluting tendencies of the world. The reason why there are so many weak and cold Christians is because they do not press forward into the higher regions of divine grace. The divine command is, "Launch out into the deep." Also, "Leaving the principles of the doctrine of Christ, let us go on unto perfection."

## Today.

CLYDE EDWIN TUCK.

All things are glad in Nature; nothing grieves,  
The earth is filled with summer's surging song;  
Wind-harps among the blossom-tangled leaves  
In tune with droning bees, and in the sheaves  
Of golden grain the minstrel crickets throng.

Today is bringing to all hearts a gift  
Of joy to soothe each grief and drown each sigh.

Slow argosies of white cloud-masses drift  
Among the mist-hung hills that proudly lift  
Their crowns into the blue lakes of the sky.

They pass into my soul, there to abide,  
The beauty and the peace of summer time;  
Today is mine, and I am satisfied—  
Into my yesterdays it shall not glide;  
The world is new today, and is sublime.

Today love's springs gush by life's dusty road;

May I not cheer some one along the way?  
Let me a rose plant by some dark abode,  
Or tell some heart encumbered with its load,  
That God gives heaven here and now—  
today!

## Here is a Great Book For You.

"Great Revivals and the Great Republic," by Bishop Warren A. Candler, D.D., LL.D. The name of the man and the title of the book ought to be recommendation enough for its ready and wide sale. Bishop Candler is one of the deepest thinkers of our times. He has a great subject. The book contains 344 pages, it is well bound, clear print, and on good paper. It can be had of The Pentecostal Publishing Co., for \$1.00. The original price was \$1.50. This special price will bring you a most valuable book. Send for it at once.

H. C. MORRISON.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## JERUSALEM, PALESTINE.

Samuel J. Williams.

"We are living on the top of a volcano," Rev. Hanauer, a Hebrew-Christian life-long resident of the Holy Land, declared today in an interview upon the future prospects of this little land of the Bible. "At the first sign of weakening of the British strong arm, probably at a moment of serious trouble in Egypt or India, another vindictive Arab massacre will terrorize the Jews," he prophesied.

Facing the most dire hatred imaginable, and an Arab-Jewish national conflict which will eventually culminate in the battle of Armageddon, a small stream of Jewish immigrants steadily flow into Palestine to strengthen the Zionist forces. With Zionist flags unfurled, 300 youthful pioneers happily walked up the gangplank after a fatiguing two-day journey in cramped railroad coaches across Europe. They had come from Poland to board the steamer Sinaia upon which I sailed to Palestine in May as leader of a pilgrimage of the Travel Institute of Bible Research.

Upon the invitation of a temporary chairman I addressed the Zionists using a brilliant high school lassie of Toronto, Canada, as interpreter. Later, several of them gathered in a small circle to hear my ideas on the soon coming of the "kingly" Messiah, Jesus Christ, who would regather all Israel and Judah to the promised land in accordance with biblical prophecy. Although I realized the tremendous faith in the Zionist movement that had torn them away from their parents in Europe, I could not keep silent on the terrible period of "Jacob's trouble" which lies just ahead for these sacrificing pioneers.

At the first sight of the Holy Land, a rush for the bow of the ship brought the Jews from last minute packing in their cabins and staterooms. Jaffa, the ancient seaport from which Jonah set sail, could be seen in the distance. Tel Aviv, the modern 100 percent Jewish city of 45,000 inhabitants, lay on the sands north of Jaffa. On behind stretched vast orchards of oranges, lemons, grapefruit, almonds, and vineyards, upon the coastal plain of Sharon. Up went the Zionist flag. Filled with enthusiasm to fill the ranks in the redemption of Palestine from its 1900 years of desolation, the new-comers were unaware that they were helping to set the stage for the final conflict before Christ's return as revealed unto us in Ezekiel 38:39.

Decrying Zionism as a vain human effort to establish millennial conditions, the Orthodox look for a heavenly Messiah to be revealed shortly to restore their ancient Davidic kingdom and inaugurate the Millennium. Every day they pray in synagogues and at the historic Wailing Wall along the western wall of Solomon's Temple area. Here at the heart of Judaism they fervently pray for the return of the lost glory of Israel, the regathering of their nation, the rebuilding of the Temple, and for the coming of the Messiah.

When the young Zionist pioneers play Sabbath football and attend Sabbath talkie-movies instead of praying at the synagogue the Orthodox are found bemoaning and even protesting. Carried away by British police from the Jerusalem football field recently, a dozen Orthodox had been wounded in a mass attack of 5,000 in an unsuccessful attempt to break up a Sabbath game. They lament this desecration, thinking that it will incur the condemnation of God upon their nation.

The "atheist" accusation against the Zionist pioneers made by the priest was confirmed on a visit to twenty agricultural colonies with three classmates from Asbury College, Wilmore, Ky., stopping off in Palestine on a world missionary tour. They were Eugene Erny of Chicago, Virgil Kirkpatrick of Mansfield, Ohio, and Byron Crouse of Greensboro, North Carolina. Leaving Jerusalem in an auto overloaded with musical instruments, New Testaments, Christian tracts, cameras, food and bedding, we had a most interesting seven-hours' run to our first Jewish colony passing and visiting such sacred sites as the Mount of Olives, Mizpah, Ramah, Beeroth, Bethel, Shiloh, Jacob's Well, Sychar, Shechem, the Samaritan synagogue on Mt. Gerizim, Mt. Ebal, Samaria, Dothan and down into the great plain of Megiddo, called Armageddon in the book of Revelation.

Descending into the valley of Jezreel through the ancient town of Jezebel and Ahab we beheld a land, desolate and full of malaria breeding swamps before the war, now blossoming as a rose. Wheat fields, orange and banana groves, extensive vineyards hanging ripe bunches or grapes a foot long, and forests of newly planted trees met our gaze at every turn.

Driving up the slopes of hill Moreh, on the opposite side of which is Endor, where Saul consulted the witch, we entered a picturesque colony of white stucco dormitories with red tile roofs and surrounded by luxurious flower gardens. It was called Ain Harod because of its situation near the well of Harod where Gideon selected his 300 warriors. We found the whole village eating supper in one dining hall, for this was a communal type settlement. After accepting the invitation to eat of the abundance of their fresh vegetables and other farm products, we learned that these youthful pioneers between 20-30 years were here attempting to live a life in common, very much like the Bolsheviks in Russia. The commune owned everything. No wages were given. All individual needs were supplied from the

communal treasury. All the children received equal care in an up-to-date nursery. Wives, instead of performing the duties of housewives, took their places as "workers" in the division of labor. Some worked in the kitchen, nursery, laundry, shoe-shop, gardens, dairy barns and, even some chose to work alongside the men in the fields.

Proudly they admitted that they had no synagogue, (place of worship) desired no rabbis, (religious teachers) and had substituted Socialism for religion. We played Christian songs with our brass quartet in the schoolhouse, and distributed only a few of the New Testaments for they were not in demand by these who boasted of their irreligious attitude.

In the pre-Zionist colonies, however, settled about 1882 with financial aid from the benevolent Baron Edmond de Rothchild of Paris who has invested \$50,000,000 in helping Russian and Roumanian refugees, fleeing from the bloody pogroms of eastern Europe, to find new homes on farm lands of Palestine, we found a semi-religious attitude and were warmly received as messengers of the Gospel. Our auto was stormed for Hebrew New Testaments after we had played a couple of rousing Christian militant hymns at the prosperous orange-growing colony of Peta Tikvah.

"Ninety percent of my fellow-countrymen returning to Palestine now are unbelievers," declared an orthodox Jew from America, engaged in poultry-raising near Tel Aviv. "My nation was dispersed from Palestine in 70 A. D. because of their unbelief. Then 1,500,000 suffered cruel death in the struggle with the Romans, and God will not allow them to reconstruct a national life in unbelief," said the young prophet. "The nations of the world will soon gather against Jerusalem to battle," he prophesied. "Then a great universally recognized leader will appear from heaven to defeat the enemies of Israel and to introduce a new era of world peace."

Personally, I can foresee a renewal of the Arab-Jewish conflict which cost several hundred lives in the bloody Palestine riots of 1929. At the next big outbreak, probably Pan-Islam will rise in arms against the British Empire causing another world war and ending in the final battle of Armageddon. After the destruction of our present civilizations, (Jeremiah 30:11), it is thought by multitudes of Christians, Jesus Christ will return to earth and establish his millennial kingdom of peace ruling the world in righteousness from the great capital, Jerusalem. Christians living now in Jerusalem are thinking and conversing daily about these prophetic events and the signs pointing to their near fulfillment. Before a notable body of high Government officials and distinguished Arab and Jewish business men who were honoring his seventieth birthday with a banquet this afternoon at the Palace Hotel, Mr. Shelley, the Australian president of the Jerusalem Chamber of Commerce, openly and boldly confessed, "I have only sought to live amongst you as a humble believer in the Lord Jesus Christ who died for me on Calvary, near by, and to whose return I longingly look forward."

## FORT FAIRFIELD, MAINE.

We are in the third week of the revival campaign here, and the Lord is graciously pouring out his blessings upon us.

Our first meeting held during the month of June was at Washburn, Maine. We were somewhat hampered by rain and cool weather, making it impossible to hold more than half of the services in the tent, but a goodly number of souls were blessed and the influence of the meeting was felt over a large scope of country. The meeting here is being held in a tent located on the school grounds close in. The tent has "run over" several times. People are coming from towns from ten to thirty miles distant, and from New Brunswick, Canada. After this meeting, which will close August 2, we will have charge of Robinson camp, (under the auspices of the Reformed Baptist Church), August 7-17. Following this meeting another campaign will open at Mars Hill. These meetings, with the exception of the camp, are being sponsored by some of the leading laymen of this section. All churches are represented among them. These laymen, alarmed over the terrible spiritual dearth prevailing in this section, and seeing nothing being done about it, decided that they would do something themselves to give souls a chance to find God. I have never found finer men anywhere, and the gospel cannot be preached too strong and straight for them! In fact, a "pussyfoot" would last just one sermon. Amen! These brethren have the co-operation of several preachers. Already a great "stir" is on in the county. The brethren say that this series of meetings has started more religious "movements" than have been known hereabouts for many years, if ever. They are planning to make this movement permanent by effecting an organization—an interdenominational association. And they believe, and intend to do what they can to further it, that the movement will spread all over the state.

This statement in the Sunday School Times of July 11, by a pastor in New Hampshire, will show that something needs to be done. Under this caption, "New England's Spiritual Death—A Call to Revival," he says: "Of the 7,000 ordained ministers residing in New England, it is safe to say that not more than 1,000 would definitely take their position as believers in the deity of Christ, his atonement for

sin, and the authority of the Scriptures. Of this number, a large proportion have lost their vision and are discouraged." Thank God for faithful laymen, anywhere, who love the truth of God and souls, and are willing to give of their time and money to give the GOOD NEWS to others. These men are not come-outers or church fighters, but men of stalwart faith, who intend, by the help of God, to resist with all their powers the destructive "gospel" that is being propagated by so many pulpits today. The true preachers are standing by them and urging them on. But the modernistic crowd (one of whom, just a few days ago, criticised Peter for starting all this revival trouble on the day of Pentecost), is running around in circles and wondering whereof this thing will grow. For these men are men, not only of influence in the churches, but they carry mighty "prosperous" pocketbooks. And their number is increasing as the days go by.

Aroostook county is the largest and richest county in Maine. I have never seen a more wonderful country anywhere. The potato is king up here. To look out over hundreds of acres of potatoes in full bloom is a thrilling sight. Up-to-date homes with lawns beautifully kept are seen everywhere. The Englishman, who sometime ago, criticised American towns because of their unsightliness, evidently did not "travel" this far up! His criticism wouldn't "fit" hereabouts.

We are having great song services under the direction of C. P. Gossett. He is religious, cheerful, a hard worker, and the people are delighted with his work. He is superior as a soloist. We pray, work, and rejoice together as souls find the Lord, and come up to their Pentecost. At the close of the campaign I shall have more to say of this movement, and the brethren sponsoring it.

Jordan W. Carter,  
Wilmore, Ky.

## GOOD MEETING IN EL DARA, ILLINOIS.

It has been some time since I reported my work. We have been busy in the white harvest field gathering a few sheaves for the Master. We have had a revival effort in two of our churches, fairly good meetings for the times. Brothers Moore and Patterson were our helpers and I have never had better help. I have held a number of meetings for the brethren, two short ones at Middletown, Ohio, one at West Liberty, Ohio, and one on the Milton charge. Great good was accomplished in all of these meetings. We give God all the glory.

We just closed one of the best meetings I have had in recent years with my son in El Dara, Ill. Near a half hundred were definitely blessed. Taking everything into consideration this was a most wonderful revival. The thermometer stood around 100 degrees, sometimes above. The farmers were in the largest wheat crop they have had in years. The crowds were small, but in midst of so many handicaps our God heard and answered prayer. After the general break came we hardly had a barren altar service to the close. When my son went to El Dara three years ago he found a discouraged, scattered membership, with an old dilapidated hull as a place of worship. In the three years he has gotten together as fine a group of folk as you can find anywhere. With their help, loyalty and co-operation they have built one of the most beautiful modern churches to be seen in a town of this size. He, his good little wife, and loyal people have labored hard to bring the church to the place where this revival could be made possible. The pastor and wife have the confidence and love of the entire town and they certainly love their people and their work. He took into the church a nice class at the close of the meeting, with more to follow. My younger son, Paul, was with us and added no little to the meeting with his saxophone, guitar and singing.

We have never labored among a finer people than the El Dara people. So many of them were like the rich Young Ruler, one thing they lacked, the pearl of great price. Many, thank God, found the wonderful pearl. May the blessings of our God be upon the pastor, his family and wonderful people.

We leave the 23rd for a camp in Indiana. Our meeting will begin here at Oddville, the first of August. We want all who know the worth of prayer to remember these meetings in their petitions and do not forget.

Your little brother,  
T. P. Roberts.

## Have You Tried It?

One of the most concise, most spiritual helps on the Sunday School Lessons is Arnold's Commentary. Every word is meaningful. Just a few copies left, regular price \$1.00, and you may have one for 50c. Stamps will be acceptable.

Why are you going around with your head down, talking about your poverty? The weakest, poorest child of God is richer than a Vanderbilt, because he has eternal riches. Joint-heir with Jesus Christ! That is what the eighth of Romans teaches us.—D. L. Moody.



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| Commissioner S. L. Brengle, D. D. |                               |

(Continued from page 1)

friendly attitude toward the Bible, and the Christ of the Bible. Modern education is shot through with the teachings of evolutionists. Animalism is strong in textbook, classroom and lecture. The whole matter of the soul and the future state is blurred with a big question mark. Many of the young voters are church members, but church membership has become cheap and easy. Our Lord Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Millions of young people who have been brought into the church know utterly nothing of the self-denial and crossbearing that are necessary to become a disciple of Christ. It is understood by every one that has intelligence enough for consideration in matters of this character, that joining the church today means almost nothing. It does not require repentance, regeneration or consistent Christian living in harmony with the teachings of the New Testament. The vast millions of young people who are coming to voting age in the church, and out of it, are not Christians; they are not possessed with high moral, spiritual ideals. They have not deep convictions inwrought by the Spirit of Christ, for which they are willing to separate themselves from the godless multitudes, to sacrifice and suffer.

If, somehow, the preachers could be aroused, get a conception of the dangerous conditions with which we are surrounded, and determine to pray, to preach, to fast, to visit, to warn, to exhort, have protracted meetings, go on week after week until they could awaken the multitudes in the church and out, who are dead in trespasses and in sin, we might be able to bring the mass of humanity between twelve and thirty-five years of age, to Christ. The thing is not impossible, if God can have human instrumentality through which to work; but somebody is going to have to get a soul passion—let me say a Christ passion—for souls. There must be some holy men and women who are willing to sacrifice and suffer, if the young people are saved. If these young voters are not saved, it is a serious question whether or not the American republic will survive, to say nothing of a fearful over-crowding of hell in that future state that awaits the impenitent wicked.

I don't care to associate with any jolly

preacher who has no burden for souls, and no deep concern or anxiety with reference to the future of the nation, and the future state of human souls. We have come to a period in our history when people of any degree of intelligence, ought to be serious and prayerful. They ought to unite themselves in tremendous protest against wickedness and a great prayer to God for a revival that will touch with divine power all parts of this republic. Some time when you are not too busy, *think about these things.*

### Asbury College.

The first semester of the present college year of Asbury College will open September the 22nd.

In my travels, I find a surprisingly large number of parents who desire to educate their children in Asbury College. I doubt if there is a safer place on the continent. Asbury is beautiful for situation. The surrounding country is remarkably attractive. The buildings are so constructed and arranged that they have an inspiring and cultural effect.

The school has a great Faculty. The men and women on the teaching staff of Asbury College are remarkably well equipped for their work, and deeply interested in the students who are placed under their care. There is a fine, healthful, cheerful, moral, spiritual atmosphere at Asbury. Students who come here fall in love with the institution. They respect the Faculty and have fine fellowship with the student body. I do not believe there is a more sane and safe place for the education of young people anywhere. Young people seeking a place for their education and equipment for useful lives will do well to acquaint themselves with the advantages of Asbury College. Parents who desire to place their children in a fine, moral, spiritual atmosphere cannot find a better place than Asbury. The people here believe the Bible. In teaching and life, they are in harmony with all the fundamental truths of Bible Christianity. They are in the fullest sympathy with the doctrines and experiences taught by John Wesley, the founder of Methodism: the fall of man, his exceeding sinfulness, the necessity of repentance, regeneration, entire sanctification, and a righteous life devoted to the service of God and humanity.

Those who may be interested, write for catalog or other information, to Dean W. Brandt Hughes, Wilmore, Ky.

Faithfully yours,  
H. C. MORRISON.

### We Shall See What We Shall See.

Many years ago when I was much younger than I am now, that famous old preacher, A. A. Niles, long since gone to be with God, with that peculiar smile that radiated his shining face, asked me the following question: "Morrison, what would occur if an irresistible force should strike an immovable object?"

That was a pretty tough question. I did not undertake to answer it, and am not ready to answer it now. Perhaps, when the conflict between the Pope and Mussolini is settled we shall have an answer to this question. The Pope is supposed to be immovable; Mussolini irresistible. We shall see what we shall see.

### Just to Remind You

That those who have made five-year pledges for the Asbury Theological Seminary, please to send in their second payment as soon as convenient. School opens in September and we shall want to know what we may depend on in the way of assisting the young men who will want to attend the Seminary the coming year. A number have already sent their second installment on their pledge. We are not pressing any one, but simply remind you that, if convenient, let us have your payment by September 1.

### LOVE'S NO.

MRS. H. C. MORRISON.



THAT is a queer title to give to an article, but after we shall have finished its explanation, I think you will understand what I mean by it.

Jesus, in speaking to his disciples in John 13:7, says: "What I do thou knowest not now, but thou shalt know hereafter." This indicates that the disciples, in their limited knowledge and short-sighted vision, could not comprehend the Master's teaching at that time.

Is it not true that we are of the same disposition? Are there not times when we wonder why things are not just as we desire them to be? We can see no reason why the Lord does not readily grant our requests, when the affirmative answer would mean so much to us, as we suppose. But, remember that his ways are past our understanding, and that in the by and by he will make it plain to us why his answer to our petition was a No instead of a Yes.

I recall reading where some one said that, "God nothing does, nor suffers to be done, but we ourselves would do, if we could see the end of all events as well as he." How true this is! We judge by "feeble sense," but when the devious leadings of his providence are understood we know why clouds were sent instead of sun, and why the smile gave place to briny tears; why the heart with sorrow should be torn, when we longed for happiness and contentment. In such times, let us do as did David, when he said, "What time I am afraid, I will trust in the Lord." And what Paul declared when he gave vent to that utterance which has been the solace of many a despondent, discouraged heart. We know that "all things work together for good to them who love the Lord." That promise is one of the Lord's peaks of deliverance which the Devil cannot overtop, for it takes in ALL THINGS.

We recently read something that is very comforting to those of us who may wonder why "Love's No" is so often the answer to our prayers. The illuminating comment on the scripture, John 13:7, was written by F. P. LeBuffe, and will be read with interest by those who may chance to see this article. I trust when you shall have read it there may come into your hearts that submissive assurance that, whether God's answer is Yes or No to our petitions, he will grant us the best there is for us. The comment is as follows:

When we were children in the "dead dead days beyond recall," we would often hurry to our loving mother, to entreat and beg in childhood's most artful way for a gift on which we had set our hearts. There at her knees, with our hands fondly clasping hers and our eyes peering deep into her own for answer, we would plead in our childish error for a gift that would have been to our harm. What then did mother do? Refuse us she did, as her best love prompted, though she knew denial meant a shadow over our expectant face and a twinging at our little heart. With our narrow grasp of things and of their values, we could not know the reason of her way, but now that the days have rolled by and we have stood on the heap of moulded years, as mother stood in the days gone by, do we not thank her for a love that was wisely cruel enough to say us nay?

As with child and mother, so with us and our Lord at times. "Children of a larger growth"—and yet of how much larger?—we come to our Lord and plead for a gift that is all to our liking; health for ourselves or our ailing loved ones, a richer store of this world's goods, success before the public eye, or a deeper draught from the fountain of knowledge. For these and a host of other trinkets, that trick a passing love from men, we beg, thinking therein to find a span of happiness that will last us well. We have prayed long and hard and we beg it of him in his own dear Name and for his love for us, and we want it so. Expectant we wait with hands eager to grasp the cherished boon—and sometimes it does not come. And then? Shall we scant in our manners as ill-bred children, sulk and pout and question the wisdom of our blessed Lord? Or shall we bethink ourselves of the lesson learnt from long ago, and trust our Friend, before whose prudence mother's is as naught? He stands, not on the tiny mound of a handful of years, but upon the mountains of eternity,



far separate from the darkening shadows of life, and he views all things with the boundless wisdom of God. The health we crave for may bring the chance to ruin. Riches, as is often their wont, may bring in their train forgetfulness of God and hardness of heart to fellowmen. Success may blind our eyes to the light of God's grace, which would teach us the proper value of time's baubles, and the will-o'-the-wisp of human lore may lead our feet from off the straight and narrow path of holy and humble submission to God's Church, that all must walk, if they would be without fear when the summons comes to hurry home. But with the wonted shortsightedness of children we may not see the off-side of the gift we ask. Yet when our prayer is not heard, let us trust the larger wisdom of our Friend, let us yield, if not joyfully, at least with good grace, to his prudent denial. We may not see it all just now, but when the years have lapsed by and we stand at his side on "eternity's jubilant shore," shall we not thank him, as we thank dear mother now, for a love that was strong enough to say "No" to a foolish child?

Jesus, lover of my soul, if ever I ask for a gift that would work harm, I beg you now to keep it from my hands. In my ignorance I may plead, I may beg, I may grow importunate, but harken not to my prayer. Give or bestow or take away, as you think best, since you are wise and I am very ignorant. Just guide me home to you, until life's running shadows fall their longest. Whether I am sick or well, rich or poor, learned or in ignorance—just see me safely home.

"And we shall see how, while we frown and sigh, God's plans go on as best for you and me; How, when we called, he heeded not our cry, Because his wisdom to the end could see. And e'en as prudent parents disallow Too much of sweet to craving babyhood, So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good."

## Marriage, Divorce, Birth Control.

REV. A. S. HUNTER.

**R**ECENTLY, Dr. H. C. Morrison published a series of editorials in THE PENTECOSTAL HERALD on the relation of the white and colored races, and the future of the white race. He scents danger ahead for the white race, because he sees it losing out, and its God-given prestige slipping from it. There is no denying the underlying facts, whether or not we accept all his conclusions.

It is undeniable that the white race, especially the American section of it, is trending toward race suicide. The birth-rate among what we now know as "Americans," is declining, and that falling off in population is being supplied by the colored and un-American races, both here and throughout the world. This decline of births among the white race is due, not to legitimate natural causes, but is because we discard the Divine law in the matter.

First, there are millions of unmarried people among us, of both sexes, who are at the marriageable age. Tens of thousands of women choose to remain unmarried and hold a job, rather than marry and raise a family. Tens of thousands of men realize that they cannot afford to marry, with the present artificially expensive standard of living.

Then, thousands of couples marry with the avowal of no children. Many times, both parties continue to hold salaried positions, and are able to live luxuriously; and do not want children to interfere with the business and pleasures. Other thousands of couples have one or two children. Many women seem to prefer poodles to babies.

All of this is foreign to and inimical to God's design for us. Sex is for the propagation of the race, and antedates man's fall. In man's original, unfallen state, God said to him to "be fruitful and multiply"; and he has not recalled that command. Scriptural marriage, one man and one woman for life, is God's safeguard for the sex relation in our present fallen state; and also his provision for the rearing of children. So-called "high society," and not a little that is not reckoned "high", revolts against that. The colored races, and most of the foreign peoples of the white race, are seldom guilty of that.

Now, if the white race, the custodian of the gospel for 1900 years past, will deliberately disregard God's known law, while other races, with or without the gospel, follow it; why should not God allow the white race to fall by its own sins, and the colored races supersede it? Has he a perpetual covenant with the white race, as such, as with the Jews through Abraham? He has cast off the Jews (temporarily) because of their disobedience! Why not the white race?

It is true that civilization and progress have come, almost exclusively, through the white race, and doubtless by God's design. Our superior progress and culture have been due, above all else, to the gospel which we have had. But now, with all our gospel light, and with centuries of tradition back of us, we are renouncing the Divine truth of God, and substituting the human fiction of evolution! We are rejecting the Deity of Jesus, and exalting the affirmed divinity of man! We are spurning God's plan and purpose of holy marriage and families, and substituting free-love, either straight, or in "companionate marriage," or by easy and quick divorce, and so-called re-marriage. With free-love, easy divorce, illicit relations out of marriage, and childless marriages, all in open disobedience to God's known will; why should not the white race lose its prestige?

### BIRTH CONTROL.

Realizing the physical and mental unfitness of so many for parenthood, the godless scientists are now advocating birth-control as the way to stay our further physical and mental degeneration. They disregard the question of moral fitness to be parents and train children.

What is needed infinitely more than medical clinics to decide who may and who may not marry, is the old gospel of salvation; to have people born of the Spirit, made new creatures in Christ and purified in heart! When people are right with God in their own souls, and under the guidance of the Holy Spirit, and are taught from the Bible, there is little risk in the way of marriage and families. That is God's clinic for marriage, as well as everything else. All the progress that the white race has ever made beyond other races, was made without this recent fad of birth-control by the state! "Birth-control" of the godless, by the godless (and no others want it), must be a miserable failure, if it is tried! It will not improve marriage, but will multiply illicit relations out of marriage!

The present deplorable situation has come about because we have so largely left God out, or have ruled him out, of our affairs! Had the preachers of the United States (not now to go outside), during the past fifty years (not to go farther back), been preaching the gospel of Christ as Wesley and our pioneer Methodists preached it, we would now have none of these problems on our hands! Think of more than a thousand souls converted, and nearly as many sanctified in one of those early camp meetings! Add to that the hundreds and thousands converted and sanctified from week to week, through the year, under the ministry of the pastors! Such gospel ministry was the source of our racial and national greatness! But, recently, the churches (all denominations, except some of the newer and smaller) have imitated Judah in forsaking God, the Fountain of Living Waters, and hewing out for themselves broken, leaky cisterns, which can hold no water!

If the white race, these United States, and Methodism, are worthy of preservation and continued primacy, no doubt God will see to it that they continue. Otherwise, why should they?

## A Last Minute Help.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

Satan knows he cannot frighten saints with hideous creatures or overcome them by coarse enticement. He stands at the portals of the holy of holies as an "angel of light." He does not openly attack, he diverts. The church that lost its Christ was full of good works (Rev. 2:4). Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks our wisdom, but trembles when we pray.—Selected.

## Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

## Dr. Ridout's Itinerary in South America.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.

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The same vision that Moses saw as he talked with Jehovah, the same vision that Jesus saw on the mount of transfiguration, the vision that made their faces shine will have power to make our lives all luminous and radiant, too.—Robert E. Speer.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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Louisville, Kentucky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### HOW NELLIE GOT RIGHT.

Nellie had just recovered from a serious illness. "Mama," she said, "I prayed last night."

"Did you, dear? Don't you always pray?"

"Oh, yes, but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought, what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and how he delights to forgive them."

"So I got out of bed, and knelt down, and tried to tell Jesus how bad I was; and I asked him to think over the sins that I could not remember. Then I waited and gave him time to think of them; and when I thought he had remembered them all, I asked him to forgive them. And I am sure he did, Mama, because he said he would. Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are those whose iniquities are forgiven and whose sins are covered."—Herald of Light.

Dear Aunt Bettie: As I looked at the picture of the ministerial group of students I prayed God that I might be able to do something to help them to carry the Gospel to this sinful world. I take your paper and enjoy it so much. It comes next to my Bible. I am one of your elderly nieces, but I like to read page ten. I give my paper to my granddaughter. She loves to read page ten. I read about the revivals and it makes me hungry for one too. I am hoping and praying that we may have a good old-fashion revival. Our minister does work so hard. I ask an interest in your prayers that the leaders in our church may in some way be aroused to their great responsibility.

Grandma Glaze.  
Hitchcock, S. D.

Dear Aunt Bettie: Will you please let a Pennsylvania girl join your happy band of boys and girls? I am fourteen years old. I am in the seventh grade. I have been reading page ten. It is very good. There are nine of us in our family. I have two sisters and four brothers. I have one sister dead; she was drowned in Conneaut Creek, Dec. 12, 1926. I have a brother and sister saved and both parents are saved. My mother takes *The Herald* and I enjoy reading page ten. My birthday is January 12. Have I a twin? Who can guess my middle name? It begins with M and ends in E, and has five letters in it. I am a Christian. This is my first letter to *The Herald*. I hope Mr. W. B. doesn't get hold of this letter.

Ethel M. Abbott.  
Rt. 2, Conneautville, Pa.

Dear Aunt Bettie: Please ask through the Children's Page if any one knows of a home of charity in the south that an old lady fifty years of age might have a chance to enter. The winters in Kentucky are cold and cause her to suffer with neuritis, so she is unable to work and has no one to depend on. She is in great need of a home. Address all answers to Mrs. Gertrude Ricks, Rt. 7, Cadiz, Ky.

Dear Aunt Bettie: Will you move over and give a little Tennessee boy room to join your happy band of boys and girls? I live on the Cumberland Mountain. It is three miles high. Ruth Knowles, you have the same last name as I have. I guess Frank Knowles is your brother. I guess your first name is Deborah. I have a brother named Paul. He is sixteen. I am twelve years old, and am in the seventh grade. My schoolteacher is Mr. Howard Sanders. I made the highest grade in the room on final ex-

amination. I go to Sunday school and church most every Sunday. Martha Allen, I guess your name to be Mary. Am I right? Hope so. My father is a Methodist preacher. My Sunday school teacher is Mrs. D. H. Bryan. I love the Lord, don't you? We take *The Herald* and I enjoy page ten very much. I will appreciate all letters received. I will answer them all, and will exchange photos with any one.

H. Ray Knowles.  
Monteagle, Tenn.

Dear Aunt Bettie: Here I come again. If you will please let me in with your happy band again I will take care not to bother you for a while. Aunt Bettie, I live in the Blue-ridge Mountains. I like hunting, fishing and trapping. There is no better guitar player in old Virginia than myself. I am in the seventh grade at school. I go to President Hoover's school in the mountains. My teacher is Miss Christine Vest, from Kentucky. I have three brothers and two sisters living and one sister and three brothers dead. Any boy or girl who would like to correspond with me I would like to hear from them.

Reuben Cave.  
Rt. 2, Stanley, Va.

Dear Aunt Bettie: Will you please let a little Blue-ridge Mountain girl join your happy band of boys and girls? I was seven years old March 2. I go to school at President Hoover's school which he built for the mountain children. It is two and one-half miles from my home. We have a nice teacher. We like her fine. My father is a local Methodist preacher and takes *The Herald*. We like it fine. I have four brothers living and three dead; have one sister living and one dead.

Geneva Cave.  
St. 2, Stanley, Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? Mother takes *The Herald* and I enjoy page ten. I am five feet, seven inches tall; weigh 115 pounds, and am fifteen years old. I am in the eighth grade. My teacher is Mrs. Beulah Shimpugh. I like her fine. Ruth Houk, I would like for you to write to me as you have my name. Who can guess my first name? It begins with H and ends with A, and has five letters in it. The one that guesses it I will write to them. As this is my first letter I'll ring off.

H. Ruth Townsend.  
Rt. 4, Bentonville, Ark.

Dear Aunt Bettie: May a little North Dakota girl join your happy band of boys and girls? My grandfather sends me *The Pentecostal Herald* and I enjoy the children's page so much. I am ten years old; will be in the fourth grade next year. I go to Sunday school every Sunday. We live one-half mile from town. I didn't start to school until I was past seven, as I was in a cast for hip trouble, but am working hard to make it up. My middle name begins with L and ends in E, and has five letters. Can any one guess it? I hope to see my letter in print.

Morris Nelson.  
Gwinner, N. D.

Dear Aunt Bettie. Would you let a little New York boy join your happy band of boys and girls? I was twelve years old April 16. I am four feet, ten inches and one-half. I have light golden brown hair and blue eyes and light complexion. I want all boys and girls to write to me for I will answer every letter that I receive. I gave my heart to God at the age of eleven years and I feel that he is with me every moment of my life. We have an airport that is open all day Sunday and I think that that is not living up to the rules of Christ.

Arthur Darwin Slaughter.  
Ripley, N. Y.

Dear Aunt Bettie: Would you let a little Virginia boy join your happy band of boys and girls? I am only sixty-one. I am five feet and a half high and weigh 155. I am a reader of *The Pentecostal Herald*, and would

not be without it, for that and the home paper and the Bible and Sunday school lesson are about all that I read. I think *The Herald* is one paper that has no equal as a religious paper. I don't think there is a book or paper that teaches one so much about the Bible as it does. I enjoy page ten very much. My birthday is Jan. 23. If I have a twin please write to me. My middle name begins with S and ends with D, and has ten letters in it. Who can guess it? I am a Christian and believe in full salvation.

C. S. Lawson.  
Saluda, Va.

Dear Aunt Bettie: Will you let an Illinois girl join your circle of boys and girls? I am sixteen years old, five feet, four inches tall, weigh 120 pounds. I have dark brown hair and eyes, fair complexion, and I have dimples. Mother takes *The Herald* and I enjoy reading page ten. Grandfather Tillmore Winchell died May 14, 1930. I never thought when we left Kentucky five years ago, but what I would get to see him once more to talk with him, but I never. Mother went back in February and stayed two weeks, then we all went when he died. I have had the measles and my eyes are hurting some now so I had better rest them awhile. Hoping to receive lots of letters, especially the ones from Kentucky.

Vonnie Fay Hornback.  
Rt. 2, Towanda, Ill.

Dear Aunt Bettie: Will you hustle up a chair for a Washington girl? I have just come from California. My! what a change in climate. I am twelve years old. My birthday is Nov. 28. Have I a twin? If so, please write to me. I have five sisters and no brothers. We have come from a small city of Southern California called Redlands. As this is my first letter to *The Herald* I would like to see it in print. I hope Mr. W. B. has lost his appetite when my letter arrives. I am a Christian. I have bluish brown eyes, long brown pipe curls. I weigh 76 pounds and am 58 inches tall.

Tena DeYoung.

Dear Aunt Bettie: Will you let an Atlanta girl join your happy band of boys and girls? I like to read page ten. I go to Sunday school and church when I can. Sara Hill, I guess your name to be Ruby. I have black hair and brown eyes. I am nine years old, weigh 69 pounds. My birthday is July 29. My middle name begins with J and ends with L. I hope Mr. W. B. is out walking when this letter arrives. As this is my first letter I hope to see it in print.

Ruby J. Stone.  
225 Elizabeth St., Atlanta, Ga.

Dear Aunt Bettie: Here is a letter from Wisconsin. This is my first letter to *The Herald* so I would like to see it in print. Mother and father take *The Herald* and I enjoy reading it, especially page ten. I am fourteen years old and graduated in May from the eighth grade. I have a great desire to be a missionary for I feel God is calling me, but whatever he wants me to do I'll do, and wherever he wants me to go I'll go. I'd love to go to the foreign field and teach. I have three brothers. Mother, father and I go to Sunday school every Sunday morning and stay to church, and then we go again in the evening. I attend Epworth League every Sunday night. League starts at seven and lasts until church time at eight o'clock. We go to prayer meeting every Thursday night and the Lord surely blesses us. We have a wonderful minister here. He is a fine and sincere man. We like him very much. His name is Rev. C. Paul Nulton. I would like to hear from some of the boys and girls and I'll be sure and answer all the letters I receive.

Faye Heifner.  
Boyceville, Wis.

Dear Aunt Bettie: I thought I would write a few lines again. I wrote once before and was pleased to see it in print. Mother takes *The Herald* and I enjoy reading it. I was thirteen June 1. When I wrote before I got a letter from Nancy Fisher. I wouldn't mind hearing from her again. Louise Manley, I guess your name to be Wanda or Wilma (which?) Helen Webb, I guess your name to be Elizabeth. Mildred Miller, I guess yours to be Marguerite. If they are right

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please write and tell me. My school teacher is Miss Gertrude Horn. She is our neighbor. We like her fine. She is my S. S. teacher. Rev. Glen McMichael was our pastor for two years. He had a wife and little son Elmer. They have moved away. They sure were nice. Rev. John Miller is our pastor now. He has a wife and three sons. I guess I better sign off for this time.

Vivian E. Griffis.  
Rt. 3, Tipton, Iowa.

Dear Aunt Bettie: I wrote before, but as Mr. W. B. got the letter will try and write again. We do not take *The Herald* but my grandparents get it and they give it to me. I am five feet, nine and one-half inches in stocking feet, have black hair, blue eyes, a medium complexion, and was eighteen May 18. I would like to hear from the cousins. I enjoy receiving and writing letters. Write, all who can, and I will try and answer all letters. I am closing with best wishes and lots of love. May God bless each and every one of you.

Senia Hartsock.  
Ray, N. D.

Dear Aunt Bettie: Won't you let an Illinois cousin join your happy circle? I enjoy reading page ten. I am a Christian and belong to the M. E. Church. Rev. G. A. Phelps is our pastor. Hope W. B. is on a fox chase when I come. I am a boy sixteen years of age. I am a freshman in high school. I would like to hear from all the cousins. Will answer all letters received. Let me hear from all you Florida cousins, especially from Tampa. Guess had better stop to give some of the other cousins some room. With love for Aunt Bettie and all the cousins.

Alberta Oglesby.  
Box 112, Crossville, Ill.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? We take *The Herald* and I enjoy reading it, especially page ten. I have brown hair and eyes. My weight is 73 pounds. My height is four feet. I am ten years of age and am in the fourth grade. I go to Sunday school as much as I can and also preaching. Who can guess my middle name? It begins with an S and ends with an E, and has eleven letters in it. Whoever can guess my middle name I will send them a present.

Callie S. Jones.  
Dunavant, Va.

Dear Aunt Bettie: Will you let a girl from the good old state of Georgia join your happy band of boys and girls? I am an orphan girl. Mother died when I was two years old and my father died when I was fifteen years old. I have a 'step-mother and I stay with her and her people. I am a member of the Baptist Church and I am trying to live a Christian. I have laid down all of my bad habits and accepted Jesus as my Savior. I hope that every one of the cousins have accepted him. The Bible is the only book that I can get any pleasure in reading. I am five feet, eight inches tall and have brown hair and eyes, medium complexion and nearly eighteen years old. I will write to any one who guesses my middle name. It begins with M and ends with E, and has three letters in it. I will ring off for this time hoping to see this letter in print.

Ethel M. Todd.  
Rt. 1, Stapleton, Ga.



## FALLEN ASLEEP

### VINEYARD.

On October 22, 1931, the death angel visited the home of J. A. Vineyard, of Abernathy, Texas, and claimed for its victim his beloved wife, Sallie Bishop Vineyard, daughter of Jefferson Bishop. She was born in Alabama, May 3, 1859. Two brothers and a sister had preceded her to the other land. She was reared an orphan and knew something of the hardships they have to endure. She was converted and united with the Baptist Church when a girl. She was united in marriage to J. A. Vineyard, to which union three children were born, one dying at birth.

Mrs. Vineyard was a devout Christian, never tiring of serving the Lord. She attended church as long as her health would permit, but failing eyesight prevented her later from either attending the house of the Lord or reading his Word. She was a subscriber to *The Pentecostal Herald* and read it as long as her eyesight enabled her to do so. She was a member of the Nazarene Church, her pastor, Brother Woods, preaching her funeral. She testified that she was ready to take her departure, but regretted that her family were not Christians.

A precious one from us has gone,

A voice we loved is still;  
A place is vacant in our home,  
That never can be filled."

Her niece,  
Nora Vineyard Wilson.

### BRIGMAN.

Death visited our community on February 28, 1931, and carried away one of its oldest and most beloved citizens, Mr. J. M. Brigman. Mr. Brigman was born three miles south of Freeport, Fla., Jan. 13, 1858. He was married to Miss Catherine A. Brown, May 29, 1881. To this union were born nine children, five of whom survive him. Two brothers, two sisters and nine grandchildren also mourn his loss. Mr. Brigman was converted and joined the Methodist Church under the ministry of Rev. L. C. Calhoun, at Black Creek Church on the Freeport Circuit in 1877. He was soon made steward and Sunday school superintendent and continued to serve his church as such until he moved to Westville, where he sustained the same official relation until a few years ago when declining health forced him to give it up. He was very interested in the welfare of the church and loved to attend upon her ordinances when health permitted. For more than thirty-five years Mr. Brigman has made his home in Westville for the most of which time in the mercantile business. His early life was spent with his brothers in the logging and lumber business.

His pastor, Rev. E. W. Coleman, conducted his funeral at the Methodist Church in the presence of the largest congregation ever seen there, after which his body was conveyed to the grave.

### REST COTTAGE, PILOT POINT, TEXAS.

Our campaign for funds for the Minnie L. Roberts Memorial Building was completed with success, thus affording us a laundry and canning department which has been partially equipped. God has surely looked with favor upon us, for after this building was completed there was enough material left over to build a two-room office and the builder made such an attractive contract price that it seemed to us to please God that this improvement should also be made. For the first time in our history a commodious office was a reality. We feel such a deep appreciation for everyone who has assisted us in any way to the completion of this work and we thank you one and all.

There have been a good many readjustments in the personnel of our helpers in the Home, changes have come but even in this God has shown us his mercy in sending us an efficient and capable co-laborer in Miss Daisy

Kindred of Detroit, Mich. These changes with the constant charge in the coming and going of our Rest Cottage family of young women and children make our work especially difficult. In the midst of such variation we have sought to keep ever before our needy children the precious opportunities of the Gospel. We have been conscious of the blessed visitations of his Spirit working in their hearts and enabling them to lay hold by faith on the all-sufficient grace of God.

Our material benefits have been accompanied by spiritual benefits. We have witnessed some glorious outpourings of the Holy Spirit in the salvation of our precious young women. Not only have they been led to Christ themselves but many of their parents and loved ones have been prayed with and prayed for and found the Savior in pardon or reclamation.

We want to make special mention of the boxes sent in by our Women's Missionary Societies, Young People's Societies and Sunday school classes and for the splendid response they gave to our Christmas appeal which enabled every member of our family to be remembered with gifts. We have had under our care one hundred young women and sixty-seven children with a total cash outlay of \$10,560.64. We have made provisions for homes for twenty-four of our little ones, either directly or through the aid of a home-finding agency.

The economic operation of the institution has been an outstanding feature which has brought the highest commendation for years. This has been possible by the utilizing of every available resource such as the climate and land afforded to provide good wholesome food for the family and provender for stock and poultry. This supplemented by the kind contributions of supplies and cash have enabled us to do a creditable work for this special group of dependents. As servants of God in the church we have been reaching out our hands to the needy that have knocked at our doors and ministered to them both of material and spiritual benefits, seeking if we might by all means "save some."

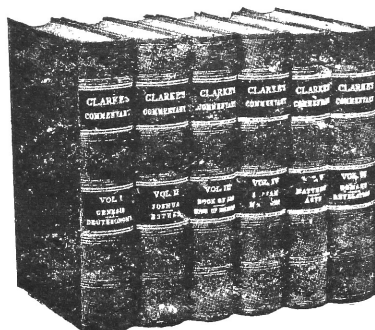
J. P. Roberts, Supt.  
Mrs. J. P. Roberts, Mgr.

### GOD IS WAITING.

God seems waiting for his people to get the emphasis on the single supreme thing needed for victory, even the baptism of the Holy Ghost. Our constant proneness is to try something else. The early disciples emphasized none of the things our churches today are so busied with. Everywhere you turn, in conferences, assemblies, conventions, there is discussion and planning to operate our institutions and meet earthly demands and further our programs. Methodism's best days were her first days before other things became prominent. The Holiness Movement in the U. S. were her best days, before we became so concerned about schools and churches and plans.

Again we suffer from leanness of soul, due to doctrine and profession without reality. It's common now to call hungry hearts to the altar for holiness and urge them along a few minutes, tell them to "take it by faith," and go along. They get nothing real, often go out professing and failing and discouraged till, in some fanatical meeting they land and become prey to errors, or else drift along through life with no power. There are hundreds of holiness preach-

## Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

Sufficiently critical to aid the inquiries of the more serious student, and yet sufficiently popular to serve the purpose of general edification. He gives a lucid view of the several books of Scripture, as to their dates and authors, their scope and connection; he expounds the original text in a manner adapted to the deficiencies of the reader; he elucidates difficulties in chronology, history, and oriental manners; he develops the grand doctrines of revelation, and applies the whole to the great concerns of human salvation and duty.

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is one of the noblest works of the class in the entire domain of sacred literature. It is a thesaurus of general learning.

Its luminous expositions of the Law and the Gospel; its earnest and forceful appeals to the conscience of the sinner and the unbeliever; its rich counsels for the well-understood wants of the Christian's inner life; its endless exhibitions of general knowledge; and its valuable aids to the students of those holy tongues in which revelation took its first recorded forms—all will render this book the companion and the counselor of multitudes as long as the English language may endure. The man who accomplished it achieved immortality, his name having become identified with an indestructible monument of learning and religion.

We commend it as the most spiritual commentary published. Six large volumes, good paper, good binding, new type.

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ers today, good men preaching the doctrine whose hearts are hungry. They are not just perfectly clear and satisfied. They go to various meetings and camps hoping to dive into a deep spiritual Pentecost and yet return lean and dissatisfied. Many of our great camp meeting preachers have more sermons than power, because they have read and studied more than they have prayed. Our meetings depend too much on preaching and stirring songs and demonstrations. But the one thing indispensable is prayer. How we need to quit other things and all pray. Pray day and night until. This is the only rule Jesus laid down for his church to get ready to save the world. Reader hear it, just two words tarry until. Not build schools, nor read papers, nor hold conferences, nor theorize doctrines, nor organize forces, nor "take it by dry faith," nor profess it and believe you have it—No not any of these, but tarry until. God is waiting for his people to get away from all else for awhile and desire just this one thing and tarry until and receive and go out, not to build institutions nor churches, nor "carry on", but to simply call men to repentance and salvation. Let this be our only thought and prayer and purpose. Just talk it, preach it, seek it everywhere, all the time. Souls, souls, souls for Christ! What a revival would sweep down upon us. How the multitudes would tremble and seek God. Lord, help us to be wise and willing. Let us holiness folk first get the fullness ourselves, then proceed.

Jim H. Green.

### TEACH ME TO LOVE.

Love of Jesus, fill my heart  
Teach me to love.  
Thou the sum of goodness art;  
Light from above.  
I would walk the narrow way,—  
Give me thy light.  
Jesus, keep me thine today,  
Banish my night.  
Help me serve and toil and give,—  
Show me thy grace.  
I the Christ-like life would live,—  
Thy cross embrace.  
Let my spirit humble be,  
Jesus, like thine.  
I would lift men up to thee,  
Saviour, divine.  
Teach me then thy power of love,  
O wondrous friend,  
Till hate and strife heaven shall remove,  
And peace ne'er end.

Paul Barton.

### POSITION WANTED!

A young man twenty-nine years of age is interested in securing a teaching position in some distinctly Christian college. He has an A. B. degree from a leading state university, a Th.B degree from a leading seminary, and has met half of the requirements for an A. M. degree. For two years he was a student at Asbury College. He believes firmly in the revealed truths of the Bible and is Wesleyan in his doctrinal position. He has had several years of pastoral experience and leadership in young people's work. He would prefer to teach theology, English Bible, and related subjects, but if necessary could offer courses in the Social Science field. References can be furnished if desired. If interested apply to The Pentecostal Herald office.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VIII.—August 23, 1931.

Subject.—A Gospel for All Men. Acts 11:5-18.

Golden Text.—There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:12.

Time.—About A. D. 40.

Places.—Joppa; Cæsarea; Jerusalem.

Introduction.—This lesson is a clash between Judaism and Christianity. The forces had been mobilizing for sometime; but now they meet for a settlement. The battle easily swings around two characters, Peter and Cornelius. The contrast between the two men is almost painful. The former was a rabid Jew, a fisherman from the Sea of Galilee. The latter was a Centurion, a trained Roman soldier who knew how to command men. Both of them were case-hardened in national pride. The Roman boasted citizenship in the nation that was ruling the then known world. The Jew was one of Jehovah's chosen race. To him, all men outside of Jewry were on a level with prairie dogs. Peter had walked with the Master for some years; but he had been slow to imbibe the world-wide spirit of the Christ; albeit, he had made some little progress. Cornelius had fully known the power of paganism; but he had come in contact with Judaism to some extent; and living at Cæsarea, the home town of the evangelist Philip, he had doubtless heard much of Christianity—perhaps had listened to Philip's preaching. Acting on what light had come to him, he had become a devout praying man. The contrast between the two men was complete, but with a certain shattering of caste notions on both sides. God's clock had struck; and they must now be brought together—not by personal choice, but by divine appointment. The barriers must be broken down forever.

In India the caste system has become religious, and has cursed the life of the entire nation. Among the Jews caste was rife between them and all other peoples; and again it was religious caste. In their estimation, their temple was so sacred that the entrance of a Gentile would defile it. Not only in America, but in Africa itself, there is a caste feeling between Caucasian and Negro. In South Africa the feeling is bitter. Here in America is an impassable barrier between the two races. To tell the plain truth, neither race wants much intercourse with the other. If this race prejudice ever dies it will be killed by the influence of New Testament Christianity. Meantime it constitutes an impregnable barrier against civilization and Christianity. God alone knows how many millions of souls are being eternally lost through race prejudice and caste prejudice. In theory we subscribe to the doctrine of human brotherhood, while in practice we trample it beneath our feet. "Am I my brother's keeper," Cain's question, can never die. Yes; every man is his brother's keeper without regard to race, color, or national distinction. This is one of the unsettled problems of what we term Christian civilization.

Comments on the Lesson.

5. The city of Joppa.—Look on your map of Palestine, and you will find Joppa situated about five miles north

of the 32nd parallel. Being a sea-coast town it is naturally the port of entry for Jerusalem; although it is almost worthless as a harbor. Peter says that while he was praying, he fell into a trance and saw a vision. As the entire transaction was miraculous, I shall take it literally; but when I say that, I do not mean that there was a literal sheet. As far as Peter was concerned the letting down from heaven of the sheet was perfectly literal. To all intents and purposes, he saw the entire thing; and to him it was real; although it was but a spiritual vision. It carried with it a tremendous spiritual lesson, and that is the important thing for us, and for all men. Peter got that lesson.

6. Beasts.—According to Jewish law, some animals were known as clean and fit for human food; while others were termed unclean and unfit for food. In Peter's vision God uses these animals to represent the various races of men. The Jew had as great prejudice against Gentiles as he had against eating the flesh of unclean beasts. The purpose of the vision was to break down this prejudice in the heart of Peter, in order to prepare him to preach the gospel among the Gentiles.

7. Arise, Peter; slay and eat.—An American may get some faint notion of Peter's feeling by remembering his own prejudice against dog-meat, save that Peter's prejudice was religious, and therefore much stronger than ours. The man was simply disgusted at the order.

8. Not so, Lord.—In other words, "I refuse to obey your orders." And he boasts of the fact that nothing common, or unclean, had ever entered into his mouth. We are queer animals in our inconsistencies. I have known a man who would not under any consideration eat meat on Friday, but would go fishing and hunting on Sunday. The Jews cried for the blood of Jesus of Nazareth, but would not defile themselves by entering the Roman court.

9 and 10. Here we meet God's pronouncement against all caste and race hatred. I feel sure that it is not best for different races to intermarry, and produce hybrid peoples; but God's word has gone forth that he has no patience with race prejudice and race hatred. Jesus Christ tasted death for every man; and all Christians must recognize the fact that we are all one in Christ Jesus our Lord. That thing is forever settled. We may discard it, if we so desire; but we do so at our peril.

11. Three men...Cæsarea.—When God commands A to preach the gospel to B, it means that God is preparing B to receive A's message. I have never found it otherwise. Peter must go to Cæsarea to preach the gospel to the household of the Roman Centurion, Cornelius; but Cornelius and his household would be ready for the message at his coming.

12. Six brethren.—Peter was to do the preaching; but he must have some witnesses to the truth he was to declare. God could carry on without them; but the hearers would need them. I am persuaded that one of the greatest needs of the present hour is witnesses, bright and happy, to the saving power of the blood of Jesus Christ. When I used to go to baseball

games I found no trouble in telling which side the fans were on; but when I go to church I am troubled to find the standing of most churchmembers. They not only dress and act like the world; but, if they have salvation from sin, they are strangers to its joy. In the long ago I used to hear hallelujahs in old-time Methodist meetings that made the angels glad; but such shouts would chill the spinal cords of modern Methodists. Yesterday I was reading a doctor's directions for caring for one who had been pulled from water in a drowning condition. He said use artificial breathing, and to keep it up with great regularity, because it was almost impossible to say when a human body is really dead. Maybe so; but I am wondering if many preachers are not preaching to a lot of sitting corpses. Good Lord, give us saved witnesses to the truth. Peter needed some; and God sent them along to say Amen.

13. An angel.—God's messenger in visible form. The word angel always means messenger, one sent. God sent this one to tell Cornelius what to do; Send men to Joppa after Simon Peter.

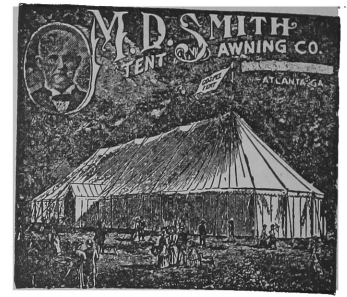
14. Who shall tell thee words.—Mere words could not save them from sin; but words are vehicles of thought, of truth; and God uses them to bring to us messages that kindle our faith unto salvation.

15. The Holy Ghost fell on them.—Some who oppose sanctification as a second work of grace have had no little trouble with this story of Cornelius and his household. They will have it that this was their conversion, when they would be tickled nearly to death to be pastors of such people. Cornelius and his household were converted people; and this was their baptism with the Holy Spirit. Others tell us that the gift of the Spirit at Jerusalem was the Jewish Pentecost, and this the Gentile Pentecost, and that it will never be repeated. But it was repeated up in Samaria and at Ephesus; and Peter said: "The promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." I wonder why people hate holiness so bitterly.

16. This verse clinches all that I have said: "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Now I know they were converted before Peter's visit, because Jesus says unconverted people cannot receive the baptism with the Holy Ghost. See John 14:17.

17. God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ.—Peter turns a flood of light on this in his speech before the church at Jerusalem, as recorded in Acts 15:8, 9: "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." So then we have simply a repetition of Pentecost. If Peter, James and John, and the mother of our Lord were converted before that event, Cornelius and his household were converted before Peter's visit.

18. Although there was still much Jewish prejudice in the Jerusalem church it was moving ahead somewhat; for when they heard this wonderful news from the lips of Peter, "they held their peace, and glorified God, saying, Then hath God also to



## The Mills of The Gods

by DR. C. F. WIMBERLY.

After reading sophisticated novels, sex stories, and tales of pagan glory, one comes with a great deal of delight and satisfaction upon this splendid story of Dr. C. F. Wimberly—"The Mills of the Gods." As the title implies it is a story of justice and recompense, and reveals in no uncertain manner how God, and not Chance, is ruling the Universe. The story moves with sure and certain strides, is gripping, worth reading, and the book deserves a wide circulation in this day of lost faith and false values.—JOHN RICHARD MORELAND, Poet and Critic, Norfolk, Va.

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the Gentiles granted repentance unto life."

Let us be glad, and thank God for a world-wide Savior. Let us speedily spread the Good News to the ends of the earth. Amen!

## A WORLD METHODIST GATHERING.

Plans for the Sixth Ecumenical Methodist Conference which is to meet October 16 to 25 in Atlanta, Ga., are going forward through the activities of committees in Great Britain and the United States and Canada. These committees are international in scope and are working out details of a very comprehensive program. Local committees in Atlanta are carrying forward preparations for the welcome and entertainment of the delegates of Methodism who will come from all parts of the world.

The Western section has not entirely completed the details of its part of the program. However, it has selected some two score speakers who will present various phases of the general subject, "Methodism in the Life of Today," which is the general topic of the conference. It will work out further details of the program at a committee meeting of representatives from the Methodisms of the United States and Canada at Cincinnati on the 14th of July.

The opening session of the Ecumenical Conference will listen to addresses from Bishop William Fraser McDowell, senior bishop of the Methodist Episcopal Church, and Dr. C. Ryder Smith of London, president of the Wesleyan Methodist Church. Already the detailed part of the program which is to be furnished by the Eastern Division has been received from the committee with headquarters in London and assures a great program participated in by its leading brethren, both lay and clerical. Its list of speakers includes many well known authors and noted preachers. Some of them will come from India and China and other parts of their far-reaching field of activities. One of the daily features of the program will be a closing service under the leadership of the beloved and widely known Gipsy Smith.

While great emphasis will be placed



upon personal Christian experience, every phase of the social aspects of Christianity will be dealt with. Noted speakers have been chosen to deal with such subjects as: Christianity and modern science; modern amusements and divorce questions; relation of capital and labor; the governmental and international implications of Christianity; and other phases of our modern life as it is related to the Church.

Arrangements are being carried forward by the Methodists of Georgia to make Wednesday, October 21st, an outstanding day for those in attendance upon the convention by a trip to Savannah, Ga., where John and Charles Wesley carried on their labors in their early life. It is expected that not only the delegates will make this trip but also that many of those who will be visitors at the conference will join in the interesting experience which this trip assures.

The local committees in charge are making all plans for entertaining not alone the delegates but also thousands of visitors who, it is expected, will desire to enjoy the advantages offered by this representative gathering of world Methodists. Special rates are being arranged at the hotels and plans are being perfected for welcoming those who come both by rail and by auto. The auditorium seating 6,000 persons will be used for the general meetings of the convention and nearby churches will be made available for various group gatherings. Further information as to hotels and other arrangements may be had by writing to the Atlanta Convention Bureau which is co-operating to make all arrangements for a successful conference.—H. E. Wollever, Washington, D. C.

#### PERSONALS.

Prof. Blish R. Shaw, whose address is Oakland, Cal., General Delivery, has open dates for meetings as song evangelist and guitar player.

L. J. Gage, 3515 Humbolt Ave., No., Minneapolis, Minn., has some time he can give to any one needing help in revival meetings.

The Annual Camp Meeting of the Northwest Virginia Holiness Association will be held at Salem, Va., Tabernacle, August 28 to September 6. Rev. R. A. Young, of Riverside, Cal., Mr. and Mrs. E. O. Rice, M. V. Lewis, Rev. and Mrs. Orville French, missionaries of the Oriental Missionary Society, will be the workers. Mrs. M. V. Lewis will be the pianist. Meals will be served on the ground and other accommodations provided.

F. W. Gress: "A very fruitful revival meeting was conducted at a country schoolhouse eight miles east of Underwood, N. Dak. Rev. Fred Canaday, of Portland, Ore., was the evangelist, and the pastor, F. W. Gress, led the song service. Some twenty knelt at the altar for pardon, reclamation and heart purity. Rev. Canaday preached some great gospel messages, and exposed sin, bringing strong conviction to the hearers. Brother Canaday is a fine brother and anyone wanting a reliable evangelist cannot fail if they secure this brother."

Spotsylvania Camp Meeting will be held August 16-30. This camp is located in the midst of the Battlefield Park, 60 miles south of Washington. Workers: O. B. Newton, Bessie Lark-

in, W. Luther King, S. H. Magee, Granville B. King, assisted by Asbury College Quartette and Robert Mortensen. No charge made for lodging, but campers will bring their sheets, pillow-cases and towels; other bedding and furnishings will be supplied. Good meals will be furnished, with special rates to ministers, their wives and children. Mail addressed to Chancellor, Va., care camp meeting, will reach parties.

R. H. Garrison: "I went to Merry Oaks, Barren County, Ky., July 19 to begin a revival. It was hot and dry. We began to pray for rain and for the revival of love in the hearts of the saints. The Lord wonderfully blessed us by sending us a good rain; saints rejoiced, then we asked the Lord for the power of the Holy Spirit to convict sinners and bring them to repentance. We did not hurry, but tarried until imbued with power from on high. People came for miles; one hundred people in the day services, and at night the auditorium and Sunday school rooms were filled to overflowing. The pastor gave a broad invitation to all denominations that attended to worship God as they did in their own church and to feel perfectly at home. The pastor, Robt. H. Garrison, did the preaching the best he could, driving 85 miles every day and preaching two sermons each day. The Lord crowned our feeble efforts with 66 souls saved in the old-fashion way, praying through to victory. Grandfathers, grandmothers, fathers, mothers, wives, husbands, children, entire families found the Lord. Ex-convicts, murderers and all were blessed. Old-time shouting was in evidence. Some forty or more were revived. I took into the church 48, with more to follow. We looked after the cemetery and church grounds in a beautiful way. Old-time revivals can still be had if we will pay the price. The pastor was given a shower of eats that he could not take in his car, but had to have a truck to carry them. Pray for me, brethren. Let us pray for one another that the Holy Ghost may direct us in our work. Let us not keep our mind upon the finances of the church, so much. I believe that if we preachers will do our duty while we are in the vineyard the finances will be forthcoming. May the Lord continue to be with thy servants."

H. T. Heironimus: "You are sure making a great paper out of The Herald. The Prohibition Number was excellent. Dr. Morrison's editorials are superb. My! but we enjoy reading its great messages. Wish I were able to put it in every preacher's home. How they need The Herald in these times!"

#### GOOD NEWS—THE FAMILY REVIVED!

It is a source of great satisfaction and joy to know that so many homes are consecrated to God and hallowed by prayer. During the past year many family altars have been erected. The Lord's blessings have been on this special work. What could be better for the home?

People in thirty-eight states have testified as to the blessing of the "sanctuary in the home." My little message, "The Family Altar Revived," sent out last winter has stirred the hearts of many parents and young people. The writer thanks God and takes courage. Allow me to ask the reader to kindly write me a

word about the family altar, or what prayer has done for your home. You can help greatly in this needed and gracious revival.

Your friend and brother,  
Rev. Irvin B. Manly.  
401 Cosmos at Lilac St., Houston, Tex.

Wanted—Employment as housekeeper or companion for elderly woman, where careful training, experience, responsibility and dependability mean so much. Best of references. Will go anywhere in Kentucky.

Rebecca Ricketts,  
1787 W. Lee St., Louisville, Ky.

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in every community to sell our beautiful Scripture Text Calendar for 1932. They are easy to sell and we make a very liberal offer on them. If interested, address Pentecostal Publishing Company, Louisville, Ky.

#### THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

#### "THE OLD RUGGED CROSS"

stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of The Story of The Old Rugged Cross? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00.

Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, my strength, and my Redeemer. Psalm 19:14.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

### Reasons Why You Should Circulate The Herald

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## Camp Meeting Calendar

## ILLINOIS.

Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife. Address Frank Doerner, Jr., Norris City, Ill., Sec.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Suhling Sec., Kampsville, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 29-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

## INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind.

Bryantburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Mackie, evangelists. Prof. Kenneth Wells and wife, song leader. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Ramsey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. P. Pinare, Sec., Ramsey, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

## IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. C. Coleman. Write Mrs. P. A. Oilar, Sec., 1627 Timea St., Keokuk, Iowa.

## KANSAS.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

## KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redd, evangelists. George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Rud, Rev. W. M. Weston, and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker preacher in charge. I. H. Driskell, song leader. Miss Pearl Driskell, pianist. L. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. Jones, E. C. Morris and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

## MICHIGAN.

Maybee, Mich., August 13-23. Workers: Rev. John Sturk and wife, Rev. Everett Shelhammer, Write Clara A. Palmer, Sec., 644 Thompson St., Ann Arbor, Mich.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

## MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1084, Leakeville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

## MISSOURI.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

## NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

## NEW JERSEY.

Glassboro, N. J., Aug. 13-26. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton. Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

## NEW YORK.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas. Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored workers. Miss Marjett Fancher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, song leader, Rev. Alvin Young, young people's worker, Mrs. S. A. C. Easley, children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Suffeld, Rev. F. E. the Rev. Bona Fleming and wife, evangelists. Mrs. Florence Miller, song leader; Charles Serjisson, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

## OHIO.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincome, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

## PENNSYLVANIA.

Delaware County, Pa., August 13-23. Workers: Rev. John Newberry, Rev. Raymond Bush, returned missionary from Africa. Rev. Mary Hubbard Ellis, Evangelist Tillie McNutt Albright, leader of the praise services. Write Rev. Mary H. Dillis, 704 N. 63rd St., West Philadelphia, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. L. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Bena Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

## TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

## VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Braman will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

## VIRGINIA.

Greeneville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec. Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. B. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimmick, Rev. L. B. Hudson, Gospel singers. Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

## WISCONSIN.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Gaddis-Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

## EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.)

Richland, N. Y., Aug. 25-Sept. 2. Chester Heights, Pa., Aug. 17-24.

ARTHUR, FRANK E. (240 N. Waller Ave., Chicago, Ill.)

Seven Oaks, N. Y., Aug. 2-16. Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JARRETTE. (2023 Tross Ave., Kansas City, Mo.)

Atlanta, Tex., Aug. 7-16. Kearney, Neb., Aug. 20-30.

BABCOCK, C. H. (Leslie, Md., Aug. 11-17. Hopkins, Mich., Aug. 20-30.)

BECK, A. S. AND R. S. (Mud Lick, Ky., Aug. 5-19. Glasgow, Ky., Aug. 20-Sept. 1. Columbia, Ky., Sept. 5-Oct. 1.)

BENNARD, GEORGE. (Hermosa Beach, Calif.)

Entiat, Wash., Aug. 6-16.

BUSSEY, M. M. (Enid, Okla., August 9-23. Kingfisher, Okla., Aug. 25-Sept. 6.)

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.)

Circleville, O., August 19-30.

CAROTHERS, J. L. AND WIFE. (Bennington, Kan., Sept. 27-Oct. 11.)

COLLIER, J. A. (6145 Forrest, Nashville, Tenn.)

Leitchfield, Ky., July 22-August 16.

DICKERSON, H. N. (2608 Newman St., Ashland, Ky.)

Ballston, Va., August 30-Sept. 13.

EDWARDS, J. R. (Elmore, Ohio, L. B. 29)

Lima, Ohio, Sept. 6-27. Sebring, Ohio, Aug. 4-25.

FAGAN, HARRY L. (Blind Song Evangelist and Pianist. Phillipsburg, Pa., July 26-Aug. 17.)

FLEMING, JOHN (Louisville, Tenn., Aug. 28-Sept. 6.)

FLEXON, R. G. (Shackelfords, Va.)

Glassboro, N. J., August 14-23.

FLEMING, BONA. (2352 Hickmont St., Ashland, Ky.)

Washington, D. C., July 31-Aug. 9. Richland, N. Y., August 16-30.

FUGETT, C. B. (Sherman, Ill., August 7-16. Denver, Colo., August 21-30.)

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Boyer City, Mich., August 21-31.

HAMES, REV. J. M. (Charles City, Ia., August 18-30.)

HENDRICKS, A. O. (1436 E. Washington St., Pasadena, Calif.)

Lamesa, Tex., Aug. 10-23. N. Chattanooga, Tenn., Aug. 26-Sept. 6.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio)

North Branch, Kan., Aug. 9-23. Fowler, Kan., Aug. 27-Sept. 13.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.)

Lisbon, N. Y., August 2-16. Open dates.

HOWARD, F. T. (Cynthiana, Ky., Aug. 18-30.)

HOWARD, JARRETT W. (Fort Springs, W. Va., Aug. 2-23.)

IRICK, ALLIE AND EMMA. (Bethany, Okla.)

Mansfield, Ark., Aug. 13-23. Wister, Okla., Aug. 26-Sept. 6.

JOHNSTON, E. DEWITT (676 Calvert Ave., Detroit, Mich.)

Poneto, Ind., Aug. 9-Sept. 6.

JOHNSON, ANDREW (Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.)

JOHNSON, H. C. (408 W. West St., Springfield, Ill.)

Prescott, Ark., Aug. 24-30.

JONES, LUM (Altus, Okla., Aug. 18-30.)

LARKIN, BESSIE (Spottsylvania, Pa., Aug. 16-31.)

LEWIS, M. V. (Wilmore, Ky.)

Kampsville, Ill., Aug. 13-23. Figg, N. C., Aug. 19-30.

LINCICOME, F. (Lima, Ohio, Aug. 19-30.)

MACKEY SISTERS. (Bentleyville, Pa., Aug. 14-29.)

MILBY, E. C. (Song Evangelist, Greensburg, Ky.)

Acton, Ky., Aug. 7-17. Glasgow, Ky., Aug. 19-29.

MENGLEDORFF, O. G. (Pavo, Ga., August 16-30.)

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.)

Hartselle, Ala., Aug. 13-23. Mulberry Grove, Ill., Aug. 27-Sept. 6.

PARKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.)

Athens, Ohio, Aug. 16-30. Clarksburg, Md., June 29-July 19.

REES, PAUL (Circleville, Ohio, Aug. 21-30.)

ROOD, PERRY. (Box 263, Chesapeake, Ohio)

London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.)

Kittanning, Pa., Aug. 13-23.

SWEETEN, HOWARD (Ramsey, Ind., Aug. 14-24.)

THOMAS, JOHN (Houghton, N. Y., Aug. 18-23.)

VAYHINGER, M. (Epland, Ind.)

Gaston, Ind., Aug. 9-23. Loveland, O., Aug. 28-Sept. 6.

WILLIAMS, L. E. (Wilmore, Ky.)

Tolu, Ky., Aug. 19-30.

WIREMAN, C. L. (Campton, Ky., Aug. 12-30.)

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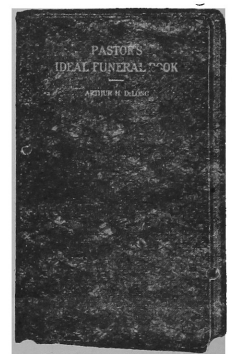
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Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## THE IMMUTABLE WORD.

By The Editor.

**H**EAVEN and earth shall pass away, but my word shall not pass away."—Jesus.

"Let the word of Christ dwell in you richly." . . . "whoso keepeth his word in him verily is the love of God perfected."

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

Aside from the fact that the Bible is an inspired book, revealing the laws of God for the just, equal and happy regulation of society, and the gospel plan for the saving of a lost race, it is also the most interesting book in all the world's literature. Its records are the most ancient, its history the most accurate, its incidents the most thrilling to be found anywhere on the printed page. Where will one find such startling stories of war, such peaceful, pastoral tales, such heart-warming romances of love, as are found related in its pages. Its poetry is pitched on the highest plane, its proverbs contain the richest wisdom, its prophecies reveal the future and its promises give anchorage and hope to the soul.

Lord Bacon has truly said that "There never was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible." A whole-some truth was expressed by some one who declared "That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the domestic, civil and social relations; that they teach men to live right, to hate wrong and to seek each other's welfare; that they control the baleful passions of the human heart, and thus make men proficient in the science of government; and, that they teach him to aspire after conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature, than any other which this world has ever known."

We are glad to note that the Bible is more largely circulated than ever before. The Bible societies printed and circulated 12,843,196 Bibles last year. More Bibles were sold than any other hundred books together. The output of the British and Foreign Bible Societies is increasing from year to year. It is

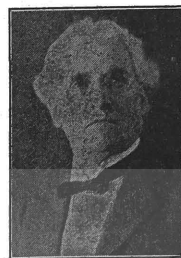
said if you pile in a single pyramid all the copies of the Koran since Mahomet's day till now, with all the copies of the Scandinavian Zend Avesta, the Buddhist Tripitakas and the Chinese Five Kings, and add to the pile the hundred other most famous books the world has ever known, including the "best sellers" of all ages, the pyramid, contrasted with the thousands of millions of copies of the Bible, would be as an ant heap to Mount Everest.

John Wesley said: "I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri*."

## Monthly Sermon.

THE DEVELOPMENT OF CHRISTIAN CHARACTER.

*"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings; so the Lord alone did lead him, and there was no strange god with him."* Deut. 32:11, 12.



The text is taken from a song of Moses. The time of his departure was at hand; he was full of solicitude for his people, and in this song he reminds them of the gracious deliverance, care and guidance of God. The song abounds in figures; the text is one of the most beautiful and suggestive. He is singing of God's dealings with Jacob, who represents Israel. Through these figures he is conveying to the people ideas of God and his method of directing, developing and strengthening character.

We must keep in mind the fact that God's great objective is the development of genuine Christian character. He desires to fix men so they can stand all the tests and never become unfixed. Salvation is by faith; regeneration is a powerful act of the Holy Ghost, but it is an initiation into a new life, an introduction into a new spiritual world. It is the beginning of a succession of processes, building and development into sainthood, into strength and preparation for service, into fitness for heaven.

The wheat must pass under flail in order to separation from the straw and chaff; the

gold must go through the fire if you would purify it and bring it into service. It is so in the development of Christian character. Perhaps all of us are ready to say, "Let me die the death of the righteous," but are we willing to pass through the processes that purge out all impurity, that takes away every passion, that brings strength out of weakness, wisdom out of ignorance, patience out of petulance, destroys resentment and pride, and fills us with the spirit of humility and forgiveness.

There are auspicious moments in the lives of men, times when great issues hang on a word, a step, a decision, turning points that seal destiny. This was true of Moses when he chose to "suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." When he preferred, with a shepherd's crook, to guide a few sheep in the mountains rather than wield a scepter over a nation. It is true of Jacob, when he wrestled with a strange and mighty Being through the night crying out, "I will not let thee go except thou bless me."

This was true of the persecutor Saul, when a great light shone about him, and he must make his choice to continue his persecution, or to surrender himself and become a chosen vessel of the Lord. Abraham reached a climax in his history when he built his altar, bound Isaac, laid him upon it and lifted the sacrificial knife to take the life of him who was dearest of all things, and heard the voice of God staying his hand, and stood forth crowned forever as the "father of the faithful."

In some way these times come to all of us, times of decision, times of consecration, times when ladders lead up to heaven; when our dearest Isaacs must be bound and laid upon the altar of sacrifice, times when men come to the forks of the road and turn their feet into the paths of holiness and walk in the light, or into the paths of selfishness and grope in darkness.

There is no such thing as a development of strong, holy character without sore trial, bitter testing, severe temptation and positive decision. Where there are mountains there must be valleys. If we would climb into the mountains of transfiguration we must pass through the dark valleys of humiliation, surrender, death to self, and consecration to our Lord. If we would stand upon the mountain peaks of spiritual victory we must be willing, before such elevation, to descend deep into the valley of death to self, of a crucifixion which eliminates from our nature all carnal love, and brings into our hearts by the power of the Holy Spirit, the love of God.

This way of death to self, to the incoming of the divine nature, at times, would seem impossible, but we must not turn back. Heaven is our great objective; eternity lies out before us. We are transacting business for an unending existence. We can afford to pay a great price for there is a great prize. Sad to say, many turn back and die in the valley and shadows, but those who press forward,

(Continued on page 8)



## EXPERIENCES IN SOUTH AMERICAN REVIVALS.

Rev. G. W. Ridout D.D., Corresponding Editor.



I never expected that such experiences awaited me on this continent such as I am writing about in this article. I have often preached from Acts 2:17, and have witnessed the pouring out of the Spirit of God in Japan, Korea, China, India, Egypt, Malaya, etc. In Chili I am witnessing the most unusual things in the operations of the Spirit. Hebrews 2:4 is being verified. I am living and preaching greatly these days in the Acts of the Apostles. In this book I believe we find God's program for the church of all ages, and for the twentieth century as well as the first. If the churches would get back to the Acts of the Apostles they would fill their empty pews, fill up their prayer meetings, and altars again would be scenes of penitence, pardon, holiness and power. Brother preacher, when have you last seen tears on the altar and on the floor of your church? This is a common thing over here in our meetings!

## II.

'Twas Saturday night in the big Chilean city! I had been going all week without any stops in the program. Sunday I had preached four times; began again Monday morning and at night. This continued all the week, preaching twice each day. We thought we would have a short meeting Saturday night but the Second Methodist Church was fast filling up, soon extra benches had to be brought in and even the people had to stand around. Didn't think I would preach much but got started on "God's Plan of Salvation," as illustrated by Naaman, 2 Kings 5: The message grew on my soul and thus the meeting went on. Ten o'clock came and the call for prayer and seeking was made; instantly the altar was crowded, a second call was made and sinners came forward and thus that meeting that we intended to be short went on till close to 11 o'clock that night. We had to be up in the morning again for a seven o'clock service.

If this was time of hot weather we should hardly be able to stand this strain, but 'tis winter in Chili. Santiago is surrounded with mountains; yesterday they say there was snow storms on the mountains. Winters in South America are not so severe as in North America. Winter in Chili makes the nights and early mornings chilly; people come to fireless churches, however, with their overcoats and wraps, think nothing of two and three hours in meeting. Unusual things happen sometimes in meetings. The other day in the midst of preaching, two men bearing a very sick woman, came up the aisle and laid the woman at the altar for prayer; instantly the whole meeting turned to prayer. We laid hands upon the sick woman who was groaning under terrific pain, prayer prevailed; husband reported in subsequent meeting his wife had been healed in answer to prayer. Now why did they bring that woman forward for prayer instead of rushing her to a doctor? Well they believed in God's power to heal and they think nothing of breaking up the order of meeting if some one wants to seek God's power right now.

## III.

'Tis Sunday night, past midnight. This has been a busy and eventful day speaking four times. At 6:30 P. M. preached at Baptist Church which was crowded; as many people standing almost as those sitting. How the news of revival spreads and people come from long distances to the meetings. Same in Chili as it used to be in the days of good old time Methodist revivals of long ago. Preached at 8:30 at Pentecostal Temple and the audience was fully 2500 people. What a

## CHANNELS ONLY.

How I praise thee, precious Saviour,  
That thy love laid hold on me;  
Thou hast saved and cleansed and filled me,  
That I might thy channel be.

Just a channel full of blessing,  
To the thirsty hearts around;  
To tell of thy full salvation,  
And thy loving message sound.

Emptied that thou shouldst fill me  
A clean vessel in thy hand;  
With no power but as thou givest  
Graciously with each command.

Witnessing thy power to save me,  
Setting free from self and sin;  
Thou hast bought me to possess me,  
In thy fullness Lord come in.

Jesus, fill now with thy Spirit  
Hearts that full surrender know;  
That the streams of living water  
From our inner man may flow.

meeting! Though I had to preach through interpreter yet God gave me wonderful liberty. What an object lesson that meeting was to pastors who, year after year, are content to preach to 100 people and less, and what a rebuke to missionaries who think the kingdom is going to be brought in by educational programs, religious education, etc. Here is a work of old-time Methodism, as it used to be, getting the common people, filling one Temple with more people than all the Methodist, Presbyterian and Baptist churches of the whole city could get together.

## IV.

Preaching in the many churches of Santiago is a very difficult proposition; they are scattered all over the city. Methodists have no central church in the city; the new First is away off from the center, but this week is Methodist week and I am preaching, daily, in two M. E. Churches at 10:30 A. M. and 8:00 P. M. Monday and Tuesday nights I preached at "The Neely Chapel," called after Bishop Neely. I was glad to be in a church which enshrines his memory because the Bishop was a Methodist truly, and stood for Bible and real essential Methodism. I recall an incident at the Springfield General Conference. I went over to the hotel and was there till quite late. About 10:30 Bishop Berry entered, coming back possibly from some important meeting. Bishop Neely met him at the door, looked at him and said, "Well, Bishop Berry, is there anything of the old church left?"

Well Bishop Neely would have rejoiced if he saw the crowd in the Methodist Chapel last night as we preached on "The Power of the Holy Spirit," Acts 1:8. Several people got happy and wanted to demonstrate as we preached, but we kept on and got through in good shape, then made an altar call, and in a few minutes the altar and aisles were crowded with people and there was an intense spirit of prayer on the people. Then we arose and made special appeal to sinners to seek God; we sang a sinner's invitation hymn, at once, men from various parts of the building came forward and we had another altar full of seekers. Thus the meeting went on and God's power came down. Before we finished another appeal was made to members of that particular church to come up for prayers; at once, the altar filled again and we had another time of blessing and of power.

## V.

Now and then as I travel around I see the church papers. I notice that the M. E. Bishops in their recent meeting said a few things about evangelism and its need in the following words: *THEOLOGICAL SEMINARY*

"While we would keep the emphasis upon the increase of the evangelistic spirit, being sure that this spirit will in various localities and churches proceed by wisely selected

methods, we would also stress the wisdom of a definite program.

"1. That on Sunday, May 24, 1931, we observe the anniversary of John Wesley's experience of the warmed heart, by earnest prayer on the part of pastors and by a summoning of lay people to prayer, with special intercession for the increase of the missionary and evangelistic spirit among our churches.

"2. That our summer and fall Conferences be made occasions for such devotional seasons as shall increase in ourselves and our pastors the evangelistic passion and send us back to our work with a new consecration to the primary task of the church."

'Tis a pity the Bishops did not say May 24 was anniversary of John Wesley's *Conversion*. Too much in our day is the term conversion, regeneration and justification avoided for something more modern and polished. I recall just here Luke 9:26: "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

I recall also that unique incident in Isaac's history, Gen. 26:18: "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them."

John Wesley's conversion was more than a warm heart; he received justifying grace and the witness of the Spirit that his sins were forgiven and that he was a child of God.

How exceptionally guarded our Bishops are that evangelism should proceed by "wisely selected methods." That is the very thing which has killed revivals in the Methodist Church; we want quiet, dignified meetings in which no one gets happy, no one gets any demonstration of the Spirit; meetings must be run by the clock instead of by the Spirit, and there must be no mourner's bench because we no longer call sinners to repent, but we call them to an adventure for the building up of the Kingdom.

## VI.

A clear case of regeneration by the power of the Spirit radically changes a man, and especially does it change an educated man. Cyprian, Bishop of Carthage, tells of his former state as a sinner, and then the transformation which regeneration brought. He said:

"When I lay in the darkness, in the depths of the night, when I was tossed hither and thither by the billows of the world, and wandered about with an *uncertain and fluctuating course*, I deemed it a matter of extreme difficulty that *anyone could be born again*—could it lay aside what he was before, while his corporal nature remained what it was. How, said I, can there be so great a transformation as that a man should all at once lay aside what is innate from his very organization or, through habit, has become a second nature. How should a man learn frugality who has been accustomed to luxuries? How should he who has been clad in gold and purple condescend to simple attire; the man who has been surrounded with public honors take to privacy, or another exchange admiring troops of dependents for voluntary solitude? The allurements of sense, I said to myself, are surely very tenacious. Intemperance, pride, anger, ambition, lust—these must, when once indulged, they must perforce, retain their hold. So I said to myself, for I was, in truth, entangled, yet in the errors of my former life, and did not believe that I could be freed from them; and so I complied with the vices that still cleaved to me, and in despair of amendment submitted to my evil inclinations as if they were part of my nature. *But when the stain of my form-*



er life had been washed out by the laver of regeneration a pure and serene light was poured into my reconciled heart. When the second birth received from heaven through the Spirit had changed me into a new man,

things formerly doubtful were confirmed in a wonderful manner. What had been closed before became open before my eyes; what had been dark was now illuminated; power was given to do what had seemed difficult; the

impossible had become possible. I can see now that my former life, *being of fleshly origin and spent in sin*, was a life of earth. The life which the Holy One has kindled in me is a life from God."

## NEEDED! PATRIOTISM.

By Georgia Robertson.

(Read before the Business Women's Council, Washington, D. C.)

**F**LAGS were unfurled. Workers were throwing down tools and students their books to enlist. Women were knitting, serving food to passing soldier-laden trains and taking up tasks men had left. War gardens were planted, "meatless and wheatless days" observed. Ships laden with soldiers sailed under cover of night with lights out to elude submarines. Soldiers lived in mud-soaked trenches overrun with vermin, faced poison gas and barrage fire, died in battle or languished in prisons or hospitals crippled or blinded for life. Multimillionaires forsook their offices and toiled early and late for their country when a foreign foe threatened to invade our land a few years ago.

All is changed. Apparently peace reigns, but while our citizens slumber unmindful of danger an enemy "within our gates" is trying to overthrow our government!

We need an adequate army and navy for defense in case of attack and also as a *safeguard against attack*. Our new foe is not using cannon and bombs as yet, but is working "under cover," quietly and stealthily planting dangerous, fallacious ideas in the minds of our children and our college and university students. This enemy has its followers scattered all over our country in many of our institutions of learning, even in our theological seminaries and our public schools.

In some of our leading women's colleges the questionnaires are shockingly immoral and indecent. "Companionate marriage and immorality" are frankly alluded to. Foes of civilization in our country are trying to break down the sanctity of marriage and the home, and to do away with personal purity, the Sabbath, and religious belief of every kind. No religious sect whatever escapes their hatred and avowed destruction.

In Soviet Russia "Sundays as days of rest and worship long since have passed." Their women have been nationalized, parents are separated and sent into different parts of the country. Children are taken from their parents and brought up in Socialist institutions where instructors teach them communism. Boys and girls mingle freely together and little girls of premature age often become mothers. This is their first line of attack, in their carefully and skillfully planned destruction of *every* existing government of the world that is not Communistic.

Every teacher in our public schools should be compelled to take an oath of allegiance to our flag and all it stands for. While sectarian teaching must be barred, there should be a book of excerpts from the Bible suitable to read in the public schools, and it should be required to be read regularly every school day in accordance with our laws. "By the fear of Jehovah men depart from evil." The stability of a nation depends upon the reliable, upright character of its citizens.

With theft and burglary made easy by the modern acetylene torch and automobile as a quick get-away, what other causes are there for the increase in crime and for the lowered age of the criminal—even boys in their teens? What has caused lowering of personal standards until greed stops at nothing—however vile, wicked, or inhuman—that will accomplish its ends?

Are our homes and schools responsible for this? Two generations ago there had not been the general deterioration of moral standards. Mothers had not forsaken their homes for the gay life of today filled with its ceaseless round of movies, dances, cards, cigarettes and cocktails, or gone unnecessarily into the business world to the neglect of their children.

The Sabbath had not been robbed of its sanctity. Its hours filled with week-day activities and quest of pleasure with church attendance neglected. The Sabbath had not been commercialized through open theaters, movies, ball games and the sale of children's toys on our streets. The command "Remember the Sabbath day to keep it holy" had not been discarded. Reverence for God and his holy day still lingered. Man had not been elevated to the divine and Christ torn down and robbed of his Deity, and declared only a superman! It was still remembered that God's voice from Heaven had borne him witness saying, "This is my beloved Son, hear ye him." And he himself had said, "I and my Father are one." How much obedience to the Golden Rule—"As ye would that men should do to you, do ye also to them likewise" can one expect from those who believe that the one who uttered it was not God but man?

A few years ago our schools and colleges were not the godless places some of them are today turning out citizens robbed of their belief in God, the Deity of Christ, and a hereafter. We are reaping what we have sown! Communists by playing games, telling stories, teaching music, handicraft, dramatics, and athletics in various public places gain the confidence of children of all ages. Then they gather them into clubs, and summer camps and teach thousands of them every year that "There is no God," no hereafter—no future punishment or future happiness—saying to them, "Do whatever you like." They are taught to hate those who have more of this world's goods than they have, to hate their parents if they are not Communists, and even if they are, to despise and disobey them. They are taught to salute the red flag and to spit and trample on our flag! They foment strikes and discontent that they may plant their ideas more successfully in the minds of the people and disturb the confidence of the public in banks, often causing serious runs.

It was Lenin who said, years ago, "The capitalists of America will commit suicide for money" Meaning that they were willing for present gain to loan huge sums of money to Soviet Russia, sell her tractors, farm machinery, and send over our skilled engineers and outstanding men of business ability to teach them how to develop their mines, build bridges, railroads, and factories the most approved ways to compete with us later and undermine our government. A late statement gives the number of skilled American men in Soviet Russia as 18,000.

The Soviet or Communist Government is financing its undertakings with the property stolen in 1917 from the prosperous Russians. Now through forced labor at pitifully low pay and starvation rations—even before the completion of its five-year plan—it is able to undersell the nations of the world—and is doing it along certain lines. Soviet Russia plans in this way the financial ruin of all governments that are not Communistic. Lumber, wood-pulp, coal, oil, wheat, manganese dumping have already spread alarm among vari-

ous nations, where they have been underselling the home market. Russian people are kept on starvation rations, and are destitute of warm clothing.

We need patriotism that will refuse to send our farm implements, electric machinery and our skilled engineers over there to aid them in destroying our country by dumping their vast natural resources and their manufactured goods on the world markets and ruin us by competition. They are even planning to undersell us in our own home markets, leaving our workmen without employment. We are "aiding and abetting" the enemy when we do these things just as much as though the battle with guns and ammunition had begun; for their declared purpose is to overthrow our government. We need patriotism that will make the manufacturer refuse to buy their cheap raw material, our merchants their cheap manufactured goods and the ultimate consumer refuse to buy Russian goods made by forced, ill-paid labor, with stolen capital, and so increase our unemployment. We need patriotism that will not for present personal or national greed sell our country to the enemy to despoil. Greed for money in exchange for our glorious freedom, and the finest opportunity for self-development and personal initiative the world has ever known. We also need patriotism that will not scrap the Constitution for the sake of unlawful self-indulgence, or illegitimate gain.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—Phil. 3:10.

I am so glad that Jesus Christ offers to us the deepest thing in his heart; not only to share his glory and his joy forever; not only to sit down with him upon his throne and share all that eternity will mean when he shall reign and we shall live and reign with him forever. He does offer us that—the fellowship of his glory—and we accept that, and rejoice in it; but there is something deeper in the heart of Christ than that—he offers to us the fellowship of his sufferings.—Geraldine Guinness Taylor.

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# THE DANGER OF MORAL DECLENSION IN THE YOUTH

Rev. W. Edmund Smith.



RECENTLY we heard an eminent theological leader, giving a Commencement address to a class of graduating nurses, raise a laugh about the fears of certain pessimistic moralists, who are so often ready to cry "The young people of our day are going to the dogs." To state the same idea in more elegant words would be to say, the young people of this generation are deteriorating morally; are losing those high ideals and that moral fibre so necessary to the development of sturdy manhood and womanhood. This bishop intimated that he had heard the same cry raised when he was a boy, by extremely pious folks, against the popularity of buggy-riding by young people. Then came the skating-rink, then the bicycle craze, and more recently the moving pictures and the automobile. The popularity of the last two mentioned with the young folk, indicates they are "going to the dogs."

Another learned Commencement speaker, inveighing against such raw pessimism, took occasion to go far back in history, found in the Greek and Roman classics, to prove that in the days of Herodotus and Virgil, kill-joys even then were declaring that the world was growing worse due largely to youthful delinquency, and that disaster was sure to come unless there was a speedy reformation of morals.

Both these speakers raised the laugh, of course, against such old-fogy notions, and assured their audiences that such morbid prophets are never popular, and ever have been left behind in the march of material, intellectual and moral progress, for they usually have been the victims of a bad digestion, that has superinduced needless fears and made impossible clear mental and moral vision.

But the observations of these wise men led me to serious reflection. I asked myself the question, were not those ancient moralists, who attempted to diagnose the moral conditions of their day, often right in their conclusions that the youth of their land was in a moral slump, that might be expressed by the homely phrase "Going to the dogs"?

If I have read aright the history of such nations as Assyria, Babylonia, Israel, Persia, Media, Egypt, Greece and Rome, I must conclude that each and every one of these nations rose to a commanding position of power, culture and general prosperity, but gradually suffered a decline, so that students of history regard most of these nations as only wrecks along the shores of time, blasted and ruined by a moral disintegration that made them unworthy to be determining factors in the world's progress.

Let us notice, briefly, some of the most important of these nations. They prove that while "The mills of the gods grind slowly, they grind exceeding fine." There is a Nemesis that pursues nations that yield to the lower instead of following the higher. These nations prove that the prosperity that comes to children through the sacrifice and courage of the fathers, often kills out the spirit of self-denial in the new generation, that gives itself over to ease and self-indulgence. The history of many a nation might be epitomized in one significant sentence: This nation died because its youth lost its grip on the higher values of life: They literally, "Went to the dogs."

Look at Greece! Her name has been written large in history. Her military power and glory were even excelled by her culture and learning. What a roster the names of her philosophers, dramatists, soldiers, poets, sculptors, historians and orators make! Their names are familiar to every high school student. Greece felt secure in her pre-eminence

amongst the nations of the earth. The moralist, who would dare prophesy of her coming doom, would be ridiculed by the eloquent Commencement orator at the Academy and the Porch. Those who were enjoying the honors and the good things of the day were the apostles of a rosy optimism. Socrates rebuked the trifling, self-indulgent spirit of his day and was called the "gad-fly of the Athenian conscience." They gave him the cup of poison because of his pessimism.

Greece went down. Read the impassioned words of Byron if you wish to know how terrible was the fall. "'Tis Greece, but living Greece no more." Thermopylae and Marathon were glorious events in Grecian history, but they only mocked the servility and ignorance of the descendants of those who had fought there. Yes, that learned doctor could say the cry of 'going to the dogs' is as old as Thucydides very true. Some men of vision in that day could see the oncoming doom; but they were laughed at and called apostles of despair, and so could not be popular with the generation that wanted smooth things.

Look at Rome with more than a millennium of history, and much of it glorious, from the standpoint of military conquest, material and intellectual progress. There was a time when Rome was at the zenith of her power and prosperity. That was the time when her citizens gloried in discipline and sacrifice for the sake of the state. Such a spirit brought her success out of which developed a prosperity that made the new generation more desirous of ease and self-indulgence than self-denial. Wealth increased and homes became luxurious. Then as now, people prosperous, became more anxious to contend for their rights than to meet their responsibilities. Immorality increased and the home became unstable. The craze for amusement and recreation in the theater and the stadium captivated the people. Some Roman moralists saw the trend of things and uttered their warning. But they were laughed at. A people drunk with prosperity never has had ears to listen to the prophecy of retribution. The philosophy of Coue was not new with him: It is older than the Flood. There is a false spirit that whispers a rosy optimism into the carnal heart, and proclaims it through the lips of every false prophet: "Every day and in every way we are growing better and better." The decline and fall of all the nations we have mentioned has no warning to sentimental optimists today. They say, "going to the dogs" has been the cry of all the misanthropes in all ages. Our sympathy is with the dogs.

We might refer to the history of Israel. Faithful prophets saw the trend of popular feeling and action and raised the warning cry. Those prophets were regarded, for the most part, as apostles of despair. In the midst of material prosperity and national triumph, they would come before the king and speak the word of Jehovah. Often they were driven from court and martyred for their prediction of retribution. It seemed as if Isaiah, in his description of the pride and vanity of Hebrew youth, was looking at the fashions of Paris and New York. Read that third chapter of his prophecy, in which he pours contempt on all the pride of the people, reaching his climax in the words: "And it shall come to pass, that instead of a sweet smell there shall be a stink; and instead of a girdle a rent; and instead of well set hair baldness; instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she being desolate shall sit upon the ground." Those old prophets could cry aloud and spare not. They were

"Prophets," not "profits." Their reward from the generation they served was reproach, shame and often death.

How about our own country? Are we exempt from the operation of laws that work retribution for their violation? If God spared not the heathen nations, and even his chosen people, can he spare us, even though we may regard ourselves the chosen of the Lord because he has so richly dowered us with material benefits, and his hand has been so evident in moulding our history? The greater our blessings and privileges the greater will be our humiliation and punishment if we, as a people, forget the law of God and exalt the dignity and rights of man above the glory of Jehovah.

We glory in our material and intellectual progress. We look at our skyscrapers and wonderful works in steel and masonry and call these permanent. We forget that the nation that built the pyramids perished, while their work remains to baffle the power and skill of modern genius to build anything half so stable. We are captivated with the glamor of outward things. We view, with pride, the parades of learned faculties and the graceful lines of proud young college graduates, and dream that America may see an intellectual age that shall vie with the "Golden age of Pericles." Our youth excel in athletic contests, and we are objects of envy of people of other lands. We are inclined to feel secure.

Truly, God's hand has been upon us for much good. We have a goodly heritage. But our nation is very young and the question is, can the youth of our land resist the enervating influence of such luxury, submitting to the rule of temperance and discipline, rather than giving way to self-indulgence and pleasure? It is the youth, or young, that establishes the home, for the most part. We see how unstable the American home is when one marriage in every six ends in the divorce court. "Flaming youth," "The revolt of youth" are no figments of the imagination when we see our reformatories, our jails and prisons crowded with youthful prisoners. In some of our colleges our youth is taught that the Ten Commandments are obsolete, and that self-expression is the true rule of life. Right in the midst of our so-called intellectual progress we see a recrudescence of the heathen Epicurean philosophy that makes pleasure the chief end of life. Young people laugh at the authority of the Word of God, because the materialistic philosophy of evolution, that has flowered and fruited in the theology of Modernism, has undermined their faith. Authorities high and low, are appalled at the increase of crime and lawlessness amongst the youth of our land.

But there is a greater rebellion against the law of God than against civil law, and here lies the greater danger. A Christless intellectualism is as great a menace to our national safety as degraded ignorance. Both work together to drag the nation down. Where is our hope? It is in *him* who has a kingdom that cannot be moved. Man has ever been a failure, but Christ is no failure. He shall never be discouraged till he has set judgment in the earth and the Isles shall wait for his coming. We may have revivals of religion as great as those Wesley and Finney witnessed. A multitude of young people, now enslaved by the flesh and the love of the world, may catch the higher vision of salvation that brings true liberty and the nobler self-expression through Christ being formed in them the hope of glory. Things, on the whole, will get worse instead of better. We are living in the last times. We may take great hope in the World Court, the Kellogg Peace Pact, the expression of joy in Europe at the intervention of our President in its



affairs to bring relief. These things may bring temporal good, but it is only *temporary* good. Our hope for better things is in the return of him who makes all things new. When the hearts of the youth will seek him and find in him their all and in all.

## JESUS, THE WORLD'S SAVIOR

J. W. BEESON.

"And thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21.



OLGOTHA'S summit is the central point of the Bible. From Genesis to Revelation there runs a scarlet thread through the inspired Book leading to the supreme sacrifice.

Jesus was the greatest Preacher the world ever had, or ever will have. After his first great sermon he never lacked for an audience. The crowds thronged about him and hung on his words by the hour. He could take a text from a lily blooming by the wayside, a bird flying overhead, a farmer sowing seed on the hillside, a flock of sheep grazing in the meadow, and preach a masterful sermon. When the Roman soldiers were sent to arrest him they stood spellbound listening to his magic words and, returning without their prisoner, said: "Never man spake like this man." Yet if he came only to preach he would never have left his throne in heaven for a preaching tour on earth.

Jesus was the greatest Teacher of all time. He had no college education or university training. He had no great teachers and no great libraries for study; yet his teaching has changed the philosophy of the world and has influenced all nations and races of earth. Still this was not his great mission to mankind.

He was the greatest of all Physicians. He healed all manner of disease, he cured the incurable; he never lost a case. But he came to do a greater work than to heal the body. He sympathized with the sorrowing, but did not come to take sorrow out of the world. He resisted temptations, but did not come to keep us from being tempted, but gave power to resist and overcome temptation.

He was a wonderful example to humanity to show us how to live righteous lives, and many in modern times would base the whole reason for his coming into the world upon his life and his example. But if he came simply as a model for mankind to imitate, that would appeal only to the strong-minded, those who have strong will power, who feel that they can manage themselves and walk independently of any outside or supernatural assistance. It would have no appeal for those who have gone far out into sin and are bound by the power of evil habits and Satan's influences.

Jesus had all of these attributes we have mentioned, and many more too numerous to mention. Yet none of these, nor all of these combined, induced him to embark upon his foreign missionary journey to earth to save humanity. He came into this world as a *Savior* of man. He came to atone for our sins. He came "to seek and to save that which was lost." Not merely to save them by his example and teachings; other great teachers of earth have tried that, but it did not save the people from their sins. Suppose one had the power within himself to quit sin. Suppose the thief would quit stealing, the murderer would cease to kill, the debaucher of young people would turn over a new leaf, and they all had the power to "stay quit," what about their past sins? What will become of the stain of sin? He alone can save from the uttermost to the uttermost all who come unto God by him. He is the antidote, the remedy for sin. He alone can say with authority: "Though your sins be as scarlet, they shall be

as white as snow." "There is no other name given under heaven whereby we must be saved." Yes, Jesus is the only Savior of the world.

Yet his followers are slow about telling the "good news" to the lost. After 1931 years less than half the human race ever heard the name of Jesus. Nineteen hundred years ago he laid down his life on Calvary's hill that he might atone for the sins of all who will accept him as a Savior. That cross on which he was crucified became a four-way fingerboard to point humanity to the way out of sin into eternal life. The first point of the cross was downward. It sank into earth to lift fallen humanity out of their sins. The second finger points upward to the great love of the Father God who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The third and fourth fingers of the cross point outward east and west, and with its outstretched arms it girdles the globe to take in all humanity—*who-soever will*—white, yellow, red, brown and black people, high and low, rich and poor. He gave up his life for the sins of the whole world, if they will accept him as their Savior.

Sin cannot be evolved out of the heart. It cannot be educated away. Culture and refinement provide no antidote for sin. Only the "blood of Jesus Christ his Son cleanseth from all sin." His mission to earth is to supply earth's greatest need—that of a SAVIOR, from sin. That is the remedy for all earth's ills. Social reforms are all useful; a cleansing of civic and political life is desirable, but Jesus the Savior of the world, cleansing the hearts of men, will solve all these problems. The greatest of earth's needs today is for Jesus the Savior to come into the hearts and lives of men and women the world over. Let us spread the "Good News" of "Jesus the Savior of the world." But let us first be sure he is our personal Savior and that he rules and reigns in our own lives. Then we can tell the good news to others.

### Some Rare Opportunities of Service.

In the year 1919, there was graduated from Asbury College, a young man from China by the name of Pak Chue Chan. This young man had gifts and graces sufficient for some of us who knew him, to prophecy for him a career of great usefulness. As a foreign student he excelled many of the orientals in his ability to acquire the technique of the English language, and to command a good style and diction in the use of it. His processes of thought were logical and forceful. He had a heart burning with a passion for man's redemption. He wanted to prepare himself well to take back a message of hope to his own countrymen.

After finishing at Asbury, he was led to go to Emory University for two more years of training. It was here that he decided to take a medical course in George Washington University Medical Department, Washington, D. C. When he had finished his medical training, he returned to his native land, and became the President of a hospital in Canton, China. Here he remained until three years ago, the Lord led him to establish a hospital under his own control. This new hospital has a foundation of one-third of a million dollars. A concrete building four stories high and occupying an entire city block in the heart of the great city of Canton, China, is erected. Mr. Chan now wants to operate this new hospital on a Christian basis and he is anxious to get into communication with a number of American Christian physicians and nurses, who are willing to carry the spirit of Christ into their work, and serve humanity not for pecuniary reward, but in order to make the medical service serve as an approach to that greater work of the restoration of the souls of men. Where in America are there some very fine Christian young men

and women who will respond to this splendid opportunity for service? If you are interested, write to Dr. Pak Chue Chan, Central Hospital, Canton, China.

### Behaviorism—A Battle Line.

The above is the title of a large, handsome volume of 369 pages, edited by Rev. William P. King, D. D., Book Editor of the M. E. Church, South. It is excellent print, on good paper, and neatly bound. The book is published by the Cokesbury Press, Nashville, Tenn. Dr. King has secured, from some nineteen or twenty prominent, scholarly men, a series of carefully prepared articles on the subject indicated at the head of this notice.

The book is a protest against a modern heresy under the head of Behaviorism, a teaching which has been spreading rapidly, and has gathered unto itself a considerable following. It occurs to me that Behaviorism is a sort of natural fungus growth on the tree of evolution. If you destroy the faith of the people in God and the Bible, they are certain to wander about in darkness, taking up with all sorts of strange notions and false teachings.

Dr. King, himself, makes a fine contribution to the book. One of the charming chapters is written by Dr. Lynn Harold Hough. One of the ablest and clearest discussions contained in the book is by Julius Mark, Rabbi of the Vine Street Temple, Nashville, Tenn., as you see, a Jew. The book offers some difficult reading, and calls for a bit of study to get at the thought of a number of the contributors. It can be had of The Southern Methodist Publishing House, Nashville, Tenn.

"Blood and Fire—General William Booth." By William Hamilton Nelson, D. D. The Century Co., New York. Now \$1.00.

This is a book which should have a very wide reading. The author, William Hamilton Nelson, D. D., is editor of the *Pacific Methodist Advocate*, and has written several books in recent years which have had a wide circulation. Dr. Nelson has a background which eminently qualifies him to write a biography of William Booth. He was himself a member of the Salvation Army for some years, and is well acquainted with the spirit and genius of the organization. Commander Evangeline Booth has given the book her approval and by permission it is dedicated to her.

The author places William Booth in the same class with John Wesley as a great spiritual leader. He asserts that if William Booth had lived in Wesley's day, he would have been chosen by Wesley as his successor.

Equally great with William Booth was Catherine Booth, his wife. As a remarkable woman she ranks along with Susanna Wesley, the mother of John and Charles Wesley. The reader will appreciate the fine portrayal of character of Catherine Booth in this volume.

The people who believe in sanctification as taught by John Wesley will greatly appreciate the attention which the author gives this experience, which has a large place in the teaching and doctrine of the Salvation Army. William Booth was as strong an expounder of the doctrine of sanctification as was Francis Asbury. A wide reading of this book will do much to promote a great spiritual awakening which the church and the nation is so much in need of at this hour.—Julian C. McPheeters, San Francisco, Calif.

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## E. STANLEY JONES' LETTER

My Dear Friends:



We are now about to finish up the work of the Ashram for this summer, so I will send you word as to how things have gone.

The term Ashram means the ancient forest schools where the guru, or teacher, would retire with his chelas, or disciples, and by personal contact indoctrinate them with his ideas. The keynote of these schools was and is simplicity and spirituality.

\* We have tried to be true to this ideal with this difference, that we made Christ the center. This is the second year of the Ashram so we were no longer experimenting. Our purpose was clear and our goal definite. We who had been in active service for the rest of the year wanted to get aside in the quiet to brood over our problems in quiet meditation and prayer. This could only be done in an out-of-the-way place where there would be no cross-currents whatever. Sat Tal lends itself to that for here we are surrounded by forests. This morning while we were in our time of morning meditation and prayer a barking deer stood close to us and barked at us! Some leopards have visited us but have taken nothing more than some dogs! We make the place a sanctuary for birds and animals so they become very tame.

The rising bell goes at five and at five-fifteen we assembled on the knoll with our Bibles for our early morning hour of prayer and meditation. We opened this with a hymn but the rest of the time was spent in personal quest and quiet. At the close of this prayer hour we came back walking in line singing a processional hymn written by one of our Indian members who is quite a poet. We kept silence as far as speaking with each other from the time we arose until morning tea time at 6:30. After tea we hurriedly cleaned up our rooms and then went to the grounds to work an hour with the hands at something. My job was carrying wood and I learned to bring it in Indian style on the head. Many a time as we trudged home with a heavy load of wood we discussed God and life with some companion. It is a good time to discuss things for then you feel the problem from the standpoint of the toiler. After this hour of work we assembled at 8 for our first group study. This was usually a study in the New Testament. For the most part I led it with a study of the Sermon on the Mount. During the year I had written a book on the subject so I have had the very great advantage of going over the manuscript with the members of the Ashram. Their criticism was invaluable. After this we studied various topics connected with the Christian Message which was our general topic for this year's study. Four experts came to study with us our message to Islam. Three of these were connected with the school of Islamics at Lahore. One gave us a picture of what the Gospel is according to Islam. It was interesting and instructive to find out just what the Gospel is according to the Koran. The fatal twists they gave to things! Then we studied The Christian Message on Sex led by a lady who had spent years studying this subject. The Christian Message and Immanence was led by a man who has given years to it. One of the members of the Christa Seva Sangha, a group of Christian ascetics, led us in a course on Karl Barth's teaching. A member of the Servants of India Society led us in a study of the Christian Message on the Social, Economic and Political. Two friends came from South India and gave us a course on Church Union with special reference to the union about to take place in South India between the Wesleys, the Anglicans and the South India United Church. We felt the union there was rather weighed on the side of

the bishops. So we are approaching the matter from the side of the congregation in the North. Perhaps in the end when we put these two schemes together we will get something that is close to comprehensive. Two friends of very real ability led us in the Bhakti movements and their relationship to the Gospel. One led us in the study of the History of Indian culture and showed the elements that were worth preserving in it. Some of the younger group of Indians and missionaries got together and brought in a paper on "The Reconstruction of Missions" which caused a good deal of heart searching. Another friend talked to us about ways of sharing with other faiths which brought out a real difference of opinion. We felt that there was real danger of syncretism and this would be fatal to the Gospel. "The Impact of Science on Religion" was a topic that made us think and in thinking we found ourselves in healthy disagreement with the writer of the paper.

### FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

The national convention of the superintendence division, National Education Association adopted the strongest prohibition resolution in its history, declaring the 18th Amendment "the most effective means yet devised to curtail the use of alcohol," Associated Press reported "with only one voice against it."

Of course this cursory statement gives nothing of the beautiful spirit that ran through all our study and meditation. Some described the days we spent together in this way as "days of heaven on earth." They were. While the divergences were often real yet we were always true to a motto on the wall of our meeting room: "Here we enter a Fellowship, sometimes we will agree to differ, always we will resolve to love and unite to serve." The spirit of that motto has been through the whole of the summer. I do not think there has been an ugly thing spoken and yet we faced questions with a realism that was searching. Out of this summer discussions we will publish a book which will be published as our Ashram volume.

One of the most beautiful things of the summer was the coming to the Ashram of a rather famous swami. He has a very large Ashram himself and has about 3,000 families who take him as their guru. When he walked into the room on arrival he fell at my feet and said, "You are my guru." He took that literally and was ready to do anything I said. It laid on me a very heavy responsibility. But he opened like a flower to Christian truth. The day came when he wanted me to baptize him. But just before the Sunday came on which he was to be baptized he revealed, as in a flash, the terrible hatred he had toward the British. It wasn't just the ordinary nationalistic feeling. It was bitter and fierce. I told him I wanted him to be a nationalist but I could not baptize him when his heart was filled with this fierce bitterness. It was a terrible disappointment to him. He had walked hundreds of miles to get to me and here I was refusing him. The tears rolled down his cheeks. He turned to me rather fiercely and said, "How can I get rid of this hatred. Can I change my own heart?" He could not. But Christ did. Some time later he came to me and said, "You will baptize me next Sunday. The hatred is gone." It was!

I have scarcely ever been in such a meeting as the one in which we baptized him. Every heart there was melted. Two of our missionaries wanted their little baby baptized along with the swami, so we baptized them together, for the swami had become a little child too. He stayed with us a month and then went back to the place where he had built up his great work as a Hindu to begin all over again as a Christian. He will have to stand much, but he faces it with a song. He declared that he would win five hundred sannyasis in a year. I believe he will. He has rajas and maharajas as his disciples and many temples under him. It will be a grim struggle but he will win. The day he left we asked him where we could send him the photos we had taken of him. He waved his hand with a laugh and said, "I have no address now," and off he marched with just a little bundle of books and a change of his saffron robe.

It has been a great summer, one of the very best of my life. The intimate fellowships, the hours of communion, the struggle for souls that needed light, the clearing of truth in the mind, the exquisite presence of the living Christ, the enriching of the whole of life—these are some of the things that happened.

I have decided I could not go to China. India is too interesting and compelling. So I shall stay on here and throw myself into this great struggle for the soul of a great people. You who are helping with prayer and money are real partners. Keep it up!

### The Two Lawyers.

This is a book with a warp of fiction and a filling of facts. It presents the Methodist doctrine of entire sanctification, and the war which has been made against the doctrine in the Methodist Church, in clear and striking fashion.

A certain pastor was preaching a series of sermons against the holiness people whom he called "second blessingists." Two prominent lawyers in his church became so interested that they turned to the Methodist authorities as printed in the historical and doctrinal books of Methodism, and found their pastor was densely ignorant and bitterly prejudiced. They called his hand, and one of the lawyers offered to debate the subject with him publicly. The outcome was quite confusing and amusing. The pastor soon arranged to move into another conference on the pretext of his wife's poor health.

The book has valuable history in it, clear-cut doctrinal discussion; is written in attractive style, and can be read profitably by young and old. It has had a remarkable influence on the minds of many. One woman bought and placed six copies among prominent men in her congregation, which swept away their prejudices and led most of them into the experience of full salvation. The book is printed on excellent paper, bound in cloth, and is an attractive volume of 240 pages. Price is \$1.50. The sale of this book has passed quite beyond the thirty thousand mark. It has a powerful influence in the removal of prejudices and the inculcation of spiritual truth. Order a copy of The Pentecostal Publishing Co., Louisville, Ky.

I am always in haste, but never in a hurry; leisure and I have long taken leave of each other.—J. Wesley.

### The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## ASBURY CAMP MEETING.

This vigorous young camp is located in Washburn, N. D., one of the splendid towns of the great Northwest, some fifty miles from Bismarck, the capital of the state. Among its trustees are such capable and consecrated men as Brothers Bibleheimer, Gress, Pfaff, Swenson, Schaeffer, and others. Under the leadership of Dr. Akers it was organized some six years ago, and their growth has been steady and sure. Right on the banks of the Missouri River, near a beautiful grove, they have one of the best appointed tabernacles in the Holiness Movement; and their constituency is gathered from North and South Dakota in increasing numbers.

Dr. Akers, my co-laborer, was back at the camp this year for the third time, and is universally popular with the people. Fred Canaday of Portland, Ore., had charge of the music, while Miss Florence Bergquist, of Washburn, N. D., had charge of the work with children and young people. Scarcely a service passed without numbers getting saved, reclaimed, or sanctified; and the brethren felt that from every standpoint it was the best meeting in the history of the camp.

Rarely have I enjoyed such delightful Christian fellowship as was mine with both the workers and with these great hearted people of the Northwest. After ten days of the intimacies of the camp in prayer, altar work, preaching, and social contacts, I am persuaded that if the trustees of Asbury College had searched the holiness field over, they could not have found a happier combination of devout scholarship, complete consecration, school technique, and administrative ability than they have in Dr. Akers as President of Asbury College. In his splendid success under peculiarly trying conditions I have great joy but no surprise. To me, it was a delight to hear him pour out his soul in prayer for the meeting, and in the altar to see him get right down and help one after another through to victory for conversion, reclamation, or sanctification. He is one of the most effective preachers in the holiness pulpit, and is in large demand for camp meeting and revival work. Fred Canaday is a great soul, a wonderful singer, with a deep consecration. The story of his life on the last Sunday night touched many hearts and blessed all who heard. Miss Bergquist is a pastor in the M. E. Church, and an efficient worker with children and young people. Rev. Paul Rees, one of the gifted young preachers of the holiness movement, was present for a day in the camp, and brought a message of charm and power. He and this scribe are to be the preachers in this camp for 1933, and many are the happy anticipations of the occasion. J. M. Glenn.

## BECK BROTHERS' REPORT.

At this writing we are in a tent meeting on Taylor Boulevard, Louisville, Ky. The attendance is increasing and interest growing.

Our tent work began at old Hickory, Tenn., a city of 10,000; the silk mills are there and 3500 people are employed. We had to go outside the city limits for the meeting as they do not allow meetings held except in churches. The ministers of the city are trying to get control of the lots outside the city limits, hence we had trouble getting a lot. There was so much shift work in the mills that we had practically a new crowd every week. The sinners expressed themselves as appreciating the truth that we preached, and some of them indicated their interest by contributing to the expenses of the meeting. Some fifteen or more prayed through at the altar, and many said they were blessed. We found some holiness folk, but were starved for the full gospel, and took courage, determined to press on.

Our next meeting was at Scottsville, Ky., where Rev. W. E. Thomas had begun the work and had to leave. We moved his tent and put up our tent over the same platform and seats. Crowds never dropped off, but increased. Fifteen or twenty found victory, among them four heads of families. From the beginning, the tent would not hold the people. Brother Wade, the Methodist pastor, dismissed on both Sunday evenings; many ministers came and people drove fifty miles to be in the meeting. Some business men of the town are planning for our return this fall with a tent seating 2,000, holding a union meeting. God bless the faithful people who stood by us at Scottsville. Beck Brothers.

## A WESTERN ITINERARY.

On June 22, I left my home at Lowell, Mass., to make a visit with relatives in the west, and to fill an engagement with the Gordon, Neb., camp meeting from June 26 to July 5. This was our third time to be a worker at this splendid camp meeting, and I can truly say that this was the biggest and best camp we have ever had at Gordon. We enjoyed good fellowship again with the management of the camp, all of whom we have come to know and to love; and enjoyed working with Rev. George Bennard (author of "The Old Rugged Cross") as the other preacher, and Rev. and Mrs. B. D. Sutton who had charge of the music. The preaching was easy, the spirit of the meeting was most excellent, and there was good response to the invitations. Many sought and obtained both experiences of grace. This camp meeting is truly the center of holiness activity in northwestern Nebraska, and should have the support of every lover of holiness in that portion of the state. It draws very widely from this section and from South Dakota, and is attended by an unusually large num-

ber of pastors of various denominations. We have seen several of these receive heart purity at its altars during the three years we have been there. We do not know of a camp in the country that is more indispensable than the Gordon Camp. It fulfills a real mission.

On our way out to Nebraska we went through Greeley, Colorado, where we found the Nazarene District Assembly in session. We were privileged to preach to this great body on Thursday night, June 25th. There was great grace and aggressiveness upon the Assembly. We also returned from Nebraska through Colorado and Kansas, where we visited relatives and preached on Sunday night, July 12 for Rev. L. A. Reed and the congregation of the First Church of the Nazarene at Kansas City, Mo. We then spent three days with my mother near Newcastle, Ind., and while there preached one night for Rev. Carl Thornburg at Hagerstown.

Before Sunday, July 19, I was back home again, and spent this Sunday with my own local church at Lowell, Mass. The glory of God is upon the people, and God is blessing on every line. We are at liberty to accept some camp meeting engagements for the summer of 1932, anywhere east or west. Write me at 57 Fremont St., Lowell, Mass.

Roy L. Hollenback.

## IRON MOUNTAIN, MICHIGAN.

The Iron Mountain Holiness Camp Meeting concluded its fruitful ten days services, July 20. This camp continues to grow. Rev. George Bennard, author of "The Old Rugged Cross," preached the gospel of full salvation in a clear, definite way. Each evening the tabernacle was crowded with eager listeners. Arthur and Vernita Bailey, child musicians from Chicago, assisted by local talent, furnished the music.

These children play the piano, trombone, cornet and musical saw. Arthur performs the feat of playing a piano-trombone duet. Vernita matches him by playing a piano-cornet duet. They also gave most interesting chalk talks which proved to be of much value both in the children's meetings and in the adult services.

Mrs. W. I. Francis of Bessemer, presided at the piano and also took charge of the children's meetings. Each morning a crowd of children, numbering as high as 148, attended her services; many of whom sought the Lord. Rev. W. S. Hubbard, pastor of the First Methodist Church in Iron Mountain, led the congregational singing. Rev. Wm. Combella, pastor of the Newport Methodist Episcopal Church, took charge of the morning services. These morning services soon became enquiry meetings. Many troubled souls who had become bewildered by the various cults, were taught "The more excellent way" of 1st Corinthians chapter 13. A beautiful spirit of harmony prevailed throughout the entire camp. The response to the altar calls was very gratifying. Over one hundred souls sought our Lord for pardon and purity.

On the last Sunday afternoon the camp president, Rev. Wm. Combella, stated briefly the financial needs, and in a few minutes the amount was covered by cash and pledges. It was decided to hold another camp meeting in 1932.

The following officers were elected for the coming year: Rev. Wm. Combella, of Ironwood, Mich., Pres.; Mr. A. B. Hansen, of Quinnesec, Vice-Pres.; Rev. W. S. Hubbard, of Iron Mountain, Secretary; Mr. Harry Cowling, Treasurer. Mr. Cowling's address is 104 W. Flesiem St., Iron Mountain, Mich. W. S. Hubbard, Sec. of the U. P.

## OLD TIME REVIVALS.

After having served a pastorate for eighteen months at Shirley, Ind., wife and I are again back in the evangelistic field, with the Lord's blessing upon our hearts and his seeming favor upon our labors. From April 19 to July 19 we were in unceasing revival effort. Held five revivals, three in New York and two in Pennsylvania, without skipping one day between meetings. Four of these meetings were held with Asbury boys serving pastorates in this section—Elmer Lewis, Paul Keller and Virgil Priddy. All are doing good work, standing in favor with their people and winning souls for Christ. We have been working in Dr. Young's district in the Genesee Conference. He has several Asburians in his employ, and seems pleased with their work. He has given us a hearty welcome in his district, and a good recommendation to his preachers. It is refreshing and encouraging to meet a district superintendent of this type.

We have had nearly 200 professions of pardon, reclamation, or sanctification. The last two revivals were most fruitful in numbers. They reminded us of old-time days of revivalism; sometimes a score or more at the altar praying and weeping their way through to victory. Some very wonderfully saved and sanctified souls. Souls were saved from the ages of 10 to 80 years; among them ten old men past the age of 60. These two revivals were held in the midst of harvest, one of the busiest seasons of the year in this section, with a church full of people at nearly every service. Brother Priddy and his wife rendered most noble service in helping on the work.

The past few days we have taken a rest, by spending a week at Lake Chautauqua, N. Y., enjoying some great programs there, which are largely intellectual feasts, but greatly lacking in soul food. There we met more Asburians; our daughter and her hus-

band who are taking their vacation by attending the Chautauqua Summer School, also Misses Helen Morrison, Elizabeth Gaugh, Miriam Larabee, Junita May, who are spending their summer there. They looked well and happy.

Our plan is to spend the fall in this section and go south for evangelistic work in the winter. We would appreciate calls from any desiring evangelistic help for revivals.

H. T. Heironimus and Wife.

## THE LEAGUE IN MISSISSIPPI.

Before reaching Mississippi the Mississippi Quartet held a revival for Rev. Franklin N. Brose at the new Pinemore Camp which was recently opened by the first revival. Before the tent was taken down the tabernacle was under construction. Many seekers came to the altar during this campaign, and in this opened the way for others to come. Since leaving Maryland the Mississippi Quartet was divided into three groups for evangelistic work, Rev. Cross and Rev. Amos Laine being in the present party at work in Mississippi.

The first revival was held in Meridian, the sight of the great school of former days—"Beeson College," or known sometime as the Meridian College. Many seekers came to the altar to be saved and sanctified. Old-time shouting was in the camp the last night of the revival. After leaving Meridian another successful campaign was held for Rev. Marvin Beadle, a former Asburian at Varnado, La. We are now in one week of a two-weeks' meeting for Rev. Kinsey, a former Beeson College man, at the Methodist Protestant Church, Ovett, Miss. Some fifteen were at the altar the second service. An unusual thing was, that the tent was taxed to capacity on Monday evening. Over fifty were at the altar the first week. People are getting under the burden of the meeting. Rev. Amos Laine, the song evangelist, is doing a wonderful work in this revival with his preaching and singing. The people enjoy his playing on the auto-harp and Hawaiian guitar. Walter Cross, a former graduate of Asbury College, is the evangelist. The next three campaigns will be held at Union, Miss., Grayson, La., and Monroe. Remember these workers in your prayers.

Walter Cross.

## SAN LUIS POTOSI.

Greetings in the name of him who said: "Go ye into all the world and preach the Gospel." How we praise him for the privilege of obeying this command.

Have just returned from a trip over the Huasteca which proved to be one of the best and most fruitful trips I ever made. I saw something over 200 seekers in a month and four days which I spent on the trip. As many hundreds of you dear friends who are praying for this work and sacrificing to carry it forward really know little about this great field, I am going to take time in this letter to tell you in detail a number of things which may make the letter a little lengthy.

I left home Dec. 2, arriving at Valles that same day. This is a trip of about ten hours on the train. Our congregation there is small but full of faith and the Holy Ghost. We had a very spiritual service with them and were delayed there one day more because one of our horses was stolen from the pasture.

This is the first time we have ever had a horse stolen in our nine years of experience in that field. The rains have been late this season and the roads were terrible. Usually we can go in a car from Valles to a place near Coxcatlan covering about 35 miles of the trip in auto, but on this trip we had to go horse-back from Valles on. Our first stop was at Tantizohuiche where we have a few Christian families. We had a good service with them, having about forty in the service. The next day we made a long, hard trip arriving at Coxcatlan at night.

As we arrived late we had no service that night but the following night the church was packed. Our church there is made of adobe brick and has a galvanized roof, it holds about 300 people. Night after night for a week we had a full house and the altar was full. During the day we would go up among the mountain fastnesses to our little congregations of faithful Indians to have services with them. In one place we had about 150 in the services. God is blessing these Indians and has transformed their lives entirely. During the week God gave us between 80 or 100 souls.

Juan Lopez Portillo is the faithful pastor of our church in Coxcatlan. He has some of the most spiritual and enthusiastic workers one could find anywhere. They have carried the Gospel to many towns and villages all around. There are others where they are literally pleading for them to go and they have not been able to. The harvest field is white. We do not have to push doors open any more, all are wide open. True, there is still just enough persecution, stonings, threats, etc., to keep up the real soldier spirit but God has opened the doors everywhere. Rev. Francis H. Soltero.

One of the most concise, most spiritual helps on the Sunday School Lessons is Arnold's Commentary. Every word is meaningful. Just a few copies left, regular price \$1.00, and you may have one for 50c. Stamps will be acceptable.



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(Continued from page 1)

as they approach the summits of grace and love, may enter clouds, may become discouraged, may feel that they have reached the highest heights possible to the human, but there are peaks that shoot into the sunlight far above the clouds. Shall we climb them upon our knees? What brightness, what warmth, what purity of atmosphere, what select company! The multitudes have stopped far below; the world with its glamor and falsehood, pomp and tinsel, seems so far away and heaven so very near.

There are high peaks along the mountain range of religious experience, and God invites us there. Not only so, but in infinite love he comes to us with those influences and tests that would break our souls loose from the world and its littleness, and lift us upon the wings of his power into the high altitudes of faith and life and light.

This is the thought in the text: The eagle delights to build its nest amid the rugged crags of the highest mountain; the nest is made of sticks and twigs. When the eaglets have grown to age and strength sufficient to fly the mother bird insists that they shall leave their nest, and the crag upon which they have perched and plunge out into the air. The young birds hesitate; their wings have not been tested, and the mother bird tears away the sticks and twigs of which the nest is constructed; she determines to give her young ones comfort and repose no longer; they must learn to fly, seek the prey, and support themselves. If the mother bird permitted her young to remain too long in its nest, the muscles of the wings might eventually become so hardened that they never could be used for flight; so she refuses longer to supply her young with food, and she stirreth up her nest, drives them out of their comfort, gives them rest no longer, because continued rest would disqualify them for the high delights of flight. She destroys their place of abode in order that they may seek something far better. When the young bird is forced off the edge of the precipice, and flutters about with its wings unaccustomed to flight, the mother bird will not permit it to fall, but finally diving beneath she catches her young upon her wings and bears it to a place of safety. It is thus that what may seem cruel to the young bird, is really the means of instruction and help until directly

it spreads its wings in graceful strength and sails away into the blue vault of heaven.

This is the prophet's figure of God's method with the souls of men. There is an infancy in religious experience; a time when God shelters with great care the little ones in his kingdom; he lets them lie in the nest of comfort and ease while he protects them from the encroachments of the enemy. But there comes a time when they must arouse themselves; they must be up and out and doing something for Christ and humanity; a time for great faith and zealous action. Not infrequently God is compelled in the development of Christian character, to break up the nest in which his children are disposed to rest, to find comfort and contentment. There are countless Christians who can point to experiences that tried their souls; losses that they cannot explain, sorrows that, for the time, tempted them to believe that God cared nothing for their souls; but later on they have come to realize that God was breaking up their nest in order to lead them on to a higher and better state of grace; to bring them into a stronger faith, a deeper experience of divine love, and a service far more active and fruitful than they had once believed possible.

God in mercy plucks away the thing to which we cling in order that our aching hearts may seek better things, and our empty hands may lay hold on eternal things. In the progress of our souls upward, he makes our stopping places so uncomfortable that we are bound to move out and on. At times he appears to leave us alone to struggle; our strength gives way, we sink down, it appears that our all is lost; our sufferings are unbearable, the wings of our faith seem to be exhausted, the storm beats upon us, and then it is that he comes beneath us and bears us aloft and brings us into a profound sense of our utter dependence upon him, and that his love and presence mean infinitely more to us than the things to which we once clung; our loss has been our gain.

I am not coming to you in this exhortation with the lullaby words of a mother to her infant, but with the shout of a captain to his soldiers in battle. I would be almost harsh in voice and startling in statement. I would warn you to expect that if God loves you he will pluck away the decaying sticks and twigs on which you rest, that you get out and go up to higher peaks. Satisfied, contented! No, no, out, up, on and on to higher heights until your faith in God shall be like the wings of the eagle in the air. What room, what light, what purity; the world is far below; it sinks away, its fields become garden spots, its great rivers are but threads, its mountains mole-hills, its noise is hushed; it is like a distant star; it is out of sight. There is music, there is strange fragrance in the air; there is great buoyancy that bears us on; there is a new light, there is a city; it flashes in gold and sparkles in diamonds. Its walls are jasper; it is the New Jerusalem.

### Wet Offensive Started in the South.

We notice the above caption in the daily press with an article telling how a group of lawyers in New York City is undertaking to invade the South through the influence of an attorney by the name of Battle, who is going to try to organize the lawyers of the South into a body to assist in breaking down prohibition laws doing away with the Eighteenth Amendment. The writer of this article tells that this man Battle is president of the Southern Society of New York, that he is active in democratic politics in that city, and has worked in co-operation with Tammany Hall. They should have added, the great political cesspool of graft and lawlessness. One can but wish that this representative of the saloons and lawlessness might not only meet with a warm, but with a *hot* reception in the South.

It is certainly no credit to the lawyers of this nation in uniting themselves in an effort to break down prohibition laws and restore the bar-room. Of course, a large percent of lawyers make their living prosecuting and defending the lawless. The more drunkenness and crime committed by men under the influence of liquor, the more employment and fees they receive.

One is appalled to think there is any such a set of men in influential positions in this country as lawyers, who unite themselves to oppose the prohibition of the liquor traffic. All this clamor that is being made about State Control of the liquor traffic, and shouting about state rights is a tissue of falsehood and hypocrisy. These men who are clamoring for state rights and the liquor controlled by the states, understand the great difficulty that would be found in enforcing prohibition in one state, surrounded by liquor states. They wish to complicate and increase all of the difficulties possible. What they desire is the sale of liquor, and the money and drink they can get out of it. It is a time for the excellent use of righteous indignation.

### HONEST FANATICISMS.



recent issue of that very excellent paper, the *Nashville Christian Advocate*, contained an article from A. C. Briggs, under the suggestive head of "Honest Fanaticisms." We give our readers a paragraph, word for word, as it appeared in the *Advocate*.

#### HONEST FANATICISMS

BY A. C. BRIGGS

"In the time of John Wesley there arose a new, high grade of religion, called second-blessing holiness. It existed for a number of years, but finally lost its force. It made a new upheaval about fifty years ago and permeated the Church to a considerable extent, but attracts no considerable attention at the present time. The believers in this doctrine were honest but did not comprehend that a person might just as well obtain a third, a tenth, a twentieth and more blessings and still possess the same abiding presence of the Holy Spirit in his soul."

From the above it seems that our Brother Briggs would make the impression that the doctrine of "second-blessing holiness" was of little importance and short-lived existence in early Methodism. He is certainly a reckless writer. He is either densely ignorant of Methodist history and doctrine, or wilfully deceptive, which we are not at all willing to believe. John Wesley was a faithful preacher of the scriptural doctrine of the remains of sin in the regenerated, and its removal by a distinct second work of grace. Practically all of the early preachers of the Methodist Church believed and taught this doctrine and, better still, enjoyed the experience.

Charles Wesley's hymns radiate with this gracious doctrine of "Speak the second time, be clean; take away my inbred sin." There is nothing better known in the early history of Methodism than that the saintly John Fletcher claimed the second work of grace of entire sanctification, and beautifully exemplified the life of Christian holiness.

Our Brother Briggs is no doubt ignorant of the fact that Bishops Asbury and McKendree not only preached the doctrine of entire sanctification as a second work of grace, but enjoyed the experience and witnessed to the same in their devoted lives.

Pity, that Brother Briggs has not read Clarke, the great Methodist scholar, on this subject, Watson's Institutes, Pope and Paley's Systematic Theology in which they make the second work of grace very clear.



One wonders if Brother Briggs ever attended a Methodist conference and heard the bishop ask those who were admitted on trial, "If they expected to be made perfect in love in this life, and were groaning after it." After what? This gracious second work, this pentecostal baptism, this crucifixion of the old man.

The brother informs us that this doctrine "made a new upheaval about fifty years ago and permeated the church to a considerable extent, but attracts no considerable attention at the present time." He is quite mistaken. Is it possible that a man of any sort of information does not know that we have several great schools in this country built up and carrying on their vigorous work by people who profess to have received the second work of grace in sanctifying power? Is he ignorant of the fact that there are camp meetings sprinkled across the continent, from north to south, from east to west, where hundreds of thousands gather annually to hear the old Methodist doctrine of entire sanctification preached as a direct, instantaneous baptism of the Holy Ghost, as a second work of grace cleansing the hearts of the regenerated from all sin?

As Brother Briggs suggests, there are many blessings, both in the justified and sanctified state, but the baptism with the Holy Spirit in the destruction of the carnal nature, is a distinct work of grace. Regeneration is the coming in of a new life; sanctification is the casting out of an old life—the crucifixion of our "old man."

Brother Briggs also exposes great ignorance on the subject of divine healing. We have no sympathy with much that goes on in a sort of public show of divine healing, nevertheless, that many are divinely healed is a well known fact. Brother Briggs makes a very positive statement when he says, "No miracles have been performed since the days of the apostles." I rarely hold a revival meeting that some time during the service the pastor does not stand up in the pulpit, give the name of some sick person who is a member of the church, or living in the community, and ask that special prayer be made for the recovery of this person.

Some years ago Bishop Haygood, a great, brilliant and much beloved man, presided over the Kentucky Conference. During the conference there was a debate over a brother who was in very poor health, and his supernumerary relation was asked for. During the debate some one said that this brother was a great believer in divine healing. The supernumerary relation was granted. When it was all over Bishop Haygood said, "Of course, I could say nothing during the discussion, but now that it is concluded, I wish to say you are in danger of making the false impression that this brother has been granted the supernumerary relation because he believed in divine healing. My brethren, I am sitting in this chair, presiding over this conference in answer to prayer. I was in very feeble health, indeed a very sick man; the church was called upon through the church press to pray God to heal and raise me up. The prayers of the church were answered and I am here as a result. This is not the first time prayer has been heard for my healing. When a boy I was critically ill; my health was restored, I grew up, was converted and called to the ministry. An old Aunt of mine said, 'I knew Atticus was not going to die when he was sick, for I prayed to God and he gave me the answer that he would raise him up, and that he would preach the gospel.'"

Men of the type of the brother who wrote the article under consideration, have little idea of what is going on in the upper world of faith, prayer, communion and fellowship between God and men. Jesus is the same yesterday, today, and forever. Thousands of humble people are going to God in prayer for their bodies, and those of their friends, and he is giving gracious answers.

This writer, after long wasting illness, came to the very borders of death, was unconscious twenty-four hours; late at night the doctor called my wife out and said I would not live until morning. Prayer was offered by devout people for my recovery, and I am here today in answer to prayer, for which I praise God.

Jesus Christ makes some remarkable promises to those who pray the prayer of faith. Would God there was greater faith and more prayer. This old world is in dire need of mighty manifestations of God's power. Prayer and faith furnish God with an opportunity to reveal himself among men to heal their sicknesses and sanctify their souls.

## What It Means to Consecrate.

MRS. H. C. MORRISON.



CONSECRATION is not part of a sinner's program. He has nothing to present to the Lord, but must fall at his feet as an enemy to righteousness, and as a rebel against God and his law; must surrender and plead for mercy and forgiveness.

After one is born into the family of God, he then has a life to consecrate to the Father to be used in any way the Lord may designate. Paul insisted in most pleading terms, that Christians "present themselves a living sacrifice, holy, acceptable to God, which is their reasonable service."

The Bible emphasizes the fact that we must be wholly the Lord's, for unless we do thus consecrate ourselves to him, we cannot render unto him the kind of service that is wholehearted and pleasing to God. But it is difficult for us to come to the point where we absolutely "sell out" lock, stock and barrel, to the Lord. We want to be the boss of our lives and do somewhat as we please; but how many times we fail to choose that which is best, either for us or those concerned.

In a recent issue of *The Western Recorder*, a splendid Baptist paper published in this city, we read the experience of a preacher who was led through the valley of suffering into the plains of perfect rest and peace in Christ. It is such a concrete case of what it means to consecrate that I am taking the liberty of giving it to our readers, trusting there may be those who are seeking the light who will profit by this man's experience. There is only one way to this land of perfect peace and joy—an absolute abandonment of our all to the will of God, as clay in the hands of the potter to be moulded and fashioned as he will. Read the interesting account of this man who, we believe, received the old Methodist experience of entire sanctification.

### MY THREE YEARS SOJOURN IN THE VALLEY OF THE SHADOW.

Let me tell you about it, and may God's name be greatly glorified.

On May 28, 1928 after nearly thirty-nine years of incessant toil as pastor with one month's vacation in the time I was told by Dr. J. W. Hayes, physician, of Franklin, Ky., that I needed a long rest. He said, "Suppose you try three months during the hot summer weather anyway." I yielded. So arrangements were made for preaching at my churches and I found myself at home for the needed rest. My first thought was to raise the best garden of my life, thinking that the rest punctured with healthful exercise would the better prepare me to take up my work in the fall with renewed vigor, but God soon let me know that my plan was not his plan, for in a few

days I was not able to go to the garden at all. So there I was with a nervous breakdown. The trip to the valley of the shadow was already begun and I didn't know it.

Every day for sometime brought me nothing but dismal disappointment. And on June 26th the wire flashed the news of my brother's death, this of course added to my gloom, and the more so because it left me the only member of a large family to wander a while on this side of the river, the rest having all passed over.

Early Sunday morning, July 8, I felt my left arm and limb give way and I thought I was paralyzed. I called my family to the bedside and gave them what I thought might be my last message, but Dr. Carroll, my family physician, came rushing in directly and in a few moments said, "No, this is not paralysis." That eased my mind somewhat.

This point was the beginning of six weeks of the darkest period of my life. Physical suffering, nerves shot to pieces, the densest gloom and frightful fear. It was awful and indescribable. There was no ceasing of this agony. What must I do? To rebel against God was useless. I thought of two verses of his word, "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." "Casting all your care upon him for he careth for you." I cast my soul upon these sayings of the Lord and handed myself over to him, and awaited results.

The hot summer days dragged wearily by, all was gloom, seemingly as dense as Paul's last journey to Rome. I was driven to a life of prayer and meditation. My patience and faith were sorely tried. One day as the month of August was waning I was sitting by my wife who was my guardian angel during this experience and watched over me with heavenly vigilance every step of the way. I said to her, "I have heard people say they had no fears of death, that they were just waiting for the summons to come home. I do not think I can say that." Her quick response was, "Do you think the Lord would have you preach all these years and then cast you off at last." I said, "No, I know I have been converted and I have his word for the rest." Yet all was gloom still. About three days after this I was sitting again in prayer and meditation I felt my heart melt, as it were, toward Jesus Christ in perfect resignation to his will and providence; in a moment I was filled with a heavenly glory and ecstasy that were about all this shattered nervous frame would stand. All gloom was driven away as thick fog before a bright sunrise. This was the beginning of seasons of heavenly experiences that have lasted unto the present. No language that I can use can begin to express the joy and bliss of these experiences. They can best be expressed by a stanza of the familiar hymn, "Beulah Land":

"My Saviour comes and walks with be,  
And sweet communion here have we;  
He gently leads me by his hand,  
For this is heaven's border land."

Yes, many times I could truly sing:

"The Zephyr seems to float to me  
Sweet sounds of heaven's melody."

I have always thought that Bunyan in his "Pilgrim" gave us a pretty true picture of Beulah Land and now I'm more convinced of it than ever.

Many and varied are the experiences of these three years. It would delight me to tell them all. In fact, they would fill a booklet but I must have respect to the length of this article so must content myself with a few.

The doctor told me to rest three months and I have been at home three years. Why this strange providence? Was it a chastisement or was it meant as a preparation for me to bring forth yet the best fruit of my life? An inner circle of friends have been praying that the latter may come true. What about my future? I leave all plans in the hands of him whose I am, and who never makes a mistake. As I look forward toward the River it is with a calmness and serenity begotten and sustained by the power of the Holy Spirit in me. There is not a cloud in sight. As I look across yonder to the glory land by faith I see Jesus enthroned, and the angels casting their glittering crowns before him in adoration and worship crying "Holy, Holy, Holy," and by faith I hear the million voices of the heavenly choir as the voice of many waters singing, "Worthy is the lamb that was slain," and as I listen even while I write these words my soul is well attuned to the sentiment of the sacred old soul-stirring stanza,

"When we've been there ten thousand years  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."  
Hallelujah! Hallelujah!

W. J. PUCKETT.

Cave City, Ky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE NICKEL BROUGHT HAPPINESS.

James found a nickel in the dust that mother emptied out of the sweep-er. Nobody claimed it, so mother said James could have it. What should he do with it? James wanted to spend it for something that would make someone happy.

When his Uncle Frank came in that evening, James brought out the coin. "If I bought peanuts they would not last long," he said. "Even if I divided them with someone they would soon be eaten up. Can you think of a good way to spend the money?"

Uncle Frank looked very thoughtful. After a bit he said: "You want to make as many people as possible happy. Is that the idea? Well, how would it be to spend your money for seed pop corn. Then next fall you will have several bushels of corn. You can pop every Saturday and carry some to people who do not have any. What do you think of that plan?"

"And I know of several persons who would buy a sack of nicely buttered pop corn every Saturday," put in mother. "And you would have a nice sum to put in your missionary box, too."

James skipped around the room and clapped his hands. "In the morning I will go down and buy the corn," he said.

The storekeeper did not weigh the corn when James told him what he was going to do. The sack was heaped full. James worked after school hours and on Saturday until he had the ground in fine shape. He was so tired that he almost went to sleep at the supper table. Mother helped to mark off the ground so that the seeds would not be planted too close. Then James dropped the grains and carefully covered them.

Never was there a better showing for a crop. It seemed as though every grain grew. The little green stalks pushed through the ground. A little later the blades began to appear. And after a long time the silky fringe proved that the ears were forming.

After another time of waiting, one frosty morning James came running into the house. "Father says I can bring some in today," he called in his shrill voice.

"Who are you going to bring in?" asked mother. But the little boy was halfway down the garden path. Pretty soon he came back with a little basket full of corn. It was hung around the kitchen range and then came busy Saturdays for James.

There was little Stevie Dorr who had a lame back and could not get around in the winter at all. He said the pop corn balls were as good as candy. Mrs. Worth who had five children, and lived where there was only a scrap of ground in the back yard, could hardly believe James when he said that he had a sack of corn for each of the children.

Then there was the blacksmith's family who lived next door to the shop, and did not even have a scrap of a back yard. James carried the corn to them, and their mother made cracker-jack for the children.

There were other places where James went now and then. At Christmas time he was very busy.

But best of all, the little mite box filled up so fast that James had to carry it to the missionary secretary to be emptied.

"Well, how did the plan work out?" asked Uncle Frank when he came home to spend the holidays.

"It would take a long time to tell about the people I have made happy," said James as he stretched out on the rug before the hard coal burner and looked up at his uncle. "I have saved some corn for seed, and so you see I can go right on making people happy. It was just the best plan. I am so glad that I didn't spend my nickel for peanuts."—Selected.

Dear Aunt Bettie: Will you scoot over and let me join your happy band of boys and girls? I was thirteen June 7. I was born in Alaska. I hope you will print this letter as it is the

first one that I ever sent away. I hope that Mr. W. B. will please keep his hands off of this letter. I have blond hair, blue eyes and fair complexion. Will some of you cousins write to me?  
June Lankaar.  
Lynden, Wash.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? I take The Herald and I enjoy reading it, especially page ten. A friend of mine, Mrs. Owens, subscribed for me two years ago. The old lady is very kind to every one. I have brown hair and eyes. I am five feet high and my weight is 103 pounds. I am eleven years of age and am in the sixth grade. I hope Mr. W. B. has gone to the market when this letter arrives. Who can guess my middle name? It begins with B and ends with A; it has six letters in it. Whoever can guess it I will send them a present or a snapshot.  
Irene Jones.  
Dunavant, Va.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I have written to The Herald once before but Mr. W. B. got it. We take The Herald and I enjoy reading it. I think it is a wonderful paper. I am glad so many of the cousins are Christians. I was eighteen years old Jan. 11. Have I a twin? If so, please write to me. I have brown eyes, red hair and fair complexion. I weigh 145 pounds.  
Velma Wells.  
Rt. 10, Lewisburg, Tenn.

Dear Aunt Bettie: Will you let a little Nashville girl join your happy band of boys and girls? I like to read page ten. I have black curly hair, brown eyes and dark complexion. I am in the sixth grade. I have just finished reading The Herald and thought I would write. Mother takes The Herald. I like to read page ten best of all. As this is my first letter I hope to see it in print.  
Ercile Mae Bedwell.  
Rt. 3, Nashville, Ark.

Dear Aunt Bettie: Would you let a Tennessee girl join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I have blue eyes, brown hair, and am eighteen years of age. My birthday is July 2. If I have a twin let me know. Who can guess my middle name? It begins with A and ends with E, and has six letters in it. Cousins, please do write to me for I love pen friends.  
Swanie Murrell.  
Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? I am eleven years of age. I have light brown hair, fair complexion, am five feet, one inch tall. I live on an island shaped like a horseshoe. I go to school at Joseph M. Davidson High School at St. Joseph, La. My birthday is Aug. 8. Have I a twin? If so, write. I will answer all letters received.  
Katherine Ridgway.  
Rt. 1, St. Joseph, La.

Dear Aunt Bettie: Will you let a young minister join your happy band of boys and girls? I have been a reader of The Herald for several years and think it one of the best papers ever printed for young people as well as the old to read. I feel that if we had more readers of The Herald we would have more Christians. Young people, you are facing the greatest temptations the world has ever faced, and there is only one way to overcome these temptations; that is, to take Jesus with you, for he said, "I am the way, the truth, and the light." If you are not a Christian give your heart to God, for without Christ we are failures in this world. "For what doth it profit a man if he should gain the whole world and lose his own soul? Or what would he give in exchange for his soul?"  
I am pastor of the First M. E.

Church; have a large church and a good salary. I have light complexion, dark brown hair, blue eyes, six feet high, weigh 180 pounds, age between eighteen and twenty-eight. I would be glad to correspond with some good Christian girl who has a high school education and musical talent.  
G. W. Prince.  
Ness City, Kansas.

Dear Aunt Bettie: I have been reading page ten for a good while, and thought I would write my first letter to The Herald. I am seventeen years of age, have black curly hair, brown eyes, am five feet, six inches tall, and weigh about 125 pounds. I am a Christian, and attend The Calvary M. E. Church here in the city. I have a friend that works at The Pentecostal Pub. Co. He and I are great pals, in fact he is the one that suggested my writing to The Herald. He said I would enjoy getting letters from the cousins. So please publish this letter, so the cousins can send their letters to  
Frank Bibby.  
1519 S. 2nd St., Louisville, Ky.

Dear Aunt Bettie: Will you move over and let a little Iowa girl in? I have been reading some of the letters on page ten and have not found one from Iowa. I am not a Christian and I hope you and the cousins will pray for me. I go to Sunday school when I can. I am a brunette, weigh 99 pounds; have fair complexion. I am twelve years old and in the sixth grade. My hair is cut wind-blown, bobbed and wavy. Have I a twin? If so, write to me. I will promise to write to anyone who will guess my second name. It begins with E, ends with H, and has five letters in it. As this is my first letter I hope Mr. W. B. is in Russia on a visit.  
Beulah E. Peterson.  
Rt. 3, Nevada, Ia.

Dear Aunt Bettie: I don't often see letters from West Virginia, so I am writing to you. I have never written to The Herald but have greatly enjoyed reading the letters of some who have written. I have been corresponding with some who wrote to page ten and have appreciated the letters very much. Mother takes The Herald and I enjoy reading it very much. I have been a Christian for about five years. I am twenty-one years old, five feet, four inches tall and have dark red hair. I am a junior in high school and enjoy my school work. As this is my first letter, I am wondering if I shall see it in print. I would like to receive letters from any of the cousins who would care to write to me, and will try to answer all I receive.  
Lillie Knapp.  
Sandyville, W. Va.

Dear Aunt Bettie: I would like to join your happy band of girls and boys. I was eleven years old May 21. I am in the sixth grade. Father is a Methodist preacher and he surely knows the Lord; so does mother. Father gets The Pentecostal Herald every week. Mother taught in Asbury College for six years. Her name was Miss Nevitt. When I am big enough I expect to go to Asbury College, too. I hope Mr. Waste Basket has gone to dump his letters when mine arrives.  
Edward Carson.  
Wheeling, W. Va.

Dear Aunt Bettie: I am a reader of The Herald and think it one of the best, if not the very best religious papers I ever read. I am a Christian and love Jesus with all my heart, and why shouldn't I, or any one else love such a great and good Friend and Saviour who has done so much for us redeeming us from sin and making it possible for us to live clean, pure, holy lives and filling our souls with unspeakable joy and gladness here and now, and then Heaven, with all its eternal glories with God the Father, Son and Holy Ghost, when this life is over. All glory and praise to his dear name forever. I was saved when I was sixteen years old, and from that day to this I have had no other desire or ambition in life than to love and serve him with all my might. I want to say to the young folk that it pays to give yourself to the Lord while young; there is no other life worth living. There is more real joy and happiness in one year of real Chris-

## Gospel Tents

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tian experience and living than there could possibly be in a century away from God. So you who are outside of the family and fold of God, please do not eat or sleep until you know beyond the shadow of a doubt that your sins are all under the blood, and you are a new creature in Christ Jesus. I don't see how parents dare try to bring children up without God; it is a tremendous responsibility, and God will not hold you guiltless if you fail. I found out long ago that if there were one place we needed God more than another, it is in the home, bringing up a family. I am so very glad I learned to know, and love, and trust God early in life, if I hadn't I do not know where or what I might be today. Now I must not make my first letter too long and wear my welcome out to begin with, but in closing I want to ask a favor of all The Herald readers which, if granted, will be appreciated more than I could possibly tell you in mere words. My request is that you write me a nice fat letter, as my life is somewhat lonely being an invalid bedfast for more than eleven years. My husband and I live alone on our little farm and when he is out at work I am all alone. He arranges something in the window so I can signal him if I need him. Our only son, a dear lad of 24 years, is 600 miles from home working his way through Bible School, a fact for which we praise and thank our God, for in this evil day not many youth, or older ones, for that matter, are choosing to walk with God. The Bible says: "This is the way, walk ye in it." Let us obey God. I shall be watching the mail man.  
Yours in him,

Grace McCreary.  
Greensboro, Md.

Dear Aunt Bettie: May a little North Carolina boy join your happy group? I am eleven years old. I do not see many letters from dear old North Carolina. Please wake up boys and girls and join this happy band. I think The Herald is a wonderful paper. My uncle from Hillsville, Va., sent it to us several years ago and I have been reading it continually. As this is my first letter I must not stay long. Love to Aunt Bettie and cousins.  
Gilbert C. Chappell.

Box 165, Rt. 2, Tyner, N. C.

Dear Aunt Bettie: Here I am for the first time to introduce myself as a member of your band. I am seven years old, and am in the third grade. I have been handicapped by being crippled, but that is not going to keep me from living for Jesus and getting an education. My twin sister and I sang for the League; our songs were "Jesus Never Fails," and "I Am His." All you boys and girls write me. Good bye, everybody.  
Vernon B. Hager.  
Nicholasville, Ky.

### BOUNTIFUL GRACE.

By Mrs. Woodford Taylor.  
Introduction by Dr. John Paul.  
A new booklet just off the press. Life Story of one of the Chinese evangelists of the National Holiness Association Mission in China.

In the five intensely interesting chapters of this booklet the reader will find a concrete example of the desperate poverty of the masses of "China's Millions," a vivid picture of the woes of her womanhood and a thrilling account of the power of divine grace to transform, bless, and use one of her "weakest and poorest." You will want it! 25c per copy, or five copies to one address for \$1.00. Order from Pentecostal Publishing Company, Louisville, Ky.



## FALLEN ASLEEP

HAYES.

May 24, our dear brother, Peter C. Hayes, left us to join those who have gone on before. He was only ill a few days but seemed to know long before he died that he was going soon. Praise the Lord, he was ready to go. He was born in 1859; was married to Miss Mary Evers in 1883. He left behind, beside his widow, one son, Richard Hayes, two daughters, two brothers, and one sister, Mrs. J. W. Dassey. "Uncle Pete," as he was affectionately called, was a friend to every one, always helping those who were in need and sacrificing self for others. He always had a kind word and encouraging bit of advice. His neighbors, friends, and kinsfolk loved him and he will be much missed by all, as he was a pioneer and was widely known. He was a member of the Audilla Baptist Church at Midulla, Fla., and his funeral was held from there. Truly a Christian spirit has left us the better for his being among us.

He is not here, he is just beyond,  
Where dwells the angel band.  
He's happy there in that bright home,  
Beyond dark Jordan's strand.

So cheer up friends who loved him best,  
We, too, shall go some day.  
May we live true and stand the test  
Of God's true love and righteousness,  
So we through his great kindness  
May meet our Brother Hayes.

Mrs. Nannie Hayes.  
Rt. 1, Lakeland, Fla.

CAVE.

Rev. Ashby Cave departed this life July 13, leaving a wife and six children to mourn his home-going. He was sixty-four years of age, and had been preaching twenty-eight years. He lived a good life and was kind to every one with whom he came in contact. He has laid aside the toils and cares of this life and has gone to be with his Lord and Master on the other side, where he will meet the loved ones gone before. During his three months' illness he suffered without complaint. He left a bright testimony behind, his last words being, "The Lord is with me," after which he fell asleep in Jesus to await the resurrection morn, when the dead in Christ shall rise to meet their Lord in the air.

His sister,  
Lily Cave.

## WET AND DRY PLANKS.

Joseph T. Cargo.

There is said, printed, and heard these days a great deal about the "wet and dry" planks in each political party. Some people are for modification and some for repeal of the 18th Amendment. Some people have gone so far as to form themselves into a society by name of "The Crusaders of America" in order to get members enough to throw out the 18th Amendment and Jones Act so they can manage and conduct the sale of liquor.

I will venture to say, "There is not a person that is in favor of abolishing the 18th Amendment that will hunt or send for an intoxicated person, or even furnish liquor to a person to drink until he is drunk, to take charge of the steering wheel of an automobile or steamer to go any distance with them. Another thing about the women in "The Crusaders of America"; there are some fine, well meaning women therein who, if they understood the true meaning of their acts, would never have anything to do with the Crusaders of America. If our laws are upheld and society protected some one has to suffer. The criminal does not intend to abide by the law, and of course, he resists the law by shooting his way out. If the criminal were allowed freedom, there would be

no need of laws for protection from robbers, murderers, arson, etc.

It is therefore necessary for the law enforcement officers to bear arms. No woman wants to be a wife to a man who gets drunk, to come home and beat her senseless, kick her and all her children out of doors in all kinds of weather without something to keep them warm, or anything to eat. I am inclined to believe when Mrs. Norton rebuked Senator Robinson, of Arkansas, by saying "That the womanhood of America will be the strongest factor in bringing about the repeal of the 18th Amendment," she surely must have been deceived. There are thousands of men and women who have a voice in the election who do not understand the position of the liquor interests, and when it comes to a showdown, if ever, the womanhood of America will show that intoxicating drinks are not wanted. There is no sadder sight than to see the women of a land grasping at the ignoble and rejecting the noble. Abdicating their true throne over the heart to grasp at the kingdom over fashion; ceasing to protest against impurity and unbelief and giving an underhand encouragement to the criminal element of drunkenness and vice, turning away from their mission to bless, while thousands of their sisters are crying in the night for something to eat. Who, if not the women, are to be the hearts of redemption of the poor from social wrong.

The liquor interest has had a chance at all kinds of laws, during the last century. Did they obey the laws of the country? Not much, only as they were compelled so to do. Intoxicating liquors are not medicine, food, nor clothing. The party that drinks intoxicating liquors knows very well before he touches the glass of liquor that it will cause him trouble before he is through with it. He there and then becomes a criminal unto himself, and later on to destroy his own home, wife, children and himself. There is no person who wants a drinking man for a foreman, laborer, or mechanic in their employ.

Much as Mr. Raskob, chairman of the Democratic Committee, abuses the 18th Amendment and is in favor of the repeal of the 18th Amendment, he will not, for his own safety, hire a drunken driver to drive an automobile with him in it, through a wild country and over rough roads; neither will he employ a doctor that is drinking to attend a serious case or accident.

There is no better time than now for every person that believes in Christianity, peace, love, sobriety, and loves their fellowmen, loves the flag and country, and who loves old age, to put on the armour of faith and go boldly forth to help subdue the lovers of the enchanted bowl which begets crime, misery and want, and drive them from the face of the earth. All the agents of the liquor interest are organizing for a victory of the liquor traffic over prohibition which means they will undertake to tie up the intelligent people with the underworld and the criminal class in order to overthrow the 18th Amendment or prohibition and bring back the saloon.

What has been done in past days will be done again by the liquor interest, should they get back light wine and beer. Whiskey, as well as other intoxicant liquors, will flow just as freely as in days gone by. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him,

## Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

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**R. H. BENNETT, President.**

and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2:15.

Come, the war is on and promises to be long and weary. Let us not be bound to the chariot that brings blight, crime, curse, disease, murder in its trail, but go forth valiantly to the fray with prayer and song to conquer or die for the right.

### REQUESTS FOR PRAYER.

Mrs. J. K. K.: "Please to pray earnestly for my healing of mental suffering, which is very great."

A Herald reader requests prayer for the restoration of her spiritual joy.

A Reader: "I ask an interest in your prayers that I may live closer to the Lord, and for my loved ones, that we may form an unbroken family in heaven."

Pray for a young woman to be sanctified, and for the healing of her eyes. She also requests prayer that she may

be able to enter Asbury College this fall.

Pray earnestly for a father who is passing through deep waters, that the Lord may bring him through. Pray for his family.

Please to pray for a poor girl that she may find employment.

R. I. C.: "Pray for a young woman who is active in church work, who does not see the harm in a social game of cards, dancing in private homes, etc."

C. M. M.: "Have just gotten out of the hospital. Pray for the healing of my body, and that I may receive the fulness of the blessing of the gospel of Christ. Pray for my husband and three children."

Prayer is requested for a brother who has drifted into modernism, that he may be brought to repentance and be saved.

The Lord is good unto them that wait for Him. Lamentations 3:25.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IX.—August 30, 1931.

Subject.—The Mission to Cyprus. Acts 12:25 to 13:1-12.

Golden Text.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Time.—About A. D. 44 to 47.

Places.—Antioch and Cyprus.

Introduction.—It was necessary for the life of Christianity that the early Church should become missionary, for a non-missionary church soon dies. At one time there was a sort of slogan in the Church, that said: "Go or Send." Then some good brother with more sense changed it to "Go or Die." The Dead Sea receives fresh water from the River Jordan and several other streams, but gives out nothing; and it is so dead that nothing can live in it. In Egypt the Nile gathers up all the waters from the melting snows about its headwaters, and pours them out over a vast alluvial plain that furnishes bread for millions of people, and it was kept sweet. The selfish man shuts himself in with his own bad company and dies, while the liberal soul feels and supplies his neighbor's need, grows fat, and lives. The home church needs missions as sorely as the heathen.

Comments on the Lesson.

25. Barnabas and Saul returned from Jerusalem.—If you will read the 11th chapter of Acts you will learn how at that time God was beginning to break down Jewish prejudice against the Gentiles, and to move the disciples to carry the gospel to them. Peter was sent to the household of Cornelius, a Roman Centurion, after his house-top experience. After the murder of Stephen, the disciples were scattered abroad, and preached everywhere as they went. Some found their way into Antioch, and established a church there, "speaking the word to none save only to Jews." A little later certain others came from "Cyprus and Cyrene, who when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus Christ." Many were converted; and when the news reached Jerusalem, the church there sent Barnabas to Antioch to see about the matter. Needing more help, Barnabas went to Tarsus and brought Saul to Antioch to assist him in the work. In those days a certain brother by the name of Agabus went to Antioch from Jerusalem, and prophesied that there would soon be a great famine. This "came to pass in the days of Claudius;" and the Antioch church sent relief to the poor saints at Jerusalem, sending by the hand of Barnabas and Saul. Their return to Antioch was after they had delivered this help at Jerusalem. Took with them John.... Mark.—This young man belonged to a well-to-do family in Jerusalem. He must have had some fine characteristics; or Barnabas and Saul would not have become so attached to him. Although he failed them on their first missionary journey, he afterwards righted himself and went with Barnabas on another missionary tour; and Saul became reconciled to him, and found him very helpful in the work. John Mark wrote the second Gospel; although he seems to have gathered most of the story from the lips of

Peter, so much so that some have called it "Peter's Gospel."

1. Prophets and teachers.—These two words are frequently used in almost the same sense in the New Testament, although there must be some distinction in their use in this verse. Prophets is a larger word than teachers, in that the former both taught the word and foretold coming events; while the latter were such as taught in the Word. The Antioch church was somewhat cosmopolitan. Simeon Niger must have been a very dark-skinned Jew, if judged by the import of his surname. Lucius of Cyrene has a Roman name, but may have been of Hebrew extraction. Manaen had been brought up with Herod; but nothing is known of his origin. He may have been a Jew. Barnabas and Saul were both Jews. The little church was well manned.

2. As they ministered to the Lord, and fasted.—That was a good time and place for the Lord to find real missionaries. Well educated missionaries are needed; but they are less than worthless on the field, except they be full of the Holy Ghost and power. The Holy Ghost said.—Here we have marked evidence of the personality and office-work of the third Person in the Holy Trinity. A mere influence could not speak. Separate me Barnabas and Saul for the work whereunto I have called them.—Again in proof of the personality of the Holy Spirit, I call attention to the two personal pronouns, ME and I. Certainly they could not be applied to anything other than a person. All true missionaries are called of God for their work. Others had better stay at home.

3. Fasted and prayed.—That was proper—the more praying the better. I like this old Bible custom of laying on hands. These brethren could not thereby confer any special blessing upon the two outgoing missionaries; but there is a certain solemnity in such an act that is worth while; and, in a sense, it confers upon such workers a sense of the authority of the Church to commission its workers. In other words, all church work should be characterized by decency and order, in order that there may be no room for harsh criticism.

4. Being sent forth by the Holy Ghost.—This was their chief sending. The Holy Spirit recognizes the authority of the Church, and does not discount it; but endorses it by adding thereto his own authority to send men into foreign fields to preach the gospel. Seleucia.—Antioch was some 300 miles north of Jerusalem, and Seleucia was west of Antioch about 16 miles on the shore of the Mediterranean Sea. It was a walled seaport town. From this port Barnabas and Saul sailed for the Island of Cyprus, an island lying some little distance off shore. It gave the missionaries some advantage, because it was the native home of Barnabas. Its people were notorious because of their immoral worship of the goddess Venus. Their need of salvation was a distinct note in the call for the gospel; for Jesus came to seek and to save that which was lost.

5. Salamis.—Your map will show you the situation of this city on the eastern coast of Cyprus. It was the Greek capital of the island. Here the

missionaries preached the gospel in the synagogues of the Jews, as they did in nearly all places. This was their best opportunity to meet the people. John to their minister.—That English is awkward. The R. V. is better: "They had also John as their attendant." Maybe it would be clearer, if we used the word assistant, or helper.

6. Paphos.—Run your eye south-westward across the island, and you will find this city on the shore of Cyprus. It was quite important, being the city in which the Roman governor had residence. In this city the missionaries came in contact with a prominent Jewish sorcerer by the strange name of Barjesus, who gave them some trouble; but Saul gave him more trouble. The term Barjesus means a son of Joshua, although far removed.

7. The deputy of the country.—Proconsul is better (R. V.). Sergius Paulus.—A purely Roman name. A prudent man.—"A man of understanding" is far better. See R. V. The character of this man is proved by the fact that he "called for Barnabas and Saul and desired to hear the word of God." One's expressed desires reveal his inner nature.

8. Elymas the sorcerer.—Sorcerer means a magician, a wizard, a trickster, a fortune teller. Withstood them.—He knew that if the proconsul became a Christian, his gains would be at an end; therefore he tried to turn away the proconsul from the faith.

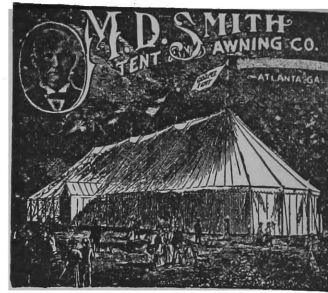
9. Saul, (who is also called Paul).—Here for the first time Saul's Roman name is used. Henceforth he is known as Paul. This fact, possibly, brought out more clearly his Roman citizenship. Filled with the Holy Ghost.—Some would expect Paul to use great gentleness in dealing with this sinner; but not so. He was filled with the Holy Ghost for a far different purpose. God's messengers must be kind at the proper time and place; but there come occasions when they must be veritable Boanerges, sons of thunder. Such was Paul on this occasion. The sorcerer had met his match.

10. Did one ever use severer words than these: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." That was fearful; but sentence had yet to be passed upon this criminal. I have given the R. V.

11. Here is the sentence: "Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." That was none too severe when his crime is considered. And it was fulfilled with no chance of appeal for a new trial, or for commutation; for "immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." God's judgments are not always so sudden; but they are always certain.

12. The sequel in this case was good. Paul wanted to save the proconsul, but hardly foresaw what was going to happen. Read the verse: "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." That is not what we were looking for. Possibly we would have expected him to be astonished at the terrible miracle wrought through Paul, but the two were so closely related that they dovetailed into each other.

I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. 3:14.



## The Mills of The Gods

by DR. C. F. WIMBERLY.

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Order of PENTECOSTAL PUBLISHING COMPANY Louisville, Ky. Price \$1.50.

## THE DEADLY UNDERTOW.

Will O. Scott.

(Lines composed on occasion of a young girl, at Atlantic City, being drowned when drawn out to sea by an undertow.)

On every sea there's an undertow  
Beneath the sporting wave;  
A treacherous current just below  
That leads to a watery grave.

However strong may be the oars,  
However deep the sorrow,  
This undertow will strew the shores  
With wreckage on the morrow.

There's an undertow in each life, alas!  
By the mortal eye unseen,  
Though the surface be as smooth as glass  
And the skies above, serene.

There's an undertow for the girls and boys  
Where the social currents meet,  
Where the trap is set 'mid the worldly joys

For their merry, dancing feet.  
There's an undertow in the flowing bowl,  
With its deadly serpent's bite,  
That will sink the precious human soul  
To the depths of darkest night.

But thanks to God, our Savior's blood  
That washes white as snow,  
Will bear us on its crimson flood  
Safe home to Heaven we know!

## A GOOD SUGGESTION.

I have a list of people I am praying for that the Lord may save some and sanctify others. The very generous offer of The Pentecostal Herald to January 1 for only fifty cents suggested to me that I can supplement my prayers by sending this evangelistic, holiness, gospel preaching weekly into the homes of these people. This insures that at least once a week they will be led to think of spiritual things, and if they read and heed The Pentecostal Herald's messages, perhaps opposite their names on my prayer list can be marked the word "Answered."

W. W. Cary.

WANTED REPRESENTATIVES in every community to sell our beautiful Scripture Text Calendar for 1932. They are easy to sell and we make a very liberal offer on them. If interested, address Pentecostal Publishing Company, Louisville, Ky.



### ANNOUNCEMENTS.

Carysville, Ohio, Camp Meeting, seven miles north of St. Paris, will be held August 20 to September 6. The workers will be Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. For information, write Mrs. W. K. Williams, 160 Wilson Ave., Columbus, Ohio, manager of Camp.

The Kentucky Mountain Bible School at Vancleve, Breathitt Co., Ky., is under the auspices of the Kentucky Mountain Holiness Association, is Interdenominational, Co-educational, a school of practice for Evangelists, Missionaries and Christian workers. Practical work consists of church and Sunday school work in the rural sections of the mountains. The faculty consists of graduates from college and seminary. Tuition is \$5.00 per month; board and room \$10.00 per month. School opens September 16, 1931. Address Lela G. McConnell, Lawson, Ky.

The Bentleyville, Pa., Union Holiness Camp Meeting is now being held and will continue until August 30. Rev. Andrew Johnson, Rev. Warren G. McIntire and Rev. Charles Kolb are the preachers, assisted by Rev. Andy Dolbow and Mackey Sisters.

The address of Rev. D. A. Oakley is Statesville, N. C., Rt. 4.

The Hallelujah Camp Meeting, Oregon, Wis., will be in progress from August 14 to 30 this year. The workers will be Rev. Tilden Gaddis and the Musical Moser Maidens. Every convenience on the beautiful grounds and full board and room is only \$1.00 per day. For information address Mrs. Jack Linn, Oregon, Wis.

Rev. Jack Linn has returned from his world missionary journey. He will be in attendance at the Hallelujah Camp Meeting at Oregon, Wis., Aug. 14-30, and after that date is making up his slate for revival meetings. Those interested may address him at Oregon, Wis.

Glenwood Camp will be held August 20-30. There will be a corps of Spirit-filled workers and singers. Glenwood is four and one-half miles south of Galax, Va., fifty miles south of Wytheville. Come via. Hillsville and Galax. There is ample camping space and good homes available. Eats on the ground at small cost. Let The Herald family join in prayer for this camp meeting.

The Rev. H. E. Jessop, of England, will be a member of the teaching staff of Chicago Evangelistic Institute the coming scholastic year. Dr. Jessop has been Superintendent of the International Mission in England and Instructor of the summer school of Cliff College. He is filling engagements in Canada during the summer.

T. M. Hofmeister: "We are entering into the ninth week of a revival in Lima, O. Never have we found the people so cold and indifferent. The whole city is apostate. We ask our dear friends to join us in prayer. We hope to continue through August. Pray for a revival for Lima. The tabernacle seats three thousand. Crowds pitiful. Offerings as low as forty cents. Spent \$150.00 in advertising. Broadcasted over the radio, but the people are adamant. Churches sell ice cream on the pavements in front of the church buildings. The empty freezers stand there on Sunday morn-

ing to welcome the hungry. This city needs missionaries who will be supported from outside friends. This present campaign can be broken through, but it needs much prayer, patience and perseverance."

Rev. Stephen B. Williams, who has recently resigned his pastorate to re-enter evangelistic work, is conducting a meeting in the M. E. Church, South, at Jacoby, La., which his father and mother helped to build thirty-five years ago. He has moved with his family to the old home of both himself and wife, and will do evangelistic work. Following this meeting he will conduct a camp meeting with the M. P. pastor at Broken Bow, Okla. Bro. Williams helped to establish the encampment ground there on beautiful Mountain Fork River, and is president of the Association. He is available for meetings, preferably in Louisiana, and his address is Jacoby, La.

### BRIGHT SPOTS IN A CHRISTIAN'S LIFE.

The writer having been converted at the early age of twelve years, has always found unspeakable joy in leading others into the Gospel light. We recall the conversion of one, especially at this time. A precious man, poor in this world's goods and unlettered according to this world's view of wisdom, but, Oh! how full of godly wisdom and rich in the Christian graces—Love and Truth.

One Sabbath morning clad in jean trousers and a blue flannel shirt, I found him seated in the rear of the Sunday school room, of which the writer was acting superintendent. And being led of the Holy Spirit I walked to the rear and welcomed the stranger. Being very-anxious about his soul's welfare I enquired if he were a Christian. And honest soul that he was, he replied that he was not, but that he had an earnest desire to be saved. In a conversation of a few minutes I learned that he had been an altar boy in the St. Louis Cathedral, a Roman Catholic Church in the City of New Orleans, but he informed me that he had failed to find any comfort for his soul in there. He told me that he had visited the different churches in the city in search of some message or word of peace and comfort for his soul, but like Noah's dove, he found no place on which to rest his weary feet. He had even visited a Jewish Synagogue. I then suggested that the Holy Spirit had led him to this spot. He said if he could find the church in which his wife had been "christened" he would go in it. As I had access to the records of this particular church, I promised to look up the record and let him know if she had been christened in our church. To my delight I found that she had been baptized in this church twenty-two years previously.

God was with me in leading this precious soul into the light. Although he was then thirty-four years of age and born and reared in this great city this dear man could neither read nor write. I offered my services to teach him, but he would not accept same. I afterward learned from him that he had since learned to read God's word while kneeling at an old log in the midst of the woods near his house. I visited the spot and saw where the grass had been trodden down in his anxiety to learn to read. Through his energy and help our Sunday school was increased numerically. Joe became an honored member of that

church. And it was interesting to notice how through his zeal and loyalty for the cause of God he put many older members to shame.

Shortly after his conversion, he asked me what I thought about his going out on the street with another Roman Catholic convert to preach the Gospel. I told him he must "obey God rather than man"—and he started out on his mission joyfully. Three hours later he called to tell me of a wonderful street meeting, where upward of 200 gathered to hear them, and he judged fully seventy-five to a hundred people raised their hands for prayers.

Joe remained with us for about eighteen months and God called him home.

I expect to meet Joe inside the Golden Gate, some day.

Dr. R. L. S.

### THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

### "THE OLD RUGGED CROSS"

stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of The Story of The Old Rugged Cross? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00.

There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me. II Tim. 4:8.

## AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

### In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

### We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

### Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

### We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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## Camp Meeting Calendar

**ILLINOIS.**  
Springington, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address Frank Doerner, Jr. Norris City, Ill., Sec.  
Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists; Mr. Burl Sparks, song leader; Miss Mary Ward, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

**INDIANA.**  
Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind. Bryansburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.  
Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.  
Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

**IOWA.**  
Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilier, Sec., 1027 Timea St., Keokuk, Iowa.

**KENTUCKY.**  
Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, Carthage, Ky.  
Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver. Music and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.  
Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. H. Jones, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

**MICHIGAN.**  
Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

**MISSISSIPPI.**  
Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 108 1/2, Leakesville, Miss.

**NEBRASKA.**  
Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter. Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

**NEW JERSEY.**  
Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

**NEW YORK.**  
Seven Oaks Camp, Stop 33 1/2, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, Song leader, Rev. Alvin Young, young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.  
Richland, N. Y., August 16-30. Workers: Rev. Fred Stiel, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergisson, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

**OHIO.**  
Carysville, O., 7 miles north of St. Paris, August 20-Sept. 6. Workers: Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. Write Mrs. W. K. Williams, 100 Wilson Ave., Columbus, Ohio, manager of camp.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Mission Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.  
Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater, Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.  
Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincome, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

**TENNESSEE.**  
Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

**VERMONT.**  
Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Brame will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

**VIRGINIA.**  
Greeneville, Tenn., Sept. 1-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec. Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimmick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

**WISCONSIN.**  
Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

## EVANGELISTS' SLATES

**ALBRIGHT, TILLIE, Evangelist.**  
(238 2nd St., N. W., New Philadelphia, O.)  
Richland, N. Y., Aug. 25-Sept. 2.  
Chester Heights, Pa., Aug. 17-24.

**ARTHUR, FRANK E.**  
(240 N. Waller Ave., Chicago, Ill.)  
Seven Oaks, N. Y., Aug. 2-16.  
Richland, N. Y., Aug. 23-Sept. 7.

**AYCOCK, JAKETTE.**  
(2923 Troose Ave., Kansas City, Mo.)  
Kearney, Neb., Aug. 20-30.

**BABCOCK, C. H.**  
Hopkins, Mich., Aug. 20-30.

**BECK, A. S. AND R. S.**  
Glasgow, Ky., Aug. 20-Sept. 1.  
Columbia, Ky., Sept. 5-Oct. 1.

**BEVINS, C. J.**  
(1474 Steiger Rd., Columbus, O.)  
Open dates.

**BURNETT, W. EVANS.**  
(P. O. Box 121, Beaumont, Texas.)  
Magnolia, Miss., August 13-23.

**BUSSEY, M. M.**  
Enid, Okla., August 9-23.  
Kingfisher, Okla., Aug. 25-Sept. 6.

**CARNES, B. G.**  
(200 Morrison Ave., Wilmore, Ky.)  
Circleville, O., August 19-30.  
Cooperdale, Ohio, Aug. 31-Sept. 13.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Sept. 27-Oct. 11.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Ballston, Va., August 30-Sept. 13.

**EDWARDS, J. R.**  
(Elmore, Ohio, L. B. 29)  
Lima, Ohio, Sept. 6-27.  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN.**  
Louisville, Tenn., Aug. 28-Sept. 6.

**FLEXON, R. G.**  
(Shacklefords, Va.)  
Glassboro, N. J., August 14-23.  
Kingswood, Ky., Aug. 28-Sept. 6.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Richland, N. Y., August 16-30.

**FUGETT, C. B.**  
Denver, Colo., August 21-30.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Oregon, Wis., August 17-30.  
Beulah, Mich., Sept. 1-13.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)  
Homer City, Pa., October 4-18.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Boyer City, Mich., August 21-31.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Fort Spring, W. Va., August.  
Barrett, W. Va., September.

**HAMES, REV. J. M.**  
Charles City, Ia., August 18-30.

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Open date, August 16-Sept. 6.  
Anderson, S. C., Sept. 13-27.  
Open date, Oct. 4-18.

**HENDRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Lamesa, Tex., Aug. 10-23.  
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio)  
North Branch, Kan., Aug. 9-23.  
Fowler, Kan., Aug. 27-Sept. 13.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Open dates.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Crothersville, Ind., Aug. 9-23.  
Brooklyn, N. Y., Sept. 5-29.

**HOWARD, F. T.**  
Cynthiana, Ky., Aug. 18-30.

**HOWARD, JARRETT W.**  
Fort Springs, W. Va., Aug. 2-23.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Mansfield, Ark., Aug. 13-23.  
Wister, Okla., Aug. 26-Sept. 6.

**JOHNSTON, E. DEWITT.**  
(676 Calvert Ave., Detroit, Mich.)  
Poneto, Ind., Aug. 9-Sept. 6.

**JOHNSON, ANDREW.**  
Bentleyville, Pa., Aug. 15-25.  
Toronto, Can., Sept. 6-20.

**JOHNSON, H. C.**  
(408 W. West St., Springfield, Ill.)  
Prescott, Ark., Aug. 24-30.  
Lexington, Ky., Sept. 2-6.

**JONES, LUM.**  
Altus, Okla., Aug. 18-30.

**LARKIN, BESSIE.**  
Spottsylvania, Pa., Aug. 16-31.  
Point Pleasant, N. J., Sept. 6-27.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Kampsville, Ill., Aug. 13-23.  
Figg, N. C., Aug. 19-30.  
Greenville, Tenn., Sept. 9-20.

**LINN, JACK AND WIFE.**  
Oregon, Wis., August 14-30.

**LINCICOME, F.**  
Lima, Ohio, Aug. 19-30.  
Canton, Ohio, Sept. 6-20.

**LOWMAN, J. W. AND MAYBELLE.**  
(432 St. Elm St., Casper, Wyo.)  
Flat River, Mo., August 17-30.  
Buffalo, N. Y., Sept. 6-20.  
Atlanta, Ga., Sept. 27-Oct. 11.

**MACKAY SISTERS.**  
Bentleyville, Pa., Aug. 14-29.

**McBRIDE, J. B.**  
Lansing, Mich., August 23-Sept. 7.  
San Francisco, Calif., Oct. 11-25.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Glasgow, Ky., Aug. 19-29.  
Huntington, W. Va., Sept. 1-13.

**MINGLEDORFF, O. G.**  
Pavo, Ga., August 16-30.  
Columbus, Ga., Sept. 6-20.

**NICE, N. W.**  
(1335 Betting Ave., Wichita, Kan.)  
Belle Plane, Kan., August 23-Sept. 13.

**NORRBERY, JOHN.**  
(1001 Cooper St., Camden, N. J.)  
Findlay, Ohio, August 6-16.  
Chester Heights, Pa., Aug. 17-23.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, O.)  
Hartselle, Ala., Aug. 13-23.  
Mulberry Grove, Ill., Aug. 27-Sept. 6.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Athens, Ohio, Aug. 16-30.  
Abbeville, S. C., Sept. 7-27.

**REES, PAUL.**  
Circleville, Ohio, Aug. 21-30.

**REED, LAWRENCE.**  
(Rt. 1, Salem, Ohio.)  
Jerusalem, Ohio, August 28-Sept. 6.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Cale, Ark., August 20-Sept. 7.

**ROOD, PERRY.**  
(Box 268, Chesapeake, Ohio)  
London, Tenn., August 6-23.

**RUTH, C. W.**  
(1290 Dominion Ave., Pasadena, Calif.)  
Kittanning, Pa., Aug. 13-23.

**SPARKS, BURL.**  
(527 East 3rd St., Seymour, Ind.)  
Normal, Ill., August 20-30.  
Canton, Ohio, Oct. 7-27.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Detroit, Michigan.)  
Milton, Del., August 17-30.  
Brooms Island, Md., Sept. 4-20.

**SWEETEN, HOWARD.**  
Ramsey, Ind., Aug. 14-24.  
Portage, Ohio, Aug. 24-31.

**THOMAS, JOHN.**  
Houghton, N. Y., Aug. 18-23.  
Delanco, N. J., Aug. 28-Sept. 7.

**VANDALL, N. B.**  
(Song Evangelist, North Reading, Mass.)  
Hopkins, Mich., August 20-30.

**VAYHINGER, M.**  
(Upland, Ind.)  
Gaston, Ind., Aug. 9-23.  
Loveland, O., Aug. 28-Sept. 6.

**WHITE, MR. AND MRS.**  
Elkhart, Ind., August 13-23.  
Pekin, Ill., Sept. 9-19.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Tolu, Ky., Aug. 19-30.

**WILLIAMS, STEPHEN B.**  
(Jacoby, Louisiana)  
Broken Bow, Okla., August 18-30.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Wichita, Kan., August 13-23.  
Cleveland, Ind., August 28-Sept. 6.

**WIREMAN, C. L.**  
(Somerset, Ky., 304 S. Main St.)  
Campton, Ky., Aug. 12-30.  
Winchester, Ky., Sept. 1-8.

**WOODWARD, G. P., Art Evangelist.**  
(120 W. Barnard St., West Chester, Pa.)  
East Carthage, Ky., August 21-31.

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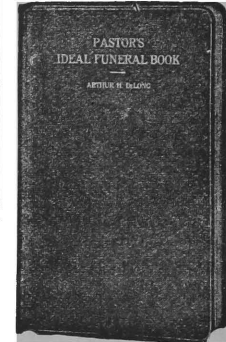
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# PENTECOSTAL HERALD

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## THE CENTRAL HOLINESS ASSOCIATION.

By The Editor.

**W**HY another Holiness Association? Because this one is different. The members of this association believe there is a real need, a large place and a gracious service for such an organization as this will be.

\* \* \* \*

The membership of this association will be made up entirely of members of the two great Methodisms. To become an active, voting member of this association one must be a member of the Methodist Episcopal Church, or a member of the Methodist Episcopal Church, South.

\* \* \* \*

No, we are not sectarians in any narrow or bad sense, but we are Methodists loyal and true to the doctrines and polity of Methodism. We do not believe there is any better church home for us than we find, and have, in Methodism. We believe in order to carry forward the work in our thought and desire, prayers and faith, this organization should be made up of Methodists.

\* \* \* \*

What we desire, what we shall pray and labor for, is a gracious, widespread, deep revival of religion. Such a revival must have doctrines to preach, a church home into which it may gather and care for its converts and train them for service. We have no desire for the organization of another church. We believe every Christian should have a church home. We propose to remain Methodists and pray and labor for a great revival in Methodism. We love God's children in all denominations, and will welcome their co-operation; and we shall not seek to bring people into Methodist churches who desire to join other churches. Sinners converted in our meetings will be commended to the church of their choice.

\* \* \* \*

We believe Methodism is in sore need of a great revival and if she should receive an outpouring of the Holy Spirit she would again bless the world; so as Methodists we unite ourselves to pray, believe, and work for a widespread revival of religion in Methodism.

\* \* \* \*

You say our task is too large? That Methodism is too large and has drifted away from her original faith and revival zeal, and that she will never again, as a whole, burn and blaze with a great revival of religion. We have no exaggerated notions of our ability and power or, what, by God's help, we may be able to do; we shall simply do what we can. There are thousands of hungry hearts in the two great Methodisms who are a bit discouraged, who would rejoice to see such a revival as we need and could have, and we shall do what we can to help bring it about.

\* \* \* \*

Later on we will tell you something of our plans, of qualification for membership, and how we propose to go forward with the work.

### MY EDITORIAL OFFICE.

Some of my friends would like to know—  
To have some little memorials—  
How I find a place, as about I go,  
To write my editorials.

I feel that my friends have a right to see,  
So I'll answer a question like that;  
I carry my office about with me—  
For my office is under my hat.

It matters but little just where I am;  
I can sit with a friend and chat,  
And draw my pen and write a few lines—  
For my office is under my hat.

In travel on land or on the sea,  
I can write about this and that;  
I always carry my pen with me,  
And my office is under my hat.

If there should arise a little fray  
With some theological acrobat,  
I draw my pen and fire away—  
And my office is under my hat.

If with some wicked foe of truth  
I am forced to have a spat,  
I can at once get busy, you see,  
And my office is under my hat.

For forty-three years I have been Editor  
And the critics call me to the mat,  
But I have little time to listen to them,  
For my office is this old head of mine,  
And I carry it under my hat.

### A Letter to a Young Preacher. No. I.

My Dear Young Brother:

**I** have hesitated to write this letter, and I am not sure that I ought to write it now, but have made up my mind to risk it with the hope that it will do no harm and, possibly, do you some good.

I notice that you are disposed to blame any failures you may have upon some one else, and that you are inclined to believe that you are hurt in your appointments, removed from one charge to another, and receive smaller financial remuneration and, in fact, labor under many disadvantages because of your holiness. I know something of the pressure that is brought, of the misrepresentation, and the fact that sometimes men are persecuted for righteousness sake, but I have come to believe that there are other barriers in your way, rather than your purity of heart and experience of perfect love. Will you bear with me in a few suggestions.

First, I notice that you have an unpleasant habit of talking through your nose. This is unfortunate. No church wants a pastor standing in the pulpit and talking at them through his nose. Ordinarily, you let your nose rest in conversation, but when it comes to prayer and preaching you impose upon it. If you continue this you may be sure that you will have to suffer for it in many ways. It will cut down your congregation, your financial receipts, and you may be sure laymen will not attend an annual conference clamoring for a pastor who preaches through

his nose. You are mistaken if you have an idea that your peculiar nose accent adds in any degree to your piety, the effectiveness of your message, or your influence with the people who sit under your ministry.

I have been pained to note, when called upon to pray in public, you make it a personal matter. You start off thanking God that you had a pious father and mother, that you were reared at a family altar, that you were powerfully converted; that later, you discovered that you had a carnal nature, that you attended a holiness convention, went down on your knees and were blessedly sanctified. Thus you go on and on praying about yourself. It makes the impression that you are self-centered. That is not the way for you to pray in public, especially the opening prayer when you are going to preach. You should pray for the people, or at least embrace them by saying "we" instead of "I" and "me." I suppose you are pretty well set in your ways and it may be that you will go on in this improper way of praying. That would be proper for secret prayer, although it does not seem to be prayer at all. You are telling the Lord about yourself rather than praying to the Lord for yourself. Many think that such praying is unadulterated ignorance, and that it is an evidence of pride or conceit. I wish, as a friend and brother, you would cut out that entirely.

May I say to you that there is a vast difference between a well thought out, systematic, scriptural, clear preaching of sanctification, and a sort of loud, reckless, disjointed scolding at the people on the subject of sanctification. I believe there is a way to present the gospel of full salvation in Christ, the baptism and sanctifying power of the Holy Spirit, that is quite convincing and a real blessing to any, and all, reasonable persons. It would seem that those of us who profess perfect love should preach this gracious doctrine in the spirit of love. I am aware that the plain truths of the gospel, however presented, will arouse antagonism and resentment among some people; but it would be a source of comfort if we can feel we have discharged our duty in an unselfish way, and in the spirit of true love and solicitude for our hearers.

Pardon me. I am not competent to teach you how to preach. You must have great freedom in the Spirit. Let the Lord guide you. I believe, however, in preaching and praying you ought to give your mouth full sway; your nose has been overworked and might be superannuated. Bear with me, but it has occurred to me that you, perhaps, give very little time to the preparation of your message; that sometimes you make up with noise what is lacking in divine truth and its proper arrangement and proclamation.

There is one thing of which I am sure, and that is, that I write you these criticisms and suggestions with a desire for your efficiency and success as a minister of the gospel. I believe your best friends are aware of the fact

(Continued on page 8)



# TRAVEL NOTES AND MESSAGES.

Rev. G. W. Ridout D.D., Corresponding Editor.



I began this article on the train running between Santiago, Chili, and Buenos Aires, Argentine. This Transandine Railway is one of the most unique railways of the world. Its construction entailed some very skillful engineering as well as financing. The length of the line is only about 154 miles; the highest point on the road is above 10,512 feet above sea level. The road was started in 1887 but it was 1910 when it was finished and ready for traffic. Part of the road out of Chili is operated by electricity. Passenger trains run twice a week and they are quite well patronized though they say the cost is the highest of any railway in the world for the distance; fortunately, they give missionary workers fifty per cent discount, which helped me out greatly.

The Andes Mountains are great and craggy and snow white on their crests, and a journey across them is something not soon to be forgotten. Though it was July 2 when I crossed, we met with snow and winter cold as we got up the mountains.

Some one describing the Andes has put it this way: "The precipitous gullies that sear their surfaces, the twisted shattered layers of their variegated stratas, the fissures formed in their sides by the roaring torrents from above, the terraced falls and the river racing and splashing along its rocky bed at their feet, all awake sensations of a new and untamed world to be conquered."

"Some lofty, curiously shaped crag will catch the eye, singular even in its fellowship with the rest and a patch here and there can be picked out, suggesting in its rugged lines the caution with which man must tread these rocky sides."

"Upwards and onwards, crossing the river the better to negotiate the turns and twists of the mountains which seemingly strive to hold one back. Zigzagging, onward and upward past Portrerillos (an emerald in a mountain setting where the sight of common things makes more vivid the beauty of uncommon things), past the frowning pile of Mt. El Plata, sulky with clouds and grim with shadows, on to the Guido gorge set thwart the face of a pink, blue and purple precipice fissured with cracks dividing its surface into huge oblong blocks; the river, now wide and wanton, our ever faithful attendant. Beyond, the round-topped hills seem to climb and slide behind their neighbors; a glimpse of a cascade is caught and lost again; a dry, boulder-strewn watercourse comes into view and almost before it is seen it has vanished."

"Here the waters white and crystalline rush through the depths of the canon beneath great shelves of rock piled one atop the other. The railway line turns and twists arduously, cautiously. Suddenly, a rock-strewn ridge appears apparently barring the way to further progress but the ingenuity of the engineers has found a way. Crossing an abyss high above the tumbling waters, utilizing a ledge on the side of the gorge, a track has been made under the very nose of the barrier."

"In this weird and uncanny district are to be seen Mt. Tupungato, 21,550 feet high and shortly afterwards 'The Penitentes,' a curious rock formation giving the illusion of a procession of cowed monks slowly wending their way up the slope towards an ancient Gothic cathedral."

## II.

Chili and Argentine have given a very wonderful object lesson to the world in its "Christ of the Andes." This wonderful Monument of Christ was erected in 1904 on the

boundary between Argentine and Chili and stands on the very tip of the watershed between the great oceans at an elevation of 12,800 feet above sea level. The monument has a colossal statue of Christ and the Cross and these words constitute the covenant between Chili and Argentine:

"Sooner shall these mountains crumble into dust than the people of Argentina and Chili break the peace which they have sworn to maintain at the feet of Christ the Redeemer."

Shall we have another great war? is the question so often asked. Well by the looks of things the nations are getting ready again. Europe is bristling with bayonets. While mankind remains unregenerated and the whole world lieth in wickedness war seems inevitable; but it be far from us Christians to advocate war. Chili and Argentine are great Catholic countries but they teach an important lesson to the Protestant nations.

Wordsworth, that great English poet, has some wonderful words on the "Happy Warrior." How superior is the warrior he described than the warrior whom we have always associated with war and weapons and guns and swords and bloodshed.

"Who is the happy warrior? Who is he  
That every man in arms should wish to be?  
'Tis he whose law is reason; who depends  
Upon that law as on the best of friends.  
He labors good on good to fix, and owes  
To virtue every triumph that he knows.  
Who, if he rise to station of command,  
Rises by open means; and there will stand  
On honorable terms, or else retire,  
And in himself possess his own desire.  
Who comprehends his trust, and to the same  
Keeps faith with a singleness of aim,  
And therefore does not stoop, nor lie in wait  
For wealth, or honors, or for worldly state."

## III.

How wonderful Nature! Wordsworth sang:

"One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can."

Such a child of nature was Wordsworth that he said:

"In nature all the language of the sense,  
The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart, and soul  
Of all my moral being."

"He found

In simple flowers and leaf and stone  
The impulse of the sweetest lays  
Our Saxon tongue has known."

Wordsworth's poem, "We are Seven," is very touching in its reference to children.

"I met a little cottage girl, she was eight  
years old, she said;  
Her hair was thick with many a curl that  
clustered round her head.  
She had a rustic, woodland air, and she was  
wildly clad;  
Her eyes were fair and very fair, her beauty  
made me glad."

These lines are very touching to me because if I have any weakness it is my love of children. In my travels it is a great relief to my loneliness, this love of children, and no matter what part of the world I may be in I always can make up to a child. The other day I was in a strange town in Argentine and went into a very nice tea room for a cup of tea; soon came in a group of lovely children and it was not long before, with my meagre Spanish, I had their names and ages and had a happy time together. Children know the language of love and I seldom have any trouble in making up to the children wherever I meet them. I have enough Spanish to ask their name and age and if they are pretty to say "bonita," and in a little

while I have a child in my arms and both of us are having a happy time. At the Escuela Popular Valparaiso where I put up with the Presbyterian Missionaries, there were a number of children there and I had such a happy time with little Emilia and Blanca and Alicia, Lidia, Rosa and Olga. I was to that group of children "Uncle George," and when time came to leave it was like breaking away from those whom I had known for a long time instead of six days. At one place little Caroline was a beautiful child of six years. She spoke both English and Spanish. Her eyes were the most wonderful blue. I loved to look into them. The most wonderful blue I think I ever saw was when I was down by the Mediterranean at Cannes, France. Caroline's eyes made me think of that; a great fondness grew up between that little child and her "Uncle George." One day she said to me, "I wish you were my papa." Now she had the best of papas; it was only her way of saying how much she loved me.

## IV.

It is now July 2. Since April 27 when I landed at Valparaiso, Chili, I have been out of the pulpit only two days preaching Sundays two, three and four times and every day of the week including Saturday. Often I wished I could lay off on Saturday and rest up but the demands are so great and time so precious that I have preached Saturday nights right along. Last Sunday in Santiago, I preached three times in the Methodist churches and then at 8:30 preached to 2500 people in the Methodist Pentecostal Temple—the largest religious auditorium in the city. It was past midnight when I got out of that meeting. The Chilians are never in a hurry in their religious services; two, three, or four hours is nothing to them in religious meetings, especially if the meetings are lively. I judge they would tire of dead and dry meetings.

When one is in the Lord's work it is wonderful how strength is given for the work. Often I have been so weary as I approach another meeting that I scarcely knew how I would get through, but I plead Romans 8:11 in such times and the Lord never fails to give the quickening power. I sometimes wonder how preachers can endure just preaching one sermon a week and drawing a big salary for that. In fact, it seems so often the churches stand willing to pay good prices for the minimum man while the maximum man is dismissed for disturbing the peace. I heard of a woman in Philadelphia who told her pastor she was going to leave his church; her explanation was, "he kept her disturbed all week!"

## V.

Shakespeare's "Macbeth" is one of the greatest and profoundest settings of sin and a guilty conscience that is to be found in all literature.

In one place Macbeth cries out to the Doctor:

"Canst thou not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain  
And with some sweet oblivious antidote  
Cleanse the stuff'd bosom of that perilous  
stuff

Which weighs upon the heart?"

The Doctor's hopeless reply is:

"Therein the patient

Must minister to himself."

So in the diseases of the soul which afflict and torment uncounted millions today in our land, medicine, doctors, learning, philosophy have no remedy! I remember reading somewhere that during the World's Parliament of Religion in Chicago many years ago Priests and Rabbis, Unitarians and Universalists, Saffron robed prophets from the East had all spoken and then came Joseph Cook's turn. He thrust himself with all his soul into the mo-



ment; when all was tense, he cried out: "I present to you Lady Macbeth. What can you do for her guilty conscience?" He passed the question on to the Eastern prophets and priests, to the Unitarians and to others, and they admitted they had no remedy; then

he cried out: "The blood of Jesus Christ his Son cleanseth from all sin!"

That's the answer! Hallelujah!

"I lay my sins on Jesus—  
The spotless Lamb of God,

He bears them all and frees us  
From the accursed load.

"I bring my guilt to Jesus,  
To wash my crimson stains  
White in his blood most precious  
Till not a spot remains."

\*\*\*\*\*

## OUR COUNTRY!

Rev. A. H. M. Zahniser.

"My country, 'tis of thee  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrim's pride,  
From ev'ry mountain side  
Let freedom ring."

As loyal citizens of these United States of America we believe in rendering "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 20:21. We appreciate the place and position our great beloved nation occupies among the nations and governments of the earth. The baby nation that was born amid the birthpangs of the Revolutionary War from 1775 till 1783, and whose birthday we celebrate on the Fourth of July of each year, our American Independence Day, has now become a Giant among the nations of the world. According to newspaper reports the Honorable Ramsey McDonald, Premier of Great Britain, in a recent speech characterized the United States of America the greatest nation on earth. We are indeed grateful for all our exalted privileges and the protection afforded us under the Stars and Stripes. We rejoice in the liberty of conscience vouchsafed to us by our Constitution. We believe in the right to life, liberty and the pursuit of happiness of all our people. We are glad to make public acknowledgment of the manifold mercies and blessings Jehovah has so richly bestowed upon our land and its inhabitants. We, however, wish our beloved nation was more definitely a Christian nation. We believe the Person and authority of our Lord Jesus Christ should be recognized in our Constitution. We regret, and mourn over the manifest wickedness of multitudes of our people. The God-forgiveness and the desecration of our Lord's Day by many is a cause for sadness to the God-fearing citizenry. We should be honest enough to acknowledge our faults and failures, and brave enough to set about to correct them. We have been passing through a period of testing, perplexity and uncertainty. Perhaps a season of chastisement and correction. Maybe Jehovah would discipline us in the school of adversity and suffering for further usefulness. But possibly we have entered upon the judgment of the nations approximating the end of the ages, so far as the time-order is concerned. Yet it may be that prayer, humility and confession; sincere and earnest repentance on the part of our ruling classes and also on the part of the governed masses, issuing in a widespread manifestation of vital godliness and righteous living will prolong our tranquility. Under such circumstances the great God may be justified in granting us a kind reprieve and making us a benediction to the other nations of the world.

Other than the special prophets of God, perhaps no man is more qualified to speak or better prepared to judge regarding the situations and conditions confronting us, than our Chief Executive, the Honorable Herbert C. Hoover. In a recent speech, which we were privileged to hear over the radio, made before the Republican Club of the State of Indiana, in Indianapolis, he said, "The business depression is the dominant subject before the country and the world today. Its blight stretches from all quarters of the globe to every business place and every cottage door

in our land." . . . "Depressions are not new experiences, though none has hitherto been so widespread." He continued to try to explain that, "the extreme violence and the long continuance of this depression came not from within but from outside the United States"; and that in spite of "Our wild speculation; our stock-promotion, with its infinite losses and hardships to innocent people; our loose and extravagant business methods." He proceeded to point out that "Some particular calamity has happened to nearly every country in the world, and the difficulties of each has intensified the unemployment and financial difficulties of all the others," and that "Political instability has affected three-fourths of the population of the world." *What a picture of present day world conditions!* Does it not remind one of the conditions foretold in the twenty-fourth chapter of Matthew, and the twenty-first chapter of Luke leading up to, and just preceding the statement, "And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27).

President Hoover in his political speech went on to express confidence and hope that our country would withstand this period of depression, and emerge into prosperity and success with precious lessons of lasting benefit having been taught us. If Jesus spares and tarries, we too, hope and pray this may prove correct. But we may not reasonably expect any such gracious results without penitence, reformation and faith in God. We have no right to expect future blessings from our Heavenly Father while we allow the betrayal of prohibition, the annulling of our laws protecting the Christian Sabbath, and the general crime wave to prevail against and over the prayers and protests of the church of the living God. Let us join with the various Christian organizations and movements and the multitude of devout believers who request our rulers, under God, to designate and set apart a time for fasting, prayer, humility and confession, with the hope God may be merciful a little longer, and grant us a kind reprieve, and once more smile upon our land and people. Amen.

Thus may we prove that, "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34). And, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Ps. 33:12). Then still may we sing,

"Our fathers God, to thee,  
Author of liberty  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King."

### A Tree is Known by its Fruit.

Those interested in Asbury College very properly ask the question, "What sort of product is Asbury turning out?" "Is our investment there a profitable one in Kingdom work?" "Are the graduates of Asbury truly spiritual, aggressively evangelistic and holy in heart and life?"

Of course it is possible to encounter a single individual who would totally misrepresent Asbury and the actual conditions on the campus today. It is unfortunately true that

devout parents in desperation over some wayward son will send him to Asbury as a last resort. Every conceivable effort is made to get this young man converted; the school year opens with strong revival effort (this fall Dr. H. C. Morrison is the evangelist); there is a general atmosphere of earnest prayer, warm testimony and steadfast personal work, as well as faithful preaching and exhortation. If he continues to rebel against the will of God, ordinarily he leaves us before completing the first year, and in very few cases does such an one return for the Sophomore year. One interested in Asbury on encountering such a young man, if inclined to quick and too rash conclusions, might raise a question.

Asbury College stands or falls in the eyes of the holiness people of America by the fruit of its product. We believe that it is turning out a Spirit-filled people, and the very great majority wherever found will be young people who can witness to the joys of full salvation in their own hearts and life, and who will be aggressive in carrying the good news to others and urging that they go on unto perfection. A single letter from the many received during this summer's work from one of our Sophomores is direct evidence. I wish I could quote from the entire group of letters:

"Our campaign in the Kenmore district of Akron was much blessed of God. We started our meeting here on Wednesday the 15th and already souls have found the Master. This is but a small town but there is a great need.

"We say to the glory of the Lord Jesus Christ that during the five weeks that we have been ministering we have seen nearly one hundred souls find Christ either as their Saviour or Sanctifier. An interest in your prayers will be greatly appreciated."

Young people here are continually urged toward an evangelistic attitude; their lives do count and they are producing definite results in really spiritual leadership throughout America, which was never indeed so badly needed in the forty-one years of Asbury's existence, as that leadership is needed today.

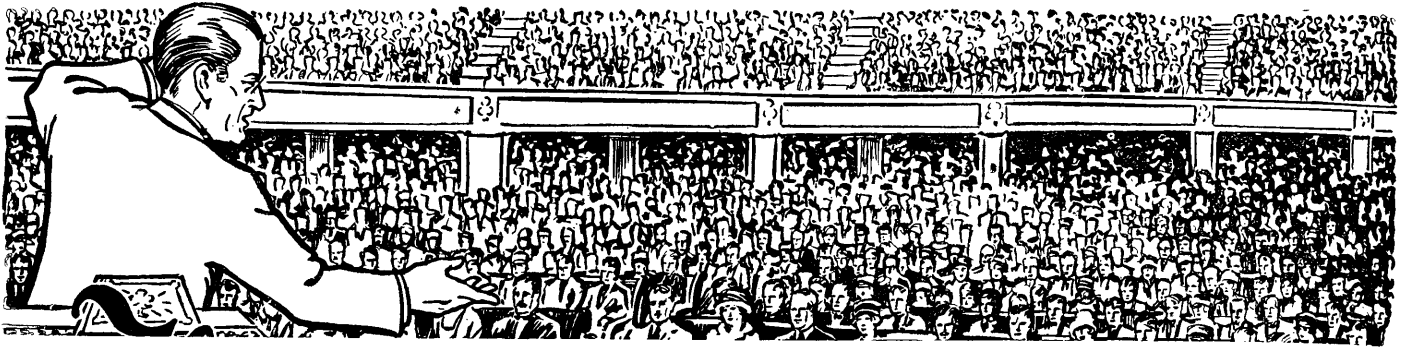
We have an unusually large number of young people requesting help in the way of loans and special arrangements who otherwise cannot enter Asbury. It seems a dreadful thing to refuse any of these, especially when they are under a call to special work as preachers, missionaries, etc. Unless gifts are received for this purpose however, there is no way in which we can take care of them. Please remember this great need in your prayers. We want you to join in rejoicing over the results and to pray God that our facilities may be enlarged so that many more young people will have the benefits of Asbury training.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

### If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.





## THE MYSTERY OF REDEMPTION.

Rev. Paul S. Rees.

Text: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

A very familiar passage is this. It is at once evangelical and evangelistic. Within its greatly gracious compass the sublimities and simplicities of the gospel are met together. Here are twenty-two words only four of which have more than a single syllable arranged in such fashion as to make the path of mercy and peace, holiness and heaven so plain that the wayfaring man though a fool need not err therein. While the redeeming love of God will always hold for us heights that we cannot scale and depths that we cannot sound, I am venturing to affirm that what we have in the text is the mystery of redemption through our Lord Jesus Christ resolved into its most easily grasped rudiments. The ruin of man, the mercy of God, the fact of human responsibility, the possibility of the remission of sins and the complete renovation of the heart from which those sins issued—these are the great evangelical verities with which we are here confronted.

### FOUR C'S

In moving along the way of grace so luminously marked out by the text there are four guiding terms which I think may assist us and perhaps make easily memorable the message of this hour. They are: 1 Conviction; 2. Confession; 3. Cancellation; and 4. Cleansing.

#### I. CONVICTION.

"If we confess our sins," says John. But who is going to confess sins of whose sinfulness and wrong he has no deep and arousing sense? Back of and beneath all true repentance is an awakened conscience, an illumination by the Word of God and the Spirit of God upon the exceeding sinfulness of sin. When the Apostle Paul received from the Lord Jesus his commission to preach, it read: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts 26:18.) "To open their eyes!" That was the very first thing to be accomplished. They are asleep. Wake them up! They are dreaming their deluded way to ruin. 'Rouse them!

Men will not be saved until they profoundly feel their need of salvation. Nor will they feel their need of salvation until they are smitten through with a realization of sin, a conviction which, alas, is all too rare these morally flabby days. How prophetic were the words of the late Prime Minister Gladstone, who said: "I notice a decline in the sense of sin, which instead of being, as under the Christian system it ought to be, piercing and profound, is passing with very many into a shallow, feeble and vague abstraction." Is it any wonder? On the one hand we have a timid, apologetic, man-pleasing pulpit, by its silence aiding and abetting those utterly un-

evangelical cults which seek to explain away evil by the magic and mystification of words, and on the other hand a materialistic, mechanistic, animalistic science interpreting life in such a way as to undermine the very foundations of moral responsibility. Between the two we have gone far toward the actual extinction of the sense of sin. Thoroughly in keeping with the modern trend is the poet who writes:

"Have you sinned? It is only an error—  
Your spirit is pure and white.  
It is Truth's own ray and will find its way  
Back into the path of right.  
Have you failed? It is only in seeming—  
The triumph will come at length.  
You were born to succeed, you will have what  
you need,  
If you will but believe in your strength.  
"No matter how poor your record—  
Christ lives in the heart of you,  
And the shadow will roll up and off from  
your soul,  
If you will but own this true.  
For 'Christ' means the spirit of goodness,  
And all men are good at the core,  
Look searchingly in thro' the coating of sin,  
And, lo! there is truth to adore."

### FALSE LABELS

By such poetic nonsense do we seek to hide the heinousness of the thing that nailed the Lord of Glory to the Cross of Calvary. By such vain devices do we sophisticate ourselves away from the old Puritan conviction that is something at which to be appalled, an offense against ourselves, against our fellow men, supremely against God. We have gone to the devil's dictionary for new and misleading terms with which to dress up old and ugly sins. Lying is "smartness." Drunkenness is "jollification." Adultery and immorality are merely "sex adventures." Smut and obscenity are given the false dignity of "frankness." Theft and robbery pass as "unadjusted acquisitiveness." Sensual indulgence even to licentiousness hides beneath such rippling expressions as the "gay life" and "stepping out." Black murder itself is white-washed with such over-worked terms of the new psychology as "thyroid deficiency" and "dementia praecox."

Yet cover and camouflage it as we will, sin remains the same dark, deadly, destructive, damnable thing that it is. The new phrases that soften its hiss are like veneer over rotten wood, like a rose-water label on a bottle of strychnine. Suicidal to one's own soul, ruinous in its influence over and offense against one's neighbors, high treason against the God of holiness and love, it is ever the same—rotten despite the roses that breathe it, fatal despite the phrases that flatter it.

It is doing its mischief in your life, some one now listening to me. Would to God you might get your eyes open! For conviction of sin is the first step in salvation.

#### II. CONFESSION.

"If we confess our sins." Mind you, confess! It is one thing to admit you are a sinner, it is decidedly another thing to confess

it. One is often done with a smile, the other, more often than not, with a sob. Popular literature, whether of the cheap newsstand type or the more expensive novel variety, is a brazen-mouthed witness to the perverse willingness, not to say eagerness, with which men and women will flaunt their moral failures, make merchandise of their misconduct, and sordidly turn their sins into sources of revenue.

Others there are who neither admit or confess. They cover. They deny. But when the condemning, convicting hand of the Spirit of God rests upon them, they are in wretchedness of mind and heart. Indeed it not infrequently happens that between the impulse to confess and the determination to conceal a tension is created which snaps in suicide.

### CONFESSION MISUNDERSTOOD.

Is there not after all a very general misunderstanding of the true nature and significance of confession of sin? I am bound to believe there is, else we should not have so many soul-blighting concealments and mind-maddening repressions. Confession is no part of the punishment of sin, it is the way of release from its burden. If you are looking for analogies, do not think of it as an assassin's dagger, think of it as a surgeon's knife. It is the instrument of incision for draining away virulent poison. It may hurt a bit, but the alternative is everlasting moral invalidism and spiritual death. It is the patient's one sure way of relief and recuperation. In the 32nd Psalm David says: "When I kept silence, my bones waxed old through my roaring all the day. For day and night thy hand was heavy upon me; my moisture is turned into the draught of summer." (Psa. 32:3, 4). What strange and haunting language this is, than which there is none in all the Bible more revealing with respect to the experience of a soul trying to hide sin from God. Hidden sin! Sealed lips! The roaring tempest of inward conflict! The unrelaxing pressure of a mighty Hand reaching down from above! And the result! Bones waxing old! Moisture turned into the draught of summer! "Myself am hell!" says one of our great poets. Yes, there is a hell upon earth whose fierce fires are kindled within the black crater of a heart wherein lie unacknowledged and unforgiven sins. And in the fires of such a hell David found that he was getting old before his time.

He became desperate. The next verse records the outcome: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psalm 32:5). Old as this ancient record is its very words breathe with a sense of that immense relief that came to the heart of the Psalmist.

It is a course like that, my friends, which is set before every one of us who would enter the kingdom of God. "If we confess! The conditional "if" is also the final "if." There is no other way. "There is no such thing," said the late Dr. James Denney, "as negotiation, transaction or compromise possible in



the relations of God and man. We may take the gospel or leave it, but we cannot bargain about it." The words have a genuine New Testament ring. Surely you will not leave it, this gospel which is "the power of God unto salvation." I appeal to you to take it. Let your confession begin now. Let it be to those whom your sins have wronged and, supremely, to God. If there are questions as to how to make certain adjustments and reparations, how to deal with certain failures, seek out some Christian friend or minister whom you believe to be experienced, understanding and spiritually discerning. But let no man listen to the narrative of your sins in the false light of one who can absolve them. Turn your face to the God and Father of our Lord Jesus Christ and humbly, brokenly, trustingly, confess: "Against Thee, Thee only, have I sinned."

### III. CANCELLATION.

Confession thus made needs only to have added the faith that receives the goldenly gracious word of promise to which we now come: "He is faithful and just to forgive us our sins." If there is not music in that sentence, the universe holds no melody in all its cheerless spaces.

### A PAGAN QUERY

"Plato! Plato!" said Socrates, "perhaps God can forgive deliberate sin but I do not see how!" The brilliant peripatetic philosopher knew not the Christ. And be it remembered that without the revelation God makes of himself through his Son and by his Word we would have as little hope of forgiveness as that expressed in Socrates' earnest sigh.

But God hath declared himself. He is "faithful" to forgive. That is, he is true, dependably and absolutely true, to his character of love and to his promises of mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7). More certain than the rising and setting of suns is this glorious pledge of pardon. God is faithful!

Moreover, he is "just" to forgive. Forgiveness as a matter of justice! Think of what a strange putting of it this is. To understand it we have to go to the Cross of our Lord Jesus Christ. God's love is a holy love. It must express itself in keeping with the character of sin. To offer an easy forgiveness for sin is to minimize it, if not to sanction it. Since God could do neither, his measureless, matchless love for the sinner decided him upon another course, with the result that the Cross, which he had perpetually worn in his heart since man's first disobedience, was lifted visibly and symbolically on Calvary, and that once and for all. Sacrifice unto death is there, for sin is so terrible a thing that even God must die in grappling with it. Atonement is there, full and complete. Righteousness is there, its claims fully met. Love is there, streaming in crimson courses. Blessed be God, the last barrier in the Divine Holiness is removed there in order that forgiveness through the Divine Love may pass on to us. And in view of it all, the assurance of our acquittal has been written down in this incontestable document which we call the Holy Word of God. Here it is: "Being justified freely by his grace through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus." (Rom. 3:24-26).

### IV. CLEANSING.

"AND TO CLEANSE US FROM ALL UNRIGHTOUSNESS."

Full redemption is the Calvary message and the New Testament revelation. The God Who justifies will also sanctify. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

### CAN IT BE?

I have already referred to the Gospel message St. Paul was ordained to preach. He was to proclaim the "forgiveness of sins, and inheritance among them which are sanctified by faith." The other day in reading a sermon on this text I ran across some disconcerting words. Commenting on the inheritance of sanctification the preacher said: "I know well that this is an experience into which all do not enter. It is a range of well-being and felicity to which some men dare not aspire, and other men do not crave to attain. All our lives are lived on a needlessly low level. And the reason is that we will not enter into the consecration which alone receives the inheritance." The latter statements are all too true, but is it possible there is any man whose sins have been forgiven of God who does not aspire to the possession of a pure heart. I cannot believe it. "Blessed are they that hunger and thirst after righteousness," is a benediction we should be able to pronounce upon every man, woman and child who have been genuinely converted. And to all such is held out the promise: "they shall be filled." Having been cleansed from all unrighteousness they shall be filled with the pure love of God.

In closing, to put the distinction between forgiveness and cleansing as clearly as possible let me suggest the following contrasts, based upon the general teaching of the Word of God. Forgiveness is a judicial act; cleansing is a priestly ministry. Forgiveness takes place in the heart of God; cleansing takes place in the heart of the believer. Forgiveness deals with the wrong I have done; cleansing deals with the wrong I am. What I have done is volitional; what I am is dispositional. Forgiveness gives me standing before God; cleansing gives me union with God. Forgiveness makes me an heir; cleansing gives me an inheritance among them which are sanctified. Forgiveness provides peace with God; cleansing imparts the peace of God. Forgiveness inspires me to sing:

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child—  
I shall no longer fear.  
With confidence I now draw nigh,  
And Father, Abba, Father, cry."

Cleansing enables me to sing:

"I've entered the valley of blessing so sweet,  
And Jesus abides with me here;  
His Spirit and blood make my cleansing complete,  
His perfect love casteth out fear."

## IMPRESSIONS OF AMERICA.

WILL SCHUBERT.



AFTER fifty days in the United States, I am impressed by the following facts, which we must face honestly if we want a revival:

Many persons and groups are praying for a revival, but do not know that others are praying. There is no *esprit de corps*, no means of victory yet, and each one feels that he is fighting and praying alone, like Elijah, though there are more than seven thousand that have not bowed the knee to Baal.

Most of the preachers seem dead. Perhaps they have desires for good down in their hearts, but they are afraid to express them for fear of being misunderstood. As the prophet said, "They are all dumb dogs, they do not dare to bark." They don't hear God; are not alive to the situation, but are amused or think you are crazy or wanting a job if you talk about a national revival. The greed and other abuses of professional evangelists may be responsible for some of this, but if a man had a vision of the need and the possi-

bilities and had an ear to hear God, these things would not move him. Pray for these preachers; maybe they are not as bad as they seem, though some are much worse than they seem, and nothing is as bad as to stand in the way and prevent others to enter the way of salvation, to know the truth and refuse to proclaim it.

Carnality is the root cause of this attitude of indifference or hostility. Two so-called preachers whose churches are on the same street within three blocks of each other, do not seem to know each other. That looks queer. Of course they are not called by the same clique name, but what does that matter, they ought to love each other and work together. We understand that every business meeting of a certain organization for promoting holiness is marked by dissension, and followed by backbiting. Paul says such people are carnal. It is sure not all of them are led by the Spirit, or they would agree, for he wouldn't tell one one thing and another something else. I am afraid there is too much planning in the wisdom of the flesh, rather than by the guidance of the Spirit.

Many have sold their birthright for automobiles, new houses, fine clothes, the good opinion of men who do not stand high in the eyes of God. Some are afraid of what will happen to them if they come right out for God, for they see it happen once in a while to somebody else. So they pat themselves on the back because they are liked, are satisfied with the crumbs of committee honors, but they are not doing what God wants them to do. Some day brother, you will wake up and say, "What profit had I in those things, of which I am now ashamed." But it will be too late then. Don't wait, do it now, that thing God has been talking to you about. Speak out plainly for God, "Tell my people their transgression, and the house of Jacob their sins." (Isa. 58:1). Don't trim, but don't be harsh either, be sure it's in the Spirit. Pray through to tears and love and then go on; "Diminish not a word." (Jer. 26:2).

"Yes," someone may say, "that's all very well, but what would you suggest?" The following is strongly impressed upon my heart:

1. Let everyone who reads this repent of his love of praise and his fear of criticism. Cut loose from the world by a new sacrifice. Go the limit—what have you really done lately to compare with what you intended to do when you were young? Give up the idea that you can really accomplish anything by mere plans, and advertising, and by man alone. Read the Bible, especially Acts, and see how it is done. The eternal God works in exactly the same way today, and anything else is merely human effort and will come to nought.

2. Hunt until you find a likeminded person. It may take quite a while, but keep on. Then get together as often as possible, daily if you can, for prayer only. If you are really trusting in God, put it up to him. Let him tell you what to do, then do it. Don't go too fast. Get over that old habit of planning for God. Let him plan for you. Many good people don't know anything about this. But God has a plan for you and he will tell you. Be careful of mere imagination, but when the Spirit, the Word, and the providential indications agree, then go ahead. When the Spirit and the Word agree, then often a letter or an invitation or a suggestion completes it. The advantage of two or more likeminded persons praying together is that you can "check" each other on guidance. When the Spirit tells you both the same thing it is quite surely of God. That is what the Lord meant when he said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." In fifty days I have already found enough people who are agreed in asking for revival in the churches, to assure me that it can and will be done if we fulfil the conditions, plead the Blood, and continue in importunate prayer.



## Responsibility of Church Membership.

L. F. GREEN.



SOME one has said that becoming a Christian is like enlisting in an army in the presence of a formidable enemy. Likewise, uniting with the visible, organized Church in membership is a serious responsibility, and should be so considered.

Why should Christianity be organized? Because in union there is strength. In group associations there is fellowship. Man is a social animal and as such, craves contact.

Stand in some of our great buildings and behold the massive pillars that hold up the structure. If the millions of atoms of these mighty pillars were in selfishness to cease to coalesce, the giant superstructure would crumble to the earth. The individual bricks, stones, timbers, and a thousand items each have their part in the construction and maintenance of the edifice.

If a spirit of selfish, parasitic seclusion were to dominate the material world, no beautiful homes, no splendid temples, no towering skyscrapers would rise above the world's wilderness to evidence the march of civilization.

The Battering Ram, an ancient weapon of war, illustrates the power of unity. This instrument consisted of a large timber with a head of iron, sometimes weighing several tons. With it, great walls were battered down. Such an engine of war was used by Titus in the final attack on Jerusalem, and with it the thick walls were pierced. Imagine a single Roman soldier pecking away with pick axe at those fierce battlements.

To batter down the walls of evil, to build the Kingdom of God, to express the united convictions of a group, to be effective, we must be united. To achieve, we must be militant. To triumph, we must march and fight together. "United we stand, divided we fall." "We must all hang together, or we will all hang separately," has had many applications.

What then are the vows made; the obligations entered into when individuals stand at the altar of our churches and come into our membership?

In view of the great army of inactive folks in our churches, and the lamentable fact that only one-fourth of our membership contributes to the world-wide program of the Church, calls for emphasis on the Responsibilities of Church Membership.

Let the obligations, as found in the questions of the Methodist Discipline be enumerated. These, I believe, are Scriptural, and in general, are also the requirements of all Evangelism.

1st. "Do you reaffirm your baptismal vows?"—which reads: "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh so that thou wilt not follow nor be led by them?"

This means nothing less than a sincere abandonment of all that is evil, worldly, profane, and dissolute; a forsaking of the selfish and beggarly elements of the world, even as a sailor forsakes a sinking ship never to return to it. For what is Repentance but a giving up of those habits which mar, spiritually, mentally, and physically? Such is the Baptismal Covenant, and such, in few words, the serious obligation of all our members.

2nd. "Do you receive Jesus Christ as your Saviour and confess him as your Lord and Master?"

Here is a declaration of saving faith. And the soul that implicitly makes this statement, accepts Jesus Christ, will come into a

gracious experiential faith. This is the witness of the Spirit to our Justification, Regeneration. This is Conversion.

If the answer to this question is mere formality, then we have only the empty shell; but if it is fraught with earnestness of prayer, meaningful repentance and faith, then religion will be a joyous reality and the Christian life will have begun, and will move forward triumphant and victorious. From this initial experience, the soul can, through consecration, enter the deeper realms of Holiness which is the heritage of every Christian.

3rd. "Do you receive and profess the Christian faith as contained in the New Testament of our Lord, Jesus Christ?"

Here is the creed—the New Testament. Read it, study it, believe it. Be charitable toward those who don't interpret every statement as you do. Let us always remember that the three great principles of the Reformation were: "The right of every person to read the Bible." "The Bible, the sole authority in things Religious." "Justification by Faith." Not all can agree on the "What" of Predestination, the "How" of the Second Coming, the "Mode" of Baptism. But all can agree on the Saviourhood of Jesus, and the necessity of a clean life. Wesley said, "Is Jesus Christ your Saviour? Then give me your hand."

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Let's not forget: The "Wickersham Commission," after eighteen months study, stood (1) for the retention of the 18th Amendment and the National Prohibition Act (Volstead Law); (2) Against government sale of liquor; (3) for substantial increase in appropriations for enforcement.

4th. "Will you be loyal to the Church and uphold it by your prayers, your presence, your gifts, and your services?"

Loyalty—what a word! In that spirit the Spartans stood and died at Thermopylae... the Light Brigade rode into the mouth of hell... Daniel bearded the lions in the den. In that spirit, Jesus went to the cross, and the Church with the Gospel through the world.

Only as our millions of members, new and old, are stirred by the Divine Spirit of Loyalty in "Prayer without ceasing," in their presence at the House of God—"Forsaking not the assembling of themselves together"; in Gifts that place God on at least an equality with the groceryman; in Service that exclaims "Here I am, Lord, send me." Yes, in service that abolishes that unchristian "creed"—"I do not believe in missions," but rather exemplifies the heroic actions of Ned Spencer who saved seventeen lives from the sinking Lady Elgin, then became unconscious through his Herculean efforts, and when he was revived, his first words were, "Did I save them all?" When a like spirit of utter devotion to our Lord Jesus Christ, a living loyalty to the Church, and a reincarnation of altar vows shall possess the multitude of our members, then Babylon will fall and the kingdoms of this world will become the kingdoms of our Lord.

Friends in the church, or those of you who should be in, here is a challenge of your Lord and his Church—a challenge of a holy cause. Will you answer like the fire-baptized prophet of old, "Here, Lord, send me?"

## Education Should Be Safeguarded.

There is food for thought in the news stories during the past few weeks of the efforts of the Roman Catholic Church to acquire control of education in countries widely separated. Early in February the Pope issued a note in which he rather querulously reproached the Fascist Government of Italy for its laxness along certain lines, particularly for permitting Protestant propaganda. Italy has a number of schools maintained by the Methodist Episcopal Church and other churches. In Brazil the liberalists and non-Catholics are now in a vigorous struggle to prevent public education from passing under the complete control of the Roman Church. Unless the liberalists are successful in withstanding the powerful ecclesiastical influence Brazil will repeat Mexico's experience in her educational development.

In England only recently has been fought a battle royal to prevent the Roman Catholics from gaining control of a part of the system of public education. The National Education bill under consideration was so amended as to provide that the Government should pay for improvements of Catholic school properties as well as pay the teachers; yet the schools were to remain under the authority of the Church. Anglican Church schools were also included in this group. Happily the bill has been defeated; it was vigorously opposed by the Free Churches. Our contemporary, the *Methodist Recorder*, (London) justly complains that if the Roman Pontiff could have his way Protestants in Italy would enjoy neither religious nor civil liberty; yet in Protestant England this church seeks to have its schools and teachers paid out of the public treasury. At no point do our Protestant people need to be more alert than in safeguarding their educational freedom. Wherever the Roman Catholics can do so, they endeavor to control the schools. In the countries where they have directed education ignorance and superstition abound, even though it may be superstition of the medieval Church. Since this Church is opposed to public education and under the rules of the Pope its members are not supposed to patronize the public schools, surely the schools should be left in the hands of the State and of the people who do approve of this method of overcoming illiteracy.—*Nashville Christian Advocate*.

## ONE MINUTE SERMON.

BETHEL COOK.

### MOTIVES COUNT.

Text: "A good man out of the treasure of the heart bringeth forth good things; and an evil man out of the treasure of his heart bringeth forth evil things." Matt. 12:34.

Jesus took a great deal of pains to impress upon his hearers the truth that outward appearances and acts are not always a true index to character. A man may do many worthy things and still be a sinner. It is the condition of the heart behind what we do that counts.

Only that which has the spirit of Christ back of it will count in Heaven.

Neither do evil deeds have to be committed for sin to be registered against us.

Murder, adultery, and like passions are conditions of the heart and react against our spiritual life.

Is thy heart right?

## Dr. Ridout's Itinerary in South America.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## MRS. E. STANLEY JONES' LETTER.

Dear Friends:

A letter lies on my desk in which a friend says: "I wish you did not have to spend so much time wiping little India's nose!"

Well, I do admit that if you have a family as large as mine that a good deal of time does go to seeing that bodies and clothes are clean and that material needs are met. But at the same time we try to create clean minds. I used my hair brush on a little boy this morning for vile language to a little girl and later for unclean acts, and he sobbed, "I want to go to a school where men are in charge. They would not mind such little things." Poor lad! As I remember his home of one room for father, mother, brothers and sisters, and the village life where from infancy he has heard unclean songs and unclean tales and seen unclean sights, a great wave of sympathy comes over me. But he has been talked with and prayed with and threatened and punished lightly before, and I find a hair brush often helps to keep the evil spirit repressed until education and the Spirit of Christ eradicates it.

But not all my time goes to little India, by any means. There is the monthly meeting of the District Board and the Red Cross Society and the Public Health Committee and the Boy Scouts District Association and the Baby Week Committee and various and sundry other committees on which I am the only woman, the only foreigner and the only Christian. There are calls on the sick and the shut-in and there are the callers; who are, after all, my greatest opportunity. Yesterday a young Hindu priest called. Presently he said, "I am a Brahman." I said, "Yes, I know." He evidently felt that I was not sufficiently impressed, for after a bit he said, "You know people worship me!" I said, "Do you think you ought to be worshipped?" He replied, "Why not? I am a part of God." That opened the way to a long talk and when I quoted some verses from John to illustrate what we believe, tears came into his eyes. "Where can I find such beautiful things," he asked, and then I found that he had never seen or read the New Testament. As he read English, I gave him a copy of the Journey of Jesus, a beautiful harmony of the life of Christ in the words of the Testament, compiled by Mrs. Goodyear. The next day he came sadly, "My father was so angry when I told him of my talk with you that he refuses to speak to me and today he is sending me away. But I shall take the Book. And sometime I shall see you again."

I cannot betray confidences or put on paper many of the most interesting and inspiring incidents, for confidences are sacred. But "there is a stirring in the tops of mulberry trees." The educated man is groping after something that will satisfy his soul. Twelve years ago a man showed me the sculptured idols of a certain temple, with pride. The other day when I took a friend to see the same temple and idols, he was full of apologies. He tried to explain them as figurative; and then, catching my eye, he flushed and said, "Well, the truth is, they have lost their meaning to the educated man and stand for something that we would like to have rooted out of our civilization."

Hard times in America have affected us, too. But we deeply sympathize with those at home who have suffered and cannot now have the joy of sharing. God has always supplied all our needs and we can trust him for the future. If I should ever have any doubts of the efficacy of prayer and faith, they would at once vanish at the memory of the way our needs have been met during these twenty years in Sitapur. No child has ever gone hungry in our school and we have no unpaid bills. It gives us confidence for the future and keeps us from worrying. Of course we have no luxuries and we are economical. A Mohammedan gentleman laughed at me yesterday for trimming off the edge of a boy's letter to his patron so that the envelope would not weigh more than an ounce and I could save 2½ cents. But when I did a little arithmetic and showed him what 2½ cents will do for a boy who had nothing, he felt in his pocket and pulled out a ten rupee note. "Here," he said, "take this and see how far you can stretch it out."

Some one has asked how close we are to Sitapur. The school is in a nice quiet place on the tiny Saraen River which encircles the city. It takes us about a half hour to walk to the main part of the city. The two depots are about two miles away. There are no houses close to the Mission Compound.

And now it is time to call on a Mohammedan lady who was badly smashed up in a motor accident last week. I went at once to see her and she asked me most earnestly to pray for her. A little later she said, "If the British who came to rule us had prayed more and been more like their Christ, India would be a very different place today." I said, "Not only India, but the whole world would be different if we were all more true to our Lord."

Our thoughts and prayers are often with you and we thank God for the help and inspiration you are to us.

Yours in Happy Service,

Mabel L. Jones.

## REVIVAL AT MT. PLEASANT.

At Mt. Pleasant, a rural church on the Jemison Charge, Alabama Conference, a great revival was conducted from July 19 to 26, 1931. Rev. T. N. Kitchens, a young man and a fine preacher, is the beloved pastor of this charge. Having used him as preacher in some meetings, I was called to do the

preaching at Mt. Pleasant. Most of the church in regular attendance was revived. A number of souls were reclaimed, sinners converted, and believers sanctified. They came to the altar and made their way through in the "good old way." Homes were saved entirely. Immense crowds attended the services. People, young and old, became intensely interested in the messages of a full gospel.

I hope that rural ministers will not forget that what rural folks need is the unadulterated gospel. Many urban churches are not anxious for it. While they practice show, sham, and sin, let the rural churches "revive God's work in the midst of the years."

Aquilla Sharpston.

## SEBRING CAMP MEETING, 1931.

'Tis a great religion,

A great religion.

A full atonement and

Salvation free.

'Tis a great religion,

A great religion,

Living or dying it just suits me.

On August 26 marked the closing day of the Sebring Camp Meeting of 1931, and truly the seal of the Holy Spirit was upon the meeting from the first service and continued throughout with increasing depth and blessing until the last day when the camp was visited with a tidal wave of salvation that swept many lost and dying souls into that

"Fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lost all their guilty stains."

Never was a meeting throughout blest with greater harmony, fellowship and co-operation among those upon whom the burden and responsibility for the success of the meeting rested.

Rev. G. W. McLaughlin, District Superintendent of the Canton District of the Evangelical Church, being chairman of the executive committee of the camp gave very splendid service as platform manager. Entirely given up to the work of the ministry his burden for the salvation of sinners, sanctification of believers and reclamation of backsliders made him a great blessing to the camp everywhere: in his unctuous sermons, his wise, tactful work around the altar and his quiet personal work around the grounds. Lawrence Reed, evangelist, one of Sebring's own preacher boys, holds a unique place in this camp. His life, his Christian experience and his service in meetings within a radius of many miles of this place have so been woven in with the warp and woof of Sebring Camp that thus far he just belongs here where his ministry is always so signally honored by the Holy Ghost. Rev. E. W. Petticoard was with us for the first time last year and we were very fortunate and happy in being able to secure him for this year's camp. What a delight to sit under the ministry of such a man of God; one who places all of his talents under the control of the lowly Nazarene and surrenders his life to preach his gospel to a hungry, lost and dying world. It was indeed an exceedingly rich ministry he gave to the camp and all who sat under his sermons so sealed by the Spirit are still feeding upon the rich feast of good things spread out before them. May it please the Lord to keep his hand upon Bro. Petticoard in fearlessly preaching the Word to bring salvation to multitudes who are hungering and thirsting to hear the gospel story in its strength and purity. Joseph H. Smith, so well known and beloved by the Sebring Camp Meeting folks, was thrice welcome this year, it seemed. The Lord has seen fit so to preserve him in health and strength of body, mind and spirit as to make his ministry exceedingly rich and fruitful. At 8:30 A. M. each morning there was a rush for the front seats in the tabernacle with Bibles, pencils and paper to attend Bro. Smith's "School of the Prophets," than which there is no richer ministry during the entire camp. In this way the Lord has used Bro. Smith's ministry in a very remarkable degree to provide spiritual meat and drink during the years for those hungering and thirsting after righteousness.

The music of the camp was under the direction of Prof. J. E. Campbell, who very ably conducted it throughout in a manner becoming holiness and inspiring worship. Thus has passed into history the Sebring Camp of 1931. Our hearts abound in gratitude and praise to our great Leader who so marvelously led the Camp through to victory. To him be all the glory.

Committee.

## A NEW VISION.

Mrs. J. A. Shelhamer.

This summer has, so far, been a busy one. While husband has been evangelizing I have remained at God's Bible School to assist in the daily broadcast. This, of course, has necessitated turning down invitations to hold meetings elsewhere, but I felt that I could reach more people over the radio than in revivals. While thus located, I embraced the opportunity of attending school, as the Cincinnati University offered an attractive Summer Course which appealed to me. I have greatly enjoyed this work, though in a hot-bed of modernism. I saw what our dear young people have to face and decided that we would rather have our children not finish school, if by so doing they must lose their simple, heart-felt faith in the Lord Jesus. At this writing our family of four are assisting in a camp at West Union, Ohio. From here we go to three camps; husband to Rice,

Kan., Everette and Esther to Maybee, Mich., and the undersigned to Hortense, Ga.

Mr. Shelhamer feels keenly the great need of ministerial conventions, where our young preachers may receive spiritual help and advice. Many of these do not have a deep experience in grace. Some have taken unto themselves helpmeets of a semi-worldly type and as a result are tame and powerless. This condition prevents revivals of the old-time kind, for a church can rise no higher than its leaders. Husband has caught a vision of a series of conventions where ministers may seek the Divine anointing. Such a meeting might be held in conjunction with every annual conference, assembly, or quarterly meeting; or it could be conducted as a Summer School of Evangelism.

We have calls to England, Scotland, Ireland, Belgium, and South Africa and are expecting to sail September 8. Address us: 1 Palm Grove, Birkenhead, England; or "God's Bible School," Cincinnati, Ohio.

## MONTIER, MISSOURI.

Since last reporting in The Pentecostal Herald we have helped in three meetings and at present are in the fourth. In June we had a good meeting in a mission in Louisville, Ky. Brother T. W. Swartwood is the superintendent of the Mission. The Mission was started early in the spring and the plans are for a good rescue mission on second blessing holiness lines. The holiness people in and around Louisville should rally to the support of this Mission.

Next we went to Champaign, Ill., where we relieved Brother Garvin for a while in a tent meeting. After a few days at home Mrs. Thomas and I went to Seyfert, Pa., where we were the evangelists, with Rev. Harry Long assisting us. Brother Long is a young evangelist and this was his first camp meeting as an evangelist, and he fit in fine. Brother Long is a live, clean, sensible evangelist. He is a Spirit-filled preacher, his messages are full of interest and "pep" from start to finish. No church or mission will make a mistake in engaging him. The brethren said this camp was far more spiritual than any they ever had. They have a lovely, well shaded camp ground with plenty of good spring water. The camp is just five miles out from Reading, Pa., on the Birdsboro Trolley Line. Folks from five different states attended the camp this year and a number of visiting preachers were present. Gilbert Goins and wife of Jerry City, Ohio, had charge of the singing and music. Any church, mission or camp wanting good, spiritual singers who measure up to the gospel in conduct and appearance cannot make a mistake in calling Brother and Sister Goins. Brother Long and the Goins would make a wonderful combination for an old-fashioned revival. If you want a saved and sanctified Hebrew for a meeting I will do my best for you by the help of the Lord. Wife and I travel together. Mrs. Thomas is a National Evangelist for the W. C. T. U. We go anywhere for our entertainment and free-will offering. At present we are in a pioneer meeting in the Ozark Mountains. There are many hungry hearts and we believe God is going to give a great revival. We go from here to Baudette, Minn., where there isn't a church of any kind. We will preach in a schoolhouse and we hope to leave good results there. Please pray for our meeting in Baudette, Minn. Address, Samuel Thomas, 117 Eagle Drive, Indianapolis, Ind.

## GOOD CAMP MEETING.

Vincent Springs Camp Meeting at Dyer, Tenn., closed with sweeping victory. Souls prayed through at every service. This was the third time I had been called to this camp and never saw more harmony. Very few left the altar without victory. A host of young men and women found God. At the close of a service in which some young men rose from the altar with shining faces, a fine young man, the son of Rev. M. C. Yates, of Medina, Tenn., followed me out on the camp grounds and put his arms around me and cried out, "Brother Williams, that was a great sermon and I want to be saved." We made an altar right there and he found God. His father and mother were nearby and rushed to their son crying and laughing and praising God. Bless God, it works and is good for the whole family.

Sister Emma Irick, wife of Rev. Allie, of Bethany, Okla., was my co-laborer. She is among the best women evangelists in the field. Sister R. B. Rawles, of Clarksville, Tenn., led the camp in song. President Syms is still singing, "No more, no more, no more, my Lord, I'll never turn back any more." Brother Hall, the Secretary, looked after the business in a real business way. The camp food was wonderful. Our next camp meeting will be on the old Hurricane Camp Grounds at Tolu, Ky., which will close August 30. I have some open dates in September and October, also some open time for camps in 1932.

My friends will be pleased to know that our daughter Aubra, has been selected by the National officials of the W. C. T. U. as a National Scientific Temperance Lecturer.

L. E. Williams.

## Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.

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(Continued from page 1)

that you have some serious faults. You are young and may easily correct many of them.

Wishing you great blessing and a successful and fruitful ministry,

I am, faithfully your brother,  
H. C. MORRISON.

### Thoughts On Divine Healing.

**D**URING my months of illness a number of letters, tracts and pamphlets on the subject of Divine Healing have been sent to me by friends who were full of solicitude for my recovery. In the nature of things, I have been personally interested in that subject.

Some years ago I read a book on Divine Healing by Rev. A. B. Simpson. It was scriptural and reasonable. I also read a book on the same subject by Amanda Smith, the black saint. It impressed me as being scriptural and practical in a high degree. I recall that she gives this incident in her book: At one time a Christian gentleman who was suffering with a pain in his ear and considerable loss of hearing, requested her to pray that this pain might be removed and his hearing restored. She consented to grant his request, but asked him, when downtown in the afternoon, to step into his family doctor's office and have him look at his ear.

The brother came home in the afternoon and, laughing, said he had asked the family doctor to examine his ear and he had found a ball of hard wax lying against the drum of his ear producing both the deafness and the pain. He took a pair of tweezers and removed the wax and, at once, the pain was gone and hearing restored. Aunt Amanda proceeds with some wise and practical suggestions on the subject of praying for healing.

I well remember a young man at camp meeting asked me if I believed in divine healing, and I assured him that I did. He asked me if I would pray the Lord to heal his indigestion, and I told him I would not. He asked why? I assured him I could not conscientiously ask the Lord to do what I would not do, if I could. He wanted to know why I

took that position, and I told him I had observed his eating and it was most extravagant; in addition, he carried a lot of cheap candy in his coat pocket and between meals was pouring it into his mouth by the handful. I was confident if he would eat with regularity and moderation, cut out candy and drink sufficient water at the proper time, he would have no further trouble with his stomach. I have not a doubt if he followed this suggestion, he was relieved of his indigestion.

Some years ago I suffered from indigestion; the trouble would come on after I retired and the pain in my stomach was very severe. I quit the evening meal, with the exception of a bottle of sweet milk and a piece of plain bread. I enjoyed this feast very much; the indigestion entirely disappeared. Not only so, but my general health was improved.

No doubt it is quite proper to pray for healing; it would seem that Christian people would pray about everything, but it would be the part of presumption, on examination, to find that we were doing the thing that destroyed our health, go to God in prayer for healing and, at the same time, continue the health-destroying practice. Sickness may be brought on by intemperance in eating or drinking or over work, exposure, contact with disease, ptomaine poison, the catching of a bunch of disease germs when the system is not in good order, or many other ways that need not be mentioned.

It is quite probable that a gracious heavenly Father may send sickness and chastisement. King David says, "It is good for me that I have been afflicted." "Before I was afflicted I went astray." There is a deep lesson here. Affliction gives one time for meditation, for thoughtful pondering of the teaching of God's Word. What greater compassion or manifestation of love than that the heavenly Father should arrest a wandering child and lay him or her down in sickness for some days, that they may have time to think seriously and turn from their erring ways. We read elsewhere that, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The inspired writer tells us that if we are without chastisement we are not sons.

We make these quotations and remarks because of the fact that some people insist that all sickness is from the Devil. I can believe that sickness, or indisposition in one's health may come, not directly from God or the Devil. I have known persons to be caught in a rain and be down with cold for days. I have known preachers who overworked and had to lay up for some time, and have a pretty good time of it with their families. I believe in giving God credit for all good; and sometimes what we regard as evil, is good. Remember that the Lord Jesus said of the blind man he healed, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." So we see his blindness was for a purpose deeper than we can comprehend, but it was a good purpose. This ought to afford a degree of comfort to the afflicted, and should suggest to others, not to upbraid and abuse them in their sickness, charging that their affliction comes upon them because of their wickedness. There is much of life too high, too deep and too intricate to rush to conclusions and to speak as if we were final authority.

It is evident that, with God's permission, Satan sent afflictions upon Job. It turned out that Job was a much better man than Satan thought him to be and he got beat at his own game. The harder he hit the louder Job shouted. Job evidently thought he was going to die, and he seemed to long for death. That was a small matter, because he was so sure of the resurrection, and in that glorious future he should see his Redeemer face to face.

With reference to the power of Christ to heal; that should not be a debatable question

with any Christian. After his resurrection our Saviour said, "All power is given unto me in heaven and in earth." We have a Christ who is omnipotent. Who would dare say that he has less power or less love than he had while in the flesh on earth. We do not find in the gospels that he ever refused to heal the sick; he only asked that they have faith. This healing Christ is the "same yesterday, today, and forever." That he is answering prayer and healing many sick people today, there is no question. I have known so many of them, personally, who have been healed in answer to the prayer of faith that I cannot question their statement, or the fact of their healing.

During my three sieges of illness in the hospitals in Louisville I had a well trained nurse, and she told me that on two occasions I was as near death as any patient she ever saw, to come back, and she believed on both occasions it was in answer to prayer. While sick in San Antonio, Tex., my good physician sat at my bedside until late in the night. I could scarcely breathe and I did not think I could live until daylight. When he left he called my wife out, told her he must be frank with her, and that he did not think I could last through the night, and when I died to phone him and he would bring an undertaker. When wife came in, she and Solie McClellan, an Asbury graduate who lives in San Antonio, went to prayer and the next morning I was better. In ten days I was out of bed. During this illness I have had fine physicians, excellent nurses and took medicine; am very grateful to my doctors and nurses, but I am quite sure, but for the great Physician, the blessed Lord Jesus, I would not be alive today.

Let me say further, I believe there are humble children of our heavenly Father who have a simple faith for healing superior to that which I have been able to exercise, and have taken a shorter cut back to health than I have. God bless their precious souls. My friends, the capacity to believe, and the power of faith in an omnipotent Christ can hardly be exaggerated. Remember what he said about faith plucking up trees and removing mountains. Christ is omnipotent. If we can furnish the faith, no doubt he can furnish the power. It is probable, however, that no faith would have brought healing to Job until he had passed through the sufferings that God permitted in order to teach the Christian world some lessons that had to be learned through suffering. So, after all, this whole subject of sickness, health and healing is a profound subject, a realm where piety and wisdom will guard against dogmatism.

There is no doubt but God in his mercy gives us faith that is easy to exercise. The second time I was hurried to the hospital, during last year, my physical suffering was so intense that my wife and nurse had difficulty in getting my clothing off and putting me to bed. In addition to my excellent physician, I was placed under the care of one of the greatest surgeons in Louisville. After two or three days of examination with X-ray and otherwise, he assured me that I needed a major operation, but that he would not dare to take the responsibility of the operation, that I could not live through it. Instantly, faith in the great Physician came into my heart and I had to restrain myself from laughing in the surgeon's face. I felt perfectly sure that the Lord Jesus would see me through without the operation. The doctors gave me temporary treatment which was very helpful, but I am profoundly thankful to say that the trouble for which the doctor would have operated, but for my weakened condition, has largely disappeared. We get far more help from the Lord than we realize. I am quite sure that through the years of a ministry that severely taxed my physical powers, that a divine mercy has wonderfully cared for my body, although I cannot speak of any time or place when I received a defi-



nite, instant healing. I am confident many persons have had like experiences.

There is nothing more painful to me than to see a group of people making a great display of a healing service, followed immediately by a collection of money, and quite a bit of noise, without any visible healing, so far as the mere bystander can detect. The healings of Christ and the apostles were wonderful demonstrations of divine power. The Bible account of the healing of Naaman, the refusal of the old prophet to receive money, and the leprosy which came upon his servant for receiving money, would suggest that we be careful about mixing healing services and money collection close together. It would seem a startling thing to undertake to capitulate on the hopes and longings of the sick in order to pass the collection plate to advantage.

Personally, I see no reason why, except human weakness, pride, ecclesiastical ambition, and the rest, that the church should not have retained apostolic consecration, devotion, faith and power through the centuries, so that always real miracles of healing might not have been performed to the confusion of unbelief and the far more rapid advancement of the kingdom of God in the world.

# “BE CAREFUL FOR NOTHING.” MRS. H. C. MORRISON.

THE above command given by Paul in his letter to the Philippians 4:6, seems impossible, but when we search into the original meaning of the word we find an explanation that renders it more within the bounds of finite possibilities. The entire scripture reads thus:

“Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

We came across a splendid exposition of this scripture written by Rev. A. Lowrey, D. D., which we give to our readers, as we believe it will help to unravel the tangle of our understanding of this wonderful admonition, not impossible, or would not have been given, but needs only to be explained in order to comprehend its depth of meaning. Rev. Lowrey says:

“First. It does not mean that we should be careless about our own souls. That which is first in order, last in order, and always in order, is concern for our own souls. Jesus says, ‘Seek first the kingdom of God and his righteousness.’

‘A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.’

“All this implies serious attention and personal care. The first prayer therefore to be offered is, ‘Create in me a clean heart’ (Ps. li).

“Second. It does not mean carelessness about the salvation of our children and other kindred. A pious mother, whose children were wicked, is reported to have said, ‘I have committed them to Jesus, and have no further concern about them.’ If this is faith, then Paul was no Christian when he said, ‘I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren and my kinsmen according to the flesh’ (Rom. 9:2, 3). God intends that we should weep and suffer, and die if need be, for others, just as Christ suffered and died for us all.

“Third. It does not mean that we should be indifferent with regard to our present and prospective want. Forecast is a duty. Paul says, ‘Provide things honest in the sight of

all men’ (Rom. 12:17). Again he says, ‘If any provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel.’ (1 Tim. 5:8). Indeed, Paul proposed to starve lazy and improvident people. He sternly says, ‘We commanded you that if any would not work, neither should he eat’ (2 Thess. 13:10). The providence of the little ant is commended to us in the Scriptures, ‘Go to the ant, thou sluggard; consider her ways, and be wise’ (Prov. 6:6).

“Fourth. This precept does not mean carelessness in reference to our reputation and the opinions of men. Paul writes to Timothy that a bishop ‘must have a good report of them which are without’ (1 Tim. 3:7). Again, he exhorts Titus to so live, that ‘he that is of the contrary part may be ashamed, having no evil thing to say of you’ (Titus 3:8). The great general precept that is to govern our carriage and carefulness before the world is this, ‘That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world’ (Phil. 2:15).

“But the question must now be answered, What is meant by being ‘careful for nothing’?

“According to Parkhurst, Robinson, and others, the original word signifies ‘anxious care,’ ‘fruitless solicitude.’ The same word is used by our Lord when he tells us to ‘take no thought what ye shall eat and what ye shall drink,’ but to trust in the providence of God, who feeds the ‘fowls of the air,’ and clothes the ‘lilies of the field.’ The care forbidden here is evidently a *distressing solicitude*, or concern nearly akin to distrust. It is that consuming discontent with the inevitable, that exhausting effort to accomplish the impossible, which the Saviour rebukes when he says, ‘Which of you by taking thought can add one cubit unto his stature?’

“The care here condemned is a damaging care—a care that *wears and wastes*, but brings no blessing. Like two millstones running swiftly, with no wheat between them, which produces no flour, but get hot, set the mill on fire, and burn up everything. Distrustful care is machinery running without oil, and to no purpose, doing no execution, except grinding itself to pieces. The lesson, then, is this, after using ‘all diligence, prayer, and supplication, with thanksgiving,’ stop and rest at the point where the human ends and the Divine begins. Here let faith, perched on the promises, sing its immortal carol:

“‘Though suns and systems swing in curves  
of light

Through realms sublimely fair,  
No earth-born atom drifts beyond His sight,  
But claims His constant care.

“‘No trill grows silent in the sparrow’s song,  
Nor timid eye grows dim,  
No lily pales amid the meadow throng,  
But it is known of Him!

“‘He is our refuge! safe on either hand,  
By noon-day or by night,  
No pestilence can smite us where we stand,  
Nor poisoned arrow’s flight.

“‘His presence wraps us like a garment round;  
Together, day by day,  
We journey on while sweeter streams abound  
And fairer grows the way.’”

## When Shall We Have A Revival?

We are hearing much talk of a revival. Quite a number appear to have the impression that the first thing we know a powerful revival of religion is going to break out in the world and bring a host of people to Christ. It would be a blessed thing if God should repeat a worldwide pentecost. Some believe that there is something in grace much like nature. Harvests do not come suddenly, by some mysterious power. There is mystery in the harvest, no doubt, but in order to reap a harvest there must be plowing, planting, and cultivation. Is it not quite so with reference to revivals of religion. Now is the day of salvation with God anywhere and everywhere the means of grace which is appointed are faithfully used. Any community can have a revival if the Christians of said community would use the means God has appointed to secure the ends which he desires. Earnest praying, Christian visitation, and invitation, with faithful gospel preaching, will always result in the salvation of souls.

In my experience, both as pastor and evangelist, it has been my privilege to be a co-worker in some very gracious revivals. I have witnessed some difficult situations, but I have never known a situation so difficult that Christians could not be revived and sinners saved, if the Lord’s people would give themselves to the work. I am thinking of instances when a group of Christians have united themselves and prayed all night for the Holy Spirit to come in convicting, regenerating and sanctifying power. I have never known such a prayer meeting to fail. Oh, yes, we can have revivals if we want them enough, if we use the means God has appointed to secure the means God desires. There can be no question but that God desires the salvation of souls. The tragedy of Calvary is full of proof of that fact. The one thing necessary is for the Lord’s people to get in earnest, to go to him in prayer and go to the people in love, with exhortation and entreaty. The results will be salvation.

H. C. MORRISON.

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## Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading “Baptism, Its Mode, Subjects and Design,” by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn’t sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

#### Part I.

As long as the great king, Cyrus, reigned in Persia the Jews lived in peace for he gave them secure protection. His son, Cambyses, lived only a short time. After him a nobleman of another family seized the throne. This king, Smerdis, or Artaxerxes, as he is sometimes called, was unfriendly to the Jews, allowing the people about them to hinder them in their work and harass them. But when Darius, a great and wise ruler, came to the throne the Jews once more enjoyed the king's protection. Darius was followed by his son Xerxes, sometimes called Ahasuerus.

When Ahasuerus wished to choose a woman to be his queen, he sent Hegai, the chief of his palace, to bring the most beautiful young woman of every province and every land to the royal palace at Shushan.

Now there lived in the city of Shushan a Jew of the tribe of Benjamin, named Mordecai, who had a young and lovely cousin, Esther, or "Star," who lived in his home since her father and mother were dead. Esther was not only very beautiful but was also good and bright and happy.

When the king saw Esther among the other young women whom Hegai had brought to the palace, he loved her and chose her for his queen. And Esther wore the crown of Persia and lived in the palace with rooms and servants of her own.

Old Mordecai could not go to the palace to visit with Esther, for none but the king could enter her rooms, but he sat at the gate where she could see him from her windows and every day she sent him word by her servants and received word from him.

And day after day, as Mordecai sat by the palace gate he noticed two men who acted very queer and secretive. He listened to their whisperings and found that they were planning to kill King Xerxes. He quickly sent word to Esther, who told the king at once. His guards seized the two wicked men and found that they really had hoped to kill the king.

(To be continued)

Dear Aunt Bettie: Many today are thinking of pleasures and amusements, but how many think about their souls, or how we may please Jesus. It is better to give your life here on earth than to lose it hereafter. Jesus died that we may find life everlasting. My husband is an M. E. preacher and we have five children.

Mrs. W. C. Sauman.  
Rt. 2, Cosby, Tex.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I have been reading the girls' letters on page ten and sure do enjoy reading them. I am fourteen years old, have fair complexion, light hair, dark blue eyes and weigh 110 pounds. I belong to the Methodist Church. Dorothea Lee Ware, the longest name in the Bible is Moershalahashbar, and all the alphabet is in the 21st verse of the 7th chapter of Ezra. I am expecting to see this letter in print.

Mary Lee Wilkerson.  
Rt. 2, Difficult, Tenn.

Dear Aunt Bettie: I have never written to The Pentecostal Herald before but have been reading it for several years. My motive for writing this letter is to encourage the boys and girls in their Christian warfare. I certainly do enjoy seeing young people take a stand for the Lord. So many young folks of today think their "good times" are gone forever if they give themselves to the Lord, but we must have a real experience of salvation to really have a good time. Don't you agree with me? So let me urge each one of you to go deeper into the things of God and in so doing you will bless a dying world as you pass along "life's way." I am a pri-

mary teacher in the rural schools so you see I associate with young people quite a lot and enjoy helping them in life's problems. Though I am past thirty years of age, I count myself young yet. I am a member of The Church of the Nazarene, but enjoy the company of all God's people. May God bless and preserve Aunt Bettie and all the cousins until He comes.

Flossie Stuart.  
Bradford, Ark.

Dear Aunt Bettie: Will you let a little ten-year-old Mississippi girl join your band? I live on a farm and go to Sunday school every Sunday. In Mississippi we are sending our Octagon soap coupons to pay \$40,000 on our Methodist Orphans' Home. We need eight million coupons by October 1st. If any of the cousins have Octagon coupons they will give the Orphans' Home please send them to me. I'll answer all letters that send coupons.

Eugenia Walker.  
Rt. 1, Summit, Miss.

Dear Aunt Bettie: Will you make room enough for a South Dakota girl? This is my first letter to The Herald and I hope it will be printed. I am in the fifth grade and my teacher is Miss Miller. My Sunday school teacher is Mrs. Eggert. I go to church and Sunday school every Sunday I can. My father and mother are Christians. My birthday was July 21, and I was ten years old. Can any one guess my middle name? It begins with E and ends with T, and has seven letters in it. I will write to whoever guesses it.

Jane E. Holt.  
Rockham, S. D.

Dear Aunt Bettie: I wonder if you will let a girl from dear old Arkansas join your happy band of boys and girls? This is my first letter to page ten. I go to Sunday school every Sunday. I was saved July 28, 1930. I want all you cousins to pray for me that I may hold out faithful to the end. Can you guess my middle name? It begins with L and ends with A, and has seven letters in it. Ora J. Perry, I guess your name to be Jeanette. Mildred K. Wells, I guess your name to be Kathleen. Clyde McNair, I guess your middle name to be Geneva. If I have guessed your name write me a long letter. My birthday is June 13. I was sixteen. Have I a twin? If so, be sure to write and I will answer. Boys and girls of Arkansas, don't let the other boys and girls get ahead of us.

Mary L. Deere.  
Box 6, Lambert, Ark.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little girl eight years old and live on a farm in Kentucky. I am in the third grade. I have a little sister six and baby brother one. Mother is careful in training us to be good children and I hope we will not disappoint her. I have yellow hair and blue eyes. My first name begins with V and ends with T, and is the name of a spring flower. Who can guess it? My great-grandmother has The Herald sent to us and we enjoy page ten very much.

V. Elizabeth Chamberlin.  
Rt. 3, Berry, Ky.

Dear Aunt Bettie: I take this opportunity to thank The Herald family for their letters and tracts. I received a nice letter and tracts from Mr. J. C. Crutcher, Webster, Ky. His kind words were much appreciated. He read my last communication to your paper and said it was good. I love flowers, birds and little children. They are the sweetest things in this world. I often tell my grandchildren a story with a good moral and try to make good impressions on them. I enjoy page ten in your good paper, because children write such sweet letters and so many are little Christians. This world affords no lovelier sight than a religious youth. I think you and Brother Morrison are chosen vessels and do much good with your paper. I

find so much comfort from its pages. I want to appreciate our Father's loving kindness and tender mercies. I entered my eightieth birthday April 12, 1931. Very few have lived that long. I have been a hard worker and now not able to do much. I live with a precious daughter, who does all she can for me. I know I have passed over the longest part of my journey and am thankful that I have so much time for prayer and meditation. I enjoy reading good literature that tells about ministering angels and a glorious home above. I want to praise the blessed Savior through eternity. Trust we will meet where all will be joy and peace and no more trials. May Heaven's choice blessings rest on you and Brother Morrison and all of The Herald family. Again thanking those who wrote to me and sent interesting tracts. Hope to meet you in a mansion wearing a starry crown.

Mrs. B. F. Copeland.  
922 N. 14th St., Nashville, Tenn.

Dear Aunt Bettie: Will you let a little Mount Jackson girl join your happy band of boys and girls? I am a very poor girl and if any of The Herald readers have clothing and shoes would be very thankful if they would pass them on to me. My address is

Edith Jenkins.  
Mount Jackson, Va.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading page ten. I am twelve years old and in the seventh grade. I also go to Sunday school every Sunday. We have been taking The Herald about ten years. I hope to receive a letter from you and all the cousins. I will answer all letters I receive.

Opal Eagan.  
Montier, Mo.

Dear Aunt Bettie: As all of the little girls and boys are writing to The Herald I will try. I am nine years old. I go to school and am in the third grade. Who can guess my middle name? It begins with R and ends with H, and has four letters in it. My sister's name is Reba; her middle name begins with L and ends with S, and has four letters in it. She is seven years old. I have two brothers; Doye, eleven years old, and Loyd Barnett, four years old. We help mother and father work on the farm. We have a popcorn and peanut patch of our own. I wish all the girls and boys would write to us. We go to the Nazarene Church. Esther C. Skaggs, I guess your middle name to be Lois. I guess M. R. House's name to be Mary Ruth. Am I right?

Lucy R. Timmons.  
Rt. 2, Eddyville, Ky.

Dear Aunt Bettie: Will you let a little girl from Kansas join your band of happy boys and girls? I have brown hair and eyes. I am four feet, three inches tall. I am nine years old and in the fourth grade. I guess Esther Youngman's middle name to be Modean and will expect her picture. My middle name begins with I and ends with E, and has five letters in it.

Dorothy I. Lenhart.  
Rt. 1, Detroit, Kan.

Dear Aunt Bettie: Could I come in and visit the cousins? I am a young girl from Beverly, Mass., and attend Nazarene Sunday school. We have a nice Y. P. Society. Besides Sunday services, the Y. P. have Wednesday night cottage prayer meetings. They also visit Poor Farms, etc. Mother is in heaven and I keep house for the family. Would like to have the cousins write.

Hilda Field.  
12½ Charnock St., Beverly, Mass.

Dear Aunt Bettie: I read in The Herald that we should be led by the Holy Spirit. I am a firm believer in the Holy Spirit. I am a West Virginia girl; have blue eyes, dark brown hair, weigh even 100 pounds, and was twenty years old last December 27. Have I a twin? I was wonderfully saved from sin when I was but a small girl, and I love the way of Christ. I am now the wife of a Methodist preacher. We did our first house-keeping in a Methodist parsonage. We are serving our fourth year on a charge. Last year I taught the girls' Junior Sunday school class, and I had the pleasure of seeing a number of

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them bow at the altar this winter and pray through to victory. My husband and I are firm believers in the baptism with the Holy Ghost. He preaches it from the pulpit, and I pray for him while he preaches. God has very graciously answered our prayers, and given us many souls for our hire. We both enjoy and appreciate Dr. and Mrs. H. C. Morrison's instructions that come to us through The Herald. I would be glad to hear from any of the cousins that would care to write to me. I trust that these few words shall escape Mr. W. B.'s claws, as this is my first letter.

Mrs. Claris Shamblin.  
Ten Mile, W. Va.

Dear Aunt Bettie: Here I come again for a little visit if you will give me admittance. I certainly do enjoy reading the letters, especially those from Christians. It means a lot to be a Christian in these days. I love my Jesus and want to serve him. I definitely feel a call to his service, and if it is God's will I plan to attend God's Bible School this coming year. Once I had plans and ambitions of my own. I was far away from God, but he came and spoke to my soul. Now my only desire is to be a soul winner. I can say in the words of the old hymn:

"Perish every fond ambition,  
All I've sought and hoped and known;  
Yet how rich is my condition,  
God and heaven are still my own.

"Go then earthly fame and treasure;  
Come disaster, scorn and pain,  
In thy service pain is pleasure,  
With thy favor loss is gain."

And again:

"Though the way seems straight and narrow,  
All I claimed was swept away,  
My ambitions, plans, and wishes,  
At my feet in ashes lay."

I do want the Lord to have his way in my life. I would like to receive letters from the cousins. I am nineteen years old. I'll try to answer any letters received.

Esther Needels.  
2631 Illinois Ave., Topeka, Kan.

Dear Aunt Bettie: I wonder how many of you remember me? Since my last letter I have made quite a few nice friends in America. I am writing again, as I think that all those who wrote to me did not get a reply to their letters, as I did not have the time to write, for in those days I was very busy with my school work. Now I am home, helping with the Mission work. I love this work, and I am glad I can do something for the Master. My father and I were the only Christians from our whole family. My father is in heaven now and I hope to meet him one day. All my other relations are Hindoos. I'm glad I know of the true God. He is so very good to me. I want to live for him and do things to please him. I hope to hear from some of the dear cousins. I will gladly answer all letters and questions. I forgot to say that I am a girl of eighteen. Please try to enclose snapshots of yourselves when you write, cousins.

Your Indian cousin,  
Rupalic Ruth Singh.  
Letcharie Sanioodi P. O., Almora Dist., U. P., India.



Lansing, Mich., where I shall be assisted by the Vaughn Radio Quartette. Home address is 1234 N. Mentor Ave., Pasadena, Calif."

Rev. Thos. J. Folger, of Dobson, N. C., is available for meetings. He is willing to go anywhere without making any financial demands, taking what the people may give as freewill offerings. Brother Folger has had twelve years experience in pastoral work and a number of years in evangelistic work. He preaches the old doctrines of Methodism. He would like to get in touch with ministers anywhere, preferably in Ohio, West Virginia, or Kentucky, as to holding meetings for them.

### "ONCE UPON A TIME—"

"\* \* \* let me tell a few incidents of real life, told to us one evening by my grandfather," writes the author of essay number thirty-five written for the Annual Church-Wide Prohibition Essay Contest of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. Then follow the tales told by the grandfather of the high school pupil who writes the essay:

"If people could have seen all that I saw the winter I was night policeman in a small town where saloons were running full blast," remarked Grandfather, "they wouldn't need any arguments to make them teetotalers. Night after night I was called into saloons to take men home who were too drunk to go alone. Such homes! Poverty stricken and generally full of half starved children, who kept out of sight when their father came home drunk.

"A little boy came to me one cold winter night and said that his father came home drunk and drove them all out of the house. I returned with him and found the mother and five children huddling together in a chicken coop to keep from freezing to death.

"Farmers drove to town with their produce, and after disposing of it, entered the saloons where they stayed until every penny was spent; then they were often dumped into their sleighs to be taken home by their faithful horses, minus the groceries expected by the family.

"A team, apparently without a driver, came by me one night and stopped near one of the saloons. Upon investigation, I found a man lying in a drunken stupor, in the bottom of the wagon box. The blankets covering him had caught fire and were slowly burning. With help I got him into the jail to spend the night.

"Never once was that old jail empty, while I was night watchman. Times without number I was asked to take care of teams standing out with no blankets over them.

"Women didn't go into the saloons often, but they got drunk, just the same, on whisky carried to them, and they were participants in drunken fights quite often.

"Liquor was sold to minors. More than one saloon keeper had to pay a fine on such charges—and for every fine paid there were dozens which should have been imposed, and were not. What could not lawfully be handed out from the door and over the bar, was handed out the back."

Story after story of the "good old days" came from the old night-police-man.

"You ought to see that town now," he concluded. "Everybody has plenty

and the farmers are among the best in the state. The homes are kept up and the children taken care of."

And the writer of the essay, who in all probability has not seen a half-dozen intoxicated persons all his life, concludes:

"After Grandfather had finished we all sat silent, trying to get rid of lumps in our throats."

### TESTIMONY.

I was raised in a Primitive Baptist home where they had no family prayer. I did not like holiness; I did not think one could live it.

Brother Bussey came to Albany, Ga., eighteen years ago to hold a meeting. At that time my health was very bad. I had lived on raw eggs and milk for two or three years. One night he got the consent of my wife, and son and his wife, to start a family altar. He called me up to ask me about it. I told him we would do so, but I did not mean it. I wanted to get away from him. When I came home on the night appointed, they gathered around. My wife got the Bible and read a chapter, and knelt down to pray. Finally, my time came to pray. I did not know how to start. My son's wife came over and put her hand on my head and asked me if I could not think of anything to say. I was forty-four years old, and my heart so hardened that I could not pray. Next day I was riding along thinking of my life, and how I had lived. On account of my ill health I thought my days were few. For the first time in years I thought of dying. The question of what kind of father and husband I had been, was presented to my mind. I had not even been a good citizen. I said, "Lord, if you will hear my prayers I will live better." That night I started a family altar. Next day I apologized to a negro for having talked bad to him without a cause, and also another man whom I had mistreated. I had a pair of scales I shortweighted with to cheat the people. I threw them into the river. I had to back track and pay up and confess the wrongs I had done, and it took me several weeks. One night at a prayer meeting the Lord forgave me of my sins. It seemed that I could never stop telling what he had done for me. I found in a few days that I needed something else done for me. I fasted and prayed. Finally, Bro. Carradine came along, and after the message one night I went to the altar, and after two hours of prayer the Lord sanctified me. I started praying at ten o'clock, and it was twelve when the fire fell. They tried to talk to me, but I did not have time for them. My wife wanted to get a doctor; she thought I was dying—so I was—dying out to this old world and sin, thank the Lord. That was seventeen years ago, but my experience holds good today.

Sometime ago the doctor said I could not live unless I underwent an operation. I went to Indian Springs Camp Meeting and the Lord healed me. I am shouting glory hallelujah today. I have been in the way nineteen years and it grows brighter every step of the way. My wife has gone on to glory and awaits my coming. If you hold on and don't give up the battle you can meet us there.

H. J. Fountain,  
Lakeland, Florida.

I sought the Lord, and he heard me, and delivered me from all my fears. Psalm 34:4.

### MAKE CHRIST FIRST.

Make Christ first in all your plans,  
Take Christ in your confidence,  
Make Christ first in all your work,  
And you will not want to shirk.

He your hungry soul will feed,  
He supplies your every need,  
He will quench the soul that thirsts,  
Just arise and make Christ first.

Make Christ first in every thought.  
To this world he wisdom brought,  
Make Christ first and take your stand,  
Every heart he understands.

He will give you joy and peace,  
And your life will never cease,  
He through life will be your guide,  
Ever present at your side.

Make Christ first in every song,  
Make him first the whole day long;  
Praise him for his tender care,  
Praise him here, and everywhere.

Sara E. Selle.

### WHAT THE "WOMAN VOTER" MEANS TO OUR COUNTRY.

#### Lifters vs. Levellers.

The following letter has been received by the "Woman Voter" from Mrs. Elizabeth Tilton, Chairman of the Woman's Committee Against Repeal, and a Director of the Woman's National Committee for Law Enforcement:

Dear Woman Voter:

I am convinced that you are rendering imperative service at a most critical time. You refused in 1928 to bow the knee to Tammany and you now threaten to "bolt" unless the Democratic party gives you a dry candidate. This advice of yours to "bolt" is much more far-reaching than appears on the surface.

It is a fact that civilization has advanced not by giving in to the gangster but by lifting the gangster up. And, note well, the lifter has invariably been the middle class, the farmer-artisan group. Rome collapsed when the rich nabob and the underworlds combined and politically extinguished the middle class. Today in the North, in certain states, reaching from Massachusetts to Illinois, the tendency is to shelve the middle class politically. Capitalists craving votes, are combining (in both parties) with undeveloped groups. They draw these groups to them by playing up in their newspapers the wet issue. In short, in the North, the financiers are not lifting up the gangster but tending to reach down to his wet level.

Now, I fear me, that Southern politicians, greedy for patronage, desire to give in to this levelling process that is going on in the North. But if the South gives in to this Democratic-Republican coalition where will the Lifters be? The West cannot carry forward alone the party of vision.

I note already that Col. House is talking about a wet acceptable to the dries—Governor Roosevelt. I hope the South is not listening to Col. House. If they do, if they are willing to accept the wet Governor Roosevelt, it will mean that it was not the wet issue, but another issue that carried the South in 1928 away from Tammany. This would be a pity.

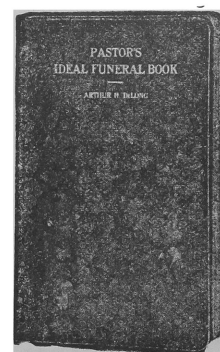
We stand at the parting of the ways for the Democratic party. Shall it be a party of vision or shall Tammany finally become the national party because the South gave in? Southern women, you will decide this great question. The "bolting" of the Southern women and her men, too, is the crux of the situation.

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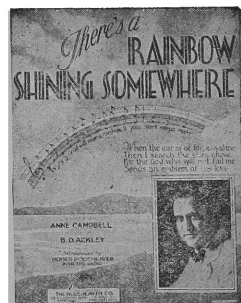
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## Camp Meeting Calendar

**ILLINOIS.**  
Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address Frank Doerner, Jr. Norris City, Ill., Sec.

**INDIANA.**  
Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind. Bryantburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.  
Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley. Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

**MICHIGAN.**  
Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

**NEBRASKA.**  
Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Nebr.

**NEW JERSEY.**  
Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughn, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

**OHIO.**  
Carysville, O., 7 miles north of St. Paris, August 20-Sept. 6. Workers: Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. Write Mrs. W. K. Williams, 160 Wilson Ave., Columbus, Ohio, manager of camp.

**TENNESSEE.**  
Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.  
Greeneville, Tenn., Sept. 9-20. Workers: Rev. John P. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec.

**VIRGINIA.**  
Draneville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.  
Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

## EVANGELISTS' SLATES

**ALBRIGHT, TILLIE, Evangelist.**  
(238 2nd St., N. W., New Philadelphia, O.)  
Richland, N. Y., Aug. 25-Sept. 2.

**ARTHUR, FRANK E.**  
(240 N. Waller Ave., Chicago, Ill.)  
Richland, N. Y., Aug. 23-Sept. 7.

**AYCOCK, JARRETTE.**  
(2923 Troose Ave., Kansas City, Mo.)  
Chicago, Ill., Sept. 13-27.

**BABCOCK, C. H.**  
Cape May, N. J., Sept. 11-21.

**BECK, A. S. AND R. S.**  
Glasgow, Ky., Aug. 20-Sept. 1  
Columbia, Ky., Sept. 5-Oct. 1.

**BEVINS, C. J.**  
(1474 Steiger Rd., Columbus, O.)  
Open dates.

**BUSSEY, M. M.**  
Kingsfisher, Okla., Aug. 25-Sept. 6.  
Chickasha, Okla., Sept. 8-20.

**CARNES, B. G.**  
(200 Morrison Ave., Wilmore, Ky.)  
Circleville, O., August 19-30  
Cooperdale, Ohio, Aug. 31-Sept. 13.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Sept. 27-Oct. 11.

**DAVIDSON, OTTO AND WIFE.**  
Union City, Pa., Aug. 30-Sept. 14.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Ballston, Va., August 30-Sept. 13.

**EDWARDS, J. R.**  
(Elmore, Ohio, L. B. 20)  
Lima, Ohio, Sept. 6-27.  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN.**  
Louisville, Tenn., Aug. 28-Sept. 6.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Kingswood, Ky., Aug. 28-Sept. 6.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Richland, N. Y., August 16-30.

**FUGETT, C. B.**  
Denver, Colo., August 21-30.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Beulah, Mich., Sept. 1-13.  
Marion, Ohio, Sept. 14-27.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)  
Homer City, Pa., October 4-18.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Boyne City, Mich., August 21-31.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Barrett, W. Va., September.

**HAMES, REV. J. M.**  
Charles City, Ia., August 18-30.

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Open date, August 16-Sept. 6.  
Anderson, S. C., Sept. 13-27.  
Open date, Oct. 4-18.

**HENDRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio)  
Fowler, Kan., Aug. 27-Sept. 13.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Open dates.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Brooklyn, N. Y., Sept. 5-29.

**HOWARD, F. T.**  
Cynthiana, Ky., Aug. 18-30.

**IRICK, ALLIE AND EMMA.**  
(Berhany, Okla.)  
Austin, Tex., Aug. 26-Sept. 7.

**JOHNSTON, E. DEWITT**  
(676 Calvert Ave., Detroit, Mich.)  
Poneto, Ind., Aug. 9-Sept. 6.

**JOHNSON, ANDREW**  
Toronto, Can., Sept. 6-20.

**JOHNSON, H. C.**  
(406 W. West St., Springfield, Ill.)  
Seymour, Ind., Sept. 7-20.  
Lexington, Ky., Sept. 2-6.

**JONES, LUM**  
Altus, Okla., Aug. 18-30.

**LARKIN, BESSIE**  
Spottsylvania, Pa., Aug. 16-31.  
Point Pleasant, N. J., Sept. 6-27.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Figg, N. C., Aug. 19-30.  
Greenville, Tenn., Sept. 9-20.

**LINN, JACK AND WIFE.**  
Oregon, Wis., August 14-30.

**LINCICOME, F.**  
Lima, Ohio, Aug. 19-30.  
Canton, Ohio, Sept. 6-20.  
Toronto, Can., Sept. 27-Oct. 7.

**LOWMAN, J. W. AND MAYBELLE**  
(432 St. Elm St., Casper, Wyo.)  
Flat River, Mo., August 17-30.  
Buffalo, N. Y., Sept. 6-20.  
Atlanta, Ga., Sept. 27-Oct. 11.

**McBRIDE, J. B.**  
Lansing, Mich., August 23-Sept. 7.  
San Francisco, Calif., Oct. 11-25.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Huntington, W. Va., Sept. 1-13.

**MINGLEDORFF, O. G.**  
Pavo, Ga., August 16-30.  
Columbus, Ga., Sept. 6-20.

**NICE, N. W.**  
(1335 Betting Ave., Wichita, Kan.)  
Belle Plane, Kan., August 23-Sept. 13.

**OWEN, JOHN F.**  
(262 E. 13th Ave., Columbus, O.)  
Mulberry Grove, Ill., Aug. 27-Sept. 6.  
Greenville, Tenn., Sept. 9-20.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Athens, Ohio, Aug. 16-30.  
Abbeville, S. C., Sept. 7-27.

**REES, PAUL**  
Circleville, Ohio, Aug. 21-30.

**REED, LAWRENCE.**  
(Rt. 1, Salem, Ohio.)  
Jerusalem, Ohio, August 28-Sept. 6.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Cale, Ark., August 29-Sept. 7.

**SPARKS, BURT**  
(527 East 3rd St., Seymour, Ind.)  
Normal, Ill., August 20-30.  
Canton, Ohio, Oct. 7-27.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Detroit, Mich.)  
Sayre, Okla., Sept. 11-21.  
Brooms Island, Md., Sept. 4-20.

**SWEETEN, HOWARD**  
Portage, Ohio, Aug. 24-31.

**THOMAS, JOHN**  
Delanco, N. J., Aug. 28-Sept. 7.

**VANDALL, N. B.**  
(Song Evangelist, North Reading, Mass.)  
Hopkins, Mich., August 20-30.

**VAYHINGER, M.**  
(Upland, Ind.)  
Loveland, O., Aug. 23-Sept. 6.

**WHITE, MR. AND MRS.**  
Pekin, Ill., Sept. 9-19.

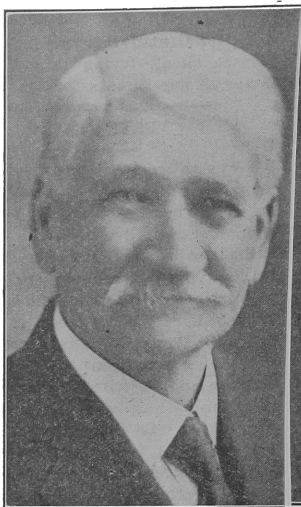
**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Tolu, Ky., Aug. 19-30.

**WILLIAMS, STEPHEN B.**  
(Jacoby, Louisiana)  
Broken Bow, Okla., August 18-30.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Cleveland, Ind., August 28-Sept. 6.  
Delmar, Del., Sept. 8-27.

**WIREMAN, C. L.**  
(Somerset, Ky., 304 S. Main St.)  
Campton, Ky., Aug. 12-30.  
Winchester, Ky., Sept. 1-8.

## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on, fights on, though he has lately changed from the church militant to the Church Triumphant.

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## YE ARE COMPLETE IN HIM.

By The Editor.

**A** PART from the atonement made by the Lord Jesus Christ there is no salvation; but in his atonement made upon the cross there is a salvation provided which meets all the needs of the human soul and all the requirements of God. To accept Jesus Christ in his fulness, in the provisions he has made for our redemption, and in the teachings he has given for our conduct, is absolute safety for this world and all other worlds.

Again and again, in Old Testament and New, in prophecy, Psalms, gospel and epistles, Jesus Christ is offered to mankind as a full and complete Savior. Faith in him secures all the benefits that he brings to earth and provides upon the cross. We must not, for one moment, leave out the cross. Jesus Christ was faultless as a man, great teacher, miracle worker, a holy liver, beautiful companion, loving friend, but first of all, and most of all, he is a Savior. He pardons and cleanses. His chief work in the world was to give himself a ransom for men.

Jesus Christ being sinless, absolutely and eternally holy, took the sins of the world upon himself. He took the place of the guilty sinner, died in his stead, died for him. The wages of sin is death, and Jesus paid the wages. He died to satisfy eternal justice, to make an atonement, to make possible the sinner's pardon, to take away his guilt, to remove the stain of sin, to tear up, and tear out, the roots of sin, to bring the sinner back out of rebellion into harmony and fellowship with his Maker; to restore man to original purity of heart, and the peace and joy of righteous living, communion and co-operation with his Creator.

This is all very wonderful. Jesus himself explains it in John 3:16: "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The whole of redemption hinges on the love of God. When we sinned against him we separated ourselves from him, but we did not go beyond the limits of his love; his love followed us; it clung to us, it reached out after us; it sent out the blessed Shepherd from heaven to seek the lost sheep; he found them in Gethsemane, he lifted them on his omnipotent shoulders on Calvary. When he bowed his head on Calvary and said, "It is finished," he broke the power of Satan and sin, he shook loose the doors of our captivity and bade us go free. He had paid the debt to the last farthing; he had drained the cup to its last bitter dregs; he had poured out the last drop of blood that sealed the eternal covenant of our redemption. God had laid on him the iniquity of us all; he carried the tremendous load up the hill of Calvary; its weight had crushed the life out of him, but it had brought the possibility of eternal life to a lost and ruined race. On the cross he triumphed over sin, and in Joseph's new tomb he

triumphed over death. He is an all-sufficient Savior, mighty to save to the uttermost. Come to him. Trust in him. Forsaking all sin, cast yourself at his feet, trusting in the merits of his death. You need not fear to enter heaven and stand in the presence of the great God if you, by faith, have plunged beneath the cleansing power of Jesus' blood and embraced the atonement in all of its fulness made by him on the cross. Amen.

### Yes, You Can Have a Revival.

**Y**ES, my dear preacher brother, you can have a revival; in spite of the fact that there is much wickedness in your village and the surrounding community, God will hear prayer and bless his preached word, and you can awaken sinners and bring them to repentance and saving faith in Christ.

I understand something of the difficulties with which you have to contend. I believe that Sunday baseball in a town like yours, is a fearful sin against God and that the whole tendency is evil. Sabbath desecration hardens the heart and deafens the ears of the soul. I am sure the movie, as you have it, with its lewd pictures and its ridicule of true Christians, has a very bad effect. It is most discouraging to have your prayer meeting almost without attendance, while your members crowd the building at the moving picture show. The profanity and bootlegging you mention are certainly of the devil and most hurtful to the community and all individuals participating in such wickedness.

In spite of all this you can have a revival. Preach Sunday morning and evening on sin and its fearful effects. Don't be abusive, but be a lamenting prophet. Condemn the wickedness of the people in plain, earnest language, but be sure that you do it in the spirit of pity and love. I understand that you cannot hope to pay an expensive evangelist, but there are a number of very earnest men who will labor with you without any financial stipulation and will do excellent work. They are plain, clean, earnest men of God who know how to bombard Satan's strong places with the word of the Lord. It would be well for you to get a few people and go about from house to house and pray, exhort; if you can get real happy in your heart and shout the praises of God in the homes of the people, it will wonderfully help to start a revival.

You, with one old shoemaker who has the love of God in his heart, a couple of devout old widows, one old maid full of the Holy Spirit whose heart is crying out to God for the salvation of souls, a young local preacher and an old brother who is staying in your town for a few months making a meager living by peddling Bibles, can get together and cry to God until he will endue you with such power that you can conquer all the powers that hell can bring against you, stir the com-

munity, capture a host of sinners and turn the little world in which you are living, upside down and right side up.

I have been in many a village, wicked, church appearing to be dead, people indifferent, but we have turned on the word of God, we have wept and prayed, we have preached and visited, we have warned the people that they were hastening headlong to eternal punishment. We have lifted up Christ, willing and mighty to save. We have held on, preached, prayed, visited, believed and rejoiced until we have seen the little town and community under conviction and many souls turning to Christ.

If you can't find the widow, the old maid, the young local preacher and the old Bible agent, with the shoemaker—they are first choice—but if you can't find them, pick up a little group of what you can find whose hearts are burdened, who are longing for a display of God's power, who want Jesus Christ glorified in the salvation of souls. Nurse and stir up your own heart to believe in the Holy Ghost, in his presence, and his power, and preach with all your might. Don't stand up and talk like a mealy-mouth school-teacher, but hollow, beat the pulpit with your fist, stamp your foot; put your whole being, body, mind and spirit into the work. Pay no attention to your critics, but pray for them and keep at it. Shake hands with the worst sinners in town when you meet them on the street. Look them in the eye and tell them you love them. Go into their stores, offices and homes. Oh yes, you can have a revival. I feel in my heart that I would rather be a young man called to the ministry, filled with the Holy Ghost and turned loose on just such places as you describe, with the almighty God of the universe backing me up, to fight and conquer Satan and his emissaries and win immortal souls for Jesus, than to have all the crowns of all the kings, and all the money of all the millionaires in all the world.

May God bless you, my brother. May the precious blood of Jesus Christ wash you whiter than the snow. May the Holy Ghost, like a torch of fire, cleanse you within and burn with holy love for Christ and for those for whom he died, and to whom he has sent you with the gospel of his grace. Let the blessed Trinity know that you will have a revival or die in tremendous combat against Satan and his emissaries. I don't believe you will die now, but I do believe that you will have a victory.

Look here, preacher, don't you hang around and eat and sleep and lay about and complain of the dearth of interest in your church and the wickedness in your town and community, and get discouraged and go fishing, and whine about while the people are going to the devil. Stand up like a man of God, put your armor on, draw the sword of the Spirit and go in for a revival and you cannot fail.

"For by grace are ye saved thro' faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" Ephesians 2:8, 9.



# SALVATION NOTES FROM ARGENTINA.

Rev. G. W. Ridout D.D., Corresponding Editor.



After crossing the Andes Mountains by the Transandine Railway and dropping off at Mendoza, I made my way through the Pampas of Argentina till we started our itinerary of meetings ranging from General Pico to Azul. Rev. S. R. Barnes, a missionary of the Christian and Missionary Alliance, accompanied me and was my interpreter. Bro. Barnes has a circuit as large, I reckon, as the State of New Jersey. He runs a Bible School at Azul and has over thirty Argentine preachers and evangelists at work.

Our series of meetings in this section of Argentina were in large towns and cities, and the Lord was with us in blessing and in power as we preached the Acts of the Apostles and its pentecostal privileges and blessings. The sacred fire fell in many a meeting and souls were saved and sanctified. Though everything had to be done in Spanish the Holy Spirit witnessed to the work in all the meetings.

## II.

I was preaching last Sunday in an interior city of Argentina; when we started out for a thirty mile drive to the 9 A. M. service frost was on the ground and I preached in a church where there was no sign or feel of heat. I preached with overcoat on and we had a service of blessing and of power. Toward noon the sun was out good and strong and warm. It was delightful to sit in the sun, but now and then cold winds would strike one; these winds were ice cooled as they came from the mountain regions where it had been snowing.

Now those cold winds reminded me of some spiritual conditions. Many a church is ice cooled by the winds of Modernism and Materialism, and many a preacher is ice cooled because he has dwelt too much in the regions of intellectualism and philosophy. Some one has said that some people are so hightone, that they cannot come in anywhere without lowering the spiritual temperature of the meeting. Many a preacher has been sent to a hot church and within a year or so he has greatly changed the atmosphere and cooled things off greatly. The trouble with the church today is, we have too many refrigerators and not sufficient furnaces. Methodism is suffering more, perhaps, than any other church from the cold winds of modern thought and intellectualism. Education takes the place of salvation; reason has supplanted faith; "new gods that came newly up" (Deut. 32:17) have taken the place of the God of our fathers and the God of salvation. Many a fine young fellow destined for the ministry has been cooled off and lost his passion by coming into contact with the ice cooled winds of Modernistic theology. I heard recently of a theological seminary in South America who lost a large percentage of their students after educating them for the ministry. The students lost their vision and their passion for souls and went into business, and why? The only answer that can be given is that said Seminary (Union of course) was conducted on such modernistic lines that the supernatural was little in evidence; the Holy Spirit was not honored; the cold winds off the icy regions of intellectualism and modernistic theology chilled the souls of the students and they lost their fire. You may put it down as inevitable that when a theological seminary becomes a Union Seminary that it will be dominated by Modernists. Many devout souls were glad when the Union Seminary at Santiago had to close for want of students. There was such a degree of modernism taught there that it was a good

thing for conservative Christianity when it expired. They tell me the Presbyterians are going to send men down to revive it; well it will only be good Presbyterian money thrown away until a revival comes. Presbyterianism needs in South America the kind of revival Korean Presbyterian churches experienced in 1907 when the church grew from 9,756 to 19,654 in two years. Presbyterianism has had slow growth in Chili according to the statistics which show 1392 members after eighty years' work. Ask Dr. Goforth, that great Presbyterian soul winner of Manchuria, China, the secret of increase and growth of the kingdom of God and he will say, get back to the Acts of the Apostles and the power of the Spirit! I wish that we might have a Spanish translation and a cheap edition of that notable little book, "Praying Hyde," to circulate in South America. I believe it would put prayer fire into the work.

## III.

I would record it as a deep-set conviction after visiting the mission fields pretty nearly all around the world that when missionaries put the emphasis on education and schools it invariably is a sure indication that they have lost both the vision and passion of souls and they no longer look upon the mission field as a place to preach and teach the Great Re-



"BETHEL" EVANGELISTIC BAND  
Philip, Frank, Andrew, Lincoln,  
of Shanghai, China.

demption and to plant the banner of the Cross.

General Booth, of the Salvation Army, made a mighty stir in India when he visited it years ago. I believe great revival waves followed his mighty ministry there. He said concerning education in India: "It is said we must educate the people in order that they may read the Bible. But alas, in teaching them to read their Bibles you have enabled them to read the works of unbelievers and doubters. I have an impression that for every one who through boasted education is today reading his Bible a hundred are lost to all regard for God and religion. I believe thoroughly and say deliberately that so far as the salvation of souls is concerned the Christian Church in India has by her colleges and schools done more harm than good." Now this we must admit is a strong saying. I have quoted it from one of Dr. Speer's books on Missions.

On one of the South American fields a modernistic missionary came filled to the brim with educational notions; he closed up prayer meetings and preaching services and shut down on evangelism and put emphasis only on schools and education without salvation. Everything of a spiritual character wilted under his administration. It was a happy event when his furlough came on and he went back to U. S. A. While he was away the native believers and some devout missionaries worked and prayed hard enough to prevent his return. The work took on again an evangelical and evangelistic spirit and the situation was saved.

William Taylor had to begin his work in

South America by means of schools. Romanism was so fierce and dominant that it was an impossibility to open churches, so he began with schools. Some of his teacher-missionaries fell into the snare of thinking only in terms of education and lost their evangelistic vision. The Southern Baptists carry on schools linked to evangelism and they welcome evangelistic meetings in order to bring their students to Christ. Their evangelism has resulted in a remarkable growth of their work in South America; they have outgrown some of the older denominations because of their evangelism and fervor.

## IV.

I have been looking over some of the old Hymns while travelling; what a pity that such frightful amount of cheap songs are permitted or endured in the average church, and what the Methodists have lost by the neglect of the great hymns of Wesley and Watts and other inspired poets of the Christian religion! The old Wesley hymn book has always been a blessing to me next to my Bible. What a sweet singer of Zion was Charles Wesley, and what wonderful translations from the German hymn writers John Wesley gave us. What holy aspirations are voiced in these Wesley hymns. Listen to a few stanzas:

"My God I know, I feel Thee mine,  
And will not quit my claim;  
Till all I have is lost in Thine,  
And all renewed I am.

"Oh that in me the sacred fire,  
Might now begin to glow,  
Burn up the dross of base desire,  
And make the mountains flow.

"Long my imprisoned spirit lay,  
Fast bound in sin and nature's might,  
Thine eye diffused a quickening ray,  
I woke; the dungeon flamed with light.  
My chains fell off, my heart was free,  
I rose, went forth and followed Thee.

"Stung by the scorpion sin  
My poor expiring soul,  
The balmy sound drinks in  
And is at once made whole.  
See there my Lord upon the tree  
I hear, I know, He died for me.

"Oh for a trumpet voice!  
On all the world to call,  
To bid their hearts rejoice  
In Him who died for all—  
For all my Lord was crucified  
For all, for all, my Saviour died.

"Come as the fire and purge my heart,  
With sacrificial flame;  
Let my whole soul an offering be,  
To my Redeemer's name."

## V.

About sixty years ago Spurgeon, the great gospel preacher of London, England, uttered the following: "We live in perilous times: we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is made to speak today in a language which to our fathers would be an unknown tongue. Gospel teachings, the proclamation of which made men fear to sin, and dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality, in which heaven and earth, God and man are to become a heap of sensational emotions."

These words exactly describe conditions today. Dr. Riley, or Dr. Morrison, could say them and they would be absolutely true. It is amusing to us older men to see what a fuss is



made about Evolution, New Theology, just as if it was some new thing. When I was a boy in school Evolution was raging in England. Darwin and Huxley were making things lively. But thank God, that age had a strong pulpit and the vital, positive gospel preached by Spurgeon, Parker, Liddon, Hugh Price Hughes, and others kept the church from being invaded with evolutionary teaching. I regard it as a great mercy that in my young days of schooling and training our preachers kept the pulpit pure and they preached the gospel; we had no intellectual essays on Evo-

lution and a lot of other divergent questions, but the preachers preached repentance, salvation, the judgment, heaven, hell and our duty to our never-dying soul.

The reason Evolution and kindred things have made such an inroad upon the faith of our churches today is because we have such a weak, vacillating pulpit, and so many who preach have no intense conviction as to the things of God and the Holy Spirit.

Education and culture, science and philosophy, have been gods that we have bowed down to for the past few decades, and Di-

vine Revelation has been ignored, forgotten and often repudiated and God has been pushed aside in our thinking. What a frightful harvest we are reaping! As I write this in South America the papers are telling of nations almost on the verge of bankruptcy. The whole world is in a terrific dilemma! God forgotten! The Bible neglected! The gospel treated as old foggyism! The Judgment Day ignored! Christ and the Cross and the precious Blood cut out of the gospel message! What a terrible harvest we are reaping!

## This, That, and The Other.

Thomas Clark Henderson.

A STAFF OFFICER OF THE SALVATION ARMY



SAID to me a while ago, "We have a lot of seekers at the altar of the Salvation Army, but not many finders. Indeed, we are asked to report to headquarters the number of seekers but not the number of converts. I confess that I do not see many definite conversions now-a-days." It is my observation that such is the truth about much of our evangelism outside of the Salvation Army. It will not do to wholly discount the fact that men and women actually seek at the altars of our revival crusades, but there is real peril that we come to think that seekers are to be counted and conversions taken for granted. The pastor of a seemingly alive and busy holiness church said to me recently: "We have had more than seven hundred seekers at our altars during this past year;—seventy-eight this present month." I expressed my pleasure in such a record, and asked him what was the membership of his church. He replied that his church, which was then five years old, had a total membership of "84 persons including all ages." I thought then and think now that there is something incongruous about such a record. Surely seven hundred and more "seekers" did not mean that seven hundred different persons sought personal salvation. Every person who came to the altars on any sort of a call and for any sort of a reason must have been counted. Sometime ago I received word from one of my evangelistic brethren reporting and closing of a "great revival" under his ministry in which more than "six hundred seekers" were at the altar in three weeks of meetings. Mrs. Henderson and our son and I had the privilege of worshipping in the church where that revival had been held exactly two weeks after the close of the crusade, and though it was a mild and fair day, very suitable for church attendance, the total attendance in that church that morning was 28 persons. I asked one of the officials of the church about the revival and especially about the "more than six hundred seekers." He said: "We had what I consider a very good revival meeting, but there must be some mistake about the estimate of the number of seekers at the altar. Perhaps the evangelist counted everybody who knelt at the altar for *any* reason." Evidently! I have an additional think about that—somebody had very uncertain eyesight as he looked at the group around the altar and failed to recognize any difference in those who were kneeling there. I notice that many of the pastors and evangelists who report their evangelistic labors in one of the holiness church papers often qualify their reports of large numbers of seekers by writing that they were counted "as they came." That is a significant and illuminating qualification. It is possible that the honest reporter, if he had counted them as they left the altar instead of "as they came," would have had to classify them into seekers, finders and repeaters. I believe that our revivals should be reported for the encouragement of all the lov-

ers of evangelism, though Mrs. Henderson and I never do report our work personally, however I am convinced that there is a snare in it. We must all be less content with the numbers of seekers at our altars and more concerned that people are clearly saved, restored or sanctified. There are tricks in every trade, we are told, but tricking ourselves into thinking that our first task is to get numbers at our altars in our evangelistic meetings is not worthy of our trade or ministry. There is a great need for more of the older type of stern and searching and warning preaching of the Gospel, more of the older type of conviction for sin, and for real conversions and sanctifications—regardless of catalogable numbers of "seekers."

### CHRISTIAN FAITH AND LIFE

Is the new and meaningful name of a magazine which is the merging of "The Bible Champion" and "The Essentialist." Dr. Harold Paul Sloan is the editor-in-chief of this new monthly. Associated with him are some of the strongest and most-to-be-trusted Christian scholars and leaders of conservative thought of this day. The editorial department is both masterful and interesting. The articles discussing current religious thought are so vital as to deserve the preserving of each issue. Those who are looking for a strong, orthodox, scholarly and usable magazine to feed the mind and soul will appreciate this recommendation of this monthly journal of more than sixty full pages of solid and healthful reading matter.

### POSSIBLY THE MOST COMMON COMPLAINT

Against pastors which thoughtful laymen make in my hearing is that too often they behave as though they were afraid of losing their job. They act as though their place and if Christians are prayed for that they keeping peace in their church, and in being in favor with their superior officers in the church. I am very sure that I know some pastors against whom such a criticism is not due, but I fear that I know some others who have sold their soul to some lesser loyalty than to the Lord of the Harvest.

### IT IS VERY NOTICEABLE

That many of the brethren who are leading the fight for doctrinal orthodoxy have almost no ringing message about conscious and actual Christian experience. They are evangelical but not evangelistic. I listen to and read the courageous men who are battling for the Divine inspiration of the Bible who do not display enough of the inspiration of the Holy Ghost to drive them to passionate and self-sacrificing labor for the conversion of one sinner. Along-side of, if not beneath and back of this battle for orthodoxy, is the war for the reality of Christian experience of forgiveness of sins, the witness of the Spirit, the impartation of Divine life within, personal and inward purity and unbroken and real fellowship with the Holy Ghost. This is not a new issue. General Booth observed in his later life that he was sorry to note that "The Salvation Army is producing more soldiers than saints." There is the issue of issues in all weighty Christian movements and life.

Even Evangelism has betimes been affected by this thing. The fight to preserve true forms of Christian thought is not the *only* issues to the fore now-a-days, but as great and perhaps greater one is that of the reality and possibility of Christian experiences. While some are especially fitted to lead in the controversy over doctrines, many of us must give our every energy to witnessing to the genuineness of holy and real and transforming Christian experience. People need to be taught, but they need to be actually saved. The church needs to be intelligent about its faith, but it also needs to be sanctified. It is sadly possible for one to go to seed contending for orthodoxy while his heart is dry and spiritually empty. We very much need a great and growing emphasis on the fact of personal and conscious and complete salvation from all sin to holy fellowship with God and to holy service. Why not insist on evangelical faith being married, happily, to evangelism. It does not look good for evangelicals to neglect or slur evangelism.

### THERE IS ONE GREAT REASON

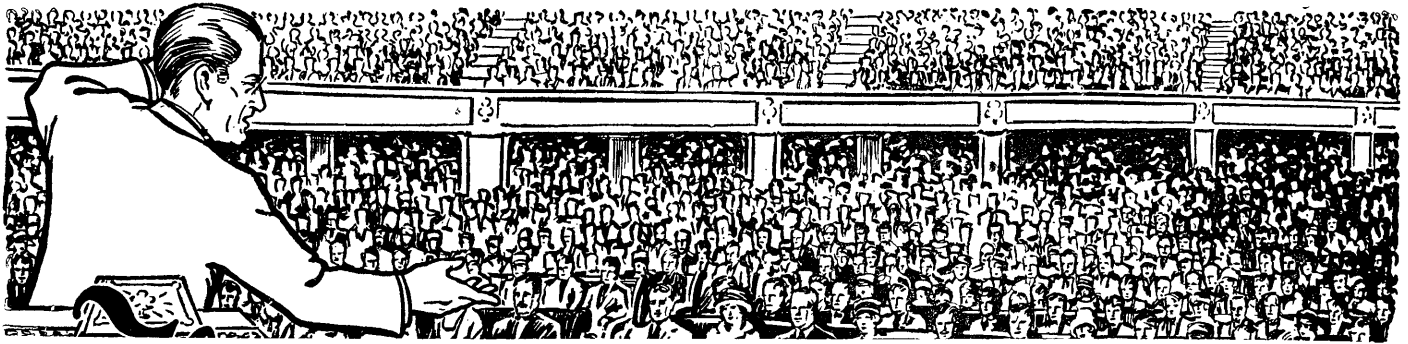
Why prohibition is not succeeding better than it is, and that is because we have not yet elected a political party which is wholly pledged to the principle of prohibition. Probably no one doubts that President Hoover is a good man, and is personally on the side of prohibition, but no intelligent observer believes that his party is like him. It has been abundantly proven that it is not enough to elect a good man into office; we must elect a party that is pledged from top to bottom to work for the control of the liquor business at the source of it—its manufacture. It is hopelessly too late to control the stuff after it is manufactured and for sale. The manufacture and sale of it must be prohibited if the corrupting business is to be controlled. There is no control of the stuff when it is on the market, Al Smith, Mr. Raskob, President Butler, Mr. Morrow, the Du Pont millions and all that ilk, to the contrary notwithstanding. The best and shortest and final way to solve this prohibition problem is to get the people who believe that the manufacture and sale of intoxicating liquor is wrong to quit voting with those who believe that it is politically right. Amen!

### THE MEANING OF A WORD OR TRUTH

Can often be quickly determined by observing what it implies. For instance; sanctification is cleansing from sin, which implies a previous state of impurity. Sanctification is perfect love, which implies a previous state of incomplete love. Sanctification is moral healing, which implies a previous state of moral disease. Sanctification is the making whole of one's spiritual life, which implies a former state of broken and imperfect life. If the Word of God calls us to become sanctified, if sanctification is promised to Christians, and if Christians are prayed for that they may be sanctified, then the implication is that there are Christians who are not pure in heart, who are morally diseased, who are not perfect in love, who are still broken and in-

(Continued on page 6)





## THE MOUNTAIN PEAKS OF CHRISTIAN EXPERIENCE.

Rev. John W. Veal.

Text: "But perfect love casteth out fear."  
—1 John 4:18.

**J**OHAN is the Apostle of love. He writes more about love than any other subject. Among the many good things he writes is the statement of the text, "But perfect love casteth out fear."

Perfect love is loving God with all the heart, soul, mind and strength, and our neighbor as ourselves. It consists of possessing and retaining a fulness of divine love for the creator and his creatures.

Perfect love is being like Jesus. In the context John says, "As he is, so are we in this world." We are like Jesus in the sense that the three-year-old boy resembles the father, or the bucket of water from the ocean is like the mighty deep. As Jesus was true to the Father, so are we; as he was meek and lowly in heart, so are we; as he was chaste in word and in life, so are we. Like Jesus in our public life, business life and home life.

"Be like Jesus, this my song,  
In the home and in the throng,  
Be like Jesus all day long,  
I would be like Jesus."

Sheridan Baker says, "Perfect love implies the removal or extinction of all selfishness." Self love is the name for that implanted desire of happiness which is natural to the human mind; selfishness is the undue, excessive or inordinate exercise of the principle of self love. There are two elements of love—a complacency or pleasure in the mere contemplation of the object which is loved, and a desire of good to that object. Love applied to God is a pleasure or complacency in his character, and a desire to promote his glory. Perfect love is a full and hearty submission to the divine mind and entire coincidence of our own wills with the will of God, like Jesus, who said, "My meat and my drink is to do the will of him that sent me and to finish his work." A person who has perfect love will love his Bible above all other books. Perfect love will exhibit a trait of permanency and perseverance under the most trying circumstances. Our fears and hopes, joys and sorrows, vary, but perfect love will continue the same. With perfect love we shall love the brethren with a peculiar strength.

This sort of an heart experience which we have attempted to describe will cast out fear. Fear is a painful emotion or passion, excited by an expectation of evil or the apprehension of impending danger. David felt it when he said, "I shall yet perish by the hand of Saul." It is as old as Adam, who after he had sinned hid from God and said he was afraid.

He who yet feels from the evils of his own heart a dread of the day of Judgment is not perfect in love. It is a sign our love is far from being perfect, since our doubts and fears and dismal apprehensions of God are so many. Wesley says, "Many doubts and fears may still remain even in a child of God, while he is weak in the faith, but when his faith is strengthened, doubts and fears vanish away." "If I fear," says one, "I either do not believe or I do not believe enough."

"Perfect love casteth out fear," but not filial fear; that state of heart in which we dread to grieve or hurt the feelings of our Maker. Full salvation multiplies our dread of offending God, and the Lord knows we live in a day when the fear of God needs to be multiplied. Holiness will make us more fearful of displeasing our Lord than the public or ourselves. Jesus says, "Fear not them which kill the body and after that have no more that they can do. But I will forewarn you whom ye should fear. Fear him who after that he hath killed hath power to destroy both soul and body in hell, yea, I say unto you, fear him." Filial fear consists in knowing, loving and obeying God.

Again, perfect love does not cast out natural fear, that fear which is necessary to the preservation of life and salvation, such as the fear of railroad crossings, fire, water or the dread of dangerous sickness, or those places and practices which wreck men's souls. Natural fear is indispensable to our own safety. But perfect love casteth out carnal, wicked, sinful, guilty fear that springs from lack of faith in God.

### I.

Perfect love casts out the fear of future punishment, or judgment to come. John says, "Herein is our love made perfect, that we may have boldness in the day of judgment." This is the special fear to which the Apostle has reference in the text, the fear of judgment. Perfection in love will give us boldness in that day. None can look forward to the day of retribution with any comfort only on the ground that the precious blood of Jesus cleanses him from all sin, and he shall be kept from sin by the power of God through faith; while on the other hand, no soul can dread meeting the great Judge who loves God with all his heart, soul, mind and strength.

### II.

Full salvation casts out the fear of the failure of God's promises. The Bible is a book of promises, a book of exceeding great and precious promises. It contains three thousand and three hundred pledges. Not one of them can fail. Jesus says, "Heaven and earth shall pass away, but my word shall not pass away till all be fulfilled." The Old Testament says, "God is not a man that he should lie, neither the son of man that he should repent. Has he said and shall he not do it, or hath he spoken and shall he not make it good?" Yet many are afraid to venture on one of his promises. Heart purity will save us from doubting, distrusting or questioning or quibbling over the eternal and unchangeable promises of God. Heart purity says, show me the promise that I may believe it.

### III.

Perfect love casts out our personal fears and our fear of persons. It saves us from our personal fears, those fears which are characteristic of our personality. Without grace we all have them. Some are afraid they never were converted or never will be, or have long ago fallen from grace and never will get back to God, or they will soon fall

from grace; their good works will not be accepted, and they never will reach Heaven. But the Book says, "I sought the Lord and he heard me and delivered me from all my fears." Furthermore, the Book says, "The Lord shall give thee rest from thy fear." And as to the fear of our fellow creatures, the Bible says, "Thou shalt lie down and none shall make thee afraid." "Though an host should encamp against me, my heart shall not fear." "In God have I put my trust. I will not fear what flesh can do unto me." "The Lord is my light and my salvation, whom shall I fear. The Lord is the strength of my life, of whom shall I be afraid." A hotel keeper told Clarence Strouse if he did not stop speaking against his business he would kill him. Clarence said, "You bring out your gun and you'll find me here fighting rum."

### IV.

Perfect love casts out fear, the fear of the future providences of God. Whatever our future may be, it will be for our good, for "All things work together for good to them that love God." Why may we not sing and be happy over it, as we face our future? "So without a doubt or fear, along life's way I go; in the fiercest fight I'll conquer every foe; only good can come to me, for this I surely know, Jesus has his way with me." The Word of God says, "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." "God is our refuge and strength. A very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea." The Moravians sang sweetly in the midst of a great storm at sea, when it looked as if they might go to a watery grave any moment. They told John Wesley they were not afraid.

### V.

Perfect love casts out the fear of following God. Holiness knows God so well and gives us such an insight of the loving character of God that we feel perfectly safe in following God. Are we afraid to say yes to God? Are we afraid to mind our Maker? Shall we not say:

"I will follow where He leadeth,  
I will pasture where He feedeth,  
I will follow all the way Lord,  
I will follow Jesus every day."

In conclusion, a few words as to how we come into possession of this great experience. We do not come into the experience of perfect love by the new birth; we do not come into the experience of perfect love by growth; but we are made perfect in love. "Herein is our love made perfect." We are made perfect in love by God. God only can make our love perfect. He alone promises to do it. The Book says, "The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul." Hence we must



pray to God, look to God, trust God to supply us with that which is lacking in our love. There is no other way to be made perfect in love.

## Public Reading of The Scriptures. R. B. SHATTUCK.

**D**NE has truly stated that, "Prayer is man's message to God," the sermon is man's message to man, but the Bible is God's message to man." This being true, how lamentable is the fact, that the latter, God's message to man, should receive so little time and thought in preparation for its reading in the religious service. We shall here seek to emphasize its importance, and consider three necessary elements in preparation for an intelligent, comprehensive and fruitful reading of the Word.

A thorough acquaintance with the incidents pertaining to the writing of the particular passage is of great importance, that is, a mental picture of the setting, an understanding of the character of its author, and a knowledge of the facts which inspired the writing of the given selection. A few concrete examples will best make this thought clear.

One may read Paul's address recorded in the twenty-second chapter of Acts, losing all of its force and significance, unless there be in the reader's mind at least a general conception of the setting and a knowledge of the incidents relative to the delivering of the speech. The several verses preceding this chapter give the incidents which we need for its understanding. Paul had been forced out of the temple, had been beaten and carried to the castle by soldiers who protected him from the mob. He was in the clutches of the bonds and afflictions which the Holy Ghost had witnessed to him should "abide" him in Jerusalem. Here on the steps, the chief captain gave him permission to speak. He beckoned with his hand, and the angry mass of Jews stood silently under the power of the great man of God, as he spoke in his own defence. With this simple background the oration gains new force and new interest as we see and hear him call upon the men, his brethren, and the fathers of Israel.

A scripture illustrating the importance of a knowledge of the incidents prompting a specific text is found in Psalm 68:13: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." This is a beautiful, inspiring passage, yet suggesting little to our minds until we know something of the peculiar habits of the birds to which the Psalmist has alluded. Miss Whately, traveling in the East, observed the following facts: The flat roofs of the houses "are usually in a state of great litter; were it not that an occasional clearance is made, they would assuredly give way under the accumulation of rubbish. One thing seems never cleared away, however, and that is the heap of old broken pitchers, shreds and pots that are piled up in some corner. A little before sunset numberless pigeons (or doves) suddenly emerge from behind the pitchers and pots and other rubbish where they have been sleeping in the heat of the day, or pecking about to find food. They dart upward and career through the air in large circles—their outspread wings catching the glow of the sun's slanting rays, so that they really resemble 'yellow gold'; then, as they wheel round and are seen against the light, they appear as if turned into molten silver, most of them being pure white or else very light colored. This may seem fanciful but the effect of light in these regions can scarcely be described to those who have not seen it." She stated that evening after evening they watched the circling flight of doves, and always ob-

served the same appearance. See how our verse now illuminates as we interpret it dispensationally as applied to the Jews, or personally including ourselves. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."

Many of the deep spiritual truths cannot be fully comprehended by our human intellects, but that is no reason why we should not strive to the utmost to grasp these verities. If the judgment scene in Matthew 25, be read with no conception of the awe of the solemn occasion—the audience hearing it read will respond accordingly. The passage—"Depart from me ye cursed," and "Come, ye blessed of my Father," are not to be read in a common conversational style, but such will be the case, if one attempts to read them without deeply searching for a clear comprehension of the significance of the expressions. The reader should see, in his imagination and in his inmost soul, Christ the Judge, sitting upon the throne of his glory, and the innumerable multitude of angels with him. He should see the nations of lost ones on Christ's left, and the host of redeemed ones on the right. He will then read the curse pronounced upon the lost with the thunderings of God Almighty's wrath: "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*"—He will read the invitation of the Savior with the gentleness of an angel's whisper: "*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*"

These illustrations will suffice to show the importance of a complete knowledge of the subject matter and of the facts bearing upon a given reference. After this knowledge has been attained, the reader's duty is to study the passage from a literary point of view. He will note whether it is an oration, as Paul's before King Agrippa; an exposition, as the book of Hebrews: a dramatic work as the book of Job; or whether it is poetry, as the Psalms of David. Having ascertained this, he will read accordingly. Again, he will study it from the elocutionist's standpoint; being particularly careful therefore in his preparation, to observe the fundamentals of correct reading. The positive necessity for the observance of these basic rules is well illustrated in the reading of the prologue to the Gospel of John. Here the proper pauses are especially in demand—"In the beginning—was the Word." It is here essential to pause sufficiently long for the mind of men to gather some thought as to this duration of time. Also, accent, appropriate changes of pitch, and of tone color are requisite to a satisfactory rendering of all such passages. These laws cannot be applied to a sentence embodying such profound truth as this without much careful, studious preparation. "In the beginning was the Word, and the Word was with God, and the Word was God." To read this one verse intelligibly requires many hours of thought and prayer.

The foregoing principles for the preparation of the reading of the Book are fundamental and basic, yet they are not of primal importance. The first, last and all important preparation is the spiritual, through prayer and a personal acquaintance with the author of the precious Book. Without this preparation it is better that a man should not attempt to perform so sacred a part of the ministry.

A few thoughts in this connection may be drawn from a mother's letters to her son during an illness. The boy lay in bed day after day with a high fever which was rapidly consuming his energy and vitality. One of the brightest moments of his day was when the letters, one or two daily, came from the mother a thousand miles away. How did he read these letters? In his eagerness to get the words of mother he felt no pain. Suffering ceased for a moment. He did not see letters or words, or sentences—he saw past these—he saw and heard his mother. Now

consider what would be the impossible task of the room-mate if his afflicted companion had been too weak to read his own letters. What perfect pronunciation, accentuation, inflection, and articulation would be necessary to prevent annoying the boy and detracting from the thought. How necessary it would be for the reader to understand all the circumstances—especially to know the peculiar fellowship between that mother and son. What enthusiasm and sympathy, yet what freedom from undue dramatic effect would be necessary in the reading, to have the boy unconscious of words, sentences, reader, and all surroundings, in order that he see past all these, only to see his mother and hear her words. Almost an impossible task it would be, to read thus. Yet—the importance of such a duty as that cannot be compared with the solemn obligation of one who attempts to read "God's message to man" in the public assembly. Doubtless it cannot, in most instances, be read in such a way as to enable the hearers to get the truths as they would from their own private study and meditation, but because the great majority neglect its reading, we must therefore read—and seek to read it effectively.

How then are we to read? First, we shall thoroughly familiarize ourselves with the text or passage to be read; secondly, we shall, by a prayerful preparation in the inner life, read it as a mother's letter to her afflicted son, giving careful note to details in grammatical construction that there be no errors to annoy or distract the minds of the hearers, and be so filled with the Spirit of Christ that men who listen will not hear mere words, nor see us—but so read that they may see beyond us, seeing the Christ and hearing his words from his own lips as the Holy Spirit speaks them to his consciousness. With this conception of Scripture reading, and only with this conception, may we hope to effectually give the Word and have it reach through the intellects of men, down into their hearts.

Co-laborers in the great work of our Lord, whether we sing or speak the Word of God, let us give it, not as the least important part of the service for worship, not give it the least preparation, but rather give it the most careful consideration and preparation. May we read with all the command and authority with which a judge reads sentence to a criminal, backed by the laws of his state. May we read it with the tenderness with which we would read a dying soldier's letter to his mother. May we read it,—losing all sight of self, as we would in reading a Daddy's word to a blind daughter. May we read it as the very Word of life. Read it, comprehending as best our finite minds are capable, that the Scripture is "God's message to man," a love note from our Heavenly Father, he who is the supreme, eternal God of the universe.

## Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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## THIS, THAT AND THE OTHER.

(Continued from page 3)

complete in their inward life, and that they may, by the grace Divine, come to the end of all this unfinishedness. "This is the will of God, even the sanctification of you."

## A TRUE REVIVAL

Is much more a matter of atmosphere than of methods. Souls can be saved and some real spiritual work accomplished with individuals in a cold and unsympathetic atmosphere, but you cannot have a general revival there. When the Bible is honored as the Word of God, when the atmosphere is warm with earnest and expectant prayer, when sin is rebuked, when confessions are made, when brethren truly love each other; then you have an atmosphere in which the Holy Ghost can work, and in which he will convict sinners of their guilt, and he will display the supernatural, and a genuine revival of scriptural and spiritual Christianity will be on. I have seen individuals definitely wrought upon by the Holy Ghost in cold, worldly churches; in churches where the pastor was too timid to stand by the disturbing truths of a saving Gospel, where the church officials were wicked and opposed to the work of the revival, and where the majority of the church members so lived that they gave the lie to all that I preached, but I have never seen a general revival under such conditions. It takes an atmosphere in which the Holy Ghost is presiding to have a real and lasting revival.

## THERE ARE WHOLE CORNFIELDS FULL OF PEOPLE

Who are using this much advertised "depression" as a shield from pleas for sacrificial giving. This is no time for any one to pity himself and refuse to invest his all in the work of God. Many are suffering, of that there is no doubt; but many others are howling much more than their hurt justifies.

## ARE YOU A WISE STEWARD?



TWO years ago last winter I approached a man in Chicago seeking a gift for one of our holiness schools. He was a bachelor aged sixty-five with no near relatives living. He had an estate of about \$75,000, and in one of the interviews I had with him he told me that if he died intestate this money would go to some second cousins whom he disliked, who were thoroughly wasteful and spendthrifts, and they would receive the greater hurt instead of benefit if this estate came to them. I urged very strongly the need of Asbury College and of support for the holiness work as well; the tremendous need this country had for spiritual leaders, filled with the Holy Ghost, ready for a sacrificial ministry. He visited the school and seemed much interested in the work being done. Twice thereafter I called upon him urging that he make his will in favor of this work. He admitted there was nothing else he had in mind to give it too, and that he was favorably inclined to the institution. I had a final interview in June two years ago. After having been put off a number of times, as strongly as I dared, I urged the need for immediate action, mentioning the uncertainty of the future. I spoke of his responsibility to God for this property of which he was only a steward, and that he would have to answer for its proper disposal or waste. When I urged immediate action he became peevish and said, "You are pressing me too hard; you are hurrying me too much; I can't be bothered with this right now. I have some business matters which demand my immediate attention. Come back in the Fall." Realizing that any further pressure would merely make him angry, I left. In July he went to an Indiana lake for vacation. One hot afternoon he went out a

little farther than usual and as he returned it was noted that he seemed very tired. He reached the bank, lay down in the sand, gave two or three gasps and his soul went out to meet God. This considerable sum of money went into the hands of the wasters to add to their ability for mischief and hurt. The holiness institution received not one penny for he died intestate. What account could he give of his stewardship? "I was busy," will not avail at the Judgment.

It is the common thing for those who are out seeking money for the holiness schools and institutions to be told that they must use a great deal of tact toward people with money; must not rush matters, and must at all times try to maintain a friendly atmosphere and pleasant relationships. Experience proves that this is undoubtedly correct procedure, but perhaps in the light of eternity we are not sufficiently faithful to these stewards of God's money. We say a man is worth \$10,000. If he is a sanctified man that means that he is God's steward for \$10,000. Regardless of his spiritual condition he has to answer for this money. Doubtless there is too much disregard of James 2:1-6: "My brethren, have not the faith of our Jesus Christ, the Lord of glory, with respect of persons. For, if there come unto your assembly a man with a gold ring, in goodly apparel,

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"The decrease in juvenile delinquency during the past ten years is due to prohibition because of a higher living standard since the dry law went into effect. There are other factors in the improvement, all of them taken together not equalling in my judgment, the effect of prohibition."—Herbert C. Parsons, Massachusetts State Commissioner of Prohibition.

and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?"

The hurt then is first to the people of wealth themselves that they are not sufficiently warned of the result of unfaithful stewardship.

Second, our holiness institutions go on in great need of money unable to receive young men and women who are poor and who consequently have to go to state universities and schools where their faith is destroyed. There are hundreds of holiness people throughout the United States who have plans in mind to help Asbury, but they are delaying action. They were going to do this in 1925, but there were such wonderful chances to make money; they were so busy buying and selling real estate, and money was so tied up that they couldn't. They were going to do something in 1929, but the stock market was so active, prices were advancing so fast that they delayed until a little later. They are going to do something in 1931, but the business depression requires caution and they must hold their money until times get better. Precisely what is the difference in the sight of God between the man who disregards his obligations and refuses to consider the appeal of Asbury College and other holiness institutions and the man who says, "Yes, I am going to do

something but not now," and who dies with plans uncompleted. At least, as far as the schools are concerned, both people are in the same category.

If the reader of this has a plan to help Asbury College it might be well to remember that life is uncertain; that God makes us responsible for what we do today, and finally what in this time of business depression a dollar means a great deal more, proportionately, than when times are easy and everyone has money to give.

I find in my Bible the statement, "The King's business requires haste." The young people of today, if they lose their chance to enter Asbury and receive an education under spiritual conditions, may go to other colleges where their faith is destroyed; then they will go into the world to curse and blight. As help comes and they are privileged to enter Asbury, they will go out Spirit-filled to preach the gospel of full salvation and to help many souls into the Kingdom.

## Special Notice!

My Toronto, Canada, Tabernacle Meeting has been cancelled. Hence I have Sept. 6-20 open which I could give to some church for a meeting.

Yours in Christ,

ANDREW JOHNSON,  
Wilmore, Ky.

## Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order or currency right away, and get your copy.

Christian, it is contrary to every promise of God's precious Word that thou shouldst ever be forgotten or left to perish! How can we ever grieve him by doubting his upholding grace? Banish those unbelieving fears which so dishonor God.—C. H. Spurgeon.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## ELDORADO CAMP MEETING.

C. F. Wimberly.

I was one of the workers this year by accident, as one of the preachers was unable to come. From the very opening service, the old-time camp meeting spirit seemed to obtain. This camp has been organized for nearly thirty years, and it was reported that, for sometime, it had fallen off in interest and attendance. We opened up July 30. My co-workers were Rev. Allie Irick, and Rev. Harry Blackburn. Bro. Irick is well known to all the holiness people throughout the nation, and was a true yokefellow. Mrs. Irick was to have been with us, but was called away on an emergency to help in another camp. Brother Harry Blackburn is an old Asbury graduate, now pastor in the South Dakota Conference. His sister presided most efficiently at the piano. We have heard all the song evangelists, and I do not hesitate to say that Harry Blackburn is a top-notch, both as a singer, and as a leader. He can put more pep and enthusiasm into a song service than any one I know of. He has made a great record in his conference, and is doing a fine work. While he was in college he sang for me at Harrodsburg, Ky., and from that time I have loved and appreciated this gifted, consecrated servant of the King's hosts. It was a genuine joy to be with him again. Bro. Irick is one of the best camp meeting preachers I know. He has a style of preaching wonderfully adapted to a camp meeting. He preaches with unction and power, and at the same time, with sledge-hammer truths. He and I are as different as two preachers could be, and yet it was perfect harmony. What I lacked he more than made up, and the people enjoyed it.

We have been attending camp meetings as a visitor and a worker for many years, but the Eldorado camp was the best we have seen in twenty years. The great throngs reminded one of the big times at Des Moines, Iowa, back in the years 1902, 3, and 4, when the forces were led by Drs. Fowler, Carradine, Morrison, and Bud Robinson. Of course the long altars crowded with penitents did not obtain as it did in those days; but from the opening night, the crowds were great, and there was not an off night in the meetings. The big Tabernacle was filled every night, and often there were people on the outside enough to fill the tabernacle again. Even at the big camp at Mt. Vernon, Ohio, we have not seen greater crowds. The Saturday night crowd was the largest we ever saw at any camp on that off night.

The people from Eldorado turned out, and were loud in their praise of the work being done. They came from every nook and corner of Southern Illinois. There were perhaps no less than one hundred preachers and district superintendents who visited the camp, and led the opening prayers with the unction of the Spirit. There were very few services that did not have seekers for heart purity, and many got into the fountain. It was a time of great rejoicing, and a veritable Feast of Tabernacles. One feature of the meeting that was noteworthy—when the sermon was over, and the altar call made, the great crowds sat until the close, awed into silence. They looked upon the scenes with reverence and respect. We never preached to more attentive and appreciative hearers. It was far in advance of this camp four years ago when I was one of the workers.

This brief sketch would be incomplete, were I not to mention the personnel of the committee: Brother Harper, the president, and associated with him were Brothers Lamb and Devere, and all of the Methodist preachers belonging to the Southern Illinois Conference of the M. E. Church. We were gratified at the many Methodist preachers who were there, and entered into the spirit of the meeting. This was one of the most hopeful signs to me of the entire camp. We believe the direct and indirect influence of the Eldorado camp can never be measured. We did not mention other members of the committee, some of whose names we do not recall; but Bro. Westbrook, and Bro. R. M. Johnson were careful attendants on all the needs of the camp. Bro. Johnson is one of the charter members of the camp, and looks well to the good of all. We never were associated with men more brotherly and kind than this committee. The camp is sure to go forward with leaps and bounds under such leadership.

Besides all the other good things accomplished, over one hundred new members were secured to the Association, which promises more and stronger backing to carry the work on from year to year. We gathered from various sources, that Eldorado sat up and took notice at the work, and that little city will doubtless give this great spiritual aggregation its moral and financial support in a way they have not done before. The morale of the camp went up many degrees. We heard it from every side that it was the best camp meeting Eldorado had seen for two decades.

The children's worker was Miss Jean Pound, a returned missionary who, in addition to her daily work with the children and young people, represented the Oriental Missionary Society. Miss Stillman, also a returned missionary from China, represented the National Holiness Missionary Society on Missionary Day. It was a most delightful ten days, and we shall treasure the happy associations both with our co-workers and with the management of the camp. We believe the old Eldorado camp is coming into its own and will stand as a great Gibraltar of spiritual strength for the coming years.

## GOOD MEETING.

We began a revival in my church of the Nazarene, at Greenwood, in Jefferson county, near Louisville, Ky., on July 19, with Brother S. C. Figg, of Louisville, Ky., and Brother J. H. Fowler, of Indianapolis, Ind. God in a wonderful way poured out his Spirit on the people and fifteen were converted, five were sanctified and five healed. Eleven united with the church and others will join next Sunday. Bro. Fowler had to go back to his church in Indianapolis the 2nd of August, and Brother Figg stayed with us until the 9th.

Bro. Wells, our superintendent, came to us then and we dedicated our church. Every dollar was paid and notes all burned. All benevolences were paid in full for the year. The Lord wonderfully blessed us while we were burning the notes.

We had our baptizing in the afternoon, and Bro. Figg preached for us the closing message. We know Bro. Figg and Bro. Fowler are men of God. To any one wanting a Holy Ghost revival we recommend them. We believe they will pray a revival down most anywhere.

E. C. Elam, Pastor.

## CHINKIANG, CHINA.

Report of Brother Chiang Wei Shan.

Last month our report to you came from our oldest Chinese station. This month we are giving you a report from one of our newest mission stations, which station is located in the city of Chinkiang. The Lord is stirring our hearts to do great things for him here in this land of China, and we believe that information concerning our mission stations here will be a means of blessing to you in putting upon your heart a mighty burden of prayer for the speedy evangelization of these people. The plan which God has given is no doubt before you by this time through recent issues of the Standard and we pray God that it will grip your hearts as it has ours.

Brother Chiang is one of our 1931 graduates and was appointed to open a new station in Chinkiang in the month of February. The first two months of his work there bring to us splendid reports of the workings of the Holy Spirit in the hearts of men and women through this consecrated worker. The first two weeks after the opening of the mission were bitterly cold and very few people ventured out on the streets. But the meetings continued, and Brother Chiang took the matter to the Lord in prayer that precious time might not be spent in vain and that he might have many opportunities to reach the people with the Gospel. The Chinese New Year was being celebrated about this time and in spite of the discouragements of the enemy that he could not carry on an evangelistic meeting alone, Brother Chiang put on a four-days' meeting in which over five hundred people heard the Gospel in that mission hall! Praise God! And all heaven rejoiced over the 29 souls who knelt at that altar seeking salvation. Besides these meetings, 25 evangelistic meetings were held in which over 700 heard the Gospel and 50 souls sought the Lord. In answer to prayer God does the exceeding abundant, and what he does for one Chinese pastor he can do for others scattered all over this land, until the banners of full salvation shall be lifted high and every soul shall hear of the power of Christ to save.

One of the first remarkable conversions was that of a government official who heard the drum beating and the singing inside the mission. He came in and longed for the peace which the preacher was talking about. The next night he came back for more. After the service Brother Chiang dealt with him personally and he knelt and confessed all his sins to the Lord. He had been a very wicked man. He told of a bomb he had prepared to kill the president of China, but something went wrong and when it exploded the president was only slightly injured and two small children were killed. He confessed to having killed twenty-four people. He had set fire to many homes destroying both property and life. He did not keep back anything, but told everything to the Lord and humbly asked for forgiveness. He said he was determined to follow the Lord and asked for help. God wonderfully saved that man and gave him peace in his heart. The next night he was there early, and during the meeting testified of the change which had come to his life. He consecrated himself to the Lord for his service and there is a great burden upon his heart to go out and open up other churches and preach the Gospel that all might hear of Jesus.

Two brethren who accepted Jesus were tested by various means as to their steadfastness. Mr. Liu found that his parents did not sympathize at all with him in his becoming a Christian and one day when he came home from the mission, they refused to give him anything to eat. But God is wonderfully strengthening him and his spiritual life is growing stronger as a result. The other brother walked by the door of the mission and heard the singing. He sat there with a lighted cigarette in his fingers, but soon forgot all about it in his interest in the message. He was saved that very night and accepted Jesus as his Saviour. Three days later some of his old friends asked him to go to an opium den with them and upon his refusal because he was a Christian, they forced him bodily. They were about to force some opium down his throat when the police knocked at the door, and the landlord quickly hid the opium and all the men hid. Mr. Yang, our Christian brother, was left alone. They were going

to arrest him, but he told them he had not smoked, and he prayed and asked the Lord to help him. The police found the other men and the opium so they let Mr. Yang go and took the others to the police station. Mr. Yang came to the mission and testified that he was determined to follow the Lord and do his will.

A woman who was a cigarette fiend found Jesus as her Saviour. She was very poor and when she had no money for cigarettes she picked up the stubs she found on the street and smoked them. The Lord led her to the mission and the Gospel pierced her dark heart. She threw her cigarettes away and is now living a new life in Christ Jesus. Hallelujah! A Mr. Chu who is a soldier was also saved and threw his tobacco away.

Another who is typical of thousands of his people had a hunger in his soul for joy and peace. He had tried other religions and found them empty and without life. He lost interest in life and felt there was no use in going on and decided to commit suicide. The Holy Spirit led him along the street on which the mission was located and he found that the songs that were sung and the Gospel that was preached had life, and promised joy and peace through Jesus. He went to the altar and confessed his sins and was saved. Amen. He is studying his Bible and is now happy in the Lord.

These new converts have been organized into a Bible Class and they are daily drinking the new wine of the kingdom and God is blessing them. Your earnest prayers for Brother Chiang in his new station, his first station, are coveted. He has a real burden for souls and is contented only as he sees them go on and receive the baptism of the Holy Spirit.

The Oriental Missionary Society, Shanghai, China.

## TWO GOOD MEETINGS.

Since reporting our work we have held two meetings. The first one was in a Mission in Covington, Ky., June 21 to 28. This Mission had not been organized a great while, and other meetings near being held at the same time militated against the work of soul-saving, the congregations being small at times; however, some clear cases of salvation were some of the results of the meeting, and the saints testified that they were greatly blessed and helped.

The other meeting was a camp meeting held near Buckingham, Va., July 26 to August 2. This meeting was the thirty-first one held on those grounds consecutively. Some of the most distinguished preachers of this country have labored in those meetings in former years, but in recent time the camp has been in a rundown condition, as it was this year. The attendance on the two Sundays and in the night services was large, but the weekday attendance was very small. Despite these unfavorable conditions there was a good spirit in the services, and the work of salvation began early in the meeting, a number professing to be converted, reclaimed, or purified, and the saints were blessed.

But for the fact that a cloudburst accompanied by terrific thunder and glaring lightning which struck some timber near the grounds, it was thought that the Friday night meeting would have been a great success, but because of these things, and the fact that another thunderstorm struck the camp as we were about to make the altar call the closing night of the meeting, no altar service could be held. However, on the last Sunday the attendance was large, and the results of the meeting were encouraging. To God alone be all the praise and glory.

We will render some service in meetings between now and October 4 to 18, when we will begin our Fall campaign at Everybody's Mission, in Homer City, Pa., near Pittsburgh, Pa. It will be agreeable to us to hold one or two meetings in that part of the country at the close of the Homer City meeting. Persons desiring our services there or elsewhere should address us, 1350 Grace Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

## A GOOD SUMMER.

This has been a glorious summer. God has given us freedom in the Spirit and his word has been productive of great good in convicting, converting and sanctifying power. Crowds have flocked to hear the gospel and people have seemed more interested and burdened than ever before. Many prayed long into the night that conviction would seize the people and lead them to realize that they were lost.

One pastor asked us if we found the power upon the camps as we used to see it. Most certainly, when the conditions of prayer and earnest presentation of the Word are met. The trouble with most of the camps is, that the leaders do not get under the burden as they should. It would be better not to have too many workers, so that the preachers would feel more of the responsibility of the meeting. Two workers will bring more fruitage and cost less than so many. It is a good plan to have only one preacher for the night services, then he will know how to follow up his message so as to produce conviction upon the unsaved. We must get back to fasting and prayer if we expect God to manifest his power among the people.

We have three open dates for 1932 camps. First come will be first served. Always write us Wilmore, Ky.

W. J. Harney.



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## Open Letter to a Young Preacher. No. II.

My Dear Young Brother:

**I** am pleased to notice that you have not taken offence at my exhortations and suggestions. I am sure you understand that I do not assume the position of a dictator, but I do believe if you are able to keep the things in mind which I write, they may have a beneficial influence on your ministry.

I have a thought for you now which I fear I shall have some difficulty to express. It is this: The true prophet of the Lord must have within him a certain self-respect, a something of independence that does not crouch or fawn before any man or class of people. There must be something in him that never has, and never will, bow at the altars of Baal, however Baal and his altars may be changed, robed, or polished and called by some other name. In other words, the preacher must be so absolutely loyal to the God who has called him, the Christ who has saved him, and the Holy Ghost who abides within and guides him that, under no circumstances, will he worship any other god, or be browbeaten into submission to any power or authority that will compel him to diminish his loyalty one iota.

You will not understand me to encourage any sort of rebellion against the doctrines and laws that are for the regulation and guidance of your ecclesiastical body; but there will come times in any preacher's life where influences will be brought to bear against him that may, for the moment, appear that it will be best he should submit to that which he knows to be out of harmony with this hidden man in his soul, and where this infringement of his real convictions and principles will "give him a bit of a heartache at the setting of the sun."

Have convictions—deep convictions—not only well based upon the Holy Scriptures, but, as the Apostle puts it, "rooted and grounded in the truth." Be so honest, so true to your God, yourself and the message he has given you that you cannot fear the face of man; that no ecclesiastic can deprive you of your Christian manhood, of your holy courage, of your face set like a flint for Christ and his

gospel; that no board of church officials or individuals of wealth and influence in your church, can dictate to you; that no group of fashionable society people can laugh and sneer your convictions away, and keep you from standing brave, loving and true to preach like a man of God of the sinful and lost condition of the people, the mighty power of Christ to save, and the fearful consequences that must inevitably follow to those who refuse to repent and accept the Lord Jesus Christ.

One of the greatest needs of our times is a clear, positive preaching on sin, the sin principle, the lost condition of humanity, sinful actions, the guilty state of the impenitent, unsaved society; not an occasional sermon on the subject say, once in twelve months or, maybe, five or ten years, or not at all, but a series of sermons, and a few shuttles with the black thread of sin thrown into the woof of the weaving of almost, if not every, sermon.

The gospel preacher should always deliver his message with the understanding that the Holy Spirit will make it a sword where the sword is needed, and a healing balm where the balm is needed. It is marvelous what power the Holy Spirit can give to a very simple gospel message. I have heard sermons from unlearned and very ordinary men; their grammar was faulty, their logic was disjointed, their illustrations were poor and commonplace, and yet as they closed their message with holy fervor, the audience would be moved and the altar would be crowded with stricken souls weeping over their sinful lives and pleading with God for mercy.

There is nothing more pitiful than a spineless man in the pulpit. He has toadied to ecclesiastical authority, he has fawned about the rich and influential, he has flattered the society leaders in the church, he has petted his worldly young people, he has sought, by all sorts of means, his own advancement until he has no principles for which he would suffer, no convictions that fire and warm his soul, no message that draws and stirs the hearts of the people. He deludes himself that he is carrying on this sort of thing most successfully without any suspicion on the part of those who are over him, of the selfish game he is playing. His motives are thoroughly understood. The ecclesiastics become tired and disgusted at his toadyism; the rich see through his hypocrisy, society sneers at him behind his back, and the young people, while they may flatter him to his face, have a contempt for his pretext of deep interest in their welfare, when they know it is himself in whom he is supremely interested. The most ordinary people, even among the very wicked, have quite a deal of discernment. They understand men to a remarkable degree. There is something in sincerity that brands itself, that can be seen and understood by a little child.

Guard carefully against self-seeking. Starve to death before you will toady to the "powers that be." Be driven from place to place and preach on the streets, before you will be dictated to by the rich at the surrender of your sacred convictions, or flattered out of your full purpose of heart to preach the truth by the society who may cumber the spiritual life of your church.

I am quite sure that you will not so far misunderstand me that you will conclude for a moment that I am suggesting that you shall array yourself against, or be discourteous to the powers that be, or that you will be resentful against the wealthy or be rude toward your society people, or negligent of the best interests of the young people. What I am suggesting is, that you be true to God, true to yourself, true to your fellowbeings, and that with deepest conviction and sincerity of heart, you preach the gospel of our beloved Christ and Lord which brings to the hearts of men full salvation from sin.

Faithfully your brother,

H. C. MORRISON.

## TOO BUSY.

MRS. H. C. MORRISON.



**T**HIS is a busy age—I suppose the most rushing the human race has ever seen. We are too busy to eat, almost, too busy to pray, too busy to be kind, too busy to give attention to our loved ones around the home circle, too busy to read God's Word, too busy to do a thousand and one things that would make life more worth while to others and bring a blessing and satisfaction to our own lives of which we little dream.

Sunday morning comes, but you are too busy doing "nothing" so that you decide you have no time to attend Sunday school and church, either morning or evening, consequently there is a vacant pew which speaks, more loudly than you imagine, of your indifference and lack of reverence for God's house. Prayer meeting night comes and you are too busy looking after this, that and the other to even consider that you have an obligation to meet in attending the house of prayer.

Yes, there is a sick neighbor lying upon a bed of suffering, with little of this world's goods to make her comfortable, but you are too busy to go to see her, to speak a word of encouragement, and perhaps take along some little delicacy that would mean much to her famished body and empty stomach.

Yes, I know my neighbor has lost a dear one out of the home, but I am too busy to go over and speak a word of comfort, and to mingle my tears of sympathy with the bereaved ones. Some one else will go, but I must attend to my affairs, regardless of how much others may need me.

We are even too busy to give the loving attention to our dear ones; our little ones play around our feet, but we do not let them know we see them, or that they mean anything to the place we call "Home." How often would the tiny arms love to entwine about our necks, and press the kisses of tender affection upon our cheeks, but they fear to bother us, as we always seem too busy to notice them.

### HOW MUCH WE MISS

by being too busy! In after years when the patter of little feet are heard no longer on the floor; the chirping of baby voices no longer greets us as we meet them at the door; the toys will be laid away, and then how we shall "long for the touch of a vanished hand, the sound of a voice that is still!"

Just here I want to give a real story for the benefit of mothers and fathers who are too busy to listen to the prattle of baby voices, or bend the cheek for proffered kisses. It was written by a Rotarian, and was printed in the *Pacific Methodist*. Here is the touching story:

### TOO BUSY.

"One year ago today I sat at my desk with the month's bills and accounts, when a bright-faced, starry-eyed lad of twelve rushed in and impetuously announced: 'Say, dad, this is your birthday; you are fifty-five years old and I am going to give you fifty-five kisses, one for each year.' He began to make good his word when I exclaimed: 'Oh, Andrew, don't do it now; I am too busy.'"

"His silence attracted my attention, and looking up I saw his big blue eyes filled with tears, and apologetically I said: 'You can finish tomorrow.' He made no reply, but was unable to conceal his disappointment, his face wearing a grieved expression as he quietly walked away.

"That same evening I said: 'Come and finish the kisses now, Andrew.' But he did not respond to the invitation.

"Two months later, in consequence of an accident, the waves of the river closed over his body and we carried him away to sleep



near the village where he loved to spend his vacation.

"The robin's note was never sweeter than his voice, and the turtle doves that coo to their nestlings where he sleeps were never so gentle as my little boy, who left unfinished his love-imposed task.

"If I could build a ladder to the skies and find him there; if I could only tell how much I regret those thoughtless words spoken, and could be assured that he understands and knows how my heart is aching because of my unkind request, there would be no man in all this wide world so inexpressibly happy as the one who sits today and thinks how he prevented an act that love inspired and grieved a little heart as tender as the mercy of God."

## Can We Enforce the Laws We Have Made.

BISHOP ARTHUR J. MOORE.



HOSE who attack the Constitution in order to gratify their own appetites or advance their own interests are doing what blind Samson did: they are pulling down the pillars upon which our civilization rests, and they, as well as their opponents, will be buried in the same ruins.

The adoption of the Eighteenth Amendment of the Federal Constitution was but another step toward the promotion of those righteous principles which have made America the leading nation of the world. This law struck down 177,790 saloons at a single blow. It turned two and a half billion dollars that were being expended annually for a liquid poison that rotted the brain, consumed the substance and damned the souls of millions into channels of trade and blessing.

Nothing could be further from the truth than the statement so frequently heard that national prohibition was adopted without due and careful deliberation. This victory, fairly won, was the result of a struggle that had continued against the liquor business for more than a century. When this battle began the liquor traffic was so well entrenched that its bulwarks were thought to be impregnable. The government gave a legalized status, and the strong arm of its protection was about it. In return the saloon poured into the treasury millions of dollars of ill-gotten gain.

The first movement against this business was the creation of sentiment by exposing its deadly work. The preachers who dared to stand up and defy the liquor interests were called fanatics, and warned then, as now, to "stick to the gospel." As fast as influence was gained it was converted into law. The first laws enacted dealt with selling to children, keeping open on Sunday, etc. Then came local option, followed by state-wide prohibition. The liquor dealers met all of these efforts with defiance. Gradually the sentiment for a dry nation spread. The moral and religious portion of our population kept up a steady attack on this deadly menace. Brave preachers everywhere told of its evil effects. Brave women with prayers, tears and earnest pleading threw all of their influence on the side of a sober nation. At last came victory: the National Congress by an overwhelming vote outlawed the liquor traffic.

Let it be stated here that already thirty-four states had passed state-wide prohibition laws. When the Eighteenth Amendment was submitted to the State Legislature it was rapidly ratified by forty-six of the forty-eight states. Thus the American people, through the due and solemn process laid down by the Constitution for its own amendment, made the liquor traffic an outlaw on every foot of American soil. Therefore, the

Eighteenth Amendment carries the same sanctity and force as any other part of the Constitution.

Prohibition has been in effect little more than a decade. From the beginning it has received the vigorous opposition of the liquor interests, who have been supported by a small per cent of our population. In every conceivable manner the liquor interests have sought to create the impression that prohibition is a failure. One cannot here recount the marvelous achievements of this law. Our great economists and statisticians, like Fisher of Yale, and Roger Babson, are agreed that the great improvement in business conditions has been largely the result of prohibition. Millions of pay checks are going now to the mothers and children of our country instead of the saloon-keeper. Despite all we hear to the contrary, prohibition has meant more of everything good and less of everything bad; more manhood, less meanness; more gain, less groans; more bread, less brawls; more clothing, less cussedness; more happiness, less heartaches.

For such results one would expect the people to be grateful, and I am convinced a large majority are. However, the liquor interests of America and the world with their strong organizations and untold wealth are combined against us. They know that unless prohibition can be discredited and overthrown in America it will sweep the world, and at last drive this deadly menace of the human race back into the pit from which it came.

If this splendid piece of moral legislation is ever overthrown it will be due, not so much to the activity of the vicious, but to the indifference of the Christian people who knew their duty and did it not. We have driven the liquor traffic from the position of a legalized business. Today it occupies the place of an outlaw and a criminal. In the name of all that is pure and true and vital in Church and state every lover of home and country must work and pray to forever make it impossible for the saloon in any form to return.

The Christian Church believes that what is morally wrong can never be made politically right. We will fight to the last ditch any movement that means giving the liquor traffic a legalized status. We are not unmindful of many unsatisfactory features in the present situation, but prohibition at its worst is better than the thing we got rid of.

As Christian men and women we propose to stand for observance of enforcement. We are determined to walk in the pathway of duty and obedience to law. The integrity of American character and the perpetuity of democratic institutions are at stake. To win this battle will require the time and vigilance of every honest and patriotic citizen. We must meet all the attacks of the liquor interests with an unbroken and aggressive front. Our laws must be upheld. Remembering the mental blight, the moral corruption and the physical ruin wrought by liquor we will continue to preach, teach and pray against it until it is finally driven from every foot of American soil.—*Pacific Methodist.*

## That We May Think God's Thoughts.

There is a beautiful thought, a standard we call holiness, which originated with Christ. Indeed it appears in the prophecies concerning him, adorning the visions of the prophets of old.

Too often when touched by human logic

the thought has been marred. It is easily spoiled by caricature or loaded with associations that make it foolishness to the modernists and a stumblingstone to the fundamentalists.

This message and testimony of Christian holiness, revived under Wesley, Fletcher, Whitefield and Finney, has received emphasis under varying heads and has been the secret of power among the foremost revival movements of Christendom for the last seventy-five years. Its chief merit is in that it involves the Holy Spirit and exalts Jesus Christ as an uttermost Savior.

A convention, definite but tolerant, including all earnest Christians who will let themselves be included, is to be held around this theme of holiness, at Chicago, the first half of September, 1933. The chairman of this convention program was not selected by his own candidacy, and he invites all who are interested to share with him their suggestions on the talent and topics of the program, which should be tentatively outlined by the close of 1931.

JOHN PAUL,

Chairman of Program Committee, World Conference for the Promotion of Holiness, 1410 N. LaSalle St., Chicago, Ill.

## My Sinner Friends—May God Bless Them.

My heart has been moved and warmed by the glad helping hand of my sinner friends at Pentecostal Park. We set up this camp some thirty-two years ago; used tents for several years, under which many sinners were converted and a number of believers sanctified. All of the older people who were sanctified in the earlier years of the camp have gone shouting home to glory; as I think of them my heart rejoices at the thought of meeting them in Father's House. Two of the most useful preachers in the Louisville Conference are products of this camp. They have won many souls to Christ. Full salvation gospel seed is most productive; it multiplies and spreads abroad.

We erected a tabernacle, but it was badly arranged; the seats were uncomfortable, most of them just the hard side of the plank with no back. The Lord blessed the work for a time, but I was forced because of the burdens of the College and HERALD, and other things, to work in other fields, and the camp ran down. God laid it on my heart to go down last summer and we had a basket dinner one Sunday. The brethren preached for several days, and we proposed a new tabernacle. They tore down the old building, put up a new one, far better than the first. Several devout Christian men led the work. The neighbors came in from all about and the work went forward. The most expensive part was the lumber making comfortable seats, and we had to hire carpenters for that work.

But I am thinking of the unconverted men who have rendered such help, and manifested such an interest in the work. Fifty-six years ago I plowed this hillside; it is a beautiful forest now. Tomorrow, August 20, I put my old hands to the gospel plow for the salvation of these people so dear to my heart. May the blessed Trinity lead, empower and save. I shall write of the meeting later.

H. C. MORRISON.

"How shall we escape, if we neglect so great salvation?" Hebrews 2:3.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

#### Part II.

Now there was in the kingdom of Persia at this time a man named Haman, who arose to great favor with the king. The king asked his advice in all his decisions and permitted him any favor he asked, so that everyone came to realize that Haman's power was next to that of the king. Of course, all this made Haman very proud and he made a rule in the kingdom that whenever he passed along the streets everyone in his presence must bow their faces to the ground.

But Mordecai, the queen's cousin who sat at the gate every day, waiting for a message from the queen—would not bow down his face before any man, but only before God. When Haman discovered that the old man by the gate was a Jew he was furious to think that one of this hated race should dare to show such scorn to the powerful friend of the king. His pride was so deeply hurt that he planned a most terrible revenge on the quiet old Jew, and on all his people.

One day when Haman sat at lunch with Ahasuerus he said to him, "Oh king, there is a race of people in your land who do not obey your laws. Not only that but they set up laws of their own which hold them apart from all other people. This is not well, and it would be wise to destroy the whole race. If the king will permit me to pass a law whereby this strange people may be put to death, I will pay all the cost of their destruction."

The king knew nothing or cared nothing for the Jews and since he believed all that Haman said, he took the ring from his finger on which was his great gold seal, and giving it to Haman said, "Write the law as you choose, and do as you please with this strange people."

Haman was delighted and had a law written at once by which all the Jews throughout Persia were to be destroyed on the thirteenth day of the twelfth month. And as a reward for killing them, the murderer was to receive all the money, garments and any other wealth to be found in their houses. Many copies of this terrible law were sent throughout the Empire, stamped with the royal seal of Ahasuerus.

All the people marvelled at this strange decree for the Jews had been guilty of no wrong doing nor any evil against the king. But since many of the Jews in the empire were very wealthy, their enemies were glad to destroy them and seize their riches.

(To be continued)

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? I belong to the Methodist Church and attend every Sunday. I also take part in Epworth League. I am fifteen years old, five feet, three inches tall, have light brown hair, blue eyes and fair complexion. My birthday is Dec. 30. Have I a twin? If so, please write. I saw a twin in the paper not long ago but failed to write. The first name was Ruby.

Luella Florence Martin.  
Kirby, W. Va.

Dear Aunt Bettie: Please allow me to come in again to see you as it has been some time since I have written to you and the cousins. I am glad to see so many boys and girls who are Christians. Miss Elizabeth Mae Noe, I am glad you read a chapter in the Bible every day and say the Lord's Prayer every night. I am the superintendent of the Allenton M. E. Church, and a teacher of the young folks class. I don't feel like I am able to do very much but I am willing to do anything the Lord wants me to do. I am determined to do the Lord's will. I am a mother of five children. I like to go to Sunday school and church. Our preacher is Rev. C. Postom.

Mrs. Mary T. Ender.  
Allenton, Mo.

Dear Aunt Bettie: May I join your happy band? A dear friend subscribed for The Herald for mother. I am glad the Lord saved me and sanctified me. Jesus is so good to us, but some people don't thank him for what they have. Jesus has called me to go out and tell sinners about him. If I go out to tell sinners about Jesus I will have to study the Bible. Pray that Jesus will open the way for me. I would like to get letters from girls and boys. I won't promise to answer all letters received for I might get as many as one girl did; she got 100. I hope Mr. W. B. won't get this letter.

Venie Taylor.  
Rt. 1, Lindale, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? Grandfather takes The Herald and I always like to read it, especially page ten. Wake up, Mississippi boys and girls! Don't let the other states beat us, for I'm sure we enjoy reading the letters as well as they do. My birthday is March 9. Have I a twin? I am eleven years of age. I am in the fifth grade. I have fair complexion, light long curly hair and weigh eighty pounds. I am four feet, five inches tall. If I have a twin I will be glad to hear from you. Will enjoy corresponding with any of the cousins.

Eunice Craft.  
Raleigh, Miss.

Dear Aunt Bettie: Will you let me join your boys and girls for the first time? I am a mountain girl. I go to the President Hoover mountain school. Miss Christine Vest is my teacher. I like her fine. My age is fifteen. I have blue eyes and fair complexion. I would like to hear from all the boys and girls. I have four brothers and five sisters. My little brother has been to the hospital and had an operation. We live way up in the mountains and have a large family. If any of the cousins have clothing we would greatly appreciate it. Our baby is one year old.

Rosa Hurt.  
Syria, Va.

Dear Aunt Bettie: Will you give me space for a short chat? Sister and I are spending our vacation with our grandmother and grandfather. They take The Herald and I enjoy reading page ten. My home is at Alachua, Fla. We ship corn, beans, watermelons and cucumbers. Alachua is noted for Tung Oil. My cousin gave a fish fry Friday and I enjoyed swimming and being with the crowd. I enjoy going to Sunday school and go to Sunday school every Sunday I can. I have been attending League every Sunday I've been here. I am a girl twelve years old and am in the seventh grade at school. Good-by to Aunt Bettie and all the cousins. I will answer all letters that I receive.

Alice Blanche McCullough.  
Box 71, Lee, Fla.

Dear Aunt Bettie: Here I come praising God for victory down in my soul. I feel like traveling on. He is so dear to me since I found him. I wrote to The Herald once before and thank Aunt Bettie for printing it. I received a few letters but hope to receive many more. Since I wrote about three and a half years ago I have been saved. I am glad so many of the cousins are Christians. I only wish every one was living for Christ. I'm five feet, two inches tall, weigh nearly 100 pounds. I have red hair (long), and am fifteen years old. Has any one my birthday, Oct. 3? If so, please write to me. Daddy takes The Herald and we all enjoy reading it. I don't know what we would do without it.

Pansy Wade.  
Box 108, Hundred, W. Va.

Dear Aunt Bettie: Hello, Aunt Bettie and all of the cousins. Would you object if I should step in a few minutes and have a little chat with you? I have dark brown hair and eyes, have dark complexion, my height is 65 inches, and I weigh 113 pounds. Can anyone guess my first name? It begins with S and ends with H, and

has five letters in it. The ones who guess it I will write them a letter. I will be in the eighth grade at school this year. My teacher is Mrs. Daisy Baker. I like her fine. We live on a farm near Normal and I enjoy farm life. I enjoy reading The Herald, especially our Girls and Boys' Page. Grandpa died May 14, and we sure do miss him. He enjoyed reading The Herald and many other religious papers and books. We attended the camp meeting at Normal last year and intend to go this year. They have some fine preaching. Rev. C. B. Fuggett and Rev. J. C. Long were the evangelists. Pearl Morris and Eunice Taulbee, I enjoyed your letters in The Herald. I am saving a lot of the interesting articles of The Herald to make a scrapbook.

Josephine Dunn.  
Rt. 2, Normal, Ill.

Dear Aunt Bettie: I have written twice before to your wonderful Christian Herald and have had my letters printed. I promised God if he would let me pass in my school work that I would testify through this paper of his goodness and kindness to me. I received my report card the other day and decided to write to The Herald. The last letter to The Herald made me several pen pals and as I like to receive letters from people from different people I would like to hear from all who would care to write. I will always be thankful for what Jesus Christ has done for me.

Eva Vincent.  
Spofford, Texas.

Dear Aunt Bettie: Will you let a little girl from Oklahoma join your little band of boys and girls? We take The Pentecostal Herald and I like to read page ten. I am thirteen years old, four feet, nine and one-half inches tall, and I have brown hair. I belong to the Methodist Church at Roosevelt. I will be in the eighth grade next year. If you can guess my middle name write to me. It starts with R and ends with A, and has four letters in it.

Leacie R. Foster.  
Roosevelt, Okla.

Dear Aunt Bettie: My! how time does fly! It has been two years since I have written to you. This year I finished high school. I am going on to college this fall. I was eighteen years old May 4. I still enjoy reading The Pentecostal Herald. I have several correspondent friends yet from my last letter to you. I surely enjoy writing to them. I still work in the 4H Club work. Last year I was sent as a representative to Columbia, from my county as the outstanding leader and as style girl. I received fifteen dollars from the Burlington R. R. for receiving the leadership honor. I still have my Sunday school class, and it has grown in number, considerable. I will not write more, but in closing I want to say "hello" to my far-away correspondent friends and I will be glad to hear from many more and promise to answer all letters I receive; also, I will exchange snapshots with anyone wishing to.

Beulah Flo Westcott.  
Turney, Mo.

Dear Aunt Bettie: It has been so long since I chatted on page ten. Perhaps you take me for a stranger, but not so. I am keeping up with all of you through the dear old Herald. We have a dear mother of Israel in our home who is so very deaf, but loves to read the Bible, hence we formed a class of eight of us and she reads to us and we sing and have prayer. We enjoy it very much. Will you please to pray for us that we may not become discouraged but ever press onward and upward.

Lizzie M. Perry.  
Protestant Home, Rt. 9, Wash. Ave.,  
Evansville, Ind.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my first letter to the Children's Page. I am eight years old and will be in the fourth grade next year. Mother takes The Pentecostal Herald. I like to read page ten and know what other boys and girls are doing. I wonder how many of the cousins are trying to live right. I am doing my best to live

## Gospel Tents

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right. I go to Sunday school every Sunday I can. Our class is memorizing the Twenty-third Psalm. I think the cousins ought to memorize all the verses we can while we are little. Who has my birthday, Nov. 16? Guess what my middle name is. It begins with R and end with H, and has four letters in it. Hope you can print this one as it is my first.

Clara Riggs.  
Manassas, Ga.

Dear Aunt Bettie: Here comes one from the Ozark region, within a short distance from the setting of "The Shepherd of the Hills." Some day, the Lord willing, I hope to visit that section. But I can feel the rugged strength of the hills where I live and often think of what the Psalmist said "I will look unto the hills from whence cometh my strength." I'm sure that David was a keen lover of the beauties of God's creation, nor did he forget to whom praise belonged. We sometimes forget to whom we owe all of the innumerable blessings and mercies, don't we? Just now it is almost impossible for me to take much of an active part in the work of the Kingdom but I know that God understands all about it so I will just abide in his goodness. But I have lately discovered a talent which God has given me and for which I thank him every time I use it, and I trust that through it, I may send a message to countless more than the few with whom I come in daily contact. That talent is for composing poetry (I trust it is that in the true sense) and I am sending one of my poems with this letter and pray God to bless it to many. Now my letter seems to be getting quite lengthy and I mustn't monopolize the floor. On Oct. 8th, if I live, I shall be 49 years young, so you see that I have but a short time to live until I reach the three score years and ten. Am five feet, eight inches tall, brown hair (not very gray yet) and brown eyes and weigh about 180 pounds. If any of you cousins are making up a poetical scrapbook and would like any of my poems, I shall be pleased to hear from you. And now I will say au revoir and my love to all of you.

Mrs. Eleanor A. Tatman.  
Newburg, Mo.

#### Highway of Faith.

I am happy in the Savior  
In His saving, cleansing power,  
And I feel His Holy Spirit  
In my soul each day and hour.  
I was worn, sick and weary,  
When unto the cross I came,  
Now I'm filled with joy eternal  
Just through faith in his great Name.  
Though the way looks dark before me  
Though I know not what betide,  
He will be to me a shepherd,  
My stumbling footsteps He will guide.  
Would you know this blessed comfort?

From your sins would you be free?  
Then just come in faith to Jesus,  
Who rich blessings has for thee.

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# "HE MAKETH THE STORM A CALM."

Everette Shelhamer.

"He maketh the storm a calm"—  
What comforting words, tossed soul!  
He holdeth the seas in His right hand  
with ease,  
And the tempests are in His control—  
The tempests are in His control.

"He maketh the storm a calm"—  
He did it on blue Galilee:  
When He spoke, "Peace be still," ev-  
ery huge wat'ry hill  
Melted smooth as a soft mossy lea,  
As smooth as a soft mossy lea.

"He maketh the storm a calm"—  
He did for the man in the tombs:  
Though his spirit was wild, he was  
calmed as a child,  
When the Master dispersed all his  
glooms—  
Our Master dispelled demon-glooms!

"He maketh the storm a calm"—  
I am sure, for He did it for me;  
When my soul could not rest—to His  
sweet, tender breast  
He drew it compassionately,  
He kissed it in love tenderly.

"He maketh the storm a calm"—  
Let Him do it for thee, troubled heart;  
Let Him banish thy fears, and dry all  
thy tears,  
And His presence and peace now im-  
part—  
His wonderful peace now impart.

Written between Sargon and Singa-  
pore.

## ASLEEP.

M. M. McGrary.

Sam Jones was once holding meet-  
ings in Philadelphia; a wealthy wo-  
man invited him and a number of  
preachers to dinner one evening, after  
the meetings ended. She became very  
ill. The husband announced the doc-  
tors would let no one in her room but  
Mr. Jones. When Mr. Jones returned  
to the dining room the husband asked,  
"How is the wife?" Mr. Jones said,  
"Man! Do you realize your wife is dy-  
ing and those doctors are putting her  
to sleep?"

There is a lethargy over many of  
those who profess to have the life of  
God indwelling within them. Our  
Lord said the Laodicean age of the  
church would be lukewarm, that might  
mean drowsy, or indifferent. Laodi-  
cean might mean age of the laity,—  
when the people will rule,—but the  
condition is to be sleepy, lukewarm, in-  
different. If you do not think we are  
living in this very age, look around.  
Are there as many praying people as  
there were thirty years ago? Are the  
young folks praying as they did  
thirty years ago? An infidel said, If  
I believed what you Christians say  
you believe I would go to every house  
and warn them of eternity.

If God has committed these truths  
to us should we want to tell others. A  
legend tells of one who had a dream  
in which an angel asked our Lord,  
Who will carry on the work on earth  
until you return? Our Lord, (in the  
dream) answered, "It will be carried  
on by those individual Christians on  
earth." The angel asked, "And, if  
they fail, what?" The reply was,  
"The work will fail to be completed."

None but the Holy Spirit can win a  
soul to Christ, but he asks us to be  
channels emptied of self and selfish  
desires through which he can flow his  
word.

Does he not picture these days by  
saying, "And they all slept." The five  
foolish virgins who did not go ahead  
and keep awake and get sufficient oil  
in their lamps were asleep; but did  
the other five warn them the time was  
approaching? Were they awake?  
Were they about their Master's busi-  
ness? Were the five wise not drowsy  
until the cry, Behold he cometh?

Paul, under the unction and inspira-  
tion faithfully warns us not to be  
children of the night, not to be asleep  
at this time. He is talking of the  
Lord's return and says don't be chil-  
dren of the night, stumbling around  
sleepily in the dark. You have heard  
the word of God. He wrote them in  
2 Thess. 2:13; he was thankful that  
they had received it as God's word and  
not man's. So he thinks the word  
should be a lamp to their feet and a  
light to their path. That the entrance  
of God's word should be light; that  
they should not be in darkness, that  
that day—the day of our Lord's re-  
turn,—should overtake them un-  
awares, but to be awake and have on  
the whole armor (1 Thess. 5:8).

God knew there would be many  
asleep or lukewarm, but here he is  
pleading and warning us not to be  
sleepy.

If Satan can give us a lotion to ease  
the anxiety; to get us to be at ease in  
Zion; to ask for more power to sit in  
a rocking chair; to point out the great  
scientific discoveries, our great educa-  
tional systems, our humanitarian ef-  
forts; and say to us, Don't get fanati-  
cal, or over zealous, the world is  
growing better, he will be lulling us  
to sleep.

A little girl was bitten by a serpent.  
The doctor treated her for bee sting.  
She died in a few hours. To tell peo-  
ple the church is wide awake is treat-  
ing for bee sting.

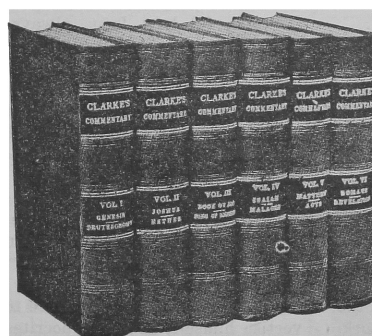
The President of New York City's  
largest bank, said a couple of years  
ago, "False optimism is going to ruin  
our country." Have his words come  
true, temporarily? Cry aloud, spare  
not. Isa. 51:9 reads, "Awake, awake,  
put on thy strength." That was a  
prayer to God but it can be applied to  
The Church today, as we read in 52:1,  
"Awake, awake, put on thy strength  
O Zion;" and verse 2, "Shake thyself  
from the dust."

"Why sleep ye? rise and pray."  
Luke 22:46. While we sleep men are  
sowing tares of Christian Science,  
modernism, world growing better, hu-  
manism, universalism, or its twin sis-  
ter, Final Reconciliation. Lulling peo-  
ple to sleep by saying, no need of re-  
pentance, just believe, sowing seed  
among rocky ground where they re-  
ceive the easy way joyfully. Let us  
get awake and tell of the necessity of  
soul exercise and heartfelt repentance.  
The Lord is at hand. "Therefore let  
us not sleep, as do others; but let us  
watch and be sober." 1 Thess. 5:6.

## THE NARROW WAY.

Some one said of a friend of mine,  
"Oh, but she is narrow, she is so aw-  
fully narrow." I did not ask just  
what was meant by narrow, for I  
thought I understood well enough. We  
hear a lot of talk these days about  
"narrow people." But I wondered,  
and wondering still. I read in God's  
word: Matt. 7:13, 14, "Enter ye in at  
the strait gate: for wide is the gate  
and broad is the way, that leadeth to  
destruction, and many there be which  
go in thereat: for strait is the gate  
and narrow is the way, which leadeth  
unto life and few there be that find  
it." And then Luke 13:24, mark ev-

# Adam Clarke---Great Commentary



Dr. Clarke was one of a  
long succession of men who,  
in every age of the Christian  
Church, have applied the best  
energies of their intellect  
and heart to the study and  
interpretation of the Scrip-  
tures. The seven gifts which,  
according to Augustine, the  
true expositor of Scripture  
must possess—reverence,  
piety, science, fortitude, pru-  
dence, cleanness of heart, and  
heavenly wisdom—were his  
portions.

The studies of his earlier  
years always had a bearing  
on this great work. From  
the beginning he felt the  
need of being taught by God to understand his own word. Referring to  
this, he says: "No man ever taught me the doctrine I embrace; I received  
it singly by reading the Bible."

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manner adapted to the deficiencies of the reader; he elucidates difficulties  
in chronology, history, and oriental manners; he develops the grand doc-  
trines of revelation, and applies the whole to the great concerns of hu-  
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he availed himself of the labors of others, the great number of his expo-  
sitions are emphatically his own.

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ery word closely, for it carries such a  
message: "Strive to enter in at the  
strait gate: for many, I say unto you,  
will seek to enter in, and shall not be  
able." Then the way is narrow, and  
that it is awfully narrow this is proof;  
no warning is given about being too  
narrow, on the other hand, we must  
strive to enter in at the strait gate.  
One cannot be broad, and walk in a  
narrow way. In other words, we  
must walk God's way to reach God's  
heaven. There are those who think  
they can enter but they shall not be  
able. They cannot enter as they are,  
but they can come to Jesus as they  
are, and be cleansed from all unright-  
eousness.

To enter in at the strait gate one  
must leave off all worldliness. 1  
Thess. 5:22 reads: "Abstain from all  
appearance of evil." We must be  
born again. When we have experi-  
enced the new birth, we are indeed  
new creatures. We have new inter-  
ests, new desires, and a love and pas-  
sion to win lost souls to the "narrow  
way." Then I believe we shall under-  
stand 1 Thess. 5:17, "Pray without  
ceasing." It is glorious to be in con-  
stant communion with God.

"No need to be so awfully narrow,"  
One said, who walked a broader  
way.

"I'll just be good, and not go far,  
But if by chance I do go far,  
I will return at close of day.

Another said, "It does not matter,  
For I believe that God is kind,  
So to my friends I'll just be me,  
And God will understand and He  
Will not require a change of mind."

And still another human muttered,  
"There's not a sin that I have done,  
That would deserve such depths of  
woe."

Yet choose the way that he would go,  
Refusing still the narrow one.

So down the broad way, on they travel  
Their future destiny quite plain.

Ask them to come this other way,  
To come and walk this narrow way.

Tell them, "Ye must be born again."

In the narrow way, the Savior leads.

Be born again, and from today:

New hopes, new joys, new mines of  
thought,

You change, a man by Jesus bought,  
And leave behind that broader way.

Lela N. Turner.

## REQUESTS FOR PRAYER.

Mrs. R. J. W.: "Please to pray for  
my son that he may be saved from  
sin."

Pray for the conversion of my  
brother, and for two friends to be  
saved.

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woman who is having a struggle with  
the enemy, that she may gain com-  
plete victory for her body."

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XI.—September 13, 1931.

Subj.ect.—Some Missionary Experiences. Acts 14:8-23.

Golden Text.—Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Matt. 5:10.

Time.—About A. D. 48 to 50.

Places.—Lystra, Derbe, Iconium, Antioch in Pisidia, Perga, Antioch in Syria.

Introduction.—Missionaries are the vanguard of the church. No matter how kindly they may feel toward the nations among whom they work, theirs is always a combat between Christianity and heathenism, or some other false religion. During the early part of Paul's missionary labors he was battling against Judaism, and the conflict was fierce. Missionaries invading Mohammedan lands must expect severe opposition; for that religion is a bitter enemy of all other religions. Protestant missionaries working in Roman Catholic lands cannot expect even the toleration that Romanists are calling for in Protestant countries; but why not? If Rome wishes to be tolerated in America, why should she be intolerant in Italy? We may expect heathen priests to fight for the maintenance of their systems of religion; for it is the purpose of protestant Christianity to uproot them. God's command is emphatic: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God."

In some sense Paul must have been prepared for the persecutions that were waged against him. He had been an arch-persecutor of Christians before his conversion to Christ. Perhaps this did not make the persecutions through which he had to pass any lighter; but his own conduct as a Pharisee did tell him what to expect from all non-believing Jews. He had shown no mercy, and it was hardly possible that they would show any. "Whatsoever a man soweth, that shall he also reap." Paul had done large sowing, and had no little reaping. "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." All this would be true if the Bible had never been written. Things are not true because we find them in the Book; they are there because they are true.

Comments on the Lesson.

8. A certain man at Lystra.—Amid great opposition the apostles had tarried sometime at Iconium; but when both Jews and Gentiles combined against them with purpose to stone them to death, they fled to Lystra where we find them in this lesson. This cripple, who had never walked, seems to have been one of the first matters that called for help after their entrance into the city. It furnished a good opportunity to begin their blessed work by an exhibition of God's healing power. That would, perchance, open the way for their message of salvation.

9. Steadfastly beholding him.—It

is wonderful how Jesus always had time for sick and helpless people; and here we find Paul imitating his Master. He had faith to be healed.—Jesus did not waste time on such as had no faith in him. Unbelief paralyzed his work; and even he could do no mighty works in some places because of it. He who heals must have faith in God; but he who is sick must have faith to receive healing.

10. Said with a loud voice.—"This thing was not done in a corner." Paul did not speak with a loud voice to advertise himself, as the hypocrites did when they went to prayer; but he did want the people to give attention to the work that God was about to do through him. Stand upright on thy feet.—Why Paul, that man has never been able to do such a thing in all his life. Never mind about that. God's power is sufficient. And he leaped and walked.—I like that sort of divine healing; but I do not know what to do with the sort that takes a month or a year to get a man on his feet. If the healing is divine, God does not need so much time in which to do the work. "Maybe I am from Missouri."

11. When the people saw it.—That was a mixed mob—Jews and Gentiles of all grades and classes, from Pharisees down to pagans. In the speech of Lycaonia.—Lycaonia was the country in which Iconium was situated. They were speaking their native language. The gods are come down to us in the likeness of men.—This speech must have come from the heathen, not from the Jews who were present. The latter knew better; but the heathen did not. It is possible that Paul was preaching in the Greek tongue, which was understood among that people.

12. Jupiter.—As Jupiter was supposed to be the father of the heathen gods, some have supposed that the heathen people called Barnabas by this name because he was older and, perhaps, more venerable in appearance than Paul—just a guess. Mercurius.—The heathen god Mercury. He was supposed by his worshippers to be very eloquent in speech; and, as Paul was "the chief speaker," it was natural that the people should suppose him to be this god in human form. The language of the text calls for this interpretation.

13. The Priest of Jupiter.—Some of these old heathen cities had before their gates an image of Jupiter, known as Jupiter Custos, or Jupiter Guardian. This god was supposed to protect the city; and there was a priest whose duties called for sacrifices to the god upon all proper occasions. When Paul and Barnabas appeared in their city working miracles, the people naturally believed that Jupiter and Mercury had appeared in human form. This was in accord with the teachings of their religion. The garlands were for the decoration of the altar and the oxen that they had brought for an offering unto the two apostles.

14. They rent their clothes.—The apostles were horrified at what they saw. Rending one's garments among the Orientals was expressive of such feelings. It set forth in the strongest manner their disapproval of the sacrifice that was about to be made to them.

15. Why do ye these things.—Far

be it from them to permit the people to commit such an act. "We are men of like passions with you." That would have been a great opportunity for hypocrites to win public favor. It gave the apostles a new opportunity to preach Christ to the people.

16. This verse is in keeping with Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." God is longsuffering and merciful; but when he turns the light upon us, we must walk in it or perish.

17. Left not himself without witness.—If we but look around us, we can see ten thousand witnesses for God in nature. Only "the fool hath said in his heart there is no God." He could not say it in his head.

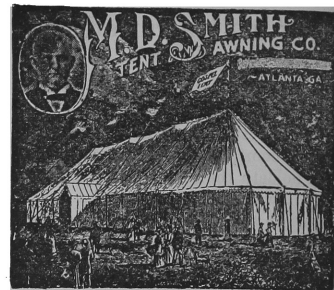
19. Certain Jews from Antioch and Iconium.—They were so embittered and so full of hatred against Jesus Christ, that they were following the apostles like sleuth-hounds. Persuaded the people.—They were thirsting for blood. Stoned Paul.—That was the Jews' mode of capital punishment. They meant to kill him, and thought they had so done; for they "drew him out of the city, supposing he had been dead." A frenzied mob has neither conscience nor mercy—it has lost its brains.

20. As the disciples stood round about him.—Some had believed, and had sided with the apostles. These, with Barnabas, were standing viewing what they supposed was the dead body of Paul. He rose up.—Not dead, as the mob had thought. It is, however, a bit surprising that he re-entered the city where the danger was so imminent. He seems to have spent that night in the city; but "the next day he departed with Barnabas to Derbe." That was not cowardice, but good sense. One should protect his life in God's service; although, under some circumstances, one must die for his Master's sake.

21. They returned again to Lystra.—Did the world ever see braver men? They preached awhile in Derbe; but as soon as things quieted down in Lystra, they went back there to complete the work they had begun; and went back through Iconium and Antioch. This Antioch was in Pisidia.

22. Confirming the souls of the disciples.—These disciples were converts made during their former preaching in these cities. Revival work must always be followed up by careful pastoral service, if the converts are to be able to stand true to God. The apostles had no disposition to mislead their converts by painting rosy pictures of an easy life in the service of Jesus Christ. That will never be true. "We must pass through much tribulation to enter into the kingdom of God."

23. Ordained them elders in every church.—There is a little too much tendency towards looseness in some matter in the modern Church. Different orders in the ministry are ordained of God. There are two extremes. On the one hand, orders have become a fetish in some denominations; while in others they scarcely mean anything at all—any one who may so desire may officiate in sacred matters. In the services of God's house everything should be done decently and in order; although there should be sufficient freedom as not to permit our worship to become stale and monotonous. There should be room for the Holy Spirit to have full control in every service, that God may be glorified.



### GIFT SUBSCRIPTION FUND

Contributions are invited to send The Pentecostal Herald free to missionaries, young preachers, jails, hospitals, barber shops. Many requests reach our office. Any sum, small or large, will be welcome.

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# **"BEHOLD HOW GREAT A MATTER A LITTLE FIRE KINDLETH."**

(James 3:5)

These words brought to mind how little effort on our part is required, sometime, to bring down a blessing—small or great. To further prove the correctness of the above Scripture, permit me to recite one incident in my life.

Some years ago I was accustomed to visit a certain barber shop in my neighborhood. While having my surplus beard removed I found it quite convenient to talk to the barber about his soul. My first question to him was: "Are you a Christian?" To which he quickly responded: "Why, sure, I am. I am a Catholic." I then informed him that neither his church nor my church could make us Christians, but that nothing less than acting faith in the atoning blood of our Lord and Savior, Jesus Christ could do that. Well, for a month or two it seemed my prayers and entreaties did not accomplish anything, but one day after visiting his shop and returning home, I had scarcely reached the rear part of my house when my door-bell rang, and who should it be but my barber friend, and before entering he blurted out: "You got me all broken up. Will you pray for me?"

I opened the door of the living room and in an instant he was on his knees beseeching me to pray for him. I told him I would, but that he, too, must pray for himself. He then wanted to know if he should say the, "Hail Mary, Mother of God," to which I answered that Mary could not help him. I pointed the way to salvation unto him and he quickly saw the light and exclaimed: "I am saved, Hallelujah!" Without delaying he entered heartily in Christian work in Sunday school and church.

Shortly after his conversion by a strange coincidence, our preacher came into our home and was invited to take lunch with us. While the family was seated at the table our door-bell rang and who was it but my barber friend. I extended an invitation to him to come and take lunch with us, which he reluctantly accepted. It seemed nearly impossible for him to talk of anything else but salvation—his salvation. The preacher nor myself could get a word in edgewise; finally the minister said, "Brother N., you ought to be preaching the gospel. Would you not like to do that?" The young convert responded that he would very much like to preach, but that he thought a preacher should be highly educated, and I am not educated. My visiting minister friend suggested that he could go to college. "But," replied my barber brother, "I haven't a dollar to my name." Well, suffice it to say the minister friend raised the money to put this young man through Centenary College, and today this untutored Roman Catholic boy is one of our leading editors of one of our church papers on the Pacific Coast.

I could write a score of pages on the trials and persecutions this young man suffered in the early days of his Christian life, at the hands of his very mother and brothers. They would destroy the Bibles given to him before his face; on one occasion he was beaten to insensibility and left for dead on his mother's floor.

The minister friend, who played the part of the Good Samaritan in helping to educate my young Irish barber friend, Brother Perry Lowery, has gone home to his reward; but our

barber brother friend is still preaching the gospel by word of mouth as well as by flaming truth through his wonderful editorials.

So much can be accomplished, sometime, by just a few words of testimony and a little effort in winning a brother to Christ. It is so beautifully expressed by the Poet in these words:

"Just a little word of Jesus' love,  
Some precious soul may help decide.  
To forsake the wrong and look above,  
And let the Lord his footsteps guide.  
Wondrous things the Lord may do,  
By just a little help from you."

Dr. R. L. S.

## **PLAIN TALK FROM THE PRAIRIES.**

I know of no more skillful deflation than that which Alfred MacArthur recently gave an eastern society matron who was self-puffed with the work she was doing against prohibition. Fancying herself as a leader of public opinion, she was patronizing the women of the west as ignoramuses who could be wooed away from their "ridiculous" support of the "dry" cause.

"Madam," said the western Mr. MacArthur, "it will take 200 years to change the women on this question. They are 'dry' because they have a memory of an outrage—the outrageous conduct of the rural saloon, which killed their fathers, husbands, brothers, and starved women and children. Madam, I know women in Kansas who still hate Indians because the redskins scalped their grandfathers. I know women in Georgia who hate the American flag because Sherman's barn-burners waved it under their grandmothers' noses. When you talk of prohibition, you are dealing with emotions and hatreds that you know nothing about. Whether you or I like prohibition doesn't matter in the slightest. It will remain at least until six generations of American women have come and gone. The scar left by the saloon may disappear in time, but not likely."

## **HOW YOU CAN HELP!**

Rev. L. T. Wallingford, Scuddy, Ky., has been engaged in Kentucky Mountain Mission work for about two years, and is interested in distributing back numbers of holiness papers. The people are glad to get such papers and God uses them. He asks that any readers of *The Herald* who can send their back numbers to him for distribution, they will be most helpful to the people who have no reading matter. Send them to L. T. Wallingford, Scuddy, Ky.

## **AN IMPORTANT ANNOUNCE- MENT.**

During the past summer it has been the writer's privilege to labor in camp meeting work with some very fine full salvation preachers, but with none finer than the Rev. Roy L. Hollenback. We were the called preachers to the Gordon, Nebraska Camp and the Lord's gracious blessing was upon the work there.

While in the above camp the Rev. Hollenback told us that he felt strongly drawn back into the field of evangelism. Out of the seventeen years he has spent in the ministry, twelve of those years have been devoted to the work of evangelism. So it goes without saying that having had all those years of experience as pastor and evangelist, that he now is better

prepared than ever to do effective work for the Master. He is a very fine camp meeting preacher. His sermons are well thought out and are delivered with divine unction. The tender spirit he manifests, is used of the Lord to melt the hearts of the listeners while bringing messages on the rugged truths of the Bible. So, we feel safe in saying that no camp meeting association or church will make any mistake in giving our good brother a call. He may be addressed at 57 Fremont St., Lowell, Mass. He is pastor of the First Church of The Nazarene in that city.

Yours for God and souls,  
George Bennard, Evangelist.

## **A CHILD'S DEATH-BED SCENE.**

On a bright chilly day in November in an humble home in a Louisiana town, there lay a bright, twelve-year-old boy sick unto death. Loving hearts were near. Father and mother seated at his bedside, while at the foot of the bed stood his three sisters with tear-filled eyes. The only son of a loving family and by his gentle, manly demeanor and bright sunny disposition had endeared himself to the hearts of the community. S—, was a very obedient child, never disobeying his parents even in so small a matter as visiting his playmates in the neighborhood. Having been reared in a godly home, quite naturally he loved the Sabbath school and church services.

About mid-day on September 22nd, he lost his eyesight and requested his mother to raise the shades and open the blinds—the which had already been done. The broken-hearted father recognizing that the hour for his precious boy's departure from this world was at hand, leaned over him and tried to comfort him by telling him that it would not be dark long, for his blessed Saviour was near at hand, and would brighten the way. That the same Jesus whom mama and papa loved would be with him all the way. Referring to the Saviour I reminded him that "He was papa's and mama's Friend and his Friend too." He quickly responded, "He's our best Friend." Puckering up his lips he placed special emphasis on the word "best" and, in tones louder still, exclaimed: "Good bye, papa! Good bye, mama! Good bye, all!" He closed his lips and his little soul departed with the convoy of Angels whom God saw proper to send to escort his precious soul to his heavenly home.

Did those parents get rebellious against God for this order in his Divine plan in the life of this precious boy and loving son in his relationship to his earthly parents? No! Never! They exclaimed with Job, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Dr. R. L. S.

## **NOTICE!**

To Radio listeners in Pittsburgh area, Rev. L. S. Hoover, Radio Evangelist, will broadcast from KOV, Pittsburgh, on the Bob Jones' hour, September 2, 2:00 P. M., Eastern Standard time, and 1:00 P. M., Central Standard time. Friends are asked to listen in at this time.

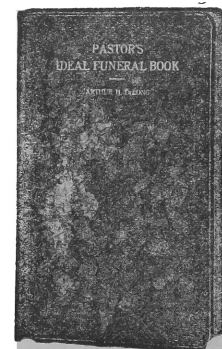
## **A GREAT REVIVAL.**

Rev. Sam Maxwell, professor of Religious Education in Asbury College, is spending his vacation in revival meetings. He is now in a great campaign in North Carolina, with

Rev. B. W. Lefler, an Asbury boy. There have been twenty-five definite conversions, and ere the close of another week they expect a great ingathering of souls.

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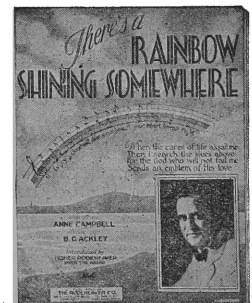
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## Camp Meeting Calendar

## ILLINOIS.

Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address: Frank Doerner, Jr. Norris City, Ill., Sec.

## INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address: Elmer W. Harris, Rt. 1, Poneto, Ind. Bryantsburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade, Write Chas. Cleek, Rt. 1, Madison, Ind.  
Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

## MICHIGAN.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

## NEW JERSEY.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

## OHIO.

Carysville, O., 7 miles north of St. Paris, August 20-Sept. 6. Workers: Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. Write Mrs. W. K. Williams, 160 Wilson Ave., Columbus, Ohio, manager of camp.

## TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Greeneville, Tenn., Sept. 9-20. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec.

## VIRGINIA.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

## EVANGELISTS' SLATES

**ARTHUR, FRANK E.**  
(240 N. Waller Ave., Chicago, Ill.)  
Richland, N. Y., Aug. 23-Sept. 7.

**AYCOCK, JARRETTE.**  
(2923 Trosse Ave., Kansas City, Mo.)  
Chicago, Ill., Sept. 13-27.

**BARCOCK, C. H.**  
Cape May, N. J., Sept. 11-21.

**BECK, A. S. AND R. S.**  
Columbia, Ky., Sept. 5-Oct. 1.

**BEVINS, C. J.**  
(1474 Stelger Rd., Columbus, O.)  
Open dates.

**BUSSEY, M. M.**  
Kingsfisher, Okla., Aug. 25-Sept. 6.  
Chickasha, Okla., Sept. 8-20.

**CARNES, B. G.**  
(200 Morrison Ave., Wilmore, Ky.)  
Cooperdale, Ohio, Aug. 31-Sept. 13.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Sept. 27-Oct. 11.

**DAVIDSON, OTTO AND WIFE.**  
Union City, Pa., Aug. 30-Sept. 14.

**DAVIS, C. C.**  
(Sta. B., Evansville, Ind.)  
Sedalia, Mo., Aug. 28-Sept. 13.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Ballston, Va., August 30-Sept. 13.  
Oxford, Pa., Sept. 15-27.

**EDWARDS, J. R.**  
(Elmore, Ohio, L. B. 29)  
Lima, Ohio, Sept. 6-27.  
Sebring, Ohio, Oct. 4-25.

**FAGAN, HARRY**  
(Blind Song Evangelist and Pianist. R. F. D. 1, Carmichaels, Pa.)  
Jerusalem, Ohio, Aug. 27-Sept. 6.

**FLEMING, JOHN**  
Louisville, Tenn., Aug. 28-Sept. 6.  
Ephrata, Pa., Sept. 13-27.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Kingswood, Ky., Aug. 28-Sept. 6.  
Lock Haven, Pa., Sept. 10-20.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
South Manchester, Conn. Sept. 20-Oct. 4.

**FUGETT, C. B.**  
Hoxie, Kan., Aug. 31-Sept. 7.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Beulah, Mich., Sept. 1-13.  
Marion, Ohio, Sept. 14-27.  
Decatur, Ill., Oct. 4-18.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)  
Homer City, Pa., October 4-18.

**GROGG, W. A.**  
(418 24th St. West, Huntington, W. Va.)  
Barrett, W. Va., September.

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Anderson, S. C., Sept. 6-20.  
Forest City, N. C., Sept. 21-Oct. 4.  
Open date, Oct. 4-18.

**HENDRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, Ohio)  
Fowler, Kan., Aug. 27-Sept. 13.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)  
Open dates.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Brooklyn, N. Y., Sept. 5-29.  
Brooklyn, N. Y., Oct. 4-25.

**HOOVER, L. S.**  
(Fionesta, Pa.)  
Clay City, Ind., Aug. 21-31.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Austin, Tex., Aug. 26-Sept. 7.  
Sayre, Okla., Sept. 11-21.  
Bethany, Okla., Sept. 23-27.

**JOHNSTON, E. DEWITT**  
(676 Calvert Ave., Detroit, Mich.)  
Poneto, Ind., Aug. 9-Sept. 6.

**JOHNSON, ANDREW**  
Toronto, Can., Sept. 6-20.

**JOHNSON, H. C.**  
(408 W. West St., Springfield, Ill.)  
Lexington, Ky., Sept. 2-6.  
Seymour, Ind., Sept. 7-20.  
Newport, Ky., Sept. 21-Oct. 11.

**LARKIN, BESSIE**  
Point Pleasant, N. J., Sept. 6-27.  
Mahany City, Pa., Oct. 4-18.

**LEWIS, M. V.**  
(Wilmore, Ky.)  
Greenville, Tenn., Sept. 9-20.

**LINCICOME, F.**  
Canton, Ohio, Sept. 6-20.  
Toronto, Can., Sept. 27-Oct. 7.

**LOWMAN, J. W. AND MAYBELLE**  
(432 St. Elm St., Casper, Wyo.)  
Buffalo, N. Y., Sept. 6-20.  
Atlanta, Ga., Sept. 27-Oct. 11.

**MCBRIDE, J. B.**  
(1234 N. Mentor Ave., Pasadena, Calif.)  
Lansing, Mich., August 23-Sept. 7.  
Tillamook, Ore., Sept. 17-Oct. 4.  
San Francisco, Calif., Oct. 11-25.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Huntington, W. Va., Sept. 1-13.  
Jackson, Miss., Sept. 9-29.

**MINGLEDORFF, O. G.**  
Columbus, Ga., Sept. 6-20.  
Thomasville, Ga., Sept. 20-Oct. 44.

**NICE, N. W.**  
(1335 Betting Ave., Wichita, Kan.)  
Belle Plaine, Kan., August 23-Sept. 13.  
Whiting, Kan., Sept. 16-Oct. 4.

**OWEN, JOHN E.**  
(262 E. 13th Ave., Columbus, O.)  
Mulberry Grove, Ill., Aug. 27-Sept. 6.  
Greenville, Tenn., Sept. 9-20.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Abbeville, S. C., Sept. 7-27.

**REED, LAWRENCE.**  
(Rt. 1, Salem, Ohio.)  
Jerusalem, Ohio, August 28-Sept. 6.  
Sharon, Pa., Oct. 1-13.

**REID, JAMES V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Hot Springs, Ark., Aug. 30-Sept. 13.  
Hot Springs, Ark., Sept. 14-27.  
Abbeville, La., Oct. 4-18.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Cale, Ark., August 29-Sept. 7.  
Boswell, Okla., Sept. 7-20.  
Shawnee, Okla., Sept. 30-Oct. 4.

**SPARKS, BURL**  
(527 East 3rd St., Seymour, Ind.)  
Canton, Ohio, Oct. 7-27.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Detroit, Michigan.)  
Sayre, Okla., Sept. 11-21.  
Brooms Island, Md., Sept. 4-20.  
Northville, N. Y., Sept. 24-Oct. 11.

**THOMAS, JOHN**  
Delanco, N. J., Aug. 28-Sept. 7.

**VAYHINGER, M.**  
(Upland, Ind.)  
Loveland, O., Aug. 28-Sept. 6.

**WHITE, MR. AND MRS.**  
Pekin, Ill., Sept. 9-19.

**WILLIAMS, STEPHEN B.**  
(Jacoby, Louisiana)  
Broken Bow, Okla., August 18-30.

**WILSON, D. E.**  
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Cleveland, Ind., August 28-Sept. 6.  
Delmar, Del., Sept. 8-27.  
Athens, Pa., Sept. 29-Oct. 11.

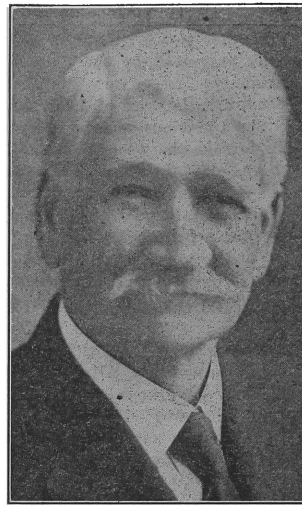
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe; by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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## HOLINESS OR HELPLESSNESS.

By The Editor.

**I**N the long, hard battle for the maintenance and proclamation of a full salvation, we have never been more fully convinced that, after all, for the individual, the church, and the poor, old sinful world, it must be holiness or hopelessness.

\* \* \* \*

We cannot see any way out of or around the fact that if we would serve and worship God acceptably, if we would hope for fellowship and communion with him, we must love what he loves and hate what he hates, for nothing can be truer than that God loves holiness and hates sin.

\* \* \* \*

All of the teachings of Jesus go to prove that the heart of God is compassionate and tender toward the repentant sinner—that for such an one there is a glad invitation, a glorious promise, and the wide-open arms of a loving and forgiving Father. God's heart of mercy turns toward the sinner when the sinner turns away from sin.

\* \* \* \*

When the sinner, in the depth of his degradation begins to sicken of the swine, loathe the far country, despise his occupation, lament his condition, and long for the Father's house, preparation for his reception at home begins. As he trudges homeward with fears, misgivings and heartaches, robe and ring and shoes and feast are being prepared for his glad reception. He must leave his swine, degraded women and the riotous living and associations all behind him and come home with contrition in his heart and confession upon his lips, willing to creep into the back door, to work in the back yard, and to eat his food off the corner of the kitchen table. When God looks down into a heart thus filled with penitence and humility, he would stop, if necessary, the building of a planet to go with open arms to meet the returning and penitent prodigal.

\* \* \* \*

The believer cannot please the infinite One when he excuses sin, entertains carnality, apologizes for evil, inward uprisings, and sinful tendencies—when he magnifies the power of Satan and minifies the power of the Lord Jesus; but when he loathes his own evil uprisings, when he despises every evil imagination and unclean thought, when he longs for purity of heart and closer communion with Jesus, when he hungers and thirsts after righteousness, then God is pleased, the Holy Ghost draws near with his illuminating and cleansing power. The Lord Jesus beholds the travail of his soul and is glad.

\* \* \* \*

We can see no standing room for a Christian, a Spirit-born soul, to dodge, to squirm, to hesitate and hiddle on the subject of holiness. To doubt that the infinitely holy God desires and provides for our holiness, is to doubt the perfection of his nature. To doubt that the blood of Jesus can cleanse from all sin is to doubt his Godhead. To doubt the

power of the Holy Ghost to come in, cleanse, abide and keep the temple, is to question the omnipotence of the blessed Trinity. To believe in the almightiness of God, the all-sufficiency of the atonement made in the suffering of Jesus, the presence and power of the blessed Spirit to purify as with a baptism of fire, and to keep the temple of God against all comers, is to glorify God. To let one's faith become a personal trust in the merit of Jesus, is to win the greatest victory this side of the eternal city.

\* \* \* \*

We have no hope for ourselves, our immortal soul within us, in the battle of life, in the hour of death, on the day of judgment, and in the vast eternity that stretches beyond, without holiness—the holiness that comes through the atonement of Jesus, received by simple faith in the merit of his blood. We have no hope for ourselves, our family, our friends, our church, the great unbelieving, wicked world, and the vast millions of heathendom, outside of holiness.

\* \* \* \*

We have nothing wherein we may boast, nor for one moment dare we exalt ourselves above our fellowbeings. If there is anything good that the worst about us have not, it came through the sacrifice on Calvary, of divine mercy, without which we would be as vile as the vilest, as low as the lowest, as lost and hopeless as the most wretched sinner. That we have made mistakes and blunders we admit to our shame; that we are not all we desire and ought to be, we admit also. There are glorious heights of faith and love and power beyond us toward which we bend our longing eyes. We know that there is yet much to attain, but we believe in Jesus, we trust his sanctifying power, we anchor our souls in him, knowing that he is able to save to the uttermost. We would rather be a homeless, friendless, despised outcast wanderer, hugging to our immortal soul this great and precious truth—that the crucified, risen and coming Christ can save, sanctify and keep from all sin—than to have all the world, with its honor, friendship, flattery, and our heart be robbed and desolate of this saving, restful faith in the entire sanctification received through the blood of Jesus. With us, it is holiness or hopelessness. In a dying hour it will be so with you. "Without holiness no man shall see the Lord."

\* \* \* \*

"O for a heart to praise my God,  
A heart from sin set free;  
A heart that always feels thy blood  
So freely spilt for me.

"A heart resigned, submissive, meek,  
My great Redeemer's throne;  
Where only Christ is heard to speak,  
And Jesus reigns alone.

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of thine."

### Indian Spring Camp Meeting.

**T**HERE had been some fear that the widespread financial depression would affect the attendance at Indian Springs, Ga. The fears were groundless; the attendance was very large; the vast auditorium was well filled almost every evening. The Sabbath congregations could not be seated at the morning services; the day services were largely attended, not only by the campers on the ground, but many visitors from the adjoining communities.

The hotel was in charge of Mrs. Clarke, assisted by several of her wonderful sisters so well known in Florida and in religious work, especially the handmaidens of the Lord in camp meeting services. Brother Clarke, the husband, had charge of the booking office and was full of kindness and courtesy looking after the needs of the host of people that stopped at the great hotel. The old-time colored women, who cannot be surpassed, had charge of the kitchen and served excellent meals. Georgia is a great state for vegetables, string beans, lima beans, potatoes, lady peas and new corn. I don't believe I ever ate more well cooked vegetables at any camp meeting in my life. I do not know that there was a day at the workers' table that it was not supplied with spring chicken. We are not disposed to lay special emphasis on these temporalities, but it is pleasant to be well fed on choice food prepared by the best of cooks. Indian Springs, I think, has never been surpassed in the matter of table service to workers and guests.

We were delighted to find Brother R. F. Burden, of Macon, Ga., president of this camp meeting, in excellent health. He was just about to cross the line into eighty. We have not seen him look better, more vigorous and happy in years than at this summer's camp meeting. The Georgia people, regardless of denomination, love and respect Brother Burden. He is a great spiritual blessing to his home city and the camp meeting.

Many people remember with love, the sainted George Mathews, who was president of this camp for years, a man greatly beloved, will be glad to know that his devoted wife bears the holiness banner with beautiful devotion and consecration. She was one of the quartet consisting of herself and three brethren who sang to the edification of the people. Her faith and zeal are a benediction. As is her custom, she had the workers to take dinner in her home on the Sabbath. I should think there were not less than twenty people in her spacious dining-room the day we sat down at her table.

Charlie Tillman had charge of the music, with a great choir, with many instruments. The song services before preaching were remarkable. The people did sing! They were inspiring.

(Continued on page 8)



# THOUGHTS AND MEDITATIONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Someone has said, "No great civilization has ever outlasted the demise of its religious faith." As we look at the tide and turn of things in this generation we wonder what is going to happen next. Many signs point to some great event in the not distant future which will be the fulfillment of prophecy and the carrying out of God's eternal purpose for the Gentile and the Jew. My good brother and able writer and preacher, Rev. John J. Hunt, B.A., writing in the "Midnight Cry" on 2 Tim. 3:1, "In the last days," mentions in his article the following last signs:

1. The last Call of the Spirit.
2. The last corruption of the church is now on.
3. The last confederation of nations is in sight.
4. The last political confederation.
5. The last cult of religious falsehood.
6. The last castigation of the Jews.
7. The last catastrophe of this dispensation.

## II.

Whatever the signs of the times might indicate, the Christian in his Bible sees beyond everything, God in Christ working out his sovereign purposes.

"How are thy servants blessed, O Lord,  
How sure is their defence;  
Eternal wisdom is their guide,  
Their help Omnipotence."

And praise God no matter how hard the battle is, how great the foe, though evil is enthroned and Satan and his hosts are mighty, God is in the Heavens and he will work out his great plans and purposes for his own glory, for his people and his Kingdom.

"But right is right since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

"Within God's plane of progress,  
It matters not at last,  
How wide the shores of evil,  
How strong the reefs of sin—  
The wave may be defeated  
But the tide is sure to win."

## III.

The name of Jesus has a power above every other name. (Acts 4:12). In heathen lands this name is wonderful:

"They tell me of lands of sin and shame,  
And of hearts that break and tire;  
But I know of a Name, a Name, a Name,  
That will set those lands on fire."

A missionary in a foreign land many years ago had a spirit of holy venture on him and went to a savage tribe whose language he did not know; not long after reaching them he was surrounded by hundreds, all armed with spears; as a lamb among wolves he stood; he took his violin and began to sing in English, "All hail the power of Jesus' Name,  
Let angels prostrate fall."

He closed his eyes as he sang so as to not notice anything that was going on. When he reached the verse,

"Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all."

He opened his eyes and every spear was dropped and tears coursed down their cheeks. The song broke their hard hearts and they gave the lone missionary shelter and food and every kindness; he learned their dialect, preached Jesus to them and hundreds were converted to God.

## IV.

From an English periodical I clipped the

following which some of our readers will enjoy:

### THE SWEETNESS OF HIS NAME.

Cant. 1; 2; Rev. 3:12.

Thy names, O Lord, are sweet to me,  
Whether in far-off Galilee,  
By Casarea-Philippi,

They called Thee "Christ."  
Or Mary, in her household care,  
Illumined by her faith and prayer,  
Said "Jesus" softly, half-aware—  
Thy names are sweet.

Or, if upon the green hill-side,  
With its horizons far and wide,  
They called Thee "Rabbi, Teacher, Guide,"

Thy names are sweet;  
Or if when Jericho is near,  
The blind man's pleading rises clear,  
"O Jesus, Son of David, hear"—  
Thy names are sweet.

May faith and courage lend me wings  
To rise above all earthly things,  
And worship Thee, Thou King of kings,  
And Lord of Love:

And when for me eternity  
Shall dawn upon the crystal sea,  
Then Saviour wilt Thou write on me,  
THY OWN NEW NAME?

## V.

### THE TRINITY.

All Evangelicals are believers in the blessed Trinity. When we cease to believe in the Trinity we become Unitarians. Split that word in two, and you have "Unit" "Arians," and that recalls at once Arius and the Arians of the third Century and the big fight over the question of the Trinity. Unitarians are Arians; good Methodists are Trinitarians.

The best answer to opposers of the Trinity are the words of the Lord Jesus Christ in Matthew 28:19: "Go ye, therefore, and teach (or make disciples) of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

The Trinity is a Mystery. Dr. Boardman sums it up good in the following words: "The Father is all the fulness of the Godhead invisible. John 1:18. The Son is all the fulness of the Godhead manifested. 1 John 1:14-18. The Spirit is all the fulness of the Godhead acting immediately upon the creature." 1 Cor. 2:9, 10.

Charles Wesley sings sublimely about the Trinity in his hymns. In one of them he sings:

"Almighty God, to thee  
Be endless honors done,  
The undivided Three  
And the mysterious One.  
Where Reason fails with all her powers  
There Faith prevails, and Love adores."

## VI.

A devout writer in India has given us this thought: "Are we quite sure that it honors God most to expect evil to be worn down only by imperceptible degrees? Might it not be a greater evidence of faith and bring God more glory if sometimes we dared to pray for the *unprecedented*?"

We need more often to adopt William Carey's plan,

"EXPECT GREAT THINGS FROM GOD,  
ATTEMPT GREAT THINGS FOR GOD."

## VII.

A story is told that in 1269 the Chinese Emperor, Kublai Khan, despatched some envoys to the Pope requesting him to send 100 missionaries to teach Christianity; he asked for 100 men of intelligence acquainted with the seven arts, able to prove that the law of Christ was the best, and if they could prove it he and his people would become Christians. He also charged his envoys to bring back some of the oil of the lamps which burned on the holy sepulcher in Jerusalem.

This message reached Rome when the Papacy was in uproar. It took them two years to settle on a new Pope. Gregory at last sent two dominican friars, who got as far as Armenia and turned back. "All Asia was white unto harvest, but there was no effort to reap it." They were too busy discussing things, and fighting among themselves.

If Conferences, Commissions, etc., could bring the Kingdom in it would have happened long ago, but we observe that the more conferences we have the more we get into a rut, and the more machinery and the less power. What marvelous things might be done on the mission fields if the workers, in addition to their mental equipment, were clothed with power from on high! We are too busy discussing plans and holding conferences and not busy enough on our knees in prayer and intercession. An old lady died over here in Peru; she had gone to so many doctors, and been in so many hands that it was said when she passed away that "She died of too many consultations." Let us hold less time in consultations and more time in prayer, and live more in the atmosphere of the Acts of the Apostles.

## VIII.

The story of Peru and its conquest by the blood-thirsty Spanish adventurers under Pizarro is a thrilling one. It is said that Atahualpa, the Emperor of the Incas, received Pizarro with unbounded hospitality. The Spaniards with their terrible weapons of war struck terror into the hearts of the Incas. That emissary of Rome, Valverde, demanded with a cross in one hand and a Bible in the other that Atahualpa should declare himself a subject of Spain. The Emperor refused, and then a fight ensued in which he was made a prisoner by the Spaniards. Then for his freedom the Inca King offered a mighty ransom. He was confined in a room eleven feet by twenty. He said: "I will fill this room with gold as high as I can reach if only you will liberate me." Pizarro drew a long red line nine feet from the floor and agreed to the contract. From every quarter gold poured in to ransom the Emperor, gold plates, cups, vases, shields—all of gold, were thrown into the room, \$15,000,000 of gold value. Pizarro accepted the ransom but acted the traitor and the liar. He called for a trial for the Emperor, trumped up charges were brought against him and he was put to death. In the long run, Pizarro was killed himself through the treachery of his friends.

This story reminds us so much of how the Devil deceives people with his fair promises and false hopes. He promises health and he gives sickness, life and he gives death, riches and he gives poverty, liberty and he gives slavery.

"Men don't believe in the Devil now  
As their fathers used to do;  
They have opened wide their broadest creeds  
To let his majesty through.

The Devil is voted not to be  
And of course the Devil is gone,  
But simple people would like to know  
Who carries his business on."

How different is a life that is hid in Christ with God. Such a life was that of the great missionary, William Taylor, who lived a life of whole-hearted consecration. His life was lived constantly in the will of God. During an earthquake Taylor went to his room. He said, "I searched to see that I was wholly submitted to God and quietly entrusted soul and body to the care of the Saviour. I could not call to mind one act of my life on which I could have my hope of heaven, but sweetly resting my all in the hands of Jesus, I had sweet assurance that all was well . . . As I was dropping off to sleep I counted ten shocks that caused a creaking of the timbers



of the building, but I soon fell off to sleep and waked up in the clear light of a peaceful morning."

"On the eve of my departure from London to Australia a gentleman said: 'Mr. Taylor, what is your address now?' 'I am sojourning

on the globe, at present, but don't know how soon I shall be leaving.'"

"It was one of those nights of waking visions, such as I used to have in Bombay, when God made known his way to his poor, ignorant servant. I don't mean miraculous vis-

ions, but an intelligent manifestation of God's will, showing me my path of duty through unexplored regions where there were no signboards nor blazed trees to indicate the right way. The revealings of that night widened my field of operations."

## "Why I Wanted My Wife To Be My Wife."

Commissioner Samuel L. Brengle, D. D.



T was my pleasant privilege once to be entertained for several days in the home of some Swedish friends. The family consisted of husband and wife, and three exceptionally bright and lovely children. He was a strong, manly fellow who had made his way to the front rank in his chosen work by sheer force of character, industry and ability. She was a happy little wife who did her own housework, rejoiced in her husband's success, and mothered the children with wise and loving care.

One morning at breakfast, in the most charming broken English, she told me the one test by which she decided the fate of several suitors, and by which she was assured that in her husband she had at last met her heart's mate with whom she could gladly and unflatteringly link her life for better or for worse till death. During her childhood in her old-fashioned, economical Swedish home she had had to darn stockings and socks, something she disliked very much to do, but which unwittingly was developing in her a selective instinct which was finally to bring her great joy.

When she had grown into the radiant beauty of young womanhood, and young men began to pay her attention, each appeared as a prospective husband, and to each she applied this test: "Would I be willing to darn his socks?" and in each instance there was a revulsion of feeling that settled the fate of the young man, until she met him who was to be her husband. When she applied the test to him, her heart leaped with joy at the prospect. She felt she would gladly spend her life darning his socks, and she longed to begin at once on whole bureau drawers full of them.

She did not tell, and possibly she could not tell, what it was in him that made him to differ from all others. But something in his presence or person unlocked a treasure-store of love and sacrificial devotion in her heart that made her sure that of all men he was the one to whom she could commit herself without doubt or fear. It was what she discovered in herself quite as much as what she found in him that made her certain.

When Lincoln made his call for volunteers my youthful father heard and responded to the call, left his girl-wife and baby-boy and went off to the war, and at the siege of Vicksburg paid the last full tribute of devotion to his country, while the young widowed mother wept and the little boy looked on with wide-eyed and uncomprehending wonder. He had been an ideal husband, and for three years had made mother supremely happy. Never once did he speak a cross word or show to her other than the most tender and chivalrous devotion. The memory of his love was ever with her, and as I grew she would hug me to her heart and tell me how happy my father had made her, and then she would add, as she looked me straight in the eyes: "And some day my boy will make some little woman unspeakably happy." So naturally I came to feel that that was part of the mission of my life, one of the objects of my being, to make some one little woman happy; while to injure a woman, to mar her life and blast her happiness seemed to me, and still seems, the supremest cursedness and treason against the most sacred rights and claims of humanity.

From mother I unconsciously got a high

ideal of gentle sweetness and purity, and all womanly virtues which adorn a home and make it a haven of rest and a center of inspiration and courage and noble ambition. Then one day at school word came to me, "Quick! Come home; mother is dying!" When I got home mother was dead. The love-light had fled from her beautiful eyes, but a smile was on her sweet face. They buried her, but her spirit was with me and the memory of her sweet, womanly character was enshrined deep in my heart, and in all my boyish loves and dreams it was sweetness and purity rather than flashing beauty and wit that kindled tender emotions within me. My wife must be gentle and sweet and pure of heart. This I gathered unconsciously from my mother.

Following mother's death I prepared for college, and spent four years in a co-educational university in the Middle West. What a bevy of lovely girls surrounded me there! We frolicked and flirted and picnicked, and were as frank and open and wholesome in our relations with each other as brothers and sisters, but my heart was lost to none of them. Two of them were as beautiful as any picture Sargeant ever painted, but they were frivolous. One had the most wondrous eyes and the most perfect complexion I ever saw, with masses of lovely hair, and a form that would have graced a ducal palace; she was intellectual, also, but it was Lady Clare Vere de Vere transplanted to the Ohio Valley:

Faultily faultless, icily regular, splendidly null,

Dead perfection, no more.

Another was very charming, but she lacked depth of character, I thought, and was too *petite*. Yet another was rich in character, one of the best students I ever knew, and one of the finest of women, but stiff in manner, and there was an irregularity about her features that I regretted. (In the callow years of young manhood very small defects, which may not be defects at all, and would probably be unnoticed by older and wiser men, may cause "Cupid's darts to miss the mark.")

My intellectual awakening was slow, and I do not think these four years quite completed the process, but I was sufficiently awakened to see and feel that my wife must have a range of vision and thought beyond the neighborhood in which we might live, else I could not be happy with her. She must be educated, must know books, have some knowledge of the world's best thought, and the culture that only this can give.

I was not myself deeply religious, though I was a member of the Church, taught in the Sunday school, sang in the choir, and worked in the college Y. M. C. A., but I missed in all those lovely girls a religious conviction and influence which I now see I needed and craved, and should have heartily welcomed from any one of them. Young men may appear careless concerning matters religious, but I am persuaded from a rather wide acquaintance and experience that they do not resent but respond promptly, though it may at first be jauntily, or for a time silently, to the gentle spiritual touch of the young woman who has vital spiritual knowledge, and who is frank and natural and modestly courageous in the expression of her convictions, who appeals to everything that is best in them, who shames everything that is false and morally wrong. In these things young

men are often more willing to be led than to take the lead, and here, if they would, young women could often gain a commanding and gracious and life-long influence over young men, an influence which would be welcomed as guiding, restraining, and inspiring, and greatly longed for and needed in the midst of fierce temptations to which young men are ever subject.

It was while continuing my professional studies in an Eastern university that the conviction possessed me that my wife must not only have sweet womanly virtues, be adorned with refinement and the culture of the schools, but that she must be genuinely religious, must love God and his law supremely, for without this I realized we should fail in the highest fellowship. With this love and loyalty to God abounding, I knew then that her love and loyalty to me could not fail. Indeed, I came not through any experience, but through awakened spiritual insight, to distrust the permanency of a human love that is not replenished and enriched by the overflow of a Divine love, and a loyalty that is not purified and reinforced by the reverential fear and love of God. Where this fear and love abide there can be no failure. "Many waters cannot quench love" kindled and fed from this central and exhaustless fire. But where could I find such a woman? Solomon was a very wise man and had a very wide marital experience, and he said, "A prudent wife is from the Lord." If she is from the Lord, why not ask him for her? Why not pray to him to find her? And this I did.

Marriage is a Divine institution, is surrounded by Divine sanctions, and should be entered into with a sense of its Divine character and responsibilities and blessings, which, abused, can turn into the most fearful curses; therefore God's blessing and guidance should be sought in every step that leads to it. The year I went East to study, three girls from one of the leading women's colleges of America went abroad to see Europe, and in London, to their utter surprise and joy, they found the Lord in The Salvation Army. One of them he had chosen for me. To her heart of sweet womanly graces, and to her culture, he added his grace and spirit. Two years later we met, and I fell in love—I lost my heart. Here she was, the sweet, gracious, cultured woman, filled with God's love, won my head and my heart approved, and for whose dear sake I had denied myself in lonely hours of fierce temptation, though I had not seen her face, and for whom I had prayed and watched and waited.

At an appropriate time, not then being able to see her, I wrote and told her all, and she sent me the sweetest letter—and the bitterest—that I ever had. She said she wept at the pain it must give me, and she felt that my love and union with me would put the crown upon her womanhood, but there were obstacles in the way—obstacles which she feared were insuperable. She then generously mentioned two others, with either of whom she thought I might be happier than with her. At her invitation I met them, and they were lovely women, but to my mind they were "as water unto wine," and I pressed my suit in spite of obstacles. One day she gave me an anonymous little book. I read it with the deepest interest and emotion, not once suspecting who had written it, and when I learn-

(Continued on page 6)



# ASKING FOR BREAD, GIVEN A STONE.

Mrs H. C. Morrison.



**T**HIS is a day in which one needs to be a discerner of spirits in order to select that which will be for his good, physically, intellectually, and spiritually. Man is a trichotomy, his nature being divided into body, soul and spirit. It is given unto each of us the responsibility of caring for these several parts of our being, and we need to be on our guard that we select the very best mediums through which they are to be developed.

Physically, many of us treat our body as if it were an old worn-out, cast-away machine, good for nothing but the junk pile. Indeed, some of us treat these bodies *worse* than a machine, for we pour all sorts of food into them, and many are debauched with strong drink, others are mutilated by indulgences that not only destroy the body, but destroy the mind and soul. We are reminded that our bodies are the "temples of the Holy Ghost," and that they should be used only as the Spirit dictates. What a world of contentment and happiness we should have if every one would only use their bodies as they were intended, but alas!

It is the duty of every parent to give their children the best opportunities for improving the mind, as one's capacities for doing good and ministering largely to his fellowmen are greatly increased by thorough intellectual training. One of the most interesting experiences that has come to me, has been to watch the unfolding of youthful possibilities as they sought to prepare themselves by diligent application to the courses of study that develop and prepare them for the largest usefulness.

But, by far is it of the utmost importance that the physical and intellectual training be given where the soul will have an equal opportunity to be brought into the full bloom of Christian manhood and womanhood. It is astounding that the large majority neglect the most important part of one's being, indicating how deep-rooted the enemy of all good has planted within us the bent toward an independence that feels it can get along without super-human assistance. Truly, God is not in all their thoughts, consequently not in all their ways.

But, I started out to caution us against becoming influenced by the *new* bill of fare that is being served from many of our pulpits today. Yes, there is good and not so good, and we must discriminate between that which will make us more skeptical. To give a concrete case of what I mean, I shall give some excerpts from a letter recently received from a friend who gives her experience in a large city where she recently attended church. She speaks of attending a service in which the preacher lifted her above things earthly, into the heavens.

She comments thus: "Oh, what a sermon! The preacher preached on the epistles of Peter and showed us what there was in the man that led to his being able to make the great confession, 'Thou art the Christ.' He said Peter has what every builder of the church must have—loyalty, vision, love. He said Peter's natural capacities were very great, but that human as he was and full of faults, his power for development in the hands of Jesus and through the power of the Holy Spirit was unlimited.

"Last Sunday I was tired and so took the easier course of dropping into the church next door. I heard an address on evolution—very learned—very modern, but absolutely empty. He spent most all the time in ridiculing W. J. Bryan, and citing famous scientists to prove man's descent from the lower forms of animal life. I saw a very intelligent appearing man sound asleep—and no wonder! Dry as dust! And why be a

## ALL ABOARD FOR ASBURY COLLEGE! SCHOOL OPENS SEPT. 22nd.

Asbury College in the heart of the beautiful bluegrass country of Kentucky will open its doors for its forty-second year Tuesday, Sept. 22nd. Encouraging are the reports as to enrollment. Both boys and girls' dormitories are about filled and those who have been waiting until the eleventh hour to complete their arrangement for college should make their reservations at once. The young ladies should write Miss Minnie Carmichael, House Dean, and the young men should address Dean J. B. Kenyon for room reservations.

No school in the country excels Asbury College in its fine fellowship, happy family spirit, and spiritual ideals. This college has stood for forty-one years for the full orb, well rounded life that comes from a satisfying personal experience within, of full redemption. The year begins with a short but intensely interesting series of services relating to the inner spiritual life of the students. We are fortunate this year in having as our leader for these services our honored President Emeritus, Dr. H. C. Morrison, whose preaching for many years has stirred America.

The opening day of activities, following the entrance examinations on the 22nd, is a general meeting of all Freshmen in the Hughes Auditorium at 9:30 A. M., Wednesday, Sept. 23rd. A most interesting program of 30 minute sessions covering all the departmental activities of the college then follows throughout the day and the day following, closing Thursday evening at 7:00 o'clock with the welcome of new students by the junior class in the Auditorium.

Friday morning at 9:50 the first regular chapel service will be held with a short address by the President. An organ recital Saturday evening is one of the interesting features of the opening week at Asbury.

When one considers the beautiful location of the college almost at the center of population, the picked Christian youth from almost all of the states as well as from foreign countries, the finest wholesome Christian fellowship to be found, an "A" grade rating together with low expense it is not to be wondered that the Christian fathers and mothers of the nation who see in this school a safer atmosphere for their children, even than in their own homes, are looking in increasing numbers to this educational and spiritual lighthouse as the future college home for their children. Here under devout faculty advisers the best training of body, mind, and soul is secured.

Asbury College stands ready to welcome its college family at the threshold of the new year with the prayer that this may be the best of all the years in its interesting history.

L. R. AKERS, President.

doubter like that? Who is benefited by this modernist theory? I could find no one who seemed to be inspired by the address—all looked as cold as the grey stone of the walls.

"Today the same man advertised to talk on 'The Truth in the Bible Narrative of Man's Origin.' I wondered what he would say, but really, I could not bring myself to waste another Sunday on him. I could almost believe that such men, in spite of all their wisdom, are closely related to lower forms of life, but I would say, since they are so lacking in spiritual insight, that they were brothers of the mud and stones of earth. For what is man minus spirituality—a handful of dust—no more!

"I hear in the educational world where specialists make intelligence tests, that we are socially burdened with *morons*, those people who never get to be over twelve years old mentally no matter how old they grow. Well! How about our spiritual *morons*? That is my question! Are they not a greater menace than the mentally incapacitated? And only God can work the miracle of their salvation—for with these there is hope—for, as Canon Mallett said this morning, 'With God there are no outcasts from salvation.' If a man will, he can be redeemed, and his life made to blossom like the rose, even though mentally, morally, and physically, he is a victim of sin—his own or inbred (of course both.)

"Some difference between the sermons of

today and that of last Sunday! I thank God for the remnant of the faithful! I bless his name for the long list of ages past, and for men like your dear husband, the standard-bearer of our own age."

I have given quotations at length for they serve so concretely to illustrate the difference between asking for *bread* and receiving *bread*, and asking for *bread* and receiving a *stone*. To any minister of the Word whose eyes may chance to fall upon this, allow me to ask you in all candor, which of the above preachers represents your case? I think it is more than likely that a minister who enjoys THE PENTECOSTAL HERALD will not be found in the second class, whose auditors "ask for bread but are given a stone." It might be well to remember that, bread nourishes, but stones kill. And who shall be responsible for the killing!

## "Born Above Ground."

More than a year ago my physician thought I was going to be sick, put me to bed, and summoned a nurse. She was a registered nurse, but preferred a variety in her employments; so that she had worked in hospitals, in private practices, and also as a district nurse. As she had nothing to do for me as nurse, she told me many stories about her experiences with patients, with physicians, and with hospital authorities. The most interesting of all her stories was the one which follows:

"While working as a district nurse in a small town which contained several large factories served by many different races, she was told to call on a woman said to be very poor who was expecting her fourth baby. The nurse called promptly at the building indicated, but was surprised to find the woman established in a comfortable apartment which was pretty well furnished. The patient informed the nurse that the coming child would be the first one of her children born above ground, and then explained that since the Volstead act had been enforced in the town her husband no longer came home drunk every evening, and on pay day handed her the money he had earned instead of spending most of it on his way home at the saloon. The nurse found it necessary to visit this prospective patient every day for more than a week. One Sunday morning she came upon the father of the family sitting holding his nine-year-old girl on his lap and twisting her pretty curls around his forefinger. When the nurse looked at him with interest and an inquiring expression, he remarked that he wanted to make his little girl look as nice as possible this morning because he was going to take her to Sunday school for the first time. This was the man who before prohibition had never paid any attention to his children except to scold and curse them and push them roughly out of his way, and whose wife's only way of getting any of the money he earned was to pick his pocket as he lay helpless in an armchair on pay day evening.

"In due time the expected baby was born 'above ground' into a happy family."

CHARLES W. ELIOT.

## Here Is A Great Book For You.

"Great Revivals and the Great Republic," by Bishop Warren A. Candler, D.D., LL.D. The name of the man and the title of the book ought to be recommendation enough for its ready and wide sale. Bishop Candler is one of the deepest thinkers of our times. He has a great subject. The book contains 344 pages, it is well bound, clear print, and on good paper. It can be had of The Pentecostal Publishing Co., for \$1.00. The original price was \$1.50. This special price will bring you a most valuable book. Send for it at once.

H. C. MORRISON.



# DRY VOTERS IN WET PARTIES

REV. A. S. HUNTER.



WHY should dry citizens continue to vote with wet political parties? The wet and dry issue, including its economic, social and moral bearings, is the biggest political question now before the American people, and has been for more than a generation; if not before the whole world! It is far more than just a political football, as tariff, currency, etc., have been made, during fifty years past.

Both the Democratic and Republican parties are wet! Not all the people who own the party names, but the party bosses on both sides are wet. For many years, Herman Raster, a big Chicago brewer, wrote the "temperance" plank for the Republican national platform; and it never suggested anything which would interfere with the legalized liquor traffic. During the same time, the Democratic party was on record, nationally, as being opposed to all "sumptuary legislation." That meant exactly the same as the Republican "temperance" plank, and both of them together meant precisely nothing so far as protecting the people from the ravages of legalized rum! The infamous liquor traffic was entirely safe with either party in power.

To this day, neither party has ever touched the liquor question as a party measure. And that condition in each party is incurable, having become chronic with long standing. Constitutional prohibition came as an economic and moral reaction in war conditions. Except for the imperative necessity growing out of the war, so far as either political party is concerned, we would still be under the old iniquitous license system. Since we have had prohibition, neither party, either in any state or in the nation at large, has championed its enforcement. As shown by the national campaign of 1928, a great majority of the people of the country, regardless of party, are dry; and that has been corroborated by the nationwide elections of 1930. The dry Democrats and Republicans are now alike disappointed with the way the administration has handled the enforcement question. Because of the hesitant policy which has prevailed, the wets in both parties have taken new hope and courage, have grown arrogant and insolent, and are openly making a big drive to discredit prohibition now, and to ultimately overthrow it.

In New York, the Republican party split on the prohibition issue, the party machine nominating a candidate for governor on his own dictated wet platform, though he had been a United States district attorney in charge of enforcement of the Eighteenth Amendment. The wet Democratic candidate was elected by an unprecedented majority.

In New Jersey, the wet Republican candidate, nominated on his own dictated wet platform, was elected. In Pennsylvania, the Republican machine worked to the bitter end to keep a dry man off their ticket; and half a million to a million wet Republicans voted for the wet Democrat, and many dry Democrats voted for the dry Republican. It was given out during the campaign that the wet Republican candidates in New York and New Jersey were acceptable to the administration at Washington, but nothing about the dry Republican candidate in Pennsylvania, except "hands off."

Wherever we look, the bosses of both parties are subservient to the dictation of wet influences. In many instances the dry voters defeat the schemes of the wet bosses of their own party; but both party machines and bosses are wet! The prospect now is that, in 1932, both parties will put up wet national tickets. Influential Republicans are warning the party leaders that they must repudiate prohibition in order to save the party—they

sacrifice principle for party, and hope the people will ratify that. The Republican wets are hounding the trail of their national chairman, because he speaks dry; and they demand that the party be reorganized on a wet basis! The Democratic party leaders are either sympathetically wet, or are hog-tied by the wets.

The present outlook is for a three-party campaign in 1932; the Democrats and Republicans, wet; and the Prohibition party, dry. Things are shaping up much as they were forty years ago. At that time, millions of Democratic and Republican dry citizens, sick of the wet policy of their respective parties, were swinging to the dry Prohibition party as the only one which represented their dry principles. Then, the Anti-Saloon League was devised, with the catchy slogan, "Stay in your own party and vote for the best man in either party." The theory was that this would compel both parties to put up only good men, that is to say *dry* men. Alas! for human theories! The history of the past forty years shows how easily the wet politicians circumvented that, and both parties have continued wet. But, that flank movement deferred prohibition twenty-five years; and when it did come as a war measure, it was left in the hands of wet administrations, and we know how they have not sincerely enforced it.

Why should dry citizens continue to vote with wet political parties? Your ballots are powder for their guns, and those guns are manned by wet gunners! Put your powder into the dry Prohibition party gun, which is manned by dry gunners! No interest of the country will suffer thereby, and we will be delivered from the greatest curse of this or any other people! The Prohibition party leaders have pioneered a number of the great reforms which have been adopted by our nation in the past sixty years, of which women's suffrage is one. No party, of any name, would have done worse for the country than the two wet parties have done. Why longer be a party to that regime?

"Thou shalt not follow the multitude to do evil!" "Come out from among them, and be ye separate, touch not the unclean thing!"

## Are You Interested in the Wedding?

Revelation 19:7.

What wedding? And who are to be married? When and where will the wedding occur? It was the wedding of which two young women spoke on their way home from church on a Sunday morning. Their pastor had preached on the subject, and they heard things they had never heard before, and did not know were in the Bible. But both of them expressed deep interest in the subject, not only to each other, but also to the pastor. He had said the wedding would be a most brilliant and rapturous event in which all heaven would be interested. And that the interest would be manifested by a great multitude of voices with ringing ascriptions of praise to God, because of the marriage about to take place between the heavenly Bridegroom, the Lord Jesus Christ, and his purified and prepared church. The joyful notes that reverberated throughout the celestial habitation were, "Allelujah, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

Of the two young women referred to above one of them said, "Oh, I wonder if we will belong to the bride? We've been professing Christians and workers in the church, but I fear we do not measure up to the real Bible standard." The other one answered, "I feel that we have not fully come out from the sinful world as we should, and I intend to give further serious attention to the sublime subject about which we heard today."

My dear Christian reader, let us, by the astounding grace of God, aim at the spiritually lofty attitude of full overcomers over all the combined powers of Satan and the world. That is indeed our high and holy privilege and duty. That will surely enable us to participate in the millennial exaltation, as also to dwell and reign with Jesus Christ "forever and ever." (Rev. 11:15). Hallelujah! A. W. ORWIG.

## Be Filled With the Spirit.

REV. EDWARD R. KELLEY.

Be filled with the Spirit, for He's thine; He is thine.

Let Him fill thee daily with His presence divine.

O thou dear child of God! He will make thy soul free,

And He'll reign in thy life so that all men may see

The image of Thy Lord e'er reflected in thee.

He will flood thy soul like rolling waves of the sea,

As the Spirit divine shall abide within thee.

He will mellow thy life; He will banish all fear;

He will bless thee and guide thee, and answer thy prayer;

He will fill thy soul with joy as He leads ev'rywhere.

He'll ever be with thee, and He'll stand by thy side,

For He'll make thy soul strong, and forever abide.

He will let thy heart know that ALL things can be done

Through the grace and the power of God's only Son.

He'll witness to thee of the Resurrected One.

He will cleanse from *all sin* with fire from above;

He'll be first in thy thoughts as He fills thee with love.

And thy storm-tossed soul before Him will be stilled,

As thy heart with His own blessed presence is filled.

He is thine; He is thine, for the Lord has so willed.

Open wide thine heart and let the Spirit come in;

He will save you and cleanse you, and keep you from sin.

As God's own dear child, He'll surely keep thy soul pure

If thy faith in Jesus remains lasting and sure;

Meekness and love will He give while taking you through.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.



## "WHY I WANTED MY WIFE TO BE MY WIFE."

(Continued from page 3)

ed it was her book I loved her none the less.

On another day we were driving among the beautiful hills around her home, and some occasion arose that led her to tell me of a nameless baby, a little child of lawless passions and the night, whose tender life was wasting away through the ignorance and lack of care on the part of its girl-mother. She coaxed the girl to let her have the baby for awhile, and took it home and kept it for months, nursing it back to rosy health and dimpled sweetness; and as she talked about that baby I felt that in her heart were the germs of the richest and tenderest mother-love, and for this I loved her all the more, for I felt that if I ever had a wife I wanted one who would not shun but welcome motherhood with great and solemn joy.

On yet another day we stood by the piano in her father's home, and suddenly she turned, slipped out into the hall, and left me. My eyes followed her and my whole heart went out after her. I did not want to die for her, but to live for her. I wanted to put my arms about her, to comfort her, provide for her, protect her, bear her burdens, be her shield, and receive every blow of adversity or sorrow or misfortune that might befall her. I no longer thought of what she might bring or give to me, but only of what I might give to and suffer for her. And then and there, at last, I had found and entered the pure world of sacrificial love and utter devotion reached by the little wife of my Swedish friend—the world in which alone I could fulfil my mother's prophecy.

The key that will open a Yale lock was made for the lock, and the woman who can open the inmost treasure-store of a man's heart, and can bring forth the refined gold of unselfish love, was made for that man, and by this I knew that she, who for twenty-eight wonderful and blessed years was my wife, and became the happy mother of my children, was God's woman for me. And that is why I wanted my wife to be my wife!

## A Revival of Regeneration.

U. T. HOLLENBACK.



NOT long since I was riding in the auto with a leading holiness evangelist and editor of a great weekly, when I was somewhat struck with an expression he made to me. Turning to me af-

ter seeming to study carefully, he said: "I tell you, sir, there are few people getting converted these days." And I began to think about the church as a whole to see if the same conclusion would come to me.

And the more I thought of it the more I was inclined to believe it. It is impossible for me to judge accurately every case of profession that comes under my observation; and it is impossible for me to know all that is going on in churchdom in the country. Nor do I ever want to be unthankful for the many who are seeking to save the lost and for the success that they are having; but when I consider the country as a whole and see the many, many places of worship where conversion is unknown, and the witness of the Spirit is unheard of I am inclined to agree that it is sadly true.

I was told by a good brother this week that there were thirteen church buildings of his denomination in one county close by that were to be ordered sold this year. And many, many are the churches that are financially bankrupt, and many more that are morally and spiritually bankrupt. And then I thought of the hosts of holiness evangelists in many denominations who do not get calls and who are not wanted, and of those in the holiness churches who are not wanted because it

"costs too much to have evangelists." (This is not true for the evangelist is the "enthusiasm and blood of the churches.") But there is a cause for the gospel of holiness not being wanted. And it lies in the fact that there is so little regeneration.

The holiness evangelist of forty years ago appealed to a church in which were a goodly number of converted and praying people. The holiness evangelist today, in the same place appeals to a crowd of sinners with scarcely a soul who has experienced the new birth and has enough life to "hunger and thirst after righteousness." If the people are there at all they stare at him as if they were void of comprehension. He is appealing to a vacuum. They have never had the love of God shed abroad in their hearts and therefore, cannot receive either the meaning or the person of the Holy Ghost. And such is their lack of hunger for spiritual things they will perhaps not even be present when the appeal to holiness is to be made.

The few decades of preaching doubt, of infidel ministers, of evolutionary guesses, and humanitarian discourses, and worldly ministerial examples have brought forth a church that is "twice dead and plucked up by the roots." And it seems that in order for the forces who believe in holiness as a second work of grace to survive, they must pray down a revival of regeneration. There must be a great increase in the number of people truly converted. For did not the Lord Jesus tell us that "the world could not receive the Holy Ghost"? And is there any line of demarcation between the world and the unconverted church? Then to urge the average present-day church member to seek the "Spirit-filled life" or "the pentecostal fullness," or "the power for service," or "purity within" or the "baptism with the Spirit" is to mock Christ and to put a vain hope in front of that soul. The world cannot receive the Holy Ghost, so why deceive them with false hopes. They must get out of the world and the world out of them through a real regeneration before there is hope of their receiving the Holy Ghost. Not that every churchmember today is void of grace. There are many thousands who can testify to the saving grace of God and the witness of the Spirit; but compared with the many millions of church members they are comparatively few. Nor is there no need of teaching believers the necessity of going on to perfection and pressing after entire sanctification. As long as there is one believer unsanctified, he should be urged to "follow after that holiness without which no man shall see the Lord." But a real extensive revival of second blessing holiness depends largely upon a revival of regeneration.

Many of the "holiness churches" of the country, which contain choice saints and sound doctrine, are so busy raising their budgets, paying their bills, building houses of worship, that their pastors have little time to get alone with God or their people and pray for a revival of regeneration. To build a new ecclesiastical structure takes most of the time and prayers and all their money; and while the souls that do get converted are precious, and for them we are thankful, yet the rate of increase in the number of true converts is far behind the rate of increase of the population of the country. There must be a sweeping revival of regeneration and it must be soon. It is needed because there are so few who have ever experienced the new birth. There is no other way into the kingdom of heaven. There is no other way for God to establish a father-child relationship with any human being. There is no other way to have a church that is eligible for sanctification.

But there are possibilities of such a revival. It lies in the infinite resources of God. Nor can the deadness of the church or the wickedness of the people exhaust these resources. It may never start with the regularly ordained ministry. It may not start with the professional evangelist who is used to "putting the thing over." The first may

be too busy attending to the "affairs of the kingdom" to assist in the revival; or he may be too much entangled with the world to have any influence; or he may be too proud to acknowledge his own loss. The latter may be too much tied to his psychological stunt methods to get down in prayer for the conversion of sinners. But God has a way.

And there are some probabilities of God working in this manner. For of late there has been expressed to me by many from different churches and from unlikely sources, a desire for such a revival. Many church members are hungry for something beside current events and church affairs. They know not what they need but they are hungry. And is not that hunger a prayer? And there are members in many churches who are praying for such a revival; and humble ministers are desiring such a revival, and many in the holiness churches are looking beyond the pole of denominational building and praying that God will send a revival of more extensive proportions.

Could not God put it into the hearts of some humble ministers and laymen to lay aside the ponderous weight of "affairs" and gather the unsaved churchmembers together in the parlors of home and church rooms, and tell them simply about the new birth and urge them to pray for that experience? And could he not put it into the hearts of traveling business men to gather their unsaved friends in private rooms in hotels and just tell them about the new birth and urge them to pray and confess their sins privately and humbly before the little crowd and seek the new birth? And could God not put it into the hearts of some godly women to gather the unsaved neighbors into their homes for a visit and get up under the power of the Spirit and tell them humbly of the new birth and urge them to pray about it? And Sunday school teachers to gather their pupils into the home some evening and tell them the necessity of the new birth, and urge them to pray themselves until they are converted. And could there not spring up under divine direction, new birth societies all over the country that would be so far from appearing to be regular church departments that it would sweep many into the kingdom of God who are prejudiced against the church? Could not God spread out cottage meetings and church parlor meetings, hotel room meetings all over the country in which one man would tell another of the blessed experience of being born again and that others get hungry for the same thing? And could he not give us a revival that would even invade the ranks of Romanism and Jewry with its soul-saving power?

Yea, God could and if we pray he is willing to send such a revival. Nor is he limited to times of temporal prosperity, for he could send a revival with no expense at all for overhead, no building program at all, no disturbance of the present ecclesiastical mausoleum whatever, with no "program for the extension of the kingdom." He could extend it without any human program. All he needs is just human beings who are simple in their faith and trustful in their prayers, unspoiled in the prejudices and obedient in their loyalty. It might jump over the regular channels of religious activity, and cross denominational lines diagonally. It might astonish ecclesiastics into madness and opposition. But God could give it.

Let us pray for a revival of regeneration, where countless thousands will be led into the experience of the new birth. It will lead the way for a great number to receive entire sanctification. It would cause missionaries to go to the foreign lands (if such there be) without home boards back of them; traveling men on the high seas would hold meetings in their berths, business men in the foreign lands would testify to their customers abroad, and the gospel be carried without the gigantic necessity of keeping the church in the banking business. Let us pray and trust for a widespread revival of regeneration!



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## WHAT ANSWER SHALL WE GIVE TO GOD?

"Send us an evangelist." How shall your missionaries answer this request?

"If you will build a church here, we will send you an evangelist." Do you want your missionaries to keep this promise?

The following article was written by Shutsha Abele, the assistant native pastor of Wembo Nyama Station, after an extended trip by automobile in company with Rev. Alexander Reid, evangelistic missionary at Wembo Nyama, Methodist Episcopal Congo Mission, Congo Belge, Africa.

Dear Friends: I am writing the events of our trip during the month of April, 1931. We left our Mission in order to go to many out-villages and to teach the people the palavers of God.

We came to the village of Lukuluowo, and there they besought us for an evangelist from our Mission, and since we had an evangelist with us that day, we gave them Lusuna Djosefu, and I stayed with them three days to teach the Word of God. These people were very happy, and many came to hear the Word of God. We laid out the measurements for a large church, and the people went immediately to the woods to cut the timbers. Their village is beautiful, and has a good road going to it.

We also went to the village of Chief Otete; he is a big chief with medals, has sense, and can read a book well. At that village we saw hundreds of people who wanted the palaver of God. They have two churches there and still many people have to stay outside. The Spirit of God helped us there, and at night when we were preaching the Word of God the people were very quiet, and many of them forsook their sins. The village is beautiful, with many palm trees and clear water. It is on a State road, but the road is soft. Many of the people begged us to stay, and so we stayed there three days.

We went all the way to the village of Chief Uvungu but found his road poor, not at all nice, and the bridges were bad. We had a hard time crossing with the automobile. We finally came to the village, it is large and beautiful, and we gathered with the people in the church. The church was crowded inside and outside, seven or eight hundred came to hear the Word of God. Many Witch Doctors came to hear the Word of God, and begged us to stay with them a long time. We stayed there nine days and many people forsook their sins and their medicines, and said, "We want to trust Jesus only." We therefore rejoiced very much. Their church is large and beautiful. Chief Uvungu has strong laws for his people, therefore his people are not lazy, neither is there noise in his village at night like there is in other villages. They have plenty of food and meat, good water, and many palm trees. The country is beautiful and there are no mosquitoes. We were very happy there, and well, and we taught the people every day.

From the former village we went by road to Katoko Kombe; we passed many villages, and some of them begged us saying, "We want evangelists from the Mission." We came by the village of Djeka which is under Chief Ngongo; we were then on the border line of the Katoko Kombe territory. We saw other people at Uma Songo and Diwamba who besought us saying, "Stop here." We stopped a little while and then went on to the village of Ngongo. Chief Ngongo is a chief with sense, and knows how to read a book well. He besought us to stay in his own house. Mrs. Reid did not want to at first, but when we did not see a rest house for white people, she and Mr. Reid finally decided to stay in the house of the chief. It is a beautiful house. Many people came to hear the Word of God, and begged for an evangelist. We laid out the measurements for a church. The village is large but not beautiful; it is on a hill, and large crickets destroy everything in the village. There are many palm trees there, and the water is good, but the road is very soft.

We returned to the village of Chief Djeka and stopped a short while. This village is beautiful; it has a garage for our automobile, and the road is very good. The forest there has many hard wood trees for making beautiful boards, and fine clay for making brick. This village is on the border of the Katoko Kombe and Lodja territories.

We entered Lodja territory and saw many villages where they begged us saying, "We want an evangelist from the Mission." Many of the natives want missionaries and evangelists from our Mission. We also saw the village of Chief Kangolo which is a large and beautiful village of three thousand people. The people there pleaded very much saying, "We want an evangelist from your Mission." That village has no Catholic evangelist, they want an evangelist from our Mission only. The chief has a beautiful brick house. The village is full of palm trees, and there is plenty of food. There are hills near by, and the soil is rich. There are no mosquitoes there.

We saw the village of Chief Lunganga where they besought us saying, "We want the Mission to come here quickly; the Missionaries are our chiefs; we are in darkness here; we do not know God; we want you to send evangelists to us; we are lost in sin!" The road to this village is very good.

We next went to Omeunga and on the way saw many villages that had great longing and besought us saying, "We want an evangelist." When we came to Esonga Djinzra, we there gathered the people and spoke the Word of God to them. They begged us for an evangelist and so we measured out

a place for a church and said to them, "If you will build a church here, we will send you an evangelist." When we came to Omeunga, where we have an evangelist, the people were leaving the village because they were moving to a new place. There are many Christian people there, and because the church was left at the first place we laid out the measurements for a new church. This village is not pretty because it is a new site, however, there are palm trees, there is fertile soil, and good water. There is a path but no automobile road.

We left Omeunga and went on our way to Lodja. We came to the village of Chief Mundala who is an old man and sick as well. We were besought by many people who wanted an evangelist. Many people are truly hungry (for the Gospel), we had evidence of their hunger when they besought us saying, "We want white people from the Mission only to send us evangelists." (Meaning that they do not want evangelists from the Catholics.) We came by the village of Chief Lusele and they too said, "We want an evangelist." The auto road was good and we saw many villages along the way, and many small paths (leading to other villages).

Finally, we came to Lodja, and stayed with Chief Shutsha. We spent two days there and taught the people the Word of God. The whole village begged us saying, "We want an evangelist, and we want a Mission station here at Lodja." The soil is rich here, and water is good, and there is a great forest with large and beautiful trees. There are no mosquitoes.

On our return journey we came through Katoko Kombe and then on to the village of Chief Lutundula where the road is very soft. We did not sleep there although the people besought us to stop, but we took another road by way of Ngombe, and came all the way to Chief Longonga. We had a hard time at night because the road was bad. This village is in Lubefu territory. The people begged us saying, "We want an evangelist of the Mission." The Catholic Christians also besought us saying, "We want an evangelist from your Mission." In that village there are many people, and we measured out a place for a church and promised them saying, "If you will finish this church, we will send you an evangelist in the month of July."

This article was translated from Otetela into English. The native mode of expression was preserved as far as possible. The words in parenthesis are for explanation.

William De Ruiter, Wembo Nyama Station.

## SCOTTSVILLE CAMP.

The forty-fourth annual meeting of the Scottsville Holiness Camp is now history. This camp is located on the highway between Marshall, Tex., and Shreveport, La., among the tall pines, oaks and hickory trees, adjoining a beautiful park with a natural spring and lily pond and a monument dedicated to the Confederate dead of the community.

The workers were Rev. Jarrette Aycock, wife and daughter of Bethany, Okla., and Rev. O. H. Callis, of Wilmore, Ky. Mrs. Callis was also with us and delighted the camp with her beautiful violin music. The sweetest and most Christlike spirit prevailed throughout the entire camp. Both Bro. Aycock's and Bro. Callis' messages brought conviction to the sinner, inspiration to the child of God, and a deeper determination to live for God and press the battle for holiness till Jesus comes. Many found their way to the altar of prayer, eighteen in one service.

Mrs. A. B. Richards, a missionary to China, who is being supported by the Scottsville camp, was with us and gave the message the last Sunday morning on the work in China. Praise God for the holiness camps.

## REVIVAL AT ZOAR METHODIST CHURCH.

We began our revival at Zoar M. E., South, the first Sunday in August and ran ten days. The pastor, Rev. C. F. Bartow, was assisted by Rev. O. H. Rhodes, of the Altamaha Circuit. Brother Rhodes is a man full of faith and the Holy Ghost. He preached with no uncertain sound on the doctrine of repentance, confession, restitution and entire sanctification as a second work of grace. It was at a time when a great battle was being waged between holiness and sin. The Holy Ghost came down like a mighty shaft out of the skies and settled on the entire community for several miles around. We did not count the ones who came to the altar, but counted the ones who prayed through to a definite experience. There were 42 saved or reclaimed and 20 sanctified. Many others were blessed. Eight were added to the church on profession of faith.

We are praising God the days of revivals are not past when Jesus is lifted up to save from all sin.

Roy C. Landrum, Layman.  
Stapleton, Ga.

## ELDORADO, ILLINOIS.

The Eldorado camp, 1931, is history now. It surely was a great success, the largest crowds present we have had for years. Upward of one hundred preachers in attendance. This is very gratifying to those who have been carrying the burden for the camp. At most every service we had people praying through, either for pardon or purity. Often the lone altar was filled with seekers. Rev. Allie Erick, of Bethany, Okla., and Rev. C. F. Wimberly, of St. George, S. C., were the preachers; Rev. Harry Blackburn, of Wessington Springs, S. D., song lead-

er, with his sister at the piano; Miss Jean Pound was the representative of the Oriental Missionary Society and Miss Fern Tillman represented the National Holiness Association missionary work. Both have given service in China. Miss Pound had charge of the young people's and children's work during the camp. People who have been attending the camp say that this was the greatest camp we have had for fifteen years. Over 100 new members were added and the end is not yet. "Praise the Lord!"

Reader, begin now to plan to spend the ten days with us next year. The cottages were pretty well all filled but we can use tents when all the cottages get full. The workers for next year are C. M. Dunaway and Joseph Owen, preachers, with the Suttons as singers. The object of this camp is to spread Scriptural holiness. It is interdenominational, having fine representatives from different churches.

Thos. E. Harper.

Elected President for 5th Year.

## INDIAN SPRING CAMP

Dear Herald Family:

At this writing, August 20, I am just back from Indian Springs Camp Meeting which closed the night of the 16th. It was such a wonderful occasion and such a great blessing to so many of us, I cannot refrain from adding my testimony (I am sure some one else will give a good report of the meeting). We had good crowds from the beginning and the longer we ran the greater the interest and the better the singing. I have never heard such singing as we had.

Since my part in the meeting was the singing end of it I am sure you will allow me to mention the splendid work of the orchestra under the direction of Rev. J. W. Lilley, of Macon. This with the marvelous piano work was a great support to the chorus and congregational singing.

One of the outstanding choruses was one that I got from the Salvation Army: "I have an interest in the bleeding Lamb of God who died on Calvary." This was in the souvenir edition of the song book I arranged for the camp meeting (and by the way I have some of these left over which I can mail to you for 25c). Speaking of this one special chorus, some words came to us fitting it for the occasion such as "I have an interest in the old camp ground where waves of glory roll," and another suggested by Rev. E. M. Wise, of Palmetto, Fla. "I got a blessing at the old camp ground when the Holy Spirit came." Dr. Morrison and others fell very much in love with this song.

Before closing I must tell you of the wonderful meeting the Lord gave us in Naples, Fla., just before returning home for camp meeting work. We put in two weeks there, holding night services only and with the wonderful co-operation of some earnest laymen there as well as the pastor, Rev. J. S. Jones, we were enabled to more than triple the membership. Some of them were planning to come to Indian Springs for a special anointing but their plans were thwarted. Thank you for this much of your time.

In Him and His service,

Charlie D. Tillman,  
Tillman's Crossing, Atlanta, Ga.

## REPORT.

Like a dream the summer is slipping by and it has been a long while since I have made my whereabouts known through *The Pentecostal Herald*. It is always a joy to find friends here and there across country who say, "I am keeping up with you through *The Herald*." And there is always a feeling of peculiar fellowship with those who read this wonderful paper.

It has been a happy, busy summer with this writer. After having all plans changed for evangelizing in Brazil this year I adjusted myself to the change and have found fertile fields for service in the homeland. I believe I can truly say I have a greater faith in the eternal purposes of God, a clearer consciousness of His abiding presence and a firmer grasp on Romans 8:28 than ever before in all my life.

Recent months have been spent in revivals, young people's assemblies and missionary programs. Missionary work continues to be the dominating interest of my heart, and God has graciously set his seal upon our efforts by giving us some remarkable answers to prayer. Brazil is still upon my heart as my next field of service, as clearly as was Paul's call to Macedonia, and as soon as a few more things are accomplished by way of preparation, I am confident that God will give me the privilege of evangelizing there.

Having had a place on the faculty of four young people's assemblies recently I am more and more convinced that all the young people of the country are not going to the bad. The fervent testimonies, the spirit of devotion, the consecrated lives of these young people, all attest the fact that the church of tomorrow will still be waging battle against sin.

James V. Reid.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00

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(Continued from page 1)

Rev. Joseph Smith and Dr. John Paul were my fellow workers. They broke the bread of life to multitudes to the delight and edification of all. Joseph Smith is a great Bible teacher. After years of close and illuminating study he is able to lead the people into the deep things of the New Testament. We cannot at the moment, think of any one who is a clearer, more helpful teacher of full salvation, as taught in the New Testament. He had his School of the Prophets every morning, and it was largely attended. We heard many expressions from those present of the gracious benefit received. One of the great needs of the people today is thorough teaching and grounding in the Word of God.

Dr. Paul is a unique preacher, quite unlike any one else. He turns his subject about, revealing many sides of Bible truth in an attractive and striking fashion. The ministry of these brethren was fruitful in altar services. During the camp there were a great many forward for prayer, and most of them who came to the altar were either converted, reclaimed or sanctified.

Dr. J. M. Glenn and wife had charge of the Young People's and Children's Meetings held in the young people's tabernacle. The meetings were largely attended with gracious results. The altars were often crowded with seekers and many were graciously blessed. This young people's meeting is one of the very best of its kind held in all the circuit of holiness camp meetings. Brother Glenn presses the work with fervor, and many young people are saved and sanctified in these services. Quite a number were blessed in their tabernacle who volunteered for life service.

Brother Benson, a faithful, devout layman, had charge of the 6 o'clock prayer meeting, which was attended with power. He is a man much beloved for his zeal and devotion. Several families spending their summer on the camp ground kept up earnest prayer services for two or three weeks before the opening of the camp meeting. They had an atmosphere of prayer and devotion in the place when the meeting began, and it was believed that these earnest prayer services preceding the meeting had much to do with the very gracious results. A quartette of Asbury students, a fine group of Christian young men, spent several days at the camp singing to the delight and edification of the people. They rendered very

good service in Dr. Glenn's young people's meetings. One of the very interesting things of this camp ground are the many prayer services held in different places between the evening meal and the evening service. One can but be impressed as the quietness of the evening falls upon the place with the voice of prayer ascending from various quarters. No one but God knows how to distribute any stars that may be handed out in the crowning day for results at a camp like Indian Spring.

A host of people have gone up to worship at the feet of the Master who have been blessed at the altars of the Indian Spring camp. Many of the veterans, myself among the rest, are growing old; as the years pass the ranks are being thinned down here, and the ever growing colony of those regenerated, sanctified and built up in the faith at Indian Spring in Paradise is increasing. No one will ever be able in this, or any other world, to accurately calculate the spiritual blessing that has come to the vast thousands of people who, through the years, have attended Indian Spring camp meeting. May the blessing of God rest upon the managers, and so direct the work that it may stand firmly for full salvation, a whole Bible, and a mighty Christ able to save to the uttermost.

I must not close this report of the camp meeting without some words of commendation of Dr. J. M. Glenn and Rev. Sam Haynes. They are both members of the camp meeting Board and untiring workers for the very best spiritual results at this camp. There are no men connected with the great revival of the Wesleyan doctrine and experience of entire sanctification more faithful and devout in the evangelistic field, than Glenn and Haynes. They are men of intelligence, consecration, untiring zeal and effectiveness. We commend them as worthy men in the great white harvest field of true revivalism everywhere. In a great camp like Indian Spring, with the vast multitudes, the immense auditorium, the coming and going, the task of preaching is one of the most exhaustive that can be laid upon anyone. The brotherly love, the sympathy, the amens and the helpfulness of these men are like that of Aaron and Hur to Moses in the olden time. May God bless and use them. It were a pity, indeed a tragedy, for fruitful fields to be neglected, and human souls be lost without effort when such men are ready to lay themselves out for the redemption of the people. Keep them busy fishing for men, winning the lost, building the church, and pouring the saving salt of full salvation out among the people.

Toward the close of the meeting two very interesting British evangelists, Clark and Bell, who have been laboring in some gracious revival work in Georgia and other parts of the south, visited the camp ground and held an afternoon service. We had looked forward to this service with great pleasure, expecting a time of wonderful brotherly love and spiritual refreshing from over the sea. They are no doubt earnest, devout men. May the Lord bless and use them. One of these brethren is from Wales, the other from Scotland. We judge from some of their remarks that this camp meeting, with its methods, exhortations, weeping and shouts of praise, was a bit strange and appeared somewhat noisy and crude to our British cousins.

I was able to preach daily throughout the ten days, but speaking in the great tabernacle, and climbing the long hill to the dining-room about exhausted me. I left the camp much worn and feared I would not be in condition to do much at our dear old camp at Pentecostal Park. The day was warm and fatiguing. I got into Nashville about five P. M., and put up at a hotel and went to a cafeteria for supper. Walking in, who should I meet but Dr. Powell, pastor of the First Baptist Church in Nashville, one of the great pastors of one of the great churches in all the southland. He had finished his supper but sat at the table with me, and after supper

took me in his car for a long quiet drive. He is one of a number of outstanding Baptist preachers in this country who stands for a whole Bible, a virgin-born Christ, and a gospel that is the power of God unto salvation. His fellowship refreshed me soul and body. He drove far out to quiet places and we had a most restful three hours' drive; got back to my hotel at 9 P. M., in fine shape for a good night's rest. Tuesday found me wonderfully refreshed. I got to Glasgow at noon, bought a loaf of bread, a quart of milk, and a friend drove me out to my little shanty in the woods. What a quiet, restful place! After two nights' rest alone among the trees, I felt ready for the opening of our camp. Sabbath morning our new tabernacle was filled with a great audience, as quiet and orderly as a city church. As I preached full salvation to my relatives, some of my school-boy friends, their children and grandchildren of those I knew and loved more than a half century ago, the Lord wonderfully blessed my soul and the people were graciously refreshed. I must have shaken hands with two hundred of them. The meetings have moved along, have had much rain, some have been saved, others are seeking, and we are expecting great things.

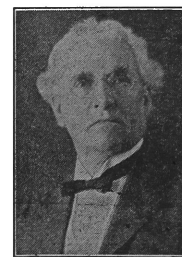
I was invited back to Indian Springs for next year, and if the Lord spares me I hope to visit that dear place with its delightful memories and wonderful people, at least once more. There is a great colony of souls shouting around the throne of our glorified Saviour who were converted and sanctified at Indian Spring camp meeting.

H. C. MORRISON.

## Monthly Sermon.

### THE OLD MAN AND HIS CRUCIFIXION.

Text: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it; neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Cor. 3:1-3.



A careful reading of this third chapter of First Corinthians will reveal the fact that the Apostle Paul is seeking to allay contention, strife, and division among the Christians at Corinth. He has learned that some of these young converts to the faith in Christ are claiming Paul as their spiritual leader and others are railing about Apollos. He calls their attention to the fact that Apollos and himself were only agents in the hands of God, Paul planting, Apollos watering, but God alone giving the increase. He insists that Jesus, and Jesus only, is the foundation of our faith and salvation, and no man can lay any other.

It is our purpose to notice the cause of the dissension and strife among these Corinthian Christians which Paul very clearly points out. He does not hint that they are not converted; he admits that they are babes in Christ, which shows that they have been born again. They were not babes physically; having been born of the Spirit they were in their spiritual babyhood. Being born again they had become children of God, but notwithstanding this fact there were divisions and strife among them and, in our text, the Apostle points out the cause—they were "yet carnal."

Careful and accurate diagnosis is one of the most important items in the treatment of all physical diseases; without knowing the



cause of the sickness, the physician may administer a medicine that would hinder, instead of help, in the cure of his patient. St. Paul was an inspired diagnostician of spiritual diseases; he fully understood the cause which lay at the root of the distractions and divisions among the young Christians at Corinth. They were "yet carnal." There was in them a root sin from which these outward evils sprang and manifested themselves.

In order that we may better understand the nature of this malady and the treatment necessary, let us seek further information from Paul on the subject of carnality. It will be found that the Apostle has much to say about the carnal nature remaining in the children of God. He has a number of names for this inward evil; sometimes he calls it, "sin that dwelleth in me"; sometimes he names it, "the old man," and at other times he denominates it, "the flesh." In the text, it is "carnal"—the carnal mind. Looking into the subject we find that all of these names refer to the same thing, that they never refer to the acts of the Christian, but always to an inward state, or condition, which may lead to improper action; an inward nature, the whole tendency of which is to manifest itself in sinful deeds.

We observe that this carnal nature is something that must be restrained and kept inactive in order to retain a state of justification; that it is so aggressive and active it is very difficult to control, and that to be delivered from all sin and the strong likelihood of many outbreaks, it must be cleansed out and cast away in order to entire sanctification—the indwelling and abiding of the Holy Ghost.

In Romans 8:6-7, we find Paul saying "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." From this declaration of the Apostle we learn that the Corinthian Christians had an element of death in their life; that the carnal mind in them about which the Apostle is so solicitous was in rebellion against God and was of a nature that it could not be subject to him. It is of vast importance that we know something of this strange inward state which was causing division and strife among God's children; this something that is not, and cannot, be subject to God.

If we turn to Galatians 5:17, we find that this carnal, or flesh nature, which is not subject to God, is also at war against the Holy Spirit:—"For the flesh, (carnal nature) lusteth against the Spirit, and the Spirit against the flesh; (carnal nature) and these are contrary the one to the other; so that ye cannot do the things that ye would." A little further on in this same chapter, we find a graphic pen picture of this inward antagonist to spiritual life which the Apostle denominates the *flesh*. He makes no reference to the meat on your bones, but to the carnal, sinful something in the heart. Follow the Apostle in Gal. 5:19-21, as he describes the *flesh life* and the *Spirit life* in contrast with each other.

"Now the works of the flesh (carnal nature) are manifest, which are these; adultery, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." It must be understood that this carnal nature is not in *rulership* over a *regenerated soul*, but neither is this carnal nature entirely cleansed out in the act of regeneration. Paul has already shown us that one may be born of the Spirit—be a babe in Christ—and, at the same time be "yet carnal."

The contrast between the full life of the Spirit and this carnal life is most striking, as seen in the picture in this same chapter, verses 22 to 25: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Note the Apostle says, "They that are Christ's have crucified the flesh" that is, the (carnal nature) "with the affections and lusts." The young Corinthian Christians had been pardoned; they had been regenerated, but they had not yet been wholly sanctified. They had not yet crucified "the flesh with its affections and lusts."

In order that you may see that St. Paul has not overdrawn the picture of the fallen, carnal heart of man, we call attention to the words of our Lord Jesus found in Mark 7:21-23: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Our Lord Jesus says emphatically that all these evil things come from within and defile the man. They could not come from within if they were not there. They are there, entailed from the fallen and sinful nature of our federal head. "As in Adam all die, so in Christ shall all be made alive." All along the stream of human life there has been much inheritance of corruption from the turbid tides of sin; the whole race has felt its defilement.

We must now turn back to Galatians 5:22-24, calling your attention to one word that has already been mentioned in this last verse quoted above. It is a significant word loaded down with profound meaning. It is the word, "*Crucified*." This significant word means death. To crucify is not to restrain, or curb, or control; it is to kill. There is something inside of men, according to the teaching of our Lord in Mark, that is most obnoxious and desperately wicked; an immortal fountain from which flows the entire stream of wickedness. This something is dangerous in the highest degree. The teaching of Paul shows that this something, to some extent, remains in those who have been born again, who, although babes in Christ, "are yet carnal." This strange nature which is at enmity with God, fights against and would destroy the new life begotten of God in those who have been regenerated, and have not yet been sanctified; it is the Ishmael of carnality, or the flesh, fighting against the Isaac of the Spirit. It is the Esau of death struggling against the Jacob of the new life in the womb of the regenerated soul. These two principles in man—the Christian man—mark you, battle for the supremacy.

So clearly defined are these inward principles, and so antagonistic are they to each other, that Paul likens them to men at war with each other. In Ephesians 4:22-24, we read: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." It will be seen at once that the old man represents the "flesh," the carnal nature, and that the new man represents the new life begotten in the soul by the Holy Ghost in regenerating power. This old man and new man, as we have seen in the pen pictures of the flesh life and the Spirit life, are entirely different and in antagonism with each other.

This Scripture is very illuminating. It brings the whole subject into the clear daylight of inspired truth. Here we find the old man full of all sinfulness and corruption spoken of by our Lord in Mark's Gospel, and we find the new man so entirely different, who "after God is created in righteousness and true holiness." What is to be done with this Ishmael of the old life who strives against the Isaac of the new life? What is to be done with this Esau of sin who fights against the Jacob of salvation? Let us turn

again to the Apostle for information on this all-important subject: "Knowing this, that our old man is *crucified* with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is obvious that the crucifixion of the old man, the destruction of the body of sin, the purifying of the hearts of believers, is *not* the work of *regeneration*. It is a work wrought by the baptism with the Holy Ghost subsequent to regeneration. This is the thought in that expressive verse of Charles Wesley's:

"Speak the second time, Be clean,  
Take away my inbred sin."

The entire Methodist doctrine of full salvation as taught by John Wesley, the fathers, and founders of Methodism, rests upon the fact of the carnal nature and the teaching of the Holy Scriptures that, notwithstanding men by the regenerating power of the Holy Spirit are born again and become babes in Christ, they are *yet carnal* until the old man is crucified—the body of indwelling sin is destroyed.

Human experience is in perfect harmony with biblical teaching. Christians everywhere have realized that, notwithstanding their regeneration, their love for our Lord, and their full purpose to obey him, they have been conscious of an inward "prone to wander," a strong tendency toward those things which their intellect and conscience condemn. They also have been conscious of a "hungering and thirsting after righteousness," a longing for a full deliverance from these inward carnal appetites and sinful tendencies. They have sighed, prayed and longed for an application of the blood of our Lord Jesus Christ which cleanseth from all sin, and many tens of thousands have, by the baptism and incoming of the Holy Spirit, realized a full deliverance in the crucifixion of the old man, and the abiding of the Holy Spirit revealing to them the wondrous grace and love of the Lord Jesus in his power to save his people from their sins.

The old man can be crucified, destroyed and cast out, and the Holy Ghost can come in to dwell with the new man, to nurture, to comfort, to guide, and to empower for witnessing and for service.

Having attended to the first principles of the doctrine of Christ let us go on to perfection. Let no Christian be satisfied without the gracious work of the Holy Spirit perfecting him in love. We must not remain in a state of carnal babyhood. God would bring us into man and womanhood in Christ. It is not only our blessed privilege, but our bounden duty, to seek with all earnestness the expurgation of the carnal nature, the crucifixion of the old man, the casting out of the entire body of sin that our Lord Jesus who died for us, and whose blood cleanseth us from all sin, may present us to his Father without spot or wrinkle, the trophies of his grace, the sanctified and purchased price of his agony on the cross to redeem us from all sin, and bring us into that holiness without which no man shall see the Lord.

Let me close this message with the words of our Lord, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There is an entire consecration, an undoubting faith in Jesus Christ and the Atonement he has made for us, which brings to the hungering and thirsting soul a gracious baptism with the Holy Ghost, a divine fire that consumes all sin and sets up the Kingdom of God within the soul—a kingdom of "righteousness and peace and joy in the Holy Ghost." Amen.

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## OUR BOYS AND GIRLS

### PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

When old Mordecai, the queen's cousin who daily sat by the palace gate, heard of this dreadful butchery which had been decreed for his people, he rent his clothes and with ashes in his hair, he went through the street by the palace crying out in a loud and bitter voice. Queen Esther, looking down from the windows of her apartment, saw her kinsman and knew that some terrible calamity had befallen to make him behave in such a sad manner. She sent her chamberlain, Hatach, down to the gate to find the cause of Mordecai's great grief. Then Mordecai gave Hatach a copy of the dreadful law which Haman had written for the destruction of the Jews on the thirteenth day of the twelfth month, and told Hatach to ask Esther to go to the king and beg for the lives of her people.

Esther received Mordecai's message and read the fearful story of her people's doom in Haman's decree, and she sent Hatach back to Mordecai to say that it was unlawful for anyone to appear before Ahasuerus without a summons from the king. Anyone who presumed to enter his presence without this invitation was straightway put to death unless the king permitted him to touch the golden scepter, or rod, which he held in his hand.

But Mordecai only sent Hatach back to say that unless the queen attempted to save her people, she would doubtless perish with them, even though she dwelt in the very palace of the king. He added that God may have placed her on the Queen's throne for just this test and if she failed now God would surely punish her.

Then Esther sent word for Mordecai to gather all the Jews of Shushan together for three days of fasting and prayer, promising that she and her maids would do likewise, asking God's mercy and blessing on her effort to save her people. So for three long days all the Jews in Shushan cried mightily to God.

On the third day Esther made herself beautiful with the royal robes of the queen, and she left the queen's house in the palace, and crossing the outer court, came to stand in the door of the room where the king sat upon his throne. When Ahasuerus saw the lovely queen standing timidly in the door, he smiled as he held out the golden scepter for her to touch. Then Esther was no longer afraid. But she was very wise and did not tell the king at once all that she wished to ask. Instead, she invited him and Haman to dine with her that day.

(To be continued)

Dear Aunt Bettie: I am a subscriber of *The Herald*. I sure like it. Mable Love, the 7th chapter and 21st verse of Ezra contain all the letters of the alphabet, except J. The 19th chapter of 2nd Kings and the 37th chapter of Isaiah are alike. You tell me where the longest word is found in the Bible. It has eighteen letters in it. *Honine* to see this in our Boys and Girls' Page.

M. B. S.  
Rt. 2, Cozaddale, O.

Dear Aunt Bettie: Will you let a little Lagro girl join your happy band of boys and girls? I am a little girl eight years old, have blue eyes and light hair. I have one brother and one sister. I am in the third grade. Can you guess my middle name? It starts with I and ends with E, and has four letters in it. Betty J. Koehler.  
Lagro, Ind.

Dear Aunt Bettie: Will you move over and let a little Tennessee girl in your happy band of boys and girls? I am eight years old and am in the second grade. I go to the M. E. Church. Father is an M. E. preacher. I have three brothers and one sister. Their names are Joe, Claude and W. C. Jr. My sister's name is Wanda. We live in the M. E. parsonage on the Newport circuit in the mountains. Who can guess my middle name? It

begins with B and ends with E, and has five letters in it. I have five pet cats. I hope Mr. W. B. is hoeing his garden and won't get this for I want to see it in your good *Herald*.

Dorothy B. Sauceman.  
Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: Would you let a little Illinois girl move in your band of boys and girls? Grandma takes *The Herald* and she reads it to us. I live in the country and I like it very much. This is my first letter to *The Herald* and I wish to see it in print. I go to the Edwards School. I am in the sixth grade. I am ten years young. My birthday is Sept. 29. I go to the M. E. Church. I am not a Christian but would like to be. Cousins, pray for me. My second name begins with L, and ends with S. Has four letters in it.

Anna L. Gann.  
Rt. 3, Eldorado, Ill.

Dear Aunt Bettie: Will you let a little Illinois girl join your happy band of boys and girls? This is the first time to write to *The Pentecostal Herald* and I hope to see this letter in print. I will answer all letters received. I am fourteen years old, my birthday is June 12. I am five feet, two inches tall. I have brown hair, blue eyes and medium complexion. I hope Mr. W. B. is out catching fish when this letter arrives. Guess my middle name. It begins with M and ends with A, and has seven letters in it. Please answer this letter.

Lillie M. Hutchcraft.  
Rt. 2, Macedonia, Ill.

Dear Aunt Bettie: Will you let a Kansas girl join your happy band of boys and girls? I am ten years old, have blue eyes and light hair. I will be in the sixth grade. My school teacher is Miss Verna Miller. My Sunday school teacher is Mrs. Bert Pierce. I like to read page ten. I go to the Alida Evangelical Church. Our pastor is Rev. Miller. I have one sister and two brothers. Margaret Sauceman, I guess your name is Mary. If I am right remember your promise. My middle name is Alberta.

Wilma Steinfeld.  
Alida, Kan.

Dear Aunt Bettie: Will you slide over a little and let a South Dakota girl join your happy band of boys and girls? I am fifteen years old and have dark hair, dark eyes, dark complexion and am five feet, two and one-half inches tall and weigh 116 pounds. My birthday is September 13th. Have I a twin? If so, write to me and I will answer. I go to Cavour High School and will be a sophomore when school begins. I like to go to school very well, and am especially fond of basket ball. I enjoy reading page ten. I will close with love to Aunt Bettie and all of the cousins, and also hoping to see my letter in print.

Audree D. Skow.  
Cavour, S. D.

Dear Aunt Bettie: Will you please let a South Dakota girl join your happy band? I go to Sunday school almost every Sunday. We are having revival meetings in our community at the present time with Rev. Mr. Gordon as evangelist. I live on the broad prairies of South Dakota and enjoy it very much. I am five feet, three inches tall and am a blonde. I weigh 112 pounds. My birthday is September 5th. Can you guess my middle name? It begins with I and ends with E. It has five letters in it. Any one guessing it correctly I will write to them. I enjoy reading page ten very much. This being my first letter to *The Herald* I hope to see it in print.

Charlotte Skow.  
Cavour, S. D.

Dear Aunt Bettie: Will you please make room for a little South Carolina girl to join your happy band of boys and girls? I have brown hair, blue eyes, fair complexion and weigh eighty-two pounds. My birthday is Sept. 28. Have I a twin? I love to read *The Herald* and am very fond of

page ten. My father takes *The Herald* and has been taking it for about seventeen years. I have been reading *The Herald* ever since I got large enough to read. My father used to read to me when I was small. I have one sister and two brothers. All of them are larger than myself. Who can guess my age? It is between ten and fifteen. If any one can guess it let me know and they will receive a letter from me. My father is the preacher of two churches. Aunt Bettie, please print this. I want to surprise mother and father. This is my first letter and it is getting long. I expect I better leave a little space for someone else. I hope Mr. W. B. is out milking the cow when this letter arrives. With lots of love to Aunt Bettie and all the cousins.

Mell Black.  
St. Matthews, S. C.

Dear Aunt Bettie: May a Florida girl join your happy band of boys and girls? I am eleven years old, my birthday is Nov. 26. Have I a twin? Mary Berry, I guess your middle name to be Olie. Am I right? Who can guess my middle name? I will write to them. It begins with B and ends with E, and has eight letters in it. This is my first letter to page ten. I would like to see it in print. My brother takes *The Herald*. I like to read page ten very much. Some of the cousins write to me. I will answer all letters received.

Marie B. Turner.  
General Delivery, Auburndale, Fla.

Dear Aunt Bettie: I haven't seen any letters from Enon in *The Herald* so decided to write. I have two brothers and one sister. My birthday was August 7. I was thirteen years old. I am five feet, six inches tall, have brown hair, blue eyes and fair complexion. Aunt Bettie, please print my letter for I would like to have some good pen pals from everywhere. Everyone write and I'll send you something from West Virginia.

Opal Carden.  
Enon, W. Va.

Dear Aunt Bettie: Will you let a little Texas boy join your happy band of boys and girls? I am four feet, eleven inches tall, weigh 83 pounds. I have light complexion, light hair and blue eyes. I will be thirteen Nov. 2. Who has my birthday? Say boys, what is the matter with us? Come on boys, let's don't let the girls get ahead of us. I believe the girls are smarter than us boys. Don't you all think so? My father takes *The Herald*. We think it is the best paper ever printed. As this is my first letter to *The Herald* I guess I had better stop and give some one else a place. Cousin, give me a letter shower. I will answer all the letters I receive, so let the letters fly to.

Willie Smith.  
Rt. 1, Hughes Springs, Tex.

Dear Aunt Bettie: Will you and the cousins please move over and make room for a little Washington girl? I am thirteen years old, a blond with bluish gray eyes. My birthday is July 16. Who is my twin? We do not take *The Herald* but a friend of ours does and I certainly enjoy reading page ten. I will answer any letters received from the boys and girls.

Ella White.  
Okanogan, Wash.

Dear Aunt Bettie: Will you allow a Virginia girl to join your jolly band of boys and girls? I live on a farm and like farm life very well. I enjoy reading *The Herald*. It sure is a fine paper. My birthday is Oct. 27. I will be twenty-one years old. I wonder if I have a twin? If so, please write to me. As this is my first letter to the page I hope to see it in print. Well, I guess I had better close as my letter is getting long. Cousins, please write to me.

Eliza Bandy.  
Sayersville, Va.

Dear Aunt Bettie: Will you let another Texas girl join your happy band of boys and girls? I am staying with my grandmother in Colorado Springs. My grandmother takes *The Herald* and I got so interested in page ten that I want to write. This is my first letter and I hope to see it in print. Sav. cousins, can any one guess my middle name? It begins with J, and ends with N, and has four letters. I

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am eleven years old and am in the fifth grade. I like to go to church and go every Sunday I can. I am going to get my father to take *The Herald*. My grandmother is going to get me Sparkling Waters. Well, I hope Mr. Wastebasket is out playing golf when my letter arrives.

Reba J. Eby.  
Harlingen, Texas.

Dear Aunt Bettie: This is my first letter to *The Herald* and would like to see it in print. I go to Sunday school every Sunday. I hardly ever see a letter from Arkansas, so Aunt Bettie, be sure and print this for me. I guess you all are wondering what kind of a creature I am. I have dark brown hair, gray eyes, and am about five feet tall. I weigh 85 pounds. I was fourteen years old Feb. 23. Who is my twin? I wonder who can guess my middle name? It begins with E and ends with E, and has six letters in it. I must go, hoping to hear from all you cousins. I will answer all that send a stamp.

Wilma E. Dotson.  
Sitka, Ark.

Dear Aunt Bettie: May I have a little chat with the boys and girls? This is my second letter to *The Herald*. I enjoy reading *The Herald* very much. Who can guess my middle name? It begins with C and ends with E, and has seven letters in it. The one who guesses it I will write to them. Lorene B. Rader, I guess your middle name to be Bernice. Am I right? Reba A. Swindell, I guess yours to be Annie. Minnie M. Whitaker, I guess yours to be Mamie. If I am right please remember what you said. When this arrives I hope Mr. W. B. is full up so this may be printed.

Ova B. Walker.  
Rt. 1, Big Rock, Tenn.

Dear Aunt Bettie: Will you just move about a half inch to let a little Florida girl join your happy band of boys and girls? I have a dear friend who takes *The Herald* and she lets me read it, and she showed me page ten. I am more interested in it than any other page. I have light hair, light eyes and fair complexion. I am fourteen years old. My father is dead and I am living with my dear old mother and two sisters. I want to see this in print, as I want to surprise my mother and sisters. I want you to tell all the cousins to write to me and I will answer all letters I get.

Lila Margarite Ricketts.  
Rt. 1, Box 98-A, South Jacksonville, Fla., care Mrs. H. R. Foster.

Dear Aunt Bettie: Having survived from another year of school, I have found a little time to write to *The Pentecostal Herald*. I am in the third grade and am seven years of age. I have three sisters and five brothers; one of my brothers goes to Asbury College. I want to get an education so I can help to carry on God's work when I get big. God is very good to us. He lets us have family prayer, go to Sunday school, sing for the Epworth League and have a good time. I live in the country, and like it fine. When I arise in the morning I can see God's love in the singing of the birds, the sun, and in all of nature. I have fair complexion, blue eyes, light brown hair, and weigh about fifty pounds. Say, friends, it surely is easy to read these letters and say you're going to write, but any way you don't. But



please write me, I like to correspond with unseen friends.

Martha Marie Hager,  
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am twelve years of age and am in the seventh grade at Big Rock school. I enjoy reading *The Herald*, especially page ten. Who can guess my middle name? It begins with M and ends with Y, and has five letters in it. My birthday is May 14. Have I a twin? Thanks for the chat with you and the cousins.

Eloise M. Walker,  
Rt. 1, Big Rock, Tenn.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am a little girl eight years old and in the fourth grade. I go to the M. E. Church, and I go to Sunday school most every Sunday. Who can guess my first name? It begins with M and ends with Y, and has five letters in it. Martha Allen, I guess your first name to be Mary. Am I right? Margaret L. Gray, I guess your name to be Leah. I hope Mr. W. B. has gone visiting when this arrives, for as this is my first letter I would like to see it in print.

M. Juanita Walker,  
Rt. 1, Big Rock, Tenn.

### THE SPARROW.

The smallest bird that wings the air  
The Master cares for thee.  
And if he thinks of one like thou  
Will he not care for me?  
His eye looks on thee from above,  
He notices thy fall,  
And if he cares for such as thee,  
Does he not care for all?  
He feeds thee in the sweet springtime,  
When skies are bright and blue,  
He feeds thee in the autumn time  
And in the winter, too.  
He leads thee through the pathless air,  
He guides thee in thy flight,  
He sees thee in the brightest day  
And in the darkest night.  
Oh, if his loving care attends  
A bird so mean and small,  
Will he not listen to my voice  
When unto him I call?  
Will he not guide me with his eye,  
And lead me with his hand,  
And bring me in his own good time  
Into the Heavenly land?  
Oh he who feeds the little birds,  
And guides them in their flight,  
Will watch above a little child  
And guide her feet aright.  
He'll take my feeble hand in his  
And lead me to the skies,  
And feed me with the pleasant fruits  
That grow in Paradise.

Matilda Edwards.

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### BIRTHDAY CELEBRATION.

On Sunday, August 16th, a general gathering and birthday service was held at the Elton Methodist Church in honor of Rev. S. L. Porter's birthday, he being eighty years old. It was a great privilege to have Rev. Porter present as he has been in very poor health since about the first of June. A musical program was rendered by the choir of twenty voices with special numbers by Mr. and Mrs. Roy Porter, Mr. and Mrs. A. A. Orr and daughter Wanda, little Gladys Porter and Nona May Orr. The birthday wish was presented by little Bobby Porter. Two large cakes properly decorated with candles were placed in front of the platform on a table, the second cake being for Mrs. Hiram Rice, a member of the church, whose birthday was also celebrated on this day.

Rev. Porter has faithfully served as pastor of this church for twenty-two years, having come here from Lairton, Ky. He founded this church at that time. With hearts full of love and gratitude, friends from Bryant, Crandon and Antigo, as well as Elton, met with him on this day. The assistant pastor, Mrs. Jeanette Orr, read a poem, "Our Dear Pastor," which she composed in honor of Rev. Porter, after which she preached from the subject, "The Good Shepherd." The Scripture reading was given by Mrs. Roy Porter, it being the Twenty-third Psalm. There were about one hundred people in the congregation. The poem, "Our Dear Pastor," is as follows:

For many years this noble man of God  
Has been faithful and truly borne the  
Shepherd's rod,  
He's tenderly watched each sheep of  
his fold;  
Nor has he ever forgotten the lost out  
in the cold.

He's been with you in sorrows and  
cares;  
No trouble so great, but he gladly  
would share.  
When death came knocking at each  
one's door,  
His soul was touched, his heart made  
sore.  
That one who had wandered away  
from the fold,  
Lost out on the desert, bleak and cold.  
His name he has carried to the Father  
in prayer,  
Never doubting a moment God's love  
and care.

Now many winters crown his head,  
But his soul lives in close contact, and  
by God is fed.  
We see Jesus mirrored on his noble  
face,  
A perfect reflection of God's love and  
grace.

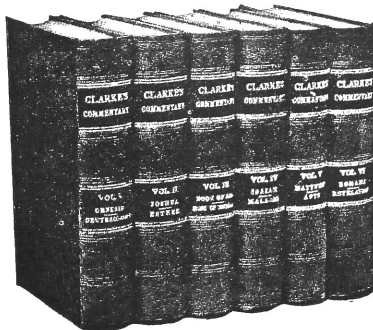
With patience and pain his cross he  
bears,  
Till Jesus says, "Come up higher, my  
glory to share."  
All this, and more, can we say of you,  
For we ever found you faithful and  
true.

Naught can ere repay for what you've  
done,  
But our hearts and love forever you've  
won.  
So we thank our God for this your  
80th birthday,  
For you've made the world better as  
you've walked life's way.

So we tell you we love you, and with  
it we say,  
We are all here to wish you a Happy  
Birthday.

Mrs. Jeanette Orr.

## Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

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He that is faithful in that which is least is faithful also in much



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XII.—September 20, 1931.  
Subject.—The Council in Jerusalem. Acts 15:22-29; Gal. 2:1, 2, 9, 10.  
Golden Text.—For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Gal. 5:13.

Time.—About A. D. 50.

Places.—Antioch and Jerusalem.

Introduction.—Some introduction is important in the study of this lesson. After Paul and Barnabas had finished their missionary journey told of in our last lesson, they returned to Antioch in Syria, their former starting point. Trouble had arisen in the Antioch church. Certain Jews from Judaea had come down, and were telling the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This was natural. In all ages of the Church there have been certain narrow-minded bigots who have given trouble. We have them now, and shall always have them. According to their contention one must be baptized in a certain manner, or be lost forever. Some are very intolerant in their claim that one must keep Saturday for the sabbath day, or perish in the end. Others can see no hope whatever without foot-washing. It is the old saying repeated: "One may get a dollar so close to his eye that he cannot see a mountain."

When Paul and Barnabas returned to Antioch from their mission work, they met these contentious brethren, and took issue with them. When the matter could not be settled, Paul and Barnabas, and certain other brethren decided to take the question up to the Mother Church in Jerusalem. The apostles were connected with that church, James being the President of its council; and it was nothing unnatural that it should claim certain ruling prerogatives; nor that the brethren outside of Jerusalem should concede as much. Accordingly they went to the Mother Church for a settlement of their difficulty.

The visiting brethren were received by the Jerusalem church with great cordiality; and after much discussion, during which Peter related his visit to the household of Cornelius, the council came to a conclusion that should forever silence brethren who quibble about mere trifles. When Paul and Barnabas had given some account of their labors among the heathen, James made a beautiful little speech, showing how God had purposed that the Gentiles should have part in Christ, and offered a simple solution to the difficulty. He would have Gentile converts "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." This suggestion met the approval of the apostles, the elders, and the entire church; and so the contention was settled.

### Comments on the Lesson.

22. Chosen men of their own company.—There were two of these; namely, Judas Barsabas and Silas. They were to accompany Paul and Barnabas back to Antioch, and confirm by word of mouth the decision of the church at Jerusalem, which seems to have been committed to writing, as the next verse shows.

23. The foreword of this letter is good. "The apostles and elders and

brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." That sounds brotherly. It is Christlike. One can detect no sort of Jewish prejudice in it.

24. Certain which went out from us have troubled you.—They call no names, but deal with the troublers in no uncertain terms. Their language is almost harsh: "Subverting your souls." That was severe. Saying, Ye must be circumcised, and keep the law.—The reference is, of course, to the ceremonial law given through Moses. The moral law must stand forever. The last words in the verse are fairly blunt: "To whom we gave no such commandment." In other words, those fellows who were bothering the church at Antioch were absolutely without authority in what they were doing. God does not intend that irresponsible persons shall run about and subvert the faith of his people. And I would like to add that such as are placed in authority should be conscientiously careful as to what sort of men they send out to preach Christ's gospel to a perishing world. When such as do not believe the Bible are ordained and sent forth to be pastors and teachers and missionaries, it is a crime that cries to Heaven for very shame.

25. It seemed good unto us.—They had come to a definite conclusion to send chosen messengers with Paul and Barnabas whom they termed "beloved."

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.—Often times the lives of Paul and Barnabas had been in jeopardy since the day of Paul's conversion; but they went forward in their labors not counting their lives dear unto themselves, seeing that they were not their own—they had been bought with a price, even the precious blood of the Son of God.

28. It seemed good to the Holy Ghost, and to us.—It seems a bit bold that these brethren should so couple themselves with the Holy Spirit; but it was legitimate since they were in perfect accord with the Spirit. No greater burden than these necessary things.—Peter had used very strong words concerning the burdens of the ceremonial and the traditional laws of his people: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

29. Here we find a list of the necessary things. They are all sane. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." The first member of the group is against idolatry; the two next are sanitary Jewish laws; the third is a moral law. One is surprised at the fewness of the demanded precepts. Most of us would have added several more.

There was much joy in the church at Antioch when the messengers returned from Jerusalem with this report of the meeting of the council of the Mother Church. The burden was lifted—they could be Christians without being Jews.

In later years Paul in his epistle to the Galatians wrote about this work

in Jerusalem, as the verses given from the second chapter of the epistle in our lesson will show. The ninth verse of this chapter is especially clear as to the determination of the council.

The last verse is good. A church that does not care for its poor can hardly claim to belong to Jesus Christ.



EVANGELIST J. M. HAMES

### A Great Camp Meeting Evangelist.

After having been in camp meetings with Evangelist J. M. Hames, I feel I have the right to introduce and recommend him to the camp meeting committees of America.

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God is mightily using the godly, gifted, and Spirit-filled man. In my opinion, Evangelist Hames stands in the front ranks of holiness preachers of today. He is not only a great preacher but a real teacher. He goes down into the word and brings out the deep things of God. Camp meeting committees keep this evangelist busy and he has the right to be kept busy in the larger camps. Reach him through The Herald office, Louisville, Kentucky.

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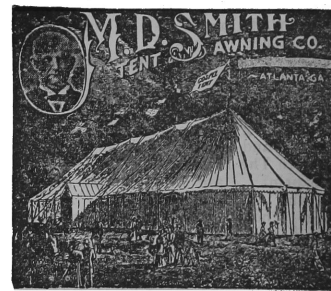
We received the above from Brother Lincicome. Let us add that you can become acquainted with Brother Hames by reading his books. They are:

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### NORTH CAROLINA CAMP.

Bethel Springs, on Highway No. 60, midway between Greensboro and Winston Salem, N. C., September 9-20, under the direction of A. E. Walker, President Bethel College. Workers: Dr. C. W. Butler, Rev. James R. Bishop, Prof. H. J. Hervey, Rev. E. E. Watts, Rev. Thomas Kenyon; William M. Smith, Bible teacher. Children's worker, Mrs. Thomas Willey. Music in charge of Miss Rachel Gillespie, Mr. David Wachtel, Mr. V. G. Osepaff, famous Russian violinist. Pianist, Miss Janie L. Hervey; band and orchestra director, Miss Edith Crouse. For information write Miss Sarah Haviland, Sec., 358 Ashe St., Greensboro, N. C.



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REV. ROBERT LEE STUART, D.D.

When Taylor University opens its 85th year on September 16, the new president, the Rev. Robert Lee Stuart, D. D., will be presented. Dr. Stuart was elected to the presidency last April, and comes to us from a successful pastorate in the First Methodist Episcopal Church, El Dorado, Kan.

He is a Virginian by birth. He was graduated from Taylor University in 1906. He has given twenty-five years to the ministry of his church, serving principally in Iowa and Kansas.

Since Dr. Stuart's ministry has always been of an evangelistic character, with frequent revivals, it is easy to predict that the spiritual accent, for which Taylor has always stood, will not be lost.

#### TENNESSEE CITY, TENN.

Rev. J. Rowland has just closed a gracious revival in Tennessee City, M. E. Church, South. There were quite a number of conversions resulting in thirteen additions to the Methodist Church. Bro. Rowland is a preacher of the John Wesley type. He is one of the strongest scriptural preachers I have heard in many days. His address is Jamestown, Tenn.

Noel Thompson.

#### WHAT ARE WE PREACHING?

I stood by the bedside of a young man and watched him as his life was ebbing away. He was dying from poison booze; his life had been one of dissipation. He had been of no value to his community; he had been down in the mire of sin, and very few cared for him; just another picture from the other side of life.

Who cares! That is the trouble today. There are so many cases like this and no one seems to care. We like to justify ourselves by saying, "I am not to blame. I did not put them down in the mire of sin." No, but are you doing anything to keep these boys out of the rut!

When we come to the Judgment Bar of God it is not going to be, what did we do to cause them to fall, but what did we do to keep them from falling, or, what are we doing to help them up after they fall.

In a revival meeting I stood with my arms around this boy and talked to him about his soul, but when he said he would take his chance in sin I left him. Now the question that I face is, did I say all I should have said? Did I give him up too easy? Was I concerned about his soul as Christ would have been?

Too many times we see the boy or

girl down in sin and we feel that, because they are sinners, we must not talk to them. We say they are not the kind that we want in the church; they are beyond redemption. But are we not losing sight of the fact that it was this very kind of people that Christ died for?

A church that does not save sinners is not going to prosper; and the preacher that does not preach to save lost souls will be a failure in preaching. Christ came to call the sinner, not the righteous, to repentance.

Are we afraid to tell them that they must repent, that they must be born again? Are we afraid to see sinners down on their knees at the altar? Are we getting to the place that we are losing sight of the mission of Christ? If it had not been for the altar and the pleading of some good old saint, where would some of us be today. What was it that brought many of us out of sin; yet we are afraid to take the same message to someone that is in sin.

This winter I have had the most successful year of my ministry. We had three hundred forty-two conversions. I only had one message for the sinner and that was Christ and him crucified.

We must preach the truth, and the whole truth, and be not afraid. It is what the people want. Oh yes! you will hear some criticism, but that is the best proof that you are causing people to think. How can you save any one if you do not get him to thinking about his soul. Wake up, and you will wake the people.

I want to ask the preacher that is afraid to preach the old style gospel sermons, how far is he getting without it? Why are churches losing in church membership? John the Baptist said, "Repent." Christ said, "Repent and be born again." Peter said, "Repent and be converted and be baptized." The question is, what are we telling the people today? Are we trying to lead them to Heaven in some other way? Christ said, "I am the way." There is no other way. We call ourselves the followers of Christ, but many of us are getting far behind him. Try a few old-time sermons in the old way, and see the change.

N. O. Warren.

Pastor M. E. Church, Portland, O.

#### ANNOUNCEMENTS.

Rev. George Breaden, missionary on furlough from Jerusalem, who was graduated from Taylor University last June, is completing aviation courses, and will receive his pilot's license before returning to his duties in the Orient. Mr. Breaden will use his airplane to visit and evangelize distant tribes. His mission station is at Ma'am which is located in Hejaz, the sacred land of the Moslems. The station is protected by Moslem soldiers, and at present there are no privately owned airplanes in that country. The British government, however, uses them in its activities. Mrs. Breaden and three little daughters will accompany the missionary, sailing from New York, Sept. 18, leaving an older daughter at Taylor University.

M. G. Wray.

Dear Good Friends:—

I write you this letter to tell you about my awful misfortune and how I have to earn my living. I fell when I was a little boy and injured my back and side and became an invalid, a helpless bedridden cripple and I have been down in bed thirty years. I cannot

walk a step or even sit up, and I have been a poor boy all my life, and rather than become a country charge and go to the poor house I try to earn my living by securing subscriptions to magazines and newspapers and The Pentecostal Herald, one year \$1.50 for new subscribers only. I have a hard, weary and lonesome time but if there had not been newspapers and magazines for me to read I know my lot would have been so much harder for me to pass my time in bed through so many long suffering years. Dear friends, please do not forget me in my hard times and distress and I hope you all will send me subscriptions to The Herald.

Yours in misfortune,

Joe Morphew.

R F D No. 1, Zionville, N. C.

It affords me great joy to introduce our son and wife, Mr. and Mrs. Irvin E. Frye, Cleveland, Ohio. Mr. Frye who, after several years in the business world, having been affiliated with the office of the Ohio Oil Company, Findlay, Ohio, later as Secretary of Edwin S. Carman, Incorporated, Engrs., Cleveland, Ohio, has, with Mrs. Frye, heard the call of God and dedicated themselves to the field of Evangelistic Singing, Personal Work, Children's Meetings, etc. Mr. Frye's experience as Choir Director for several years, also in revival campaigns and conventions, and Mrs. Frye's training in voice and piano at Taylor University, Upland, Ind., and student representative in the camps throughout the east; these with a rich experience in the grace of God, qualifies them for this sphere of Christian service. May the anointing of the Holy Spirit continue to rest upon them. They may be reached by mail by addressing them at 15500 Oak Hill Road, Cleveland, Ohio.

Evangelist H. A. Frye.

Our revival meeting at Worthville closed Sunday morning. The preaching was done by Professor Samuel A. Maxwell, of Asbury College, Wilmore, Ky. Brother Maxwell is a clear, scriptural preacher of full salvation and an ardent believer in the power of the Word of God to instruct in salvation. The singing was in charge of Charlie Hartsell, of Concord, N. C., who led a splendid choir of fifty voices. After the third sermon by Brother Maxwell people crowded to the altar each service. It was indeed a most remarkable revival among the young people. There were 57 conversions; of this number 27 were received into the membership of our own Methodist Church. The remainder of those converted will join the Methodist Protestant and Baptist churches of the town. We are truly praising the Lord for gracious revivals in all of our churches and a marked increase in membership as a result of each revival.—B. W. Lefler, Pastor Cedar Falls Charge.

Sam Maxwell: "The camp meeting is going fine. The congregations have filled the tabernacle and several hundred on the outside. The Lord blessed at a gracious altar service last night. Pray for us that mighty things from God may come on us."

Star of peace, beam o'er the billow  
Bless the soul that trusteth thee  
Bless the Christian's lonely pillow  
Far—far at sea.

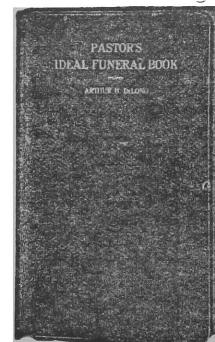
Seek ye the Lord while He may be found, call ye upon Him while He is near. Isaiah 55:6.

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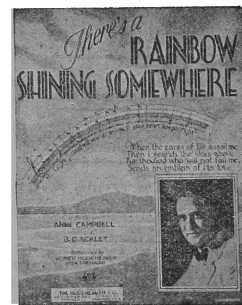
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## Camp Meeting Calendar

### ILLINOIS.

Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address Frank Doerner, Jr. Norris City, Ill. Sec.

### TENNESSEE

Greenville, Tenn., Sept. 9-20. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec.

## EVANGELISTS' SLATES

### AYCOCK, JARRETTE.

(2923 Troose Ave., Kansas City, Mo.) Chicago, Ill., Sept. 13-27.

### BABCOCK, C. H.

Cape May, N. J., Sept. 11-21.

### BECK, A. S. AND R. S.

Columbia, Ky., Sept. 5-Oct. 1.

### BEVINS, K. J.

(1474 Stelzer Rd., Columbus, O.) Open dates.

### BUSSEY, M. M.

Chickasha, Okla., Sept. 8-20.

### CARNES, B. G.

(200 Morrison Ave., Wilmore, Ky.) Cooperdale, Ohio, Aug. 31-Sept. 13.

### CAROTHERS, J. L. AND WIFE.

Bennington, Kan., Sept. 27-Oct. 11.

### DAVIDSON, OTTO AND WIFE.

Union City, Pa., Aug. 30-Sept. 14.

### DAVIS, C. C.

(Sta. B., Evansville, Ind.) Sedalia, Mo., Aug. 28-Sept. 13.

### DICKERSON, H. N.

(2608 Newman St., Ashland, Ky.) Ballston, Va., August 30-Sept. 13. Oxford, Pa., Sept. 15-27.

### EDWARDS, J. R.

(Elmore, Ohio, L. B. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

### FLEMING, JOHN

Ephrata, Pa., Sept. 13-27.

### FLEMING, BONA.

(2952 Hackmont St., Ashland, Ky.) South Manchester, Conn. Sept. 20-Oct. 4.

### FLEXON, R. G.

(Shacklefords, Va.) Lock Haven, Pa., Sept. 10-20.

### FRYE, H. A.

(1326 Hurd Ave., Findlay, Ohio) West Chester, Pa., Aug. 23-Sept. 13. Grover, Pa., Sept. 20-Oct. 4. East Detroit, Mich., Oct. 11-Nov. 1.

### GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio) Beulah, Mich., Sept. 1-13. Marion, Ohio, Sept. 14-27. Decatur, Ill., Oct. 4-18.

### GLASCOCK, J. L.

(1350 Grace Ave., Cincinnati, Ohio.) Homer City, Pa., October 4-18.

### GROGG, W. A.

(418 24th St., West, Huntington, W. Va.) Barrett, W. Va., September.

### HARVEY, M. R.

(Box 184, Cherryville, N. C.) Anderson, S. C., Sept. 6-20. Forest City, N. C., Sept. 21-Oct. 4. Open date, Oct. 4-18.

### HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio) Fowler, Kan., Aug. 27-Sept. 13.

### HEWSON, JOHN E.

(127 N. Chester Ave., Indianapolis, Ind.) Open dates.

### HOLLENBACK, U. T.

(Seymour, Ind.) Brooklyn, N. Y., Sept. 5-29. Brooklyn, N. Y., Oct. 4-25.

### IRICK, ALLIE AND EMMA.

(Bethany, Okla.) Sayre, Okla., Sept. 11-21. Bethany, Okla., Sept. 23-27.

### JOHNSON, ANDREW

Toronto, Can., Sept. 6-20.

### JOHNSON, H. C.

(408 W. West St., Springfield, Ill.) Seymour, Ind., Sept. 17-Oct. 4. Newport, Ky., Sept. 21-Oct. 11.

### LARKIN, BESSIE

Point Pleasant, N. J., Sept. 6-27. Mahany City, Pa., Oct. 4-18.

### LEWIS, M. V.

(Wilmore, Ky.) Greenville, Tenn., Sept. 9-20.

### LINCICOME, F.

Canton, Ohio, Sept. 6-20. Toronto, Can., Sept. 27-Oct. 7.

### LOWMAN, J. W. AND MAYBELLE

(432 St. Elm St., Casper, Wyo.) Buffalo, N. Y., Sept. 6-20. Atlanta, Ga., Sept. 27-Oct. 11.

### MCBRIDE, J. B.

(1234 N. Mentor Ave., Pasadena, Calif.) Tillamook, Ore., Sept. 17-Oct. 4. San Francisco, Calif., Oct. 11-25.

### MILBY, E. C.

(Song Evangelist, Greensburg, Ky.) Huntington, W. Va., Sept. 1-13. Jackson, Miss., Sept. 9-29.

### MINGLEDOFF, O. G.

Thomasville, Ga., Sept. 20-Oct. 44.

### NICE, N. W.

(1335 Betting Ave., Wichita, Kan.) Belle Plane, Kan., August 23-Sept. 13. Whiting, Kan., Sept. 16-Oct. 4.

### OWEN, JOHN F.

(262 E. 13th Ave., Columbus, O.) Greenville, Tenn., Sept. 9-20.

### PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.) Abbeville, S. C., Sept. 7-27.

### REED, LAWRENCE.

(Rt. 1, Salem, Ohio.) Sharon, Pa., Oct. 1-18.

### REID, JAMES V.

(2912 Meadowbrook Drive, Ft. Worth, Tex.) Hot Springs, Ark., Aug. 30-Sept. 13. Hot Springs, Ark., Sept. 14-27. Abbeville, La., Oct. 4-18.

### RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.) Boswell, Okla., Sept. 7-20. Shawnee, Okla., Sept. 30-Oct. 4.

### SPARKS, BURL.

(527 East 3rd St., Seymour, Ind.) Canton, Ohio, Oct. 7-27.

### SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Michigan.) Sayre, Okla., Sept. 11-21. Brooms Island, Md., Sept. 4-20. Northville, N. Y., Sept. 24-Oct. 11.

### VAYHINGER, M.

(Upland, Ind.) Bloomington, Ind., Sept. 15-21.

### WHITE, MR. AND MRS.

Pekin, Ill., Sept. 9-19.

### WILLIAMS, STEPHEN B.

(Jacoby, Louisiana) Broken Bow, Okla., August 18-30.

### WILSON, D. E.

(357 State St., Binghamton, N. Y.) Delmar, Del. Sept. 8-27. Athens, Pa., Sept. 29-Oct. 11.

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Introduction by Dr. John Paul. A new booklet just off the press. Life Story of one of the Chinese evangelists of the National Holiness Association Mission in China. In the five intensely interesting chapters of this booklet the reader will find a concrete example of the desperate poverty of the masses of "China's Millions," a vivid picture of the woes of her womanhood and a thrilling account of the power of divine grace to transform, bless and use one of her "weakest and poorest." You will want it! 25c per copy, or five copies to one address for \$1.00. Order from Pentecostal Publishing Company, Louisville, Ky.

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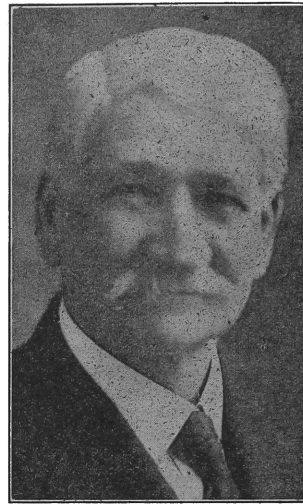
He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Ephesians 3:20.

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## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

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Vol. 43, No. 37.

## CHRIST THE ONLY AND ALL SUFFICIENT SAVIOUR.

By The Editor.

**A**FTER all, you will have to come to the great central truths of the Bible. The fall of man, the sinfulness of human nature, the general depravity of the entire race, the full atonement made in the blood of Christ, and its cleansing effect received through entire consecration and simple faith.

\* \* \* \*

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\* \* \* \*

To seek to enter heaven with an impure heart will be to stand rejected at the gate; to seek a pure heart elsewhere than at the fountain of the Saviour's blood, is to seek in vain; so, after all, you will have to fling away your prejudices, crucify your pride, and come to Jesus by simple faith for purity through the atonement made on the cross.

\* \* \* \*

The only atonement for sin inherited or sins committed, is found in Jesus' blood; in his sufferings and death there is a full and complete forgiveness for all sins committed, and a gracious cleansing from all sin inherited. It is obtained by faith in Jesus Christ. Jesus Christ alone is able to save, and he is mighty to save to the uttermost; there is no limit to his power. There is no stain placed by Satan upon the human soul that Jesus cannot wash away. It is high time to turn away from all theories, excuses, apologies and dodgings and to come to Christ, in whom alone is salvation—full salvation. Come to Jesus!

\* \* \* \*

The One who "spake as never man spake," said, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." This lays aside all other theories and conceptions which may be the product of man's ingenuity. How natural it is for man to want to devise some way by which he can work out his salvation other than that provided on Calvary. But the fact remains as immutable today as when it was uttered, that there is no other name given among men whereby we must be saved. "Christ is the door: by him if any man enter in, he shall be saved, and shall go in and out, and find pasture."

\* \* \* \*

Many have tried to slake their spiritual thirst at fountains, other than the one opened up in the house of King David for sin and uncleanness, but to no avail. The Psalmist declared, "All my springs are in thee," and this has been the experience of every one who has trusted in him, who alone, has

Where is Al Capone?  
Where is Protection of Life and Property of Good Citizens?  
Where is your Uncle Samuel, and What is he Going to do about it?  
Where is Justice, Respect for Law, the Protection of the Innocent and the Punishment of the Guilty?  
"Where is the Lord God of Elijah?"

the power to give the water, of which if we drink, we shall never thirst. Luther tried to satiate his heart hunger by doing penance as he climbed the stairway, but not until God flashed the truth that, "The just shall live by faith," did he find the fountain of life for which his soul thirsted. Charles Wesley had fathomed the truth when he wrote:

"By faith I to the fountain fly,  
Opened for all mankind and me,  
To purge my sins of deepest dye,  
My life and heart's impurity.  
From Christ, the smitten Rock, it flows;  
The purple and the crystal stream  
Pardon and holiness bestows;  
And both I gain through faith in him."

\*\*\*\*\*

### RELIGION IN POLITICS.

\*\*\*\*\*

**I**N a republican form of government, where the officials who make and enforce laws, are elected by the votes of the people, political organizations, or parties, is a logical result. In the nature of things, organizations will spring up with certain fundamental views with reference to the polity of government, and the best interests of those governed. These organizations build what they call "platforms" in which they place the planks or principles upon which they appeal to the suffrage of the people.

Various party organizations will undertake to prove to the public that their plans for the administration of the government are most economic and will bring best results in the way of smallest taxation and largest good in the proper adjustment of society, the developments and progress of all those things which contribute to the highest welfare of the people.

In a nation like ours we are not to be surprised that selfish men become political leaders in which case they labor to control and direct the votes of the people, not be the best economic conditions of the masses, but for themselves. As a party becomes strong, puts its leaders into office where they have opportunity to enrich themselves at the expense of the multitude, they are sure to become dictatorial, to seek to deceive and control the suffrage of the people, not for the general welfare but their own aggrandizement. Any party long in power in city, county, state or nation, is in great danger of coming under the control of selfish men who enrich themselves while the people are burdened with

taxes, and their highest interests are entirely overlooked.

It is not best in any government to be a long while under the domination of any political party. Men who would go to war and fight to the cannon's mouth before they would be under the rule and dictation of a monarch, will so surrender themselves to the control of a political organization that they are no longer free men. They must sacrifice, not only the welfare of the masses of the people, but they must also stultify their moral and religious convictions while, like cowardly slaves, they leap in obedience at the crack of the whip of their political masters. It were far better in any republican form of government to have two great parties, so nearly equal in their voting capacity, that the party in power will fear to encroach upon the liberties of the masses of the population, pile up the taxes and legislate and administer the affairs of the government for the benefit of a comparatively few and the disadvantage of the common people.

In a republic like ours the independent voter is an important factor. The men and women who are not the slaves of any party, and will only vote for any one of the larger parties when they can do so with good conscience and with honest belief that they are promoting the best interests of the whole people. For several decades there has been developing in this nation a body of independent voters who have no political masters, but they go to the ballot-box with something like an intelligent conception of the conditions of the people and their great needs, and cast their ballot as they believe, in the fear of God, and a spirit of altruism for their fellowbeings.

Give this nation some millions of independent voters who laugh in the face of tyrannical leaders, and are sufficiently strong to cast their vote with any one political party whose platform they believe to be most in harmony with the general welfare and true progress of the people, and you will find that the dominating party, in building their platforms, will consider the large number of independent, conscientious voters, and it will have a most salutary effect. The independent voters shall become the salt and light that will purify our political life and lead forward to the highest and best things in our modern civilization.

Harking back to the words of our Saviour, in which he declares that "No man can serve two masters," we are ready to say that no Christian man who is a true servant of God, a follower of Jesus Christ, and a lover of humanity can, at the same time, be the slave of a political party who can be forced by any means to cast a vote for men and principles that he believes to be unsound and untrustworthy.

The thought that we desire to impress deeply upon the Christian men and women of our republic is, that they cannot be the slaves of political parties, cast away their moral standards and religious convictions, and

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# SPIRITUAL NOTES AND LESSONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



The Believer's Life is a spiritual one. Too many live in the seventh chapter of Romans instead of the eighth. The contrast is great. Dr. Daniel Steele, writing on Romans seven, said: "How sad the blunder of mistaking the profile of a sinner for a saint and hanging it up for imitation by believers."

The Seventh of Romans is a chapter of defeat. The language of the struggling soul may be expressed in the language of the ancient Ovid.

"My reason this; my passion that, persuades;  
I see the right and I approve it too;  
Condemn the wrong and yet the wrong pursue."

The Eighth of Romans is a chapter of victory. It begins with "No condemnation" and closes up with "No separation." It is a Holy Spirit chapter.

1. We are set free by the Spirit. Verse 2.
2. We walk after the Spirit. Verse 4.
3. We love things of the Spirit. Verse 5.
4. We are led by the Spirit. Verse 14.
5. We are Spirit indwelt. Verse 11.
6. We enjoy the Witness of the Spirit. Verse 15.
7. We pray in the Spirit. Verse 26.

## II.

"What think ye of Christ?" Matt. 22:42. As we study our New Testament we are constantly reminded that what Christ is to us must be a matter of personally experienced Revelation. Look at such scriptures as Gal. 1:11, 12; also verse 16. Here Christ was to Paul a matter of direct revelation, also the Gospel he preached.

Look at that expression of Paul's in 1 Corinthians 12:3: "No man can say that Jesus is the Lord but by the Holy Ghost." That will settle the question of the Lord's Divinity to any doubting heart.

The great invasion of Doubt and Skepticism that we have today is due to the absence of the Holy Ghost in our thinking and in our convictions. When Napoleon was on St. Helena, it is said, he once said to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said, "Well, then, I will tell you. Alexander, Cæsar, Charlemagne and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded his empire upon love, and to this very day millions die for him.

"I think I understand something of human nature and I tell you all these were men and I am a man. No one else is like him. Jesus Christ was more than a man. . . . I have inspired multitudes with such devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts."

Napoleon's conceptions of Christ were only intellectual. How different was that of Saint Bernard whose heart glowed with the love of Jesus. He sang:

"Jesus, the very thought of Thee  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

"Jesus, Thou Joy of loving hearts!  
Thou Fount of life; Thou Light of men!  
From the best bliss that earth imparts,  
We turn unfilled to Thee again."

## III.

It is said that McCheyne, that holy man of Dundee, Scotland, once said to some friends: "Do you think Christ will come tonight?"

## A PRAYER.

Monod, that great French Evangelical, who wrote and preached much on the holy life, used to pray thus: "Lord, take me; Lord, shake me; Lord, break me; Lord, make me." The following lines written by W. Robertson follow out the thought of Monod's prayer:

"Oh, make me, Lord, so much like Thee,  
My life controlled by power Divine,  
That I a shining light may be  
From which Thy grace may ever shine;  
And by Thy spirit led each day  
To use my lips, my hands, my feet;  
Some souls I'd bless, some heart I'd cheer,  
And shed around a fragrance sweet.

"Oh, shake me, Lord, lest I become  
Like those that go down to the pit;  
Oh, wake me up and make me, Lord,  
A vessel for Thy service fit—  
Lest sleep o'ertake me on the way  
While precious moments swiftly fly;  
And in enchanted grounds I stay,  
While souls around me droop and die.

"Oh, break me, Lord, lest I become  
Too hard Thy service to perform,  
While souls around me vainly seek  
Some shelter from sin's awful storm;  
And I, Thy servant out of touch  
With Thee, no help to them can give;  
Oh, break me till with grace I plead  
With struggling souls to 'Look and live.'

"Oh, take me, Lord, up where Thou art,  
For this I watch and wait and pray;  
To be beside Thy loving heart,  
Throughout eternity's long day;  
To pillow on Thy loving breast,  
Thy gentlest whisper, Lord, to hear;  
My bliss, my Lord, to be so near,  
My soul's eternal joy and rest."

One after another they said, "I think not." When all had finished he quoted solemnly from that scripture: "The Son of man cometh at an hour that ye think not."

The Second Coming of Jesus is one of the glorious doctrines of the Bible. In the 260 chapters of the New Testament there are, it is stated, 318 references directly and indirectly to this great doctrine. It is the blessed hope. Titus 2:13.

Spurgeon, in one of his sermons, said:

"If our divine Lord were to appear in a moment, we should not lose our tongue through fear, but would welcome him with glad acclaim. To desert our Lord would rob us of that ease of mind which is betokened by free speech but to cleave to him will secure us confidence. We now speak to him in secret, and he speaks again to us; we shall not cease to speak in tones of reverent love when he appears. I have preached concerning my Lord while he is not seen, those truths which I shall not blush to own before his face.

"O, my hearers, if you are with Christ, see to it that you so abide in him that should he suddenly appear, you would behold him with confidence. If we abide in him, if he were to unveil his majestic face, we might be overcome with rapture, but our confidence in him would grow stronger, our freedom with him would be even more enlarged, and our joy in him would be made perfect. Has he not prayed for us that we may be with him and behold his glory, and can we be afraid of the answer to his loving prayer? If you abide in Christ, the manifestation of Christ will be your manifestation, and that will be a matter of delight and not of fear."

## IV.

There is a great deal of teaching and preaching of Christ in our day from a philosophical standpoint. The divinity and lordship of Jesus is the subject of much discussion. Napoleon had far more orthodox views of Christ than many of our preachers and theological leaders. He paid a beautiful tribute to Christ in the following words:

"Our Lord Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen

hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me the divinity of Jesus Christ."

## V.

Dr. F. W. Boreham, in one of his suggestive books, tells this story about Faraday, the Scientist of other days:

"A crowded gathering of distinguished scientists had been listening, spellbound, to the masterly expositions of Michael Faraday. For an hour he held his brilliant audience enthralled as he demonstrated the nature and properties of the magnet. He brought his lecture to a close with an experiment so novel, so bewildering, and so triumphant that, for some time after he resumed his seat, the house rocked with enthusiastic applause. And then the Prince of Wales, afterward King Edward the Seventh, rose to propose a motion of congratulation. The resolution, having been duly seconded, was carried with renewed thunders of applause. But the uproar was succeeded by a strange silence. The assembly waited for Faraday's reply; but the lecturer had vanished! What had become of him? Only two or three of his most intimate friends were in the secret. They knew that the great chemist was something more than a great chemist; he was a great Christian. He was an elder of a little Sandemanian Church, a church that never boasted more than twenty members. The hour at which Faraday concluded his lecture was the hour of the midweek prayer meeting. That meeting he never neglected. And, under cover of the cheering applause, the lecturer had slipped out of the crowded hall and hurried off to the little meeting house."

What an exhibition of faithfulness to his church and his God the Scientist showed in this incident, and what a rebuke to the skeptical scientists that abound in our midst today who take delight in sneering at everything religious, who take pleasure in dishonoring the Bible, and who seem to excel in the art of demolishing the Christian faith of their students.

Dr. Harry Rimmer tells the following story apropos to the foregoing:

"I recently talked with a judge of the United States Circuit Court, who had just gone back to his alma mater for a visit, the first since his graduation. He was received as an honored guest, a famous 'old grad,' and was made to feel at home. He spoke a few words in the assembly, words of faith and trust. After the assembly he dropped into a science class, and was in time to hear the professor make some facetious remarks about 'the old fossil who had talked in chapel.' The professor's remarks were so well received by the class that he felt encouraged to go on, and he sneered at the virgin birth of Jesus Christ, called him a martyr who died for a foolish ideal, scoffed at his resurrection, and rudely jested about his return. The old judge rose in indignation to defend the Lord Jesus,



and the class jeered him to silence! He said he was so amazed that he went on a tour of investigation, and found that the 'faith, manners, and morals' of the student body were gone."

## VI.

Holiness is a great Bible doctrine. By Christian Holiness we mean that state of grace by which all spiritual pollution, all inward deprivation of the heart is cleansed through the precious blood, and our fallen nature is by the Holy Ghost purified and we are enabled, through grace, to love God with all our hearts and walk in his holy commandments blameless.

The Bishops in 1840, said in their Episcopal address:

"The doctrine of entire sanctification constitutes a leading feature of original Methodism. But let us not suppose it enough to have it in our standards; let us labor to have the

experience and the power of it in our hearts. Be assured, brethren, that if our influence and usefulness, as a religious community, depend on one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence, and the halo of glory which surrounded the heads and lit up the path of our sainted fathers, will have departed from their unworthy sons."

Bishop Jesse T. Peck, one of the great Episcopal preachers of holiness among the Methodists, said:

"The reception of the Holy Ghost is a baptism of holiness. He is, by way of eminence, the Holy Ghost, as the sanctifier of believers, as the great source and efficient agent of holiness in the church. He alone can give the light which reveals the necessity of purification. He alone can move the great deep of

the heart to abhor sin and pant for holiness. He alone can excite that abandonment of self, that complete reliance upon Christ, which consecration implies. His power can cleanse and renovate the soul; can fill it with 'perfect love.' It is the Church, the whole Church that needs this purification. Its worldly tendencies mar its distinctive character. Its corruptions cripple its energies. Its imperfections make it fearful, where the boldest courage is demanded. 'Inasmuch as the vision of the Church is obscure, the life of the Church feeble, the holiness of the Church deficient, and the power of the Church inadequate; and as the special gift of the Holy Ghost, promised in the Gospel, is alone a baptism of light, a baptism of life, a baptism of holiness, and a baptism of power, it follows conclusively that the baptism of the Holy Ghost is the great present want of the Church.'

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## OUR DUTY TO PRAY FOR ALL MEN.

Rev. R. Heber Wightman.

1 Tim. 2:1-4.



PRAYER is objective as well as subjective. It is to be offered to God subjectively in behalf of ourselves for the material and spiritual blessings that we need.

It is also to be offered up objectively in behalf of others, that these same blessings for life and godliness may be likewise imparted to them. The catholicity of prayer is taught in the words of the text. As God is the Maker and Redemer of all men—as the provisions of the atonement are world-wide and all embracing, therefore, it is in accordance with his will that prayer be addressed to him in behalf of the happiness and salvation of all men. It is difficult to know the precise difference between the four terms used by the apostle; and in consequence of the difficulty they are regarded by some ancient and modern commentators as synonymous.

St. Augustine interprets the first term in the original, "*Deseis*, deprecations that evils may be averted from rulers; the second term, *pro-suxas*, petitions that good may be obtained for them; *enteuzeis*, occasional intercessions that needful grace may be conferred upon them; the fourth term, *euxaristias*, thanksgiving when they have filled the high functions of their station, by effecting the deliverance of their people from impending danger, or by diffusing general happiness in the regular administration of government." As it is a positive maxim of Christianity to pray for all men, so it has ever been the practice of Christians in all periods of the church's history.

When St. Cyprian defended himself before the Roman Proconsul he said, "We pray God not only for ourselves, but for all mankind; and particularly for the Emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant to Cæsar and to every man the accomplishment of their just desires." Origen uses these words, "We pray for kings and rulers, that with their royal authority, they may be found possessing a wise and prudent mind. While supplications, prayers, intercessions, and giving of thanks are to be made for all men; they are to be made especially for kings and all who are in authority—that is the powers that be, the different forms of civil government, under which it may be our lot to live.

The doctrine of the Bible is, "The powers that be are ordained of God." Civil government is of divine origin and sanction. It has been instituted on the ground of the social element in our nature which craves the mutual and reciprocal fellowship and protection

of organized communities and commonwealths. Under the checks and balances of a well regulated constitutional government the constitution that was given by God to his ancient people the Israelites, may be properly denominated a Theocracy, that is, a government in which God himself was the Sovereign, communicating his will by certain authorized ministers. The priests through whom the divine commands were made known, could only be chosen from the descendants of Aaron, and all the inferior ministers of religion belonged to the tribe of Levi. All the institutions appointed for the people were directed to one great object, the preservation of the purity of religious worship; the Israelites were not chosen to be the most wealthy or powerful of nations, but to be the guardians of the knowledge of the true God, until the arrival of that divine Saviour who was to unite both Jews and Gentiles as one flock under one Shepherd.

Do not the Scriptures represent Almighty God as the moral governor of nations, deeply interested in the welfare of his creatures, as the subjects of his government? and his providence as permeating, overruling, and controlling all human contingencies, in the social, political and ecclesiastical history of the world? "For the kingdom is the Lord's, and he is governor among the nations." Again, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Now the evident and undeniable teaching of the Scriptures is, that the overruling and controlling providence of God is in the history of nations. We cannot isolate and detach the Almighty from our sight and control of his intellectual and rational creatures. Was he not with solemn emphasis in the history of the Jews not only under their Theocratic form of government but also under the Monarchical rule which they selected for themselves in imitation of the surrounding nations? Did he not reward them with national peace and prosperity as long as they were obedient and loyal and faithful? And did he not also punish them with grievous afflictions and grinding bondage to their enemies, when they forsook his worship and bowed down to the idols of the heathen?

We feel safe to affirm from the Bible standpoint, that the government which does not recognize the Sovereignty of God, which ignores his general providence, which plans and executes in its legislative and judicial departments, without reference to his recorded will, shall sooner or later be inevitably blasted and overthrown and trampled in the dust. (Jer. 8:9, 10). Look at Egypt the proud and haughty mistress of kingdoms in her day, and Pharaoh her idol worshipping monarch, throned and sceptered in all the pride

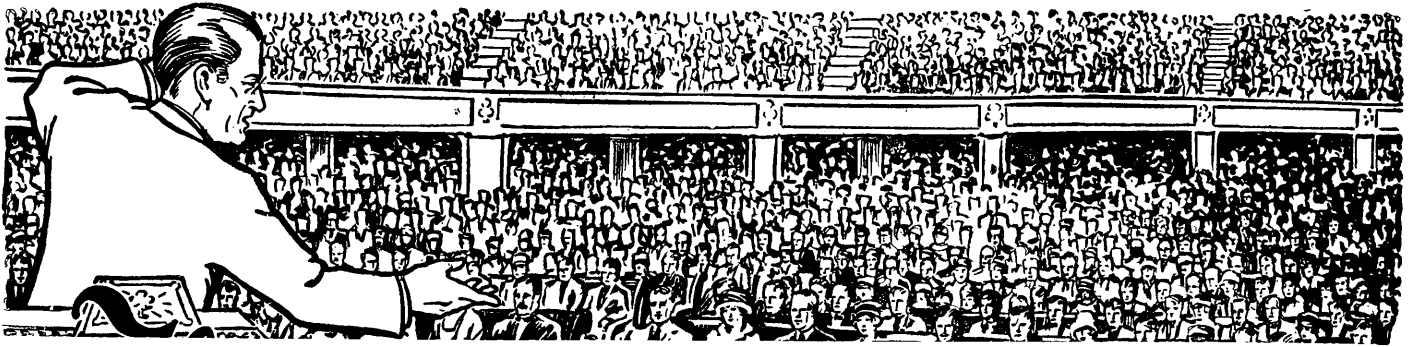
of heraldry and pomp of power. Did not God, insulted by idol worship, pluck her up and pull her down, and destroy her overwhelmingly in the Red Sea? her imperious monarch, with thousands of horsemen and chariots?

Look again at the Empire of Medes and Persians; contemplate the Grecian states and colonies before and after the Persian wars; open the book of nations, turn over page after page, view the rise and progress, and overthrow of kingdoms and dynasties; and you must be impressed with the conviction that God's providence is remarkably displayed in the history of them all, either to build and plant, or to pluck up and pull down. Is not the word of the Lord as true and applicable to nations as it is to individuals? "For them that honor me I will honor, and they that despise me shall be lightly esteemed." The inspired wise man declares, "Righteousness exalteth a nation, but sin is a reproach to any people." Suppose the rulers who are in authority in any kingdom or commonwealth are unscrupulously wicked, neither fearing God nor regarding man; you perceive at once that, in the administration constitutional laws and guarantees may be ignored, and to that extent of culpable laxity in the discharge of official duty sin will prevail and life and property be imperiled. Rulers are intended by God, so teaches the Bible, not to be a "terror to good works but to the evil; they are not to bear the sword in vain" in the execution of penal laws, and the condign punishment of transgressors, for they are the ministers of God avengers to execute wrath upon evil doers.

We make this declaration, that as a people, if we would lead a "quiet and peaceable life in all godliness and honesty," it is indispensably necessary that our rulers should govern in the fear of God and with an eye single to his glory, and the national well-being. But thus to govern they must uphold constitutional law and defend constitutional liberty; they must be, as executive officers, a terror to evil doers, God's avenging ministers to execute wrath upon all lawbreakers. (Hos. 4:1, 2, 3). Is not God's providence as conspicuous in the history of our nation as it was in the history of the Jewish people and all the empires and kingdoms that have flourished in the centuries past and fallen into decay and ruin. As he doth not change, as the principles involved in the ministration of his moral government are immutable, so it is reasonable to conclude the same cause producing the same effects, that similar judicial punishment will be inflicted upon us, as inflicted upon the Jews and other nations now

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## DELUSIONS OF THE LAST DAYS.

Rev. George W. Hanners.

Text: "In the last days perilous times shall come." 2 Tim. 3:1.



ANY biblical scholars are agreed that we are in the last days. A study of the word of God reveals that the last days will be characterized by unusual perils and delusions. It is remarkable how delusions have multiplied in the last fifty years; notably Russellism, Christian Science, New Thought, and other isms as well as resurgent of atheism, spiritualism, and old disbeliefs under a new name of modernism. Jesus predicted the nature of these delusions in the parable of the tares, when he said, a man sowed tares among the wheat. Tares resemble the wheat so closely that it is impossible to distinguish them until harvest time. It is interesting to note who will be affected by the delusions of the last day.

### I. THE CHURCH.

It is natural that Satan should attack the church first, because it has been the greatest obstacle to the advance of his kingdom and rule. Satan has attacked the church at a strategic point, namely, in its leadership. This was prophesied by the Apostle Peter. 2 Peter 2:1, 2. The theological schools have a large responsibility in training the leadership of the church and, facts show that there are hardly any theological schools in America today that have not, more or less, been affected with delusions.

Multitudes of preachers and church leaders deny the Virgin Birth. They deny also the divinity of Christ. They say that he was a good man and a great teacher, but divine, only, as all men are divine. The strategy of Satan is to make much of Christ, but not all.

There are delusions also to the bodily resurrection of Christ. Many church leaders deny the fact of immortality as well as the bodily resurrection of Jesus; but the Apostle Paul declares that, "if Christ be not raised from the dead, then is our preaching vain, your faith is also vain, and you are yet in your sins." The resurrection of Christ is the very foundation stone of the Christian faith and hope.

There are delusions relative to the new birth. Jesus declared that "we must be born again." Multitudes in the church, as well as out, are seeking to be saved by their morality or goodness, unmindful of the fact that in the sight of God we have no righteousness of our own. Our present goodness saves no individual for "all have sinned and come short of the glory of God." Many who have lived a moral life will be lost because they refused to accept God's plan of salvation.

There are delusions relative to the truth and authenticity of the Bible. Modernism, a new name for an old delusion, denies the fact of hell, sin, repentance and judgment. That the church is "honeycombed" with modernism needs no argument. Satan's ministers today are not the bootlegger, and the white slave trafficker, but ministers of righteousness who are propagating delusions in the church.

### II. MEMBERSHIP.

It is reasonable to expect Satan to attack the membership of the church; here he attacks a vital point, namely, the archway of truth. Paul, in 2 Thessalonians 2:11, prophesied of the delusions that would come upon the membership of the church in the latter days. Jesus declared truth to be fundamental and said, "If ye know the truth, the truth shall make you free." The scribes and pharisees rejected the truth because they loved darkness rather than light. Jesus preached the truth, lived the truth, and died for the truth, but multitudes of members in the present day church do not want the truth and, because they have rejected the truth, God has permitted them to "believe a lie." If a preacher declares the truth today, in many churches, he is looked upon as narrow or abnormal. They do not wish to hear the truth about sin. They do not believe that Christ can save from all sin; that Christ can create a clean heart. They have a form of godliness, but lack its power. The Bible and Wesley insisted upon a religious experience that we might know that we had passed from death into life.

Another delusion of membership is to live like the world, but die like a saint. Multitudes in the church think they can live as the world, act as the world, and that in some mysterious way, death will make them holy and prepare them for the kingdom of God. Death does not change our character or nature, but simply separates soul from body so that the soul comes into the presence of God for judgment. Death is a penalty for sin. They seek their pleasure in the world instead of in God, unmindful of the fact that John declared that, "If any man love the world, the love of the Father is not in him."

There is the delusion relative to the rejection of the Bible and the Holy Spirit. These two sources are infallible guides for God's children, but multitudes follow the attitude of the crowd, instead of the counsel that comes from God's word and through the Holy Spirit. This was the attitude of the Antediluvians and the people of Sodom and Gomorrah. It is never safe to follow the majority on questions of right and wrong.

Another delusion is that of lack of love. Jesus prophesied relative to this delusion in Matthew 24:18-12. The early Christian church was characterized by a divine love for all people, but many professed Christians today manifest the spirit of pride, jealousy, envy, criticism, which indicates a lack of the one thing that Paul declared to be the "greatest thing in the world," namely, love.

### III. THE WORLD.

It is not strange that the world should be troubled if the leaders of the church and its membership are affected by this depression. Isaiah declared that where there is no vision the people perish. The leadership of the world today in politics, business, etc., largely lacks spiritual vision. The delusions are noted under various ways to bring peace. World leaders are seeking peace, but they are deluded by thinking it can be attained by treaties

rather than changing human hearts and lives, as nations are only aggregates of individuals. The apostle indicated that fightings, strifes, and wars have their seat in the human heart, and the sure method to obtain peace is to let Christ come into the individual heart and life. When he comes the second time there will be world peace.

Many American leaders reveal the deluded side of their mind by proposing to legalize one of the world's greatest evils to cure depression and bring back prosperity. They advocate legalizing strong beverages to put people to work, unmindful of the fact that in the days of its legality, it did more to pauperize individuals and families than any other thing in the world. They also advocate legalizing the movies on the Sabbath day, unmindful of the fact that violation of God's law has always brought suffering and sorrow instead of happiness and prosperity. Many are advocating bringing happiness to the American people by voting out the Sabbath by referendum if the majority wants it. This is exactly what brought death, suffering and sorrow to our first parents, who thought they could be happy in violating God's command not to partake of the forbidden fruit. The world leadership today is largely blinded by the influence of the movies. The devil is using the modern movies to delude the world. One hundred fifteen millions of people in America weekly attend the movies. They are, in many instances, inspired by what they see on the screen to a life of lust, sin, and crime. Roger Babson, the financial expert, states that two-thirds of the crime and lawlessness in America can be traced to motion pictures. Since talking pictures have been introduced the movie crowd has been practically doubled, while churches are nearly empty. Any one who has made a study of the Bible and prophecy, and who has observed present conditions, will not doubt that the leadership of the church, the membership of the church, and the world are affected by depressions and delusions. Delusions will become worse and worse until, if possible, the devil will deceive the very elect. There is only one avenue to safety—to follow obediently the teaching of God's word and the guidance of the Holy Spirit; to have an experimental knowledge of the religion of the Lord Jesus Christ.

### IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

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## Mania for Inter-Collegiate Sports.

BISHOP WARREN A. CANDLER.



HE mania for intercollegiate games grows, and the growing extravagance of these sports is provoking a marked opposition in the public mind to them.

There seems to be no limit to their excesses. They have assumed the character and proportions of "big business," and they are commercializing many institutions of learning, while corrupting the youths that clamor for them.

Colleges and universities vie with one another in the erection of costly stadiums which are built out of the income of the games, which incomes are often enormous—as the gains of gambling establishments, are derived in great measure from men of gambling habits.

Around every "match game" a cordon of gamblers are gathered, among whom are many professional gamblers and not a few young men who are supposed to be seeking education at the rival institutions represented by the players.

Perhaps the very excesses of this extravagant athleticism will eventually bring the folly to an end. At any rate, opposition to the evil is growing rapidly.

Conspicuous condemnation of it was uttered by the late Chief Justice Taft, of the supreme Court of the United States.

Ex-President Taft was a man of a judicial mind, whose well-balanced opinions are expressed with marked moderation and notable fairness. He is utterly removed from fanatical warmth and fierce speech.

Recently he gave what seems to be a carefully considered interview, apparently authorized by him, from which the following extract is taken. The interviewer reports the great jurist and statesman, in part, as follows:

"The chief justice beamed his famous smile. 'The other day in Washington, when I spoke at a convention of the Psi Upsilon Association, I also made a few remarks about American college life today,' he observed. 'I said then that as a man grows old and theoretically wise he feels like using some profanity at the misconception of life that so many of our young people gain out of their college experiences.'

"They do not seem to appreciate at all the great chance for education that is given them, but instead are carried away by the lure of college athletics and other activities, which I believe I termed extra-curricular duties.

"The more I think about it, the more I am convinced that there is something radically and fundamentally wrong with our whole college system today. The emphasis in college life is wrong. Scholarship has been pushed aside and dwarfed by a super-importance that has been given to athletics.'

"Slowly and carefully, as if weighing and propounding a judicial opinion, the chief justice studied aloud:

"My deep concern is the danger that in the student's mind a college education no longer means scholarship. In his conception it means success and attainment in other things, mainly athletics and the social side of student life.

"Scholarship has seemed definitely to assume a secondary place," he continued. "In most of our colleges and universities the winning of an athletic letter is regarded as more important than the winning of a Phi Beta Kappa key.

"After all, what is the true purpose of education? I take it that it is the preparation of the student for the duties of life, of citizenship. This seems to be forgotten in the modern college.'

"For some moments he looked out of the

window, as if reviewing his own undergraduate years at Yale, and his ripe years there as professor of law. Then he resumed:

"Everyone sincerely interested in educational problems and the future of our country feels deeply this overemphasis of athletics and other outside, non-educational activities, and all are agreed that this condition constitutes a menace to our whole American educational system.

"These are not vague theories or hearsay. I have personal knowledge of what the real condition is.

"For one thing, athletics have assumed a tremendous business importance. Most of our great universities and colleges today have professional athletic business managers, trained publicity agents, high-priced coaches and, I am told, million-dollar football seasons.

"There is a definite professional side to all this that is not in keeping with educational ideals and purposes. The stadium overshadows the classroom—athletics have a dollar sign in front of them.

"College alumni are by no means free from their share of the blame that is attached to this condition. The Old Grad wants a winning football team, and his over-emphasis of the importance of athletics makes a willing disciple of the undergraduate.

"Let me state again that this is the real seriousness of the situation; the cheers and drama and color of athletics have so outweighed scholarship as to create in the mind of the average undergraduate a misconception of the purpose of education.

"In this connection we should remember that it is not the successful athlete who is most successful in after life," he observed. "Tradition to the contrary, the better student becomes the better and the more successful citizen."

"I asked him what could and should be done about all this. He replied:

"There must come a reaction against this state of affairs that will bring about a readjustment of values in the student's mind. The average undergraduate's view of the true purpose of education must be revised; scholarship must again take its place as the true goal of college life."

The words of the chief justice and ex-President are weighty and wise. What he says should be laid to heart by boards of trustees and parents. From them must come the reforms which the facts call for so loudly.

The supporters of these demoralizing games cannot be trusted to correct the evil. They have too much money at stake to care for either right or reason, as will appear from noting the net profits from football games in 1928 received by eleven of the leading universities of the north and west.

The figures are as follows:

|                        | Gross Income   | Net Income    |
|------------------------|----------------|---------------|
| Yale . . . . .         | \$1,033,211.98 | \$ 543,094.76 |
| Harvard . . . . .      | 845,311.31     | 420,787.31    |
| Princeton . . . . .    | 413,620.00     | 298,880.00    |
| Cornell . . . . .      | 214,885.04     | 116,363.74    |
| N. Y. Univ. . . . .    | 216,000.00     | 88,000.00     |
| Michigan . . . . .     | 624,407.00     | 415,328.00    |
| Illinois . . . . .     | 501,555.42     | 356,263.51    |
| Northwestern . . . . . | 502,760.23     | 193,638.10    |
| Ohio State . . . . .   | 618,000.00     | 316,000.00    |
| Iowa . . . . .         | 246,500.00     | 160,000.00    |
| Indiana . . . . .      | 163,166.93     | 138,765.91    |

Total . . . . . \$5,379,417.91 \$3,045,101.33

In view of the enormous incomes derived from these lucrative games their managers and promoters will not consent to abandon them whatever may be the evil results which flow from them. On the contrary, these profiteers on educational institutions will defend their profitable performances with all sorts of specious arguments even though they defeat the ends of education and denature colleges and universities. It is idle to argue with them; for what is not founded in reason can never be removed by reason.

These games will doubtless continue as long as they are profitable.

But the educational institutions of the country should be separated from them, and that soon. These games have nothing in common with education and bear no relation to the serious pursuit of learning. They are parasitic growths on the educational enterprises of our country, which are impairing the cultural vitality of every institution upon which they have fastened themselves.

The large sums expended upon their maintenance would endow many colleges, or give educational advantages to many thousands of worthy young men who hunger and thirst after knowledge. But these extravagant expenditures are devoted now to the commercializing of colleges and the demoralizing of youth.

The difference between the gross incomes and the net incomes of the eleven institutions mentioned is the amount they expended on their games during the autumn of 1928—a brief space about two months. The sum thus expended was \$2,334,316.58, and out of that huge outlay they obtained a profit of \$3,045,101.33. The statement of the figures for two months in one year is strong condemnation of this investment in games. There can be no misunderstanding of the meaning of the figures. The immense sums which they expend were worse than wasted.—*Atlanta Journal*.

From the founding of Asbury College forty years ago, by John Wesley Hughes, to the present time, this school has taken far more interest in the intellectual development of the brain and the spiritual state of the heart than in the footability to make a record in the athletic field, and yet, when it comes to fine physical development and a good long hike, Asbury students can keep up with the best of them. Of course, we have received no little criticism because we have abstained from all sorts of intercollegiate games, and we have had to contend for these principles, but we have kept a good heart and held on to our convictions, and we are beginning now to receive approval from sources from which we never expected it.

With us at Asbury, salvation from sin, and a great objective for wholehearted consecration to our Lord Jesus, and the service of our fellowbeings, has been kept to the fore and God has honored and blessed in a remarkable way, for which we give him all the praise, and go forward. H. C. M.

## Here Is A Great Book For You.

"Great Revivals and the Great Republic," by Bishop Warren A. Candler, D.D., LL.D. The name of the man and the title of the book ought to be recommendation enough for its ready and wide sale. Bishop Candler is one of the deepest thinkers of our times. He has a great subject. The book contains 344 pages, it is well bound, clear print, and on good paper. It can be had of The Pentecostal Publishing Co., for \$1.00. The original price was \$1.50. This special price will bring you a most valuable book. Send for it at once.

H. C. MORRISON.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

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in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00.



## OUR DUTY TO PRAY FOR ALL MEN. (Continued from page 3)

entombed, if our rulers are wicked, godless men, violators of constitutional freedom and tolerating in their subordinates and in the people generally, fraud and dishonesty, corruption and contempt of the laws.

Is it not truth, standing out in bold relief in the annals of the past and like a lighthouse upon the coast of time, casting its gleams of warning upon the nations as they come floating down the currents of the ages, that God preserves a nation only so long as it is worth preserving? Was it not the case with his own rebellious people, the Jews? Has not such been the case with the kingdoms and dynasties of antiquity long since blotted from the pages of memory? See the convulsions that with earthquake power are shaking the governments of the world from center to circumference in the wonderful transformation now passing over the social condition of the masses, and you must admit these are not fitful ebullitions of mobocracy, but the judicial ordinances of providence, as God rules over the nations of earth indicating his Sovereignty and upholding his moral administration. God is manifestly interested in the well-being and happiness of all men, as they are banded together in social compacts under different forms of organized government, or why should he exhort by the pen of apostolic inspiration that, "first of all, supplications, prayers, intercessions and giving of thanks, be made for all men."

But what is our duty as stated in the text, and to the faithful discharge of which we are exhorted by the apostle? Is it not to offer to God publicly and privately, supplications, prayers, intercessions and giving of thanks for our rulers, that as a people we should live "a quiet and peaceable life in all godliness and honesty?" But how is such a quiet and peaceable life to be obtained but through the objective influence of our prayers upon those who are in authority, in restraining, guiding and encouraging them in the official discharge of their high and solemn obligations? Are they not our sentinels upon the watchtower of constitutional liberty and religious toleration? Has not the guardianship of our national weal and prosperity been committed to their keeping? Are they not delegated as the ministers of God to defend, maintain and uphold constitutional law? Has not God himself girt upon their thighs and put into their hands the sword of vengeance which is to flash its gleams of terror in the face of evildoers and cut them down as lawbreakers and disturbers of the peace?

The powers that be which are in authority over us need wisdom from above to enlighten and direct. They need courage to discharge with fidelity and impartiality, the functions of their office and to execute with promptness and zeal the penalties affixed to violated law. But whence and how are they to obtain this wisdom? In what way are they to be endowed with moral courage to do their whole duty as the faithful representatives of the people? Prayers are to be offered to God that wisdom and courage may be obtained for them, in the courageous and faithful execution of official trusts. Our rulers are exposed to the hatred of evildoers, the plots and machination of lawbreakers, and their property and persons, consequently endangered. We are to offer to God in their behalf our supplications, deprecating prayers, beseeching him to avert from them these evils which threaten to which they are exposed. And when they have filled the high functions of their office, by diffusing general happiness among the masses of the people in the regular and orderly administration of government. Then there is to be the giving of thanks to God, and he is to be adored for the watchcare and benefactions of his providence. It is our duty to pray for the government under which we live that, in the equitable administration of the laws, the public

peace may be preserved. Good rulers have the power to effect much good; we should pray that their authority may be preserved and well directed. Bad rulers have the power to effect much evil; we should pray that they be prevented from using their power and be converted from the error of their ways, so that whether the rulers be good or bad, prayers for them is the positive duty of all Christians. If the government be imperiled and the public safety be endangered through the misrule and despotism of the legally constituted authorities, it is very manifest that the individual citizen cannot be secure in property or person. Self-preservation therefore, should induce men to pray for the rulers who are in authority in the government.

Can a Christian consistently vote to put into office wicked and unprincipled men, devoted to intemperance and voluptuousness, when the teaching of the Bible is, "When the wicked beareth rule the people mourn." If when the wicked beareth rule the people mourn—if there is no quiet and peaceable living in society—if life and property and freedom are all jeopardized and anarchy threatens to engulf the dearest rights of citizenship, then is it not the imperative duty of every good man by his vote and influence to aid in electing to office those alone who fear God and regard the welfare of their fellows. It is said of Mary Queen of Scots, that she dreaded the prayers of John Knox more than all the armies of Scotland. If the prayers of

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"The fundamental reason for the world-wide interest in the American law of prohibition is its universal appeal. It strikes at the roots of an old evil in all nations. Never before did any nation dare to adopt so sweeping and far-reaching a law and set it before its people. Never did a law call for so much sincerity and faith and individual morale."—S. Duva of Copenhagen, Denmark, in the Christian Science Monitor.

the pious Reformer made the bloody, bigoted Mary tremble on her throne in her iniquitous career of persecution and intolerances, what limit shall we put to its prevailing power when the thousands of religious people all over the land are united in prayer, public and private, for the government, that it may be administered in all equity and fairness, by the powers that be, so that we may lead a "quiet and peaceable life in all godliness and honesty." If the rulers of any nation are wicked and unscrupulously ambitious, bent upon the maintenance of their power and aggrandizement upon the downfall and ruin of thousands, Oh, how easily God can depose them in answer to the people's prayers, and strip them of official authority and deprive them of life if need be, by angelic or human instrumentality.

We live in times of unparalleled iniquity when the landmarks of constitutional freedom have been broken down; restless demagogues infuriated by the lust of power and run mad with fanaticism, are trampling upon the civil and religious rights of freeman, and under the iron heel of oppression the wails and lamentations of thousands rend the skies and pierce the ears of Jehovah God. If ever there was a crisis in the history of our country, surely the crisis is upon us and our country stretches her hands imploringly to the

people of God. Have we not depended too much upon the eloquence of statesmen, orators, upon huskings, and relied too greatly upon secret cabinets and conventions, and too little upon the prayers of the righteous?

I tremble for my country if practical infidelity prevails among the people, ignoring the divine providence in the administration of the government, and depend upon secret cabinets and conventions for electing to offices of responsibility and power, unprincipled men who fear not God nor work righteousness. If the North American Republic shares the melancholy fate of the republics of antiquity, going down like a ship at sea, amid the billows of a bloody revolution, it will be because, like these republics, she was cut loose from the moorings of constitutional liberty and virtue and patriotism, to drift without chart or compass upon the sea of anarchy driven by the winds and tossed. Religious people are the salt of the nation. But oh, if there be a general apostasy from the faith, a backsliding from the inspired word of God then, the salt will have lost its savor, the government bereft of all conservative elements of unity and power will fall into pitiable disintegration and become the laughing stock to all surrounding nations.

My friends, believe me, a people's prayers for the security and stability of constitutional liberty, and the general diffusion of peace, contentment and order among the masses are more influential than armies and navies. Your armies splendidly equipped and terrible with banners may be overwhelmed with defeat and routed upon the battlefield. Your navies proudly riding upon the billows with the flag of stars and stripes may be engulfed in stormswep seas; but prayer winged with faith and baptized with atoning blood must and shall prevail with God.

## "A Man Named John Wesley."

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village in Cornwall, where he never had been before. It was a hot day and he was thirsty and his thirst increased as he rode down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing the questioner as a man of rank, pulled off his cap and bowed humbly, but nevertheless there was a proud flash in his faded eyes as he answered quietly:

"My lord, something over a hundred years ago a man named John Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of the village; and who can estimate the influence for good this exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?—Sel.

## The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## DOING IT JUST THE SAME.

C. H. Jack Linn.

Rev. T. H. Gaddis, evangelist and world traveler, while preaching at the Hallelujah Camp Meeting at Oregon, Wis., in his inimitable way gave this apt illustration:

"I tell you God is able to make us to abound. He promised the more abundant life, and we may have it. There is a lot of wild fire tagged on to us, and we are accused of most everything. But God is witness that we can live in victory.

"Some folk say, 'It can't be done.' They tell us that we must sin, and that real victory will not be ours until we reach the shining shores. They forget that Jesus said he had power in heaven and on earth.

"It reminds me of the old farmer out west who came to Denver for the first time. He came in his Ford. And it was an old one. Had one of those shining brass radiators, and was just about ready for the museum. The old fellow had on a broad rim hat and bird-tail whiskers, and he looked a sight.

"He found himself in the traffic of the large city, but he kept moving right along the main street. Finally, he must have seen something along the way that interested him, and he desired to turn around. He did not know the traffic laws, and it seemed he was a law unto himself. He ignored the 'no left turn and no U turn' signs, and began to turn clear around on one of the main intersections.

"The traffic policeman saw him, and blew his whistle and yelled, and people were getting excited. He rushed to the old man, and cried, 'Say, you can't do that here. You can't turn that way.' The old ranchman looked at the policeman, and smiled while he said, 'Well, I be doing it just the same.'

"And so it is when folk tell us we cannot live in victory, we are doing it just the same."

## FREE METHODIST CAMP MEETING.

The camp meeting of the Detroit District of the Michigan Conference, Free Methodist Church was held at Garden City, Michigan, about ten miles from Detroit. About 86 tents were pitched, and great crowds were at the meeting every night. From the first night souls were at the altar for pardon or purity, and the Holy Spirit was present with deep conviction. The seekers were persistent and the altar services ran until the early hours of the morning. Three Catholics were saved. One woman said the Lord said these people are not crazy, but have the right religion. A trained nurse looking on decided that the people were excited, but after studying the faces, concluded something had happened to them; and is now seeking salvation.

The last Sunday night the Spirit swept people to the altar, and about fifty were crying to God for help. The volume of prayer of both saint and sinner seemed tuned to a harmonious pitch, there being noise but no confusion. The crowd about the tent stood in awe as they witnessed this outpouring of the Spirit. A marked thing about the meeting was the excellent preaching it having point and power to it. There was no uncertain sound in the preaching but full salvation and other doctrines received their proper place. About 250 souls were at the altar. The camp closed with a tired but victorious band of God's children. A week after another Catholic was saved at Garden City prayer meeting.

C. E. Ferguson,  
Dist. Elder, Detroit District.

## FROST BRIDGE HOLINESS CAMP, WAYNESBORO, MISSISSIPPI.

The Frost Bridge annual camp meeting opened on Friday, August 14, and closed on Sunday, August 23. Heavy rains on Saturday and Sunday of the first week-end prevented the usual large Sunday crowd from coming out, but the Lord blessed us with pleasant weather during the remaining seven days, and we had a good meeting. Rev. Don Householder, of California, was in charge of the preaching services, and Rev. and Mrs. Russell Metcalf, of New York, conducted the song services. They are able and earnest workers in our Father's vineyard, and their efforts here were rewarded by the goodly number of souls who came to the altar and found salvation, while still others received the blessing of entire sanctification. Mrs. Metcalf was in charge of the children's services and did some fine work among the little people. This is the third year that we have had Bro. Householder with us, and the second year with Rev. and Mrs. Metcalf, and God willing, we hope to have them all with us again.

J. M. N., Reporter.

## FIELD REPORT.

This is my first report as an evangelist to The Herald. On July 5, 1931, I sickened of typhoid fever and was compelled to cancel my dates, and for nearly three months was kept off the field, but since that time have been busy. During my sickness many prayers went up for my recovery. My case seemed hopeless. Funeral arrangements were all made, song selected and preacher notified to be ready to come as soon as he received the wire announcing my death, but thanks be to the Lord, prayer was answered and calls came for work before I was able to go. It has been my privilege to see many saved and sanctified since that time.

Have helped in five Methodist churches, three Nazarene churches and two interdenominational camps. The pastors of these churches were clear in doctrine and clear in experience. We just closed our

last camp at Kampsville, Ill., where I was privileged to labor with Rev. E. C. Allen, a Nazarene evangelist, and Bro. and Sister M. V. Lewis, from Wilmore, Ky., members of the M. E. Church, South. The meeting resulted in more than twenty-five fine boys and girls saved and others prayed through to the experience of holiness. There was no gush or undue physical ecstasy but a settling down in the will of God which will leave something permanent in days to come.

By God's grace we were all enabled to keep out of the way of the Holy Spirit and let the seekers go to the bottom. The expenses of the camp were paid and money left, beside enough raised to cover the expense of the camp for 1932. We are praying for divine direction in our work for the coming year and believe God will order our steps.

In His service,  
E. G. Grimes.  
1004 S. Taylor St., Amarillo, Texas.

## VIROQUA, WISCONSIN.

We have just closed a most refreshing, old-time revival at Viroqua, Wis. From first to last the power of God was manifest. Somewhere about two hundred were at the altar, either for salvation, sanctification, or reclamation. No count was kept of those blessed, but the rivers of grace were full and free.

Rev. Mansel, a man of God, is pastor of the Viroqua Circuit. His vision and consecration made the meeting possible. The first two weeks the meeting was held in an oak grove seven miles from town. Then, the big tent was moved into the city for the remaining three weeks. The pastor of the local M. E. Church, Rev. Thos. Beavin, materially assisted by his presence, prayers and personal work, as did also Rev. Anthony Niemark, Pastor of the Norwegian M. E. Church at Westby and other consecrated pastors and workers.

The days of great revivals are not over. Confidence in the modern church is over. Many have lost their message. Modernism, with its little tin god, has taken the place of revivals in many quarters, but there is a growing desire for the old-time joy of the Lord. When the real fire falls, how they do come to witness the confusion of Baal! Brother laborers, let us kindle such a fire in every church, that all hell cannot put out. Prayer can do anything God can do.

I am rounding out twenty-four years as Conference Evangelist of the West Wisconsin Conference, and am in the midst of a glorious meeting at Poneto, Ind. The saints are praying, the fire is falling, and we believe a great victory for Christ is just in the offing. Pray for us.

Yours, ever forward,  
E. DeWitt Johnston.

## GREAT CAMP MEETING.

The great Wakefield, Va., holiness camp meeting which came to a close on Sunday night, Aug. 9, was a wonderful success, notwithstanding the odds confronting us there, the general financial depression, a bank failure in the town and the extreme hot and oppressive weather.

Rev. O. B. Newton, pastor Asbury M. E. Church, Richmond, Va., a preacher and teacher of power and unction, and Rev. H. C. Caviness, pastor of First Christian Church, Portsmouth, Va., also an evangel of great magnetism and power, brought wonderful gospel messages freighted with power and unction by the Holy Ghost, which produced great conviction for sin, and a hunger for holiness of heart and life. Dr. W. D. Harward, Windsor, Va., and Rev. T. N. Lowe, of Hopewell, Va., contributed too with able messages.

A large number of seekers were forward to the altar with a heart cry for the need of their souls. At the closing service on Sunday night there were twenty professions of conversion, and some for heart purity. The Holy Ghost was manifestly present to execute his office work in every hungry, seeking heart.

There were many campers on the grounds from various cities and towns from surrounding sections. Mess. R. C. Bristow and son, of Petersburg, Va., loaned us two good pianos for the meeting. Mrs. Otho M. Cockes and Mrs. F. S. Traylor presided at the pianos with Mr. Otho M. Cockes, as music director and song leader. Several others contributed to the music with cornets, violins and specials in vocals that added greatly to the effectiveness of the music which was soul stirring.

Rev. and Mrs. H. B. Hall and daughter, Dorothy, took care of the dining hall, with great efficiency giving us delicious eats. Miss Emma Hood, of Washington, D. C., matron of the grounds, was busy doing her best to make every one comfortable. All told, it was one of the most successful meetings in the history of the camp.

Otho M. Cockes.

## MUNFORD, TENNESSEE.

We have recently closed a great revival in the Methodist Church at Munford, Tenn. Rev. R. M. Vaughn is the pastor. He is a deeply spiritual man and has been carrying the burden for a revival for several months. The meeting was planned for only one week, but the crowds and interest manifested grew so during that week that it seemed altogether unwise to close, therefore, we postponed our next meeting and continued the work at Munford another week. God wonderfully blessed in all the services.

There were sixty-one definite conversions at the altar of prayer. Several of them were members of the church, but some said they had never experienced the New Birth. On Tuesday when I preached definitely on "Scriptural Holiness" the banker's wife, one of the most prominent women in town, was the first to receive the experience. Others followed and several of the church members, we never knew just how many, were gloriously sanctified during the week. There were twenty-four additions to the Methodist Church and some were going to other churches. A group of young people, about twenty of them, were wonderfully filled with the Spirit and went to work as I have never seen young people work in a revival. There was shouting and rejoicing in many of the services which was said to be quite unusual for Munford Methodist Church. The entire community was stirred and so many sinners were being converted that one, when asked why he did not get right, replied, "Someone had better stay out to save seed of sinners in this community."

One of the most glorious services was the last Sunday morning. After the message on "The Importance of the Family Altar and Religious Training in the Home," parents or representatives from twenty-five families took their stand around the altar promising to start and maintain family worship in the home. The pastor is a good old-fashioned Methodist and a wonderful man to work with. He said that this was the greatest revival he had witnessed for twenty years or more. It was my privilege to graduate from Asbury Theological Seminary this year, and when asked where I went to school, I always rejoice because I can say, "Asbury College and Asbury Theological Seminary."

Yours in His service,  
Wayne A. Lamb.

## THE ORCHARDS CAMP MEETING, WASHINGTON.

The twentieth camp meeting of the Clark County Holiness Association was held August 2-16 on its most beautiful grounds in the big fir grove at Orchards, six miles from Vancouver. It was a most successful camp; there were souls from the opening day to the closing night that found pardon or purity. Four new cottages had been built, and the grounds were in splendid condition, and everything was inviting. It is a wonderful camp. They always secure the best workers to be found. Many of the greatest preachers, song leaders, and missionaries have ministered to the people that gather there. It is strictly a "Second Blessing camp." The workers were all ready, and at their best, and the camp started with a swing. The music was up to the best we have heard. Rev. Floyd Johnston, pastor of the Bretwood Nazarene Church in Portland, had charge, and though it was his fourth consecutive year, he seemed to be new to them, and is highly esteemed, and loved by all the people. He did the preaching once a day also, and the writer preached once a day, and each night, except two or three times when visiting brethren filled Brother Johnston's place.

The Missionary service was fine. "The Warners" from China were there and their messages received with great appreciation, and the response financially was more than was expected, in fact, great. All the finances for the camp came without a pull. The officers are genuine holiness people with a burden for souls. Sister Price is the good president, Rev. Mrs. J. Howard Porter, the efficient secretary, and Eugene Whipple, the Treasurer. Brother Porter is the caretaker of the grounds. They are backed by a fine Board and Council of men and women which space forbids giving their names, but they are recorded in Heaven. A fine crowd of people make up the constituency. The visiting brethren who were a great asset in preaching, and holding other services, are too numerous to mention, but God bless them all. There was such a sweet spirit of fellowship on the grounds. This camp is located less than fifteen miles from the heart of Portland, Ore. This was our second year in this lovely camp but as much as we love to minister to this fine people we will not return for a while, or until it is in God's plan to return us. We left a large number of friends there. God bless them every one. We have some splendid camps slated for 1932, and we expect more calls than we can fill. We are now in Lansing, Mich., in the beginning of a great meeting; a thousand people are in attendance and souls are praying through every night. Pray for us to win souls. God has healed my body, and my future is bright. Glory to God.

His and yours always in Jesus.  
J. B. McBride.  
1234 N. Mentor Ave., Pasadena, Calif.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.

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## THE PENTECOSTAL HERALD

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(Continued from page 1)

march to the polls under the lash of political leaders and cast their votes for men and principles, corrupt and corrupting, and leading on to putting into office, and empowering men who are dominated by selfish motives and sectional prejudices which are out of harmony with the teachings and spirit of the Christianity of Christ. It is the duty of the Christian people of this nation to let both of the great political parties understand that we are not their slaves. Their platforms and principles must prove to us that their motives are unselfish and altruistic before they can secure our suffrage.

The time has come when the Christian men and women of this nation must carry their religion, in other words, their reverential obedience to God and love for their fellowmen, into their politics. It is vain and foolish for preachers to be contending that politics and religion shall be separate. The religion of the Lord Jesus, the teachings and principles of Holy Writ must be carried deep into politics. No man or woman can be a devout Christian and fail to carry their religion into every phase of life; not only to their churches on Sunday, but into their business every day in the week. When politicians are taught that they cannot dictate to the Church of Jesus Christ, and herd men and women and drive them to the polls like we herd cattle and drive them to the slaughterhouse, there will be a great purging of our political life, the dismissal of political leaders and the building of political platforms on which men and women can stand with a clear conscience.

In the last presidential election the people of the South did not change their political views, or forsake the principles of Jeffersonian politics, whatever that may be, but they spoke in thunder tones to their political leaders that they would not be herded and place themselves under the domination of Rum and Romanism. And now, whatever the misguided rant of unworthy political leaders may undertake to do in the way of punishment of this body of devout people, they want to stand absolutely steadfast and unmovable against the domination of Rum and Romanism in this nation. Let the noisy politicians and weak-kneed preachers say what they will, we know too well the corrupt domination of the liquor interests in this country; within the last few years the curtain has been rolled up and we have looked upon the de-

graded life, the dirt, the disease, the poverty and ignorance of Mexico, Cuba, Philippine Islands, South America, and some of the old civilizations of Europe that have been, for centuries, under the domination of Romanism, and there is no power in earth or perdition that can compel the religious multitudes of this country to vote for the domination of Romanism and the re-enthronement of the liquor traffic. One of the tremendous needs of a great revival of true religion in this nation is to so bring the reverential fear of God and the love of humanity into the hearts of the people that our country will forever be saved from Rum and Romanism. Let every Christian man and woman take their religion into their politics and stand for those things which count for the uplift of the race, the evangelization and salvation of the people.

H. C. MORRISON.

### Open Letter to a Young Preacher. No. 3.

My Dear Young Brother:



am really pleased to know that you appreciate my letters, and it seems that a number of our friends are reading them, I trust, with a degree of profit.

May I say to you that there is enough of the chameleon nature in all of us to take on the color of our environments. The people with whom we associate and the books we read have a powerful influence upon our thinking and the building of our character, and the service we render to our God and fellowbeings.

There is, perhaps, nothing more vital or more important in a young minister's life, than that he carefully select the men who are to be his close friends who will wield a telling influence over him, who will have much to do with making him what he will become. Whatever your past experiences may have been, and whatever the piety and devotion of the home from which you came, and the educational advantages which you have enjoyed, if you select for your warm, personal friends in the ministry that class of men who boast of the liberality of their views, who are modernistic in their thinking and message, who insist that the days of revivals are passed, who ridicule as "sob stuff" broken-hearted repentance, and sneer at the joys of our salvation, you will be shorn of your evangelistic power, and before you become aware of it, you will find your mind full of question-marks with reference to the fundamentals of our holy religion.

I could give you the name of a fine young man who went out from Asbury College, to all appearance rooted and grounded, not only in the doctrines of early Methodism, but rejoicing in full salvation by faith in Christ. He was a handsome, attractive young brother, a successful, evangelistic pastor; he soon had one of the smaller churches in one of our large cities. In this same city in a leading church was a very handsome and brilliant orator who was unusually attractive. He took our young friend under the wing of his protection. He complimented him on his appearance, ability and promise of great usefulness and advancement. He made our young brother feel quite comfortable in appreciation of himself, took him out to lunch, sat off in a quiet corner. He was witty; he could keep the young brother laughing for an hour at a time with his brilliant and humorous remarks. He would frequently tease him about his high profession and say, with merriment, "If I were as good as you are or, as you think you are." And so they go along. He soon had the young man dumb with reference to any definite testimony to full salvation from sin. Next, he had him going with him to the movies, insisting that every man needed a bit of recreation and mental relief

from the heavy tax of preaching and carrying the burdens of a congregation.

He then suggested a mild cigar and furnished same, and before our young brother realized the changes that were taking place in him, he was far adrift. He was taught by this fascinating and dominating comrade in the ministry, to avoid dogmatism; to guard against extremes, to be very generous and compassionate toward the weaknesses of the people, and soon he, with a very great number of his like, was shorn of all power and seeking the advancement of himself rather than the souls of the lost.

May I not only suggest, but beg that you find your intimate and devoted friends among men of the truest faith, the deepest consecration, the most spiritual life, who are ever on the stretch for more Christlikeness and never so happy, as when bringing the unsaved back to the fold of the Father.

Not only so, but I should like to see you develop a sanctified antagonism against every phase of modernism that has any tendency to destroy the faith in the inspiration of the Bible, the Virgin Birth, Deity and redemptive work of our Lord Jesus. You want, for the sake of your own experience, peace of mind and Christian influence, to guard against any spirit of hatred toward your fellowmen; but with calm intelligence and holy fearlessness, in summer schools, at district and annual conferences, you should be a fearless combatant for sound doctrine and true evangelism; you want, always, to be ready to defend the truth. Do not think, for a moment, that when some church skeptic has been imported as a teacher in your summer schools, or the afternoon speaker of your conference, that the fact that he is the guest of the conference, obligates you to keep quiet when he undertakes to destroy the foundations of our Christian faith. Stand up, speak out and let the people know that you are true to the Bible, to our Lord, and to the doctrines of our holy Christianity.

I am not boasting that this has been my attitude, but I will say that, when I was a very young minister, in the clashes and debate in district conferences between the orthodox and, what was then called "advanced thinking," I always took my stand, spoke my protest and gave my witness, and God graciously blessed me in it. No modernist or skeptic of any kind has ever, or will ever, dominate, dictate to, or silence me. This does not mean that we shall pride ourselves in controversy, but that we shall be men of conviction, preachers of the truth, fearless and earnest defenders of the faith.

Nothing is more pitiful to me than that God's devout servants should hang their heads in the presence of these smart, shallow fellows in their ridicule of the truths of God, of the things for which Jesus bled and died upon the cross, and slink away in silence, instead of boldly standing up in manly protest and opposition to every sort of attack upon the vital truths of our holy religion.

I fully believe, wicked as the world is, as much as may be said with reference to the laxness of spiritual life in the churches, there is a wide and useful place today for a true man of God, a fearless soldier of the cross, a mighty preacher of the gospel which has in it power to change the hearts and transform the lives, and lift men out of the depths of sin into righteousness. Let no man or books of modernistic tendency master you. Let the Lord Jesus Christ master you. Be his holy slave. Be filled with the Spirit and go forward with prophetic fire and fearlessness.

Faithfully your brother,

H. C. MORRISON.

### College Athletics.

Elsewhere in this issue of THE HERALD will be found a very wise and thoughtful discussion of College Athletics by Bishop Candler taken from The Atlanta Journal, of Atlanta, Ga. In this article he quotes some wise remarks of Chief Justice Taft. We will be



glad if the readers of THE HERALD will turn to this article and give it a thoughtful reading.

From the very first of the existence of Asbury College we have refused to enter into any sort of intercollegiate games with other schools. We have excellent exercises for our own student body on the campus. We very cheerfully engage with other schools in debating contests and have a wonderful record of winning. We also are gratified to know that the Art Exhibit of Asbury College in an Art Exhibit in Boston, Mass., won first honorable mention, and the silver cup for the present year.

As President of Asbury College, I always contended that students could not devote themselves properly to their studies while giving so much of their time to glorifying athletics and running about the country in contest games with other schools. I am very grateful that Dr. L. R. Akers, the new president of Asbury College, is of the same mind and is being highly commended by other institutions who find themselves in the grip of athletic enthusiasm and supremacy. We emphasize and seek very successfully, to enthuse our students on the subject of foreign missions, and one quadrennium Asbury College sent more missionaries to foreign fields than any other school in the United States. We are not boasting, but we do congratulate ourselves that, of the four clerical delegates elected to the General Conference from our Kentucky Conference, three of them were Asbury men, and the first clerical alternate is an Asbury graduate.

## AN INTERESTING LETTER.

Mrs. H. C. Morrison,  
Louisville, Ky.

My dear Mrs. Morrison:

**H**ERE we are, through the mercy of God and the generosity of an old friend of my precious father's who heard of my broken condition of health, away up on the Northern coast of China at Peitaiho. This spring I had nearly four months of serious illness. Just after having a big pile of American mail off for the week, I was impatient to get it into the post office to catch the evening mail, and as the car was busy, I took a ricksha, and returning was violently thrown to the ground, breaking my right arm at the wrist and receiving such a nervous shock as I have never known in my life. How poor human beings endure being dashed to the ground from airplanes I cannot understand! I had all I ever want from the ricksha. After the bone had been set for a month, and my lacerated limbs had healed so that I was just getting about, it was discovered that the bone had not knit at all. Back it went into splints and the doctors sought to find what poison was in my system, and then down I came with typhoid fever. I have nursed many, many people, missionaries and Chinese, through this awful thing in China in my twenty-six years, and thought I was safe from it. The dear Lord helped Dr. Stone to abort it to a wonderful extent, but as I got over this neuralgia on my left side set in, and only recently, after weeks of agonizing suffering, am I able to say I am free from it.

We came up here as a family, missionaries and some of our very tired, worn out Chinese evangelists, right after the Bible Conference. We are right in among the corn fields, on the side of a hill, with the sea right at our feet. Everybody is sleeping on porches and with every breath thanking God for having remembered his tired, needy ones, for this is the first summer Dr. Stone and I have left Shanghai for a vacation. We were all in need of it and are all rapidly getting well.

I do want to write you today just a little

message from the Bible Conference. You will have the story in full in the Heart Throbs which will soon be written, but, Oh, I want you to rejoice with us over what God did at that Conference! It was indeed an old-time Holiness Camp Meeting though called a Bible Conference. Dr. John Sung, who is now a member of our Nation-Wide Evangelistic Band, is a man of mighty power with God. I have never seen anyone like him in China. He reminds me of the holiness leaders of my father's time, only he is a younger man than any as I knew them then. I never see him on the platform, throwing all there is of his being into the delivering of his message to the hearts of the waiting multitudes (he always has great crowds wherever he preaches) and never hear his voice roaring out through the Tabernacle, but what I think of one man who was always on the platform in the Holiness Meetings at Ocean Grove, Brother Norberry, whom God is so mightily using year after year in his ministry in New Jersey.

Dr. John Sung, by the way, went to America for his preparation for preaching. He is the son of a Methodist preacher, and a holiness man at that, from Fukien Province. As a young boy in his teens he used to go through that country with his father, witnessing for Christ, but he went into one of our Methodist Universities where his whole attention was drawn over to the study of Science. He made a marvelous record in that subject and has his Doctor's Degree. In fact, when he returned to China with six diplomas in his hand, to save the devil from puffing him up and wrecking his future, he threw the whole six diplomas in the Pacific half way over.

John Sung from the Methodist University went to a State University, where he was much flattered by an important position being offered to him. Then he went East to Columbia and while there God spoke to him in a voice of thunder one night: "John Sung, aren't you ashamed of yourself? You are my man! I sent you to America. I chose you for my work and you haven't looked into my Book since you came to this country!" Overwhelmed with remorse and powerful conviction he plunged into a Theological course in New York City, studying under Fosdick, and to his dismay found himself enveloped shortly in mists and fogs that threatened to finish his faith. He broke away from the Seminary, shut himself in his own room for nine days and nights, refusing to see anyone, and wisely refrained from going to any human being for "help." He threw himself on God. He searched the Word of God and came through with such shouts of victory upon his lips that startled the professors and students in the building where he was living until they said he had gone crazy. The Bible had done it. They sent him to a hospital for mental diseases, had him thoroughly examined by specialists who prescribed a quiet time and many treatments, electrical and otherwise, and above all else to be separated from any religious people. They finally wanted to take his Bible away—that was wrecking him—but Sung refused to be parted from it. I cannot recall now the number of times, but it was an astonishing number, that he read through his Bible during the weeks he was in that hospital. His experience during that time was a marvelous one. The Presence of God and the revelation of the Lord Jesus is a story that is thrilling the people of this land. God brought him through, delivering him from those who

would have held him to a secular life, and he broke away for the Pacific Ocean, sailing for China, his whole being filled with a burning passion for the Chinese. He has been doing evangelistic work in the interior until a few months ago, when he came to Shanghai, met our Evangelistic Band and literally fell in love with the four young men whose spirits are one with his own in their longing to bring this poor lost land to Christ.

During the spring the five men were working in Shantung and adjoining Northern Provinces. In the month of June alone they saw over two thousand genuine, old-time, born-again conversions, altars everywhere being crowded. As I write that group is preparing to start for Manchuria, answering calls from almost every denomination up there, and going according to their leading of God into many parts of Manchuria where there are no churches. They will be gone most of the winter. I want to ask your prayers for them. Oh, do pray that these men shall see the desire of their hearts in the descent of the Holy Spirit upon the multitudes of needy ones in China!

The Bible Conference was undoubtedly the largest religious summer gathering that has ever been seen in China. There were over seven hundred registered delegates from every Province except Kueichow. Isn't that marvelous! And no one paid their way to the Conference either, that is from the Conference standpoint. We could offer their entertainment at Bethel for the ten days, but it was not within our power to assist even the poorest preacher in his traveling expenses. This was all met either by the Mission or by the man himself. As the people continued to pour in, our missionaries worked by phone and auto far and wide through the city among other Missions gathering up beds, for we never dreamed of such a gathering as this. From the very first day to the last we fed from 816 to 1,000 people a day in the dining hall. Our Tabernacle, seating one thousand, was too small for the crowds. We brought in every seat we could lay hands on from class-rooms, and yet the altar rail, inside the altar rail and the platform had to be utilized to accommodate the people. And then at the close of the message, for an altar call was given at all but two services, the blessed, old-time altar was filled with preachers, evangelists, teachers, professors and college students from all parts of this country, kneeling at his feet and crying for deliverance from sin. All glory be to God for the marvelous manifestation of his Spirit! All glory be to Jesus who satisfieth the longing heart! All glory be to the Holy Spirit for his faithful enlightenment of those who sit in darkness!

But I must not write more. Oh, do pass the blessed news along in brief form, if you will, to the many who we know have been praying for us for this Conference! We believe it is going to mean the most wonderful year of nation-wide revival among the churches.

I do hope Dr. Morrison has kept well during the summer and your dear self too.

With love to both of you from Dr. Stone and myself.

Very truly yours,  
JENNIE V. HUGHES.

"The heart is deceitful above all things, and desperately wicked: who can know it?"  
Jeremiah 17:9.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

#### Part IV.

So that evening Haman and the king sat down to a feast in the apartment of the queen who wore a veil even at the table since no other man than the king could look upon her face. And while they sat together the king, who was sure that Esther wished to ask a favor of him, told her that he would grant her any wish she could make, even though it be half of his kingdom. But Esther was not sure that this was the time to act, so she only asked that the king and Haman return to dine with her again the following day. This they readily agreed to do.

And Haman went home in high spirits to tell his wife that he was not only the first prince in the king's court but that the queen also favored him. But he added that when he saw that stubborn old Jew, Mordecai sitting in the gate, it took all the brightness out of his day. His wife advised him to ask the king to permit him to hang the Jew, and Haman set men at once to build a scaffold for that purpose. Then he returned to the palace to ask for the life of the Jew who would not bow down to him.

Meanwhile, the king who had been unable to sleep, had told his men to read to him from the book of the records. And it so happened that they read of the time when Mordecai had discovered the plot against the king and so saved the king's life. Ahasuerus was surprised to learn that no reward had been given to Mordecai for thus saving his life, so he sent into the court to find one of the princes. Now just at this time Haman arrived at the court to ask the king for Mordecai's life, so he was sent in to the king. When Haman found that the king wanted to know how to give great honor to a man in his kingdom, thinking that he must be that man himself, he was quick to reply, "Let the man be dressed in the king's robes, let him sit upon the king's horse, put the royal crown upon his head and let one of the princes of the court lead him through the main street of the city, crying, 'This is the man whom the king likes to honor!'"

Then Ahasuerus ordered Haman to do all this for Mordecai, seeing that nothing is left out. When Haman found that he must so humble himself before his old enemy, it was almost more than he could bear, but he dared not speak of what he felt before the king and hid his anger and shame in his heart as best he could, while he led Mordecai through the chief street of Shushan on the king's horse, calling aloud, "This is the man whom the king delights to honor."

(To be continued)

Dear Aunt Bettie:

I hail from the state of old Missouri, I. O. O. F. Home, Liberty, Mo. I take The Pentecostal Herald and enjoy reading it fine. It's worth its weight in gold. I am an old indigent at this wonderful I. O. O. F. Home. Mabel Love, I believe I can answer your Bible questions.

First Ques. What one verse in the Bible has all of the letters of the alphabet except J? Ans. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet, except J.

Second Ques. What two chapters in the Bible are alike? Ans. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike; or nearly alike.

Yours in bonded love,

B. A. Pyles.

I. O. O. F. Home, Liberty, Mo.

Dear Aunt Bettie: Will you let a little girl from the Lone Star State join your happy band of boys and girls? I was twelve years old Dec. 20. Have I a twin? If so, please write to me. I will answer all letters received. I am in the seventh grade at school. My teacher is Miss Dovie Brown. I think she is a fine teacher.

I go to Sunday school every Sunday I can. Our pastor is I. R. Hart. I think he is a pretty good preacher. Can anyone guess my middle name? It begins with E and ends with E, and has nine letters in it. I have dark hair, dark eyes, and I have dark complexion. I am a brunette. I hope Mr. W. B. has gone on a vacation when this arrives, so he will not get to gobble me up.

Dot E. Henderson.

Rt. 1, Box 81, Shallowater, Tex.

Dear Aunt Bettie: This is just another S. O. S. for pen pals. I think page ten is just fine. I am seventeen years of age and will be a senior in high school next year. I have black hair and eyes and am five feet, three inches. I have traveled around quite a lot and love sports and music. Right now my special hobby is to get pen pals from everywhere. This probably doesn't sound very interesting, but won't you please give me a chance to prove that I am sincere in wanting pen pals?

Virginia Roop.

Summersville, W. Va.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have light brown hair and blue eyes. I am twelve years of age and in the seventh grade. Bro. Morgan Dyer and Bro. Howard Rawlings are holding a revival here. They are certainly good preachers. Daddy is the pastor of the Methodist Church here. I am trying to live a Christian. We are all thankful that there are so many boys and girls who are trying to live a Christian life. I think everyone should kneel down at night and thank our Heavenly Father for the blessings of the day. May God's blessings rest upon everyone. Pray for the sinner to learn to know more about God.

Gertrude Underwood.

Box 284, Bradfordsville, Ky.

Dear Aunt Bettie: I wonder if you would let an Illinois girl join your happy band of boys and girls? I am twelve years old, have blue eyes and light hair. I am four feet, nine inches, and weigh 86 pounds. My birthday is December 14. I wonder if I have any twins? If so, I would like to hear from them. The first one I hear from I will send them my picture. I would gladly answer letters from other girls and boys if they would write. I am a Junior in my Sunday school class in our dear little Methodist Church. Our pastor is F. A. Roberts. His father is here now from Kentucky holding a meeting. I enjoy reading page ten.

Esther Viola Barley.

Pittsfield, Ill.

Dear Aunt Bettie: Here comes a boy from Iowa who would like to join your happy band. Grandpa takes The Herald and I enjoy the letters on page ten. I am eight years old. My birthday is Oct. 23. I will be in the fourth grade. I have one brother eleven years old and is in the seventh grade. We are both Christians and belong to the evangelical church at Magnolia. My grandpa is our pastor. We have been living with our grandparents for over a year, because my mother has been sick and not able to keep house. Daddy is a barber and lives in Elkhorn, Iowa. The one who will guess my first name I will send you my picture. It begins with R and ends with T, and has six letters. Esther M. Youngman, I guess your middle name to be Marion. Don't forget your promise. This is my first letter and I hope it escapes Mr. W. B.

R. Clinton Strassburg.

P. O. Box 73, Magnolia, Iowa.

Dear Aunt Bettie: After reading some of the good letters I feel it is my duty to write again. I have written several letters to the dear old Herald and I thank you for printing them. I have received several letters from the cousins. Benjamin F. Center, I guess your name to be Franklin. My sister has a big baby girl named Elizabeth Lorene, four months old. She sure is sweet. How many girls

and boys can say you have never been at a theater, dance, or card parties? I have not been to either one of them. I have a good father and mother, and all of us are Christians. I am writing to a girl in Mississippi and one in Nebraska. I enjoy writing letters, so all of you cousins write to me and I will answer every letter I receive.

Hazel Cain.

Galax, Va.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? I am fourteen and in the eighth grade. I go to the country school but am going to high school next year. I am taking music lessons. I love music. I hope this will be in print. I want you to write and tell me whether I can join your band. I will answer any letters I receive.

Geneva Bell.

Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: Please let this lonely Carolina girl get mixed up with your crowd. I would like to hear from boys and girls from everywhere. I am four feet, eleven inches, have dark brown hair and eyes and olive complexion. I am fourteen years old. I will exchange photos. Please, somebody write to me.

Sarah Clark.

Warrenville, S. C.

Dear Aunt Bettie: Will you move over and give a Tennessee boy room in your happy band of boys and girls? I do not take The Herald but a friend does and we get it. I am five feet, nine inches, and weigh 135 pounds. I have black eyes, dark hair, and dark complexion. I will be sixteen years of age September 20. Have I a twin? If so, please write to me. Who can guess my middle name? It begins with C and ends with E, and has five letters in it. Will some of the cousins write to me? I will answer all letters received.

Carl C. Upchurch.

Forbus, Tenn.

Dear Aunt Bettie: Would you let an Arkansas girl join your happy corner? I am visiting here, but I was born here. I came from California. I am going to Florida this fall. Father is pastor of the Church of Christ. I have three sisters, one of whom is married. I am eleven years old and in the 6-A at school. My birthday is Nov. 17. I have brown hair and eyes. Have I a twin? Edward Mills, I guess your name is Hillis. Esther Youngman, I guess yours is Marion.

Grace Higginbotham.

Sitka, Ark.

Dear Aunt Bettie: Can you scoot over and let a little Kansas boy join your happy band of boys and girls? I am a preacher's boy. I love the Children's Page. I hope Mr. Wastebasket is asleep for I want to see my letter in print. I like to go to Sunday school. My teacher is Blanche Gregory. I am eight years old and in the fourth grade. My birthday is Nov. 27. I am a Christian boy. I have blue eyes and light brown hair.

D. Dean Amick.

Alton, Kan.

Dear Aunt Bettie: Can you scoot over and let a Kansas boy join your happy band of boys and girls? I'm a preacher's boy. Daddy is a Quaker preacher. I love the Children's Page. I hope Mr. Wastebasket is out walking for I hope to see my letter. I like to go to Sunday school. My teacher is Blanche Gregory. I have two brothers named Dean and Junior. I am ten years old and in the fifth grade. My birthday is May 2. My brother and I take painting lessons and we sell our pictures. I am a Christian boy. How many of you are? I have blue eyes and light brown hair. How many can guess my middle name? It begins with P, ends with L, and has four letters in it.

Hubert P. Amick.

Alton, Kan.

Dear Aunt Bettie: Will you please slide over and let a Pennsylvania girl come in and sit down beside you. This is my second letter to The Herald. I hope this letter will not be stuck in Mr. W. B.'s pocket. I was fourteen on Jan. 12, 1931. Who can guess my first name? It begins with E and ends with L, and has five letters in it. Whoever guesses my first name and

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writes to me I will give you my snapshot. Mother takes The Pentecostal Herald and I enjoy reading page ten. I got saved recently. I have two brothers saved and one sister. I live on a farm. Father, mother, brother and I all joined the Nazarene Church of Springboro. Our pastor is Rev. W. J. Strack. We go six miles to hear him.

E. Marie Abbott.

Conneautville, Pa.

Dear Aunt Bettie: I am always glad when The Herald comes because I enjoy page ten. I haven't seen many letters from Oregon, and I don't want to see my state left out. This is my first letter to The Herald. I am a member of the Methodist Church; we have a good holiness preacher. I belong to the Epworth League, and the high school Sunday school class. We have very interesting class sessions. I am sixteen and a senior in high school. I plan to go to the Portland Bible Institute after I graduate. I am glad to know that so many of the cousins are Christians. I would like to hear from the cousins near my age.

Evelyn de Vries.

Rt. 6, Box 50, Salem, Ore.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? I am nine years old. I have blue eyes and brown hair. I am in the fourth grade in school. I certainly enjoy reading page ten. I used to live at Bethany Orphanage in Kentucky, but now I live with Mrs. Clark in Ohio. My birthday is April 22. I go to church every Sunday. I am a Mother's Jewel. I hope Mr. W. B. is sleeping when this letter arrives.

Betty Irene Henson.

Rt. 0, Wooster, Ohio.

Dear Aunt Bettie: Here comes a little girl from Albany. I am seven years old. I have brown hair and blue eyes. I am in the third grade. Daddy is a Methodist preacher. I am a Christian and go to Sunday school. We lived at Wilmore, last year and I saw you at camp meeting. This is my first letter and I hope it won't get into the wastebasket.

Oleta Shelley.

Dear Aunt Bettie: Will you let a little Pennsylvania girl join your happy band of boys and girls? I am in the sixth grade at school. I am eleven years of age. My Sunday school teacher is Mrs. Arthur Slear. Can you guess my first name? It begins with B and ends with Y, and contains five letters. Who ever guesses it I will write to them. Emma M. Cummings, I guess your name to be Mary. Am I right? If so, write a letter to me. I am hoping Mr. W. B. is out taking a walk. I would like to see my letter in print.

B. Louise Williams.

Sunbury, Pa.

Dear Aunt Bettie: Here comes a little Louisiana girl asking to be admitted into your happy band of boys and girls. I live in a sawmill town in Central Louisiana. I like to go to school and I will be in the fifth grade this term. I like to go to church and Sunday school and Junior League. I am President of the Junior League. I am a little Christian and enjoy reading The Herald, especially page ten. This is my first letter to The Herald and I hope to see it in print.

Laverne Hall.

Selma, La.



## FALLEN ASLEEP

RASMUSEN.

Mrs. Karen Rasmussen left her earthly home to be with Jesus on June 24, 1931. Although advanced in years, she was interested in things and people up to the very last. She was a constant reader, preferring her Bible to all books, and The Revivalist and Herald to all papers. The intense heat burdened a heart already weak from years of rheumatism, however, she was content and ready to go. Her remains were placed in beautiful Lakeview cemetery at Lake Crystal, Minn., where she had lived for some years.

She leaves six children and one grandchild. She lived a beautiful Christian life, growing daily in grace, and in the likeness of Christ. She saw in the present conditions many indications of the soon coming of our Savior, and often spoke about the rapid fulfillment of prophecy.

Her going has left aching, and yet rejoicing hearts, for we know that Christ has conquered death for those who love him and do his will. Dear mother has gained the Land where there is no death, neither parting nor pain. If we are faithful, we shall meet her there.

Her daughter,  
Mary L. Rasmussen.

HADDEN.

Friday night, August 28, the death angel visited our home and took from us our dear uncle, Tom W. Hadden. He was born March 8, 1877, being fifty-four years of age. He was married to Miss Ida Hadden; to this union nine children were born, two having died when small. Uncle Tom was sick only nine days; he suffered until death was a relief to him. He called his children and wife to his bedside and told them he was going to heaven, and hoped to meet them some day. His funeral was preached by his pastor, Rev. W. F. Barton. Interment at Malden's cemetery. He leaves to mourn his loss a wife, seven children, and three grandchildren; two brothers, two sisters and a host of nieces and nephews. He left a bright testimony behind, saying he was trusting in the Lord. He joined the Methodist Church early in life.

He is gone but not forgotten,  
Never shall his memory fade;  
Sweetest thoughts shall ever linger  
Round the grave where he is laid.  
The flowers we lay upon his grave will  
wither and decay,  
But the love we bear for him will  
never fade away.  
No one knows the silent heartache,  
Only those who have lost can tell,  
Of the grief that's borne in silence,  
For the ones we all loved so well.  
Essie Hadden.  
Stapleton, Ga.

## REQUESTS FOR PRAYER.

J. G.: "Please to pray for a Herald reader that she might have perfect health, if it is God's will."

Pray for the reconciliation of an estranged pair with two sweet children.

A wife asks prayer for her unsaved husband who thinks there is no hope for him.

M. B. B.: "Pray for the healing of two persons, and that God may direct in an important matter."

M.: "Pray that mother may be healed and that I may be converted."

Pray for Mrs. Fannie Sawyer, that she may be healed if it be God's will.

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## TO ARMS! YE BRAVE.

To the many readers of The Pentecostal Herald, I dedicate the following messages that I hope to see appear from time to time on this great gospel page.

I think there is no question that should be of more vital interest to us, than that of Prohibition, yet it seems that a large number of the people who are church members and professed Christians discuss this subject in such a manner that we must term their views as neutral.

Why is it that men and women will not speak up when you discuss the punishment of the violation of this important law? Is it that their own guilt, although small as they may term it, prevents them from doing so?

I remember, when I was a small girl, attending a rural school, that one day while the teacher was busy with a class up front, we decided to have an apple feast. We knew we were disobeying a rule that would mean punishment if caught, yet we felt safe in doing so, with the teacher absorbed in her work.

At last one small girl to show her bravery, lifted the apple to her mouth, instead of lowering her mouth to the apple, and at that moment the teacher glanced in that direction.

With a hurt look of surprise the patient instructor stood for a moment, while the rest of us began working as though we knew nothing of the trouble brewing. Needless to say we dreaded the search of the desks that would reveal four red apples freshly eaten from.

With calmness the teacher said: "There is a pupil in this room that has broken a rule, an important one, and I shall ask the other pupils to state the punishment she should receive. I shall ask the guilty one to stand and tell the class what she has done."

There was a moment's silence, murmurs came from all parts of the room, and finally the little girl arose. She could not speak for sobs of shame and repentance made speech impossible, but she held the apple up as proof of her guilt.

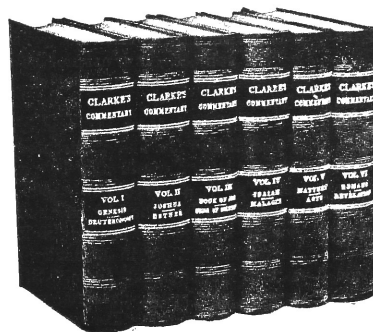
"Now, Nannie Belle," continued the teacher, "I shall call on you first to state what punishment should be used in this case; stand up."

No criminal ever led to the chair felt more guilty than I at that moment, with an apple hidden away in my desk, and with the taunts of the pupils at my back, that knew I was guilty also. I knew I could not set a trap for my own feet, for when the truth was known I would suffer the same punishment that I desired for her, so I arose to my feet and confessed my own guilt, and the others soon followed our examples. Of course we were punished, as was due us, and it taught me a lesson I shall never forget.

When we see professed Christians who do not enter into this great fight against the Demon Liquor, we wonder if the men do not have before them a mental picture of their own bottle hidden away at the barn, or in a private drawer, or a party with friends where he felt ashamed to spoil the pleasure of the crowd by turning down a social glass.

When women fail to speak up—we know there is something wrong, for on most subjects she will be heard. We wonder if she is not thinking of the wine she bottled last fall, for her sons and daughters to drink at home,

## Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

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in order that they may not be tempted to go elsewhere for stronger drinks. Or of the last bridge party where she served wine to her guests, while they rested a few moments from their game and discussed how to raise some much needed church funds. Can you imagine such a mixture?

Suppose you were to visit a home where there was a girl and a boy that seemed to be the joy of their parents, and that you would notice a listlessness about them that you could not understand.

What would you think if that devoted mother would openly confess to you that each day she gave her children a portion of dope in order that they may not be tempted to become dope fiends when they left her roof?

Wouldn't you look on her as a criminal, one who was slowly murdering her offspring? Then what about the mother who says, when asked, why she allows wines and other drinks to be served to her boys and girls at home, "I do it that they may not be tempted to search for stronger drinks away from home that will cause their ruin."

Ah, blind mother! You are growing an appetite for stronger drinks, and when they start down the road to utter despair there will be no well remembered warnings of childhood to call them back.

"But I can't make my sons and daughters unpopular by being narrow," you say. It certainly would be a pity! Look around at some of our modern girls that are termed popular. fingers tobacco stained, breath tainted

with liquor, and kindly remember they are our mothers of tomorrow. A precious baby would look as much out of place in the arms of such a mother as a rose would in a hog-mire. When our baby girl was born dead the 16th of last March, I felt that my sorrow could be no greater, and when they brought her little body to my bed for the last time, and I picked up the little hand for the last time in this world, this thought came to me, No sin can ever leave its stain on that precious hand. Then my mind wandered down the years and I thought, What if she should live to become a young lady, and that in future years I should pick up that same hand and find it stained by use of cigarettes, and her breath should be tainted by liquor, how much greater would be my sorrow, what shame and disgrace it would bring to my gray hair!

You might say, "Would your daughter be like that?"

My dear reader, the only way to save our boys and girls is to stamp out the causes that will lead our boys to ruin, and our daughters to despair.

When I read Mrs. Morrison's letter this morning I dropped on my knees and renewed my vow with God to put my shoulder to the wheel stronger and fight harder against the foe that is gaining ground while so many of our soldiers sleep at their posts. Will you join us in the fight?

Nannie Belle McRae.  
Pembroke, Ky.

Let not your heart be troubled: ye believe in God, believe also in me.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XIII.—September 27, 1931.  
Subject.—Review: The Spread of Christianity in Asia.

Reading Lesson.—Ephesians 3:1-8.  
Golden Text.—They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 14:27.

Time.—The lessons of the quarter cover a period of about twenty years, beginning at Pentecost A. D. 30 and running to A. D. 50.

Jesus Christ is the only world-wide character men have ever known. Other religions are largely national or racial; but Christianity meets the needs of all men. Jesus is indeed the Son of man. He is elder Brother to the entire race.

Lesson I. How passing strange that the church will not believe God. When Zerubbabel was about to rebuild the temple after the Babylonish captivity, Jehovah spoke through the prophet Zechariah, saying: "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." In all her history, sometimes more and sometimes less, the church has been trying to do in her own strength what can be done only through the Divine Spirit. The outpouring of the Holy Ghost on the day of Pentecost was a demonstration of this. Eighty-two preachers did little or nothing before that event; but on that one day Peter won 3000 converts. Just now the church is organized to death trying to gain power. She has more machinery than steam. It would pay to scrap most of it, and betake ourselves to an altar of prayer for a new Pentecost.

Lesson II. The great theme of apostolic preaching was the resurrection of Jesus Christ from the dead. Paul declared: "If Christ be not risen, then is our preaching vain, and your faith is vain also. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins." It is true, they wrought miracles and did many wonderful works; but they never claimed any power of their own—all was done through the name of the risen Christ; and they gave him all the glory. Our own times need a renewal of resurrection preaching. Everything in our holy religion hangs around that open grave. Preach it, talk it everywhere, emphasize it, shout over it, pray about it, till souls catch fire; for it is the earnest of our own resurrection.

Lesson III. As the church grew in numbers, there were physical needs to be met, and social service began—not with the notion that it could save men, but for the care of the poor saints. Some little trouble, some hard feeling, arose, because of the neglect of some needy widows who had been overlooked in the daily ministrations. The apostles called for seven deacons whom they might set over that business, while they "gave themselves to prayer and the ministry of the word." That was wise. Ministers of the gospel have no time to serve tables. In that early day they practiced a sort of Christian Communism. Those who had property sold all, or a part, of what they possessed, and turned the proceeds into a common fund for the relief of such as were in need. It was a beautiful charity, such as should be practiced now by many, if they wish to keep in favor with God. Social ser-

vice is good and to be commended; but the modern church has gone wild on the subject. It must not be made a substitute for the gospel of salvation.

Lesson IV. Jesus had told his disciples that men had persecuted him, and that they would also be persecuted; for they were not above their Lord. The Jews had hated him to the death; and now when his followers began to multiply in Jerusalem, their wrath rose against them. Stephen, one of the seven deacons, preached with great power. He was arrested and brought up for trial. Some have said that, had he been prudent in his defense, he might have saved his life; but we have to thank God for his imprudence. By his rashness he taught a lesson and left a testimony that has blessed the church in all ages. Prudent men seldom do anything worth while.

Lesson V. I do not believe that an honest seeker ever fails to find God. The eunuch of Ethiopia did not have much light; but God sent Philip with all the light that he needed. I once saw an honest infidel meet the light; and he was converted almost instantly. All his unbelief as to the Bible and the Deity of Jesus Christ was gone immediately. No one who doubts the Deity of our Lord can claim to be born again.

VI. The conversion of Saul of Tarsus was one of Christianity's biggest strokes. Nothing but the power of God can turn such a man clear round in a moment. Every conviction in the heart of Saul had to be cast out, and new convictions planted in their place. When he met Jesus on the Damascus road, old things passed away: all things became new. He was regenerated, ordained to preach the gospel, baptized with water by Ananias, and baptized with the Holy Ghost that sanctified him wholly within the space of three days. It would be difficult to find a more unanswerable proof of the Deity of Jesus Christ than the conversion of this arch-persecutor of the church. Infidels may rail at it and deny it, but can make no argument against it.

VII. Things are not true because they are in the Bible; but they are in the Bible because they are true. This lesson about sowing and reaping has always been true, and always will be. No one can sow wheat and reap oats. It is true in the field, in the home; and above all, it is true in the heart. He who sows immoral deeds, reaps a corrupted manhood. He who lives a clean life in morals reaps clean manhood. He who lies becomes a liar; he who steals becomes a thief; he who gambles a gambler. But he who loves and serves God becomes a saint, and gains a heaven. This is a great lesson for emphasis in review work with young people.

VIII. The Jews were a great people; but they were very narrow in racial prejudice. When Jesus came they had gone so far in this direction that they hardly thought it possible that Jehovah could have any care for the salvation of the Gentiles. They certainly had none; and they hardly thought that God could be different from themselves in that regard. God had to work a marvellous miracle in the form of a vision to change Peter's heart in this matter. Many Jews who

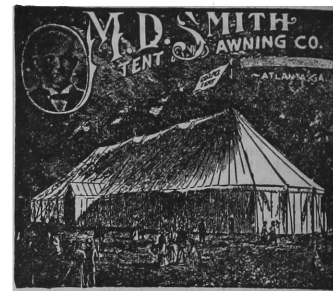
accepted Christ never did get rid of their prejudice. They even thought that it would defile a Hebrew Christian to eat with a Gentile Christian. The only hope they had of Gentile salvation was to bring them in under the old Mosaic ritualistic laws and ceremonies. Paul seems to have had little difficulty in realizing the universal mission of Christianity. It was the horrible caste curse that has ruined India and some other lands. We have it in a very devilish form in America. Caste must die, or Christianity will fail to save a lost world.

I. Strange that it took early Christianity so long to get ready for foreign missionary work. It tarried several years in Jerusalem before the martyrdom of Stephen. It took that to scatter the disciples for the work of preaching the gospel in other parts. Other years had to pass before God could send Peter to the household of the devout Cornelius that they might receive the baptism with the Holy Ghost. Then he must needs have a battle with the Jerusalem brethren about preaching to the Gentiles. When Paul and Barnabas began their missionary labors, they went first to the Jewish synagogues that they might preach Christ to men of their own race. It was only when the Jews judged themselves to be unworthy of eternal life, and put it from them, that they turned to the Gentiles. The heart of the Christ who died for all men must ache because of the slowness of the church to carry out his great commission to make disciples of all men everywhere.

X. It was an awful day for Israel when they rejected the gospel, and God turned his messengers away from them to the Gentiles; but it was the gladdest day for the Gentile world that had ever dawned. It was then that the world-wide sweep of the gospel began to take possession of the heart of the church. The work has been slow; but, thank God, it is moving now into the highways and hedges of the human race; and multitudes will come up to the crowning day from India, from China, Japan, Korea, the islands of the seas, and from darkest Africa. It will be a glorious company of blood-washed souls.

XI. How fickle is the multitude. At Lystra the heathen people were ready with oxen and garlands to offer sacrifice to Paul and Barnabas, thinking they were Mercury and Jupiter come down to their city; but ere they knew it the tide had turned; and Paul was stoned and dragged out of the city, and left for dead. No mob can be trusted. Under such circumstances men lose their heads. They go wild, and commit deeds that in saner moments make them blush for shame. When some terrible criminal is being lynched for an awful inhuman crime, men rush into the deed with frenzy, who in cooler moments abominate themselves for being led into such conduct. Nothing is more devilish than a religious mob. How strange it is that in nearly all religious mobs the clergy are the most rabid leaders. They instigated the plot against Jesus. The pope and his priests led the fight against Martin Luther. Clergymen instigated the persecutions of John Wesley and the early Methodists. Were it not for the priests there would be little persecution against Christians in heathen lands.

XII. Now we are at the hour of decision. Judaizing Christians would not give up their opposition to Gentile Christians until the matter of



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keeping the ceremonial law was settled by the church in Jerusalem; and even then there were some who died hard. The brethren in the Mother Church decided that Gentiles did not have to submit to the ceremonial laws of Moses in order to become Christians; but that they might be received as brethren on the basis of faith in Jesus Christ, if they would abstain from fornication, from eating strangled animals, and from blood. Well might the Gentile Christians rejoice for the consolation; for Peter said the yoke was so heavy that neither the Jews of his day, nor their fathers were able to bear it.



# KENTUCKY METHODIST CONFERENCE ADJOURNS AT WINCHESTER.

## Sixty Charges Unchanged.

Sixty-six charges in the Kentucky Conference of the Methodist Episcopal Church, South, will have new pastors during the coming year, it was disclosed in the list of ministerial assignments by Bishop W. F. McMurry. Sixty charges will retain their present pastors.

Announcement of these assignments brought to a close the one hundred and eleventh session of the Kentucky Annual Conference. Bishop McMurry made his announcements following the close of his conference sermon in the First Methodist Episcopal Church here.

There will be one new presiding elder, the Rev. F. D. Rose, in the Covington District. He is to go to his new post from the pastorate at Williams-town and will succeed the Rev. T. W. Whitaker, who was named as minister for the Winchester First Church. Presiding elders who retain their posts are the Rev. W. B. Garriott, Danville District; the Rev. Virgil L. Moore, Lexington District; the Rev. C. A. Tague, Maysville District, and the Rev. Madison Combs, Shelbyville District.

Three ministers were transferred to other conferences. They are the Rev. A. W. Vanderpool from Falmouth to the Oklahoma Conference; the Rev. R. H. Kleiser from Danville to the St. Louis Conference, and the Rev. W. Raymond Wilder from Oxford to the Pacific Conference. Transferred also were the Rev. A. R. Williams from the Oklahoma Conference to Perryville, and the Rev. W. L. Clark from the St. Louis Conference to Park Church, Lexington.

Other appointments include Dr. H. C. Morrison as president of Asbury Seminary and general evangelist; the Rev. Andrew Johnson and the Rev. O. H. Callis, general evangelists; the Rev. L. E. Williams and the Rev. J. W. Carter, Conference evangelists; the Rev. J. R. Parker, approved evangelist; the Rev. G. D. Prentiss, Conference missionary secretary; the Rev. Dennis V. Snapp, associate executive secretary of the Board of Christian Education; Dr. W. G. Cram, general secretary Board of Missions; the Rev. H. W. Bromley, general evangelist Covington District; the Rev. W. P. Fryman, Conference director Golden Cross; the Rev. F. K. Struve, Conference director supernannate endowment; J. J. Davis, missionary to Africa; T. W. B. Demaree, missionary to Japan; the Rev. J. B. Kendall, general evangelist Lexington District; C. A. Swazy, Conference extension secretary Board of Christian Education; Dr. C. M. Dannelly, president of Kentucky Wesleyan College, executive secretary Board of Christian Education.

Pastoral appointments by districts follow:

## Covington District.

Charges with New Pastors—Benson and Curry Charge, the Rev. F. T. Howard, transferred from Hinton; Berry, the Rev. W. P. Hopkins, from College Hill; Burlington, the Rev. S. H. Pollitt, from Berry; Butler, the Rev. L. A. Garriott, from Burlington; California, the Rev. C. P. Pillow, from Jenkins; Erlanger, the Rev. F. C. King, from Washington; Falmouth, the Rev. H. M. Massie, from Perryville; Ghent, the Rev. G. W. Hoffman, from Benson and Curry; Hinton, the

Rev. R. N. Nash, from Pleasureville; Mount Hope and Mount Gilead, the Rev. R. B. Hays (supply); Walton, the Rev. G. B. Trayner, from West Liberty, and the Revs. J. E. Roberts and D. E. Bedinger, supernumerary, and Williamston, the Rev. P. C. Gillespie, from Erlanger.

Pastors to Remain at Present Charges—Alexandria, the Rev. G. M. Rainey, Corinth; the Rev. L. C. DeArmond, Covington, First Church, the Rev. E. M. Fossett; Covington, St. Luke's, the Rev. G. R. Tomlin; Cynthiana, the Rev. W. P. Fryman; Dry Ridge, the Rev. H. G. Howard; Georgetown, the Rev. F. K. Struve; Highlands, Fort Thomas, the Rev. W. B. Campbell; Hughes Chapel and Big Bone, the Rev. O. M. Simmerman; New Columbus, the Rev. S. W. Dean; Newport, the Rev. T. W. Beeler; Oddville, the Rev. T. P. Roberts; Visalia, the Rev. Peter Walker, and Warsaw, the Rev. E. L. Ockerman.

## Danville District.

Charges With New Pastors—Bryantville and Roberts Chapel, the Rev. J. E. Catron, from Ghent; Burgin, the Rev. F. D. Swanson, from Seco; Danville, the Rev. O. B. Crockett, from First Church, Winchester; East Burnstead, to be supplied; Ferguson, the Rev. J. R. Whealdon, North Main, Winchester; Gravel Switch, the Rev. D. R. Klinger, from Roberts Chapel.

Lancaster, Rev. J. S. Green, from Woodford Circuit; Meadow Creek, the Rev. T. D. Walters, from Hindman; Middlesboro, the Rev. G. D. Prentiss, from Irvine; Moreland, the Rev. J. H. French, from Gravel Switch; Perryville, the Rev. A. H. Williams, from Oklahoma Conference; Pineville, the Rev. W. F. Pettus, Emory, Ga.; Preachersville, the Rev. Estill Scott, supply; Pulaski Circuit, the Rev. Smith Gilmore, new; South Corbin, the Rev. A. E. Johnson, supply; Stanford, the Rev. R. F. Ockerman, from Woodlawn Circuit, and Woodford Circuit, the Rev. J. T. Edwards, Jr., supply.

Pastor to Remain at Present Charges—Burnside, the Rev. W. D. Welburn; Corbin, the Rev. B. O. Beck; Harrodsburg, the Rev. W. E. Arnold; London, the Rev. E. L. Griffy; Lynch, the Rev. C. R. Thomas; Mackville, the Rev. R. F. Johnson; McKendree, the Rev. J. T. Frost; Richmond, the Rev. J. P. Strother; Salvisa, the Rev. R. D. Huston; Somerset, the Rev. R. J. Yoak; Wilmore, the Rev. W. P. Davis, and Yancey, the Rev. J. G. Root.

## Lexington District.

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Main, the Rev. J. S. Howard, new pastor.

Charges Which Retain Present Pastors—Domino and Lothair, the Rev. C. P. Cecil, supply; Grassy Lick, the Rev. E. W. Ishmael; Lexington First, the Rev. R. H. Daugherty; Lexington Epworth, the Rev. O. C. Seever; Morehead, the Rev. A. R. Perkins; Mt. Sterling, the Rev. J. E. Moss; Owingsville, the Rev. G. C. Tanner; Ravenna, the Rev. W. A. Wells; Vicco, the Rev. R. M. Baldwin; West Irvine, the Rev. K. O. Potts. To be supplied—Clay City and Frenchburg.

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Pastors Who Remain in Present Charges—Helena Charge, the Rev. Enos Waggoner; Herrington and Rattles Mills, the Rev. Charles Cochran, supply; Maysville First, the Rev. W. S. Maxwell; Maysville Central, the Rev. A. D. Houghlin; Millersburg, the Rev. G. W. Boswell; the Rev. W. B. Hall, supernumerary; Paris, the Rev. J. L. Clark; the Rev. O. J. Chandler, supernumerary; Pine Grove, the Rev. C. L. Cooper; Salt Well, the Rev. S. R. Mann; Sharpsburg and Bethel, the Rev. W. M. Williams.

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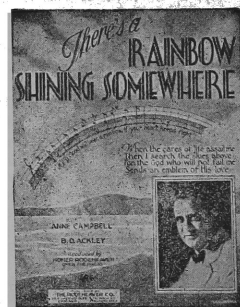
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Chicago, Ill., Sept. 13-27.

**BABCOCK, C. H.**  
Cape May, N. J., Sept. 11-21.

**BECK, A. S. AND R. S.**  
Columbia, Ky., Sept. 5-Oct. 1.

**BEVINS, K. J.**  
(1474 Stelzer Rd., Columbus, O.)  
Open dates.

**BUSSEY, M. M.**  
Chickasha, Okla., Sept. 8-20.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Sept. 27-Oct. 11.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Ballston, Va., August 30-Sept. 13.  
Oxford, Pa., Sept. 15-27.  
Marcus Hook, Pa., Oct. 4-18.

**EDWARDS, J. K.**  
(Bilmore, Ohio, L. B. 29)  
Lima, Ohio, Sept. 6-27.  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN**  
Ephrata, Pa., Sept. 13-27.  
Washington, D. C., Sept. 28-Oct. 11.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
South Manchester, Conn., Sept. 20-Oct. 4.  
Columbus, Ohio, Oct. 4-25.

**FLEXON, R. G.**  
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Lock Haven, Pa., Sept. 10-20.  
McKeesport, Pa., Sept. 21-Oct. 4.

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**GROGG, W. A.**  
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**HARVEY, M. R.**  
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Brooklyn, N. Y., Sept. 5-29.  
Brooklyn, N. Y., Oct. 4-25.

**HOOVER, L. S.**  
Johnstown, Pa., Sept. 6-27.  
Lawrenceville, Ill., Oct. 4-25.

**IRICK, ALLIE AND EMMA.**  
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Sayre, Okla., Sept. 11-21.  
Bethany, Okla., Sept. 23-27.  
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Mahany City, Pa., Oct. 4-18.

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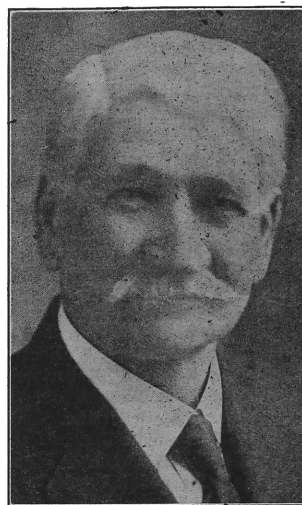
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by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## THE ACID TEST. By The Editor.

**I**T is recorded in the Gospel of Matthew that when Judas came with the soldiers and mob to arrest our Lord, when it looked as if he had really failed, then "All the disciples forsook him and fled."

That must have been a very sad moment in the many sorrows of our Lord. He was held captive in the hands of his enemies; his friends and followers not only left him, but they actually ran away.

This must have gratified the enemies of Christ. We can imagine them setting this down as another proof that he was an impostor and not the Messiah. Would it not have been quite natural for them to say, "How about this? Here are his disciples forsaking him! He has had them with him from the first of his ministry, they have seen his so-called miracles; he has had ample opportunity to instil into them his principles and convince them of his Divine Sonship; but when the test comes we find that they have no real faith in him, nor love for him. See them running away."

As we read the gospel up to this time, we would hardly expect such a stampede of fear. There is much in the gospel records of their faith and devotion that promised better things than this; but conditions were different, and circumstances have much to do with men. When they forsook all to follow Christ, they fully believed he was the long promised Messiah of prophecy, and that he would directly set up a kingdom that would eclipse the glory of Solomon's reign. This was their conception of the Lord Jesus and his kingdom, when they gave up all things else to follow him. They were already disputing about who should have the highest seats in this new kingdom.

We are not to suppose that up to this time they had been wholly selfish. They believed in and loved their Lord. It was just after that immense draught of fishes, which was about to sink their boats, that a group of his disciples forsook all and followed him. When his disciples warned him of the danger of going to Jerusalem, and he would not turn away from his purpose, Thomas said to the other disciples, "Let us also go, that we may die with him." And they followed him when they expected the worst. It was love for their Master that filled their hearts with sorrow, when he said to them, "As I said to the Jews, I say unto you: Whither I go, ye cannot come." Their sorrow was so great that he sought to cheer and comfort their hearts with those gracious words in John 14: "Let not your hearts be troubled," and on with the beautiful promise that there should be restoration and the presence of his love and fellowship.

There come testing times in the experience of all of us. Times when we must suffer a bit of reproach, possibly of abuse and ridicule,

**OUR SPECIAL OFFER.**  
We are offering The Pentecostal Herald to trial subscribers from November 1 to February 1, 1932, for the very small sum of TWENTY-FIVE CENTS.

We desire to put the message of The Herald into the hands of many people who have not read the paper. This offer gives an opportunity to those who have received spiritual help from The Herald's pages to pass it on to other people.

During the time mentioned we shall have a most interesting series of articles. There will be some choice matter from that most remarkable and versatile preacher and writer, Rev. C. W. Ruth. He will have something to say on "Why Women Should Not Smoke," and other interesting subjects. There will be two great articles from that remarkable New Testament teacher and preacher, Rev. Joseph H. Smith, on, "Holiness Standard Bearers in Methodism." It is a most interesting and instructive piece of religious literature. I wish it might be read by a million people.

There will be a series of articles during the period mentioned from Rev. C. F. Wimberly, D. D. No more charming and instructive writer speaks through the columns of The Pentecostal Herald. The articles mentioned above will be worth many times the price of the paper for the three months indicated.

There will appear a series of articles on "If Christ Should Come to Jerusalem," by the Editor, H. C. Morrison. He makes a different approach to the subject than usual, and we believe these articles will be read with interest and profit. The end of the present age and the Coming of the Lord is a subject claiming the attention of many thoughtful people.

Send in the names of a group of your friends and let them have a taste of the bill of fare presented by The Pentecostal Herald. Many of them will become yearly subscribers. If there ever was a time when the Lord's people should sow spiritual truth beside all waters, that time is now. The forces of unbelief are united, strong, determined and aggressive. The Lord's followers should do all they can to bring the saving truths of the gospel to the thoughtless multitudes. The truth is, there are multitudes of hungry souls who do not know where to find bread for their pressing spiritual needs. Give a helping hand, and do it now.

H. C. Morrison.

the accusation and loss of friends, if we would be true to our Lord and faithfully witness to what he has done for us, and what he is to us. It is at times like this that Jesus would have our faithfulness and testimony. It is under such testings that we develop strength and real robust Christian character. Those beloved friends who profess sanctification under favorable circumstances, when there appears to be no cross to bear, contradiction or ridicule to meet, but take good care to shield themselves when there is a real test of devotion to him who "suffered without the gate that he might sanctify us with his own blood," cannot hope to amount to much as witnesses for our Lord. It is quite probable that in the great testing day, he will say to them, "I never knew you."

He who thinks that Christianity has nothing to do with politics, with business, with pleasure, is ignorant of its whole meaning. It is a power right in the midst of these, sweetening and purifying them all in Christ's strength and for Christ's sake.—Mark Guy Pearse.

## CAMP MEETINGS.

**I**N my last camp meeting letter we had just opened the work at Pentecostal Park on my old home farm near Glasgow, Ky. We had considerable rain to begin with which interfered, but the rain was badly needed, and for the first time in something like two years, the ground was thoroughly soaked and the streams were flushed, for which we are grateful.

We were not prepared to entertain campers, although a few people stayed on the ground. The night attendance was very fine. During the meeting quite a number were at the altar; there was not a large number of professions, yet some were graciously blessed. In that community we needed about three weeks, as it was a tabernacle rather than a camp meeting. We hope to be prepared to take care of a number of campers next year. All told a great many were at the altar for a better religious experience, regeneration, reclamation or sanctification. Many claimed to be greatly helped in their spiritual life.

Rev. H. H. Jones, of Hopkinsville, Ky., evangelist of the Louisville Conference, was with us. He is a man of wide reading, deep and high thought who is tremendously interested in some of the great social, economical and moral problems of the day. He is a warm-hearted brother with an earnest message for the times.

The Beck Brothers, two real soul winners, were with us from first to last and stayed over a few days after I was compelled to leave for the Kentucky Conference, and saw a number blessed at the altar. They are men full of holy zeal and love for souls. They have held many tent meetings in Southern Kentucky and seen a multitude converted and sanctified. They are much beloved by the people among whom they labor, and were invaluable during the whole campaign of this camp.

We are indebted to Dr. T. L. Hulse, the beloved pastor of the Methodist Church in Glasgow, four miles from the camp ground. The Board gave him a few days' vacation and he and his people were with us in large numbers. Dr. Hulse called in his Sunday services both Sundays of the camp, and one afternoon gave us a great message. He is one of the ablest preachers and most beloved pastors in the Louisville Conference, a man of great wisdom with a strong gospel message.

Major Keen, who has been conductor on the L. & N. Railroad between Louisville and Nashville for something more than forty years, a highly educated man, graduate of law, a student of history and a man well versed in present conditions, socially, economically, and religiously, and by the way, a real orator, made an address to the people

(Continued on page 8)



# KINGDOM OF GOD NOTES AND TIDINGS FROM CHINA.

Rev. G. W. Ridout D.D., Corresponding Editor.



The Prophet Isaiah cried out (Chap. 21:11), "Watchman, what of the night? The Watchman said, The morning cometh." The age is full of signs; many devout people say signs of the near approach of the second coming! The whole world is sick. Isaiah 1:6, may be written by the nations of today. As we look towards the Orient things politically are seething—Gandhi in India, Civil War in China, etc., etc., but praise God, in the midst of it all the Kingdom of God is making headway among the teeming millions of China, India, Japan, etc. I rejoice in what Kagawa is doing for the kingdom in Japan, and for Nakada of the O. M. S., and Paget Wilkes of the J. E. B. But this article is going to be taken up largely with kingdom affairs in China, though this article is written in South America.

## II.

China! What a land of immensities and multitudes! Over 400 millions! When I think of China I put in the center of things that wonderful woman, DR. MARY STONE, Chinese Doctor, Preacher, Evangelist, Christian Leader; and when I think of her I think of BETHEL, Shanghai, China, and that great Missionary Evangelist, Preacher, Teacher and Executive, MISS JENNIE V. HUGHES. These two women have set movements at work which have touched all China, and their evangelistic vision and fire have sent out evangelistic bands of fire-baptized Chinese workers which have started revivals in many parts.

One of my most consecrated, able interpreters in China was Andrew Gih, of Bethel. What wonderful times we have had in many parts of China—Shanghai, Ningpo, Nanking, and in Nanchang, Canton, Foochow, Fukien Province with Brother Cole, the Methodist missionary. I was speaking daily at the Nanking Theological Seminary. Andrew was my interpreter every morning. God poured the messages through my soul, and though Andrew never attended a Theological school, yet so wonderful was his interpretation that one of the professors said: "It was nearest the gift of tongues of anything he had ever heard." Andrew got saved and sanctified and trained at Bethel and is one of China's foremost evangelists. He is a powerful preacher and a great soul winner. Andrew and his Evangelistic Band from Bethel are holding revival meetings in various parts of China. I received a letter from him some time ago written from Tsinan, Shantung, North China, telling me about his Evangelistic Band consisting of Frank Lin, Lincoln S. Nich, Philip Y. Lee, and himself, Andrew Gih. In this letter he says:

"We received a very definite call from God to do national revival work. I believe this is the time that God will pour out his Spirit upon Chinese, a great revival which will sweep all over China and make her a new nation. May the Lord use us to hasten his Kingdom in China, and give us a share in the coming revival.

"We started out to the North on Feb. 21, and have travelled about 10,000 li (3 li makes an English mile,) held 138 meetings. Thousands have heard the gospel messages in its fullness of blessing and power, and hundreds have been saved, sanctified, or reclaimed. We do praise the Lord that he is using us in a very wonderful way to revive his works in China. Not only the Lord has been giving us revival after revival, but also has taught us how to let the people themselves carry on the revival fire, and spread it out to others. We start four things everywhere we go as the follow-up work, namely, 1. Watchtower. 2. Voluntary evangelistic band. 3. Family altars, and 4. Bible class. At the request of a pastor of the Mennonite Church where we held a series of meetings, I wrote four tracts on how to organize and to follow up work of revival. We have, by his grace, started watch-towers in seven different churches. There are 1,132 people to pray every

## HUDSON TAYLOR AND CHINA.

"To me remains nor place nor time,  
My country is in every clime;  
I can be calm and free from care  
On any shore, since God is there.  
\* \* \* \* \*

"Leave to His sovereign sway  
To choose and to command;  
So shalt thou wondering own His way,  
How wise, how strong His hand."  
\* \* \* \* \*

"His whole life was literally a life of prayer and his whole ministry a series of battles fought at the mercy seat." Said of J. Hudson Taylor.  
\* \* \* \* \*

"He cannot have taught us to trust in His Name,  
And thus far have brought us to put us to shame;  
Each sweet Ebenezer we have in review,  
Confirm His good pleasure to help us right through."  
\* \* \* \* \*

"We came out as God's children at God's command to do God's work depending on Him for supplies."  
\* \* \* \* \*

"If the Lord sends money for three or four, three or four will go; but if he provides for sixteen, we take it as his indication that sixteen are to sail at this time."

week in the watch-towers, and 875 voluntary evangelists going out every week to preach the gospel to the outsiders; 681 families have either started the altars, or will start them in the very near future. As for the Bible classes, many churches have already had them, so we do not ask to start. If all of us will be faithful, who can keep the revival from breaking out? I am sure the Lord will be pleased to give China a great revival, and I have heard the sound of much rain. Hallelujah!

"We started out in faith believing that the Lord would provide all the means necessary for this trip. Praise the Lord that he has done it for us. Many doors have been opened for us. We planned to spend March and April in Hopei and Shantung provinces, and May and June in Manchuria; but we are not able to go to Manchuria this half year, for we have promised to hold meetings in Shantung till the middle of June. Of course we have to go back to take part in the Bible Conference in July in our own place, Shanghai."

## III.

Miss Hughes writing of this Evangelistic Band, says: "God is mightily using these four men, demonstrating that the day has come in China when sanctified, Spirit-filled Chinese can do as great and greater work than the missionary among their own people. Late last night we received a telegram from Tenghsien, Shantung, where they are now working, which read, 'Pentecost repeated.' That city was the hardest thing they had to tackle, for it is the city of the Theological Seminary, and the President had written me, when he knew the Band had been invited to their city, that he was very fearful of any 'sensationalism.' God has evidently taken things in his own hand. The boys wrote me that they wanted our special prayers. They knew that was the hardest battle on their program this spring."

Andrew, writing of the precious revival had in one city, said:

"The victory is great, the work is thorough, and this brings us back to the days of the apostles. Praise the Lord! My heart is too full; I don't know what to write first. I think I shall let the people themselves speak to you.

"Here comes Mr. Chang who is a Shantung University graduate, full of modernistic ideas, and a backslider. He confessed his hatred to the missionaries and testified in church, saying:

"I was dead in sins and only some dry bones were left. Now the Lord has put flesh on and given me life. I praise the Lord for he has saved my soul. I shall be faithful to him from now on. May the Lord keep me true!"

"When he was through his face was beaming with Heaven's light and joy. When he was kneeling down at the altar crying for God's mercy, we could not but praise the Lord, for it was the Lord Almighty who made him so. We as base things of the world, cannot do anything like this save trust in his power. All glory is his! Let us give three Hallelujahs to him for the Lord is great and ought to be greatly praised!

"Here is another college graduate, Principal of the High School here, testifying:

"I was not the dry bones, but just dead enough to

spread a bad smell, still worse than the dry bones. But the Lord has healed me of six different kinds of spiritual disease, and saved my soul. I have been in the church for a very long time, yet could not say I was born again. This time the Lord made it so clear to me through their preaching, and so I can testify and praise the Lord."

"The Lord was with us from the first day when we started the meetings. The meetings grew day after day until the large church was packed with people eager to hear the Gospel. Six to seven hundred people were present at the meetings. The Holy Spirit was working in the hearts that they were so eager to attend the meetings. Nothing could hinder their coming. For instance, one old lady, over sixty years of age, walked 100 li to attend the meetings.

"Praise the Lord for the souls who were saved, sanctified and reclaimed! When the call was given people just flocked to the altar. Praise the Lord."

## IV.

The Bethel Summer School at Shanghai was held July 4-14, and one of the chief speakers was Dr. John Sung. This man is one of the most extraordinary men I met when in China; he was in my audience one night at Hinghwa, he was dressed like an ordinary coolie. I never would have thought he was a Ph.D. of one of our U. S. A. universities if some one had not told me. He has given up everything for the gospel and for souls. Going through our American schools he lost his faith and though he excelled in learning he was not happy; he went to one of the big Union Seminaries after completing his Ph.D. work and there in the midst of the most appalling Modernism he cried and prayed and struggled through to God and he had an experience something like Saul of Tarsus and Sundar Singh of India.

## V.

At a time when both Dr. Mary Stone and Miss Hughes might well lighten up on their work and responsibility we find them taking on more (they know nothing of a furlough). This year they have added to their work by establishing a "Chihli Bethel" up in Chihli Province, North China. It is proposed to have an orphanage there, a hospital, a Bible School and headquarters for evangelism in that section of China.

This is a great work and undertaking and Dr. Stone and Miss Hughes will need the prayers and support of the people of God in this new venture for the Kingdom. It would be well if some who read this will send a message of hope and prayer and encouragement to Bethel Post Office, Box 533, Shanghai, China.

## God Needed.

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. That is what infidelity hates, the existence of a God. A young preacher, against the warning of the friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The skeptic was soon vociferating against the idea of there being a God. He was sitting in his saw-mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Deity, the lever sprang, catching him under the heels, and flung him backward, and downward, headlong into the stream!

As he plunged, however, he shrieked out as loud as he could yell, "GOD HAVE MERCY!"

The preacher ran around, waded into the water and drew the struggling man ashore. Said the pastor:

"I thought that you did not believe in a God."

As soon as the infidel stopped strangling, he said, in a subdued voice:

"Well, if there is no God, there ought to be, to help a man when he can't help himself."—Vanguard.



looks cross-eyed at us and we go into a fit of weeping about it. Or, we deposit with God our children, or husband on the battle-front. Then we cry and pray and remind him over and over about our treasures. Oh, that we might cast all our care upon him for he careth for us. Precious soul, "all things are possible to him that believeth." Do you hear this? That means if you can only stop worrying and believe God; if you are over-burdened with cares, just add one more "s" and make it spell *caress*; if you have had many disappointments, believe God and he will hand you an "h" so as to make it spell *His* appointment. Man's extremity is God's opportunity. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Second. *There remaineth a rest from hurry.* Oh, the multitudes of people who have gotten out of Divine order and marred God's plan because they got in a hurry. Lots of good people are going to Heaven but they are going on a mixed train, or, perhaps a freight, when they ought to be on the limited. Why? Because back there they took things in their own hands and got in a hurry. They fell in love with the wrong boy or girl, then hastily married, and ever since they have been more or less mismated. No wonder their children are so irritable and unlovely. Please do not blame them for the poor little things are the victims of two dispositions that should never have been united. What shall you do about it? Blame each other? No! No! Separate or get a divorce? Never! Never! Do not let these thoughts get within a thousand miles of you. Never even intimate such a thing, but rather resort to more prayer, and see if God will not yet work a miracle and bless and save your household.

Look at faithful Father Abraham for a moment. We must not reflect upon him or any other of the "worthies," but, yet wherein they were unexemplary we should take a lesson and be warned. On the other hand, wherein they obeyed fully, we should be inspired. God had promised him that his seed should be as the seashore for multitude, but now he and Sara were well stricken in years and instead of believing God and letting him work a miracle they got in a hurry. At Sara's request, young Hagar, her maid, was given to Abraham, as a result Ishmael came upon the scene. Way down the line we see as a consequence Palestine and other countries cursed with over two hundred million Arabs and Mohammedans. Why? Because one good man got in a hurry and marred God's original plan.

Again, people get out of Divine order by quitting one church and joining another at the wrong time and in the wrong way. There may come a time when it is the proper thing to change relations, but *never, never, never*, when one is agitated or in a hurry. Wait until you cool off, and then, in a deliberate mood come to a decision in such a manner as to convince all that you showed the right spirit. I dare say I am writing to those right now who have hurt your own influence and driven others from you because of a hasty conversation over the phone, or the answering of an unkind letter in a hurry. You give the other party as you say, a "piece of your mind," but you gave away too much and lost the "peace of God" out of your heart.

Some thirty years ago I started a little paper called the "Repairer." It was not long until I received letters of appreciation and depreciation, whereupon, I entered into a covenant with God that by his grace I would never answer an unkind letter inside of ten days, and if I could possibly hold out, make it thirty days. My! how some of those unkind letters did burn and frizz and fry until you could almost smell human flesh. But by holding still I generally received another letter inside of thirty days saying, "Please forgive me for the way I wrote you. I did it on the spur of the moment and I am sorry." As a

result, I saved one or more two cent stamps, I saved the confidence of my brethren, I saved a lot of valuable time, and I saved a good, warm feeling in my own heart.

Lastly: *Rest from the strife of tongues.* It is wonderful to have this deep abiding rest in the midst of slander. John Wesley testified and said, "I make no account of any pursuit or any pleasure that does not bring me closer to God, and I shrink from no hardship or misunderstanding if thereby I may be completely weaned from the things of time and sense, and united to God." Oh, what a statement! How few of us are able to do likewise. A greater than Wesley said, "With me it is a very small thing that I should be judged of you or of man's judgment: Yea, I judge not mine own self." Paul had grown in grace to such an extent that with him it was a *very small thing* whether people praised or censured him. Friends, if you would have this undisturbed rest, you must die out so completely to the fickleness of friends and foes, that nothing ever disturbs you. Benjamin Pomeroy, an old-time preacher, said, "I can afford to keep still and answer never a word when contradicted or misunderstood, for, I will have all Eternity to prove my position."

Oh, precious readers, if there could be such a thing as sadness in Heaven, do you know what would make me sad? It is this. After I had been in Heaven a thousand years, if an angel should come to me and show me God's original plan, should show me a blueprint revealing what I might have been and might have accomplished while upon earth, had I been fully saved from worry, hurry, and expressing myself to quickly and freely. But, says the angel, "God could not work out his first plan in your life. You were not quiet and pliable under all circumstances. You were hasty in your decisions. You would not believe and practice that Scripture where it says, 'He that believeth shall not make haste.'" True, God graciously forgave and overruled in many things. You finally reached Heaven and brought a number with you, but during the same length of time you have been here, a number of souls have missed Heaven and are now in Hell for all Eternity, who might have been saved, had you been more exemplary. Oh! friends, I say again, if there could be such a thing as sadness in Heaven, it seems to me I would then and there fall down before that angel and ask him and high Heaven to let me go back to earth and live my life over, so that I could fully work out God's original desire in my life.

Lord, teach us some of these valuable secrets! These things that seem like Greek and Latin to the unspiritual! Let us be so possessed with the mind of Christ that we will in a measure at least reproduce his life again upon earth, so that we may be able to say with the Apostle, "For to me to live is Christ, and to die is gain." Grant that we may be so dispossessed of the self-life and so filled with Divinity, that like the honey bee we can get sweetness and honey out of the same flower from which the spider gets poison. Let us be able through grace to get light out of darkness, sweetness out of bitter; rule over others by letting them rule over us; get our own way by giving up our own rights; grow eternally tall by sitting on a low bench; ouwit the devil in his own game so that in the end he is ashamed that he ever had anything to do with us. Although he intended our downfall, let us be profited by all his attacks, so that in the end we are more capable of bringing glory to God and good to the children of men than had we never experienced the sting of sin and the battles of human life.

"O come and dwell in me,  
Spirit of power within;  
And bring the glorious liberty  
From sorrow, fear, and sin.

"I want the witness, Lord,  
That all I do is right;

According to thy will and word  
Well pleasing in thy sight.

"I ask no higher state,  
Indulge me but in this;  
And soon or later then translate  
To my eternal bliss."

—Charles Wesley.

## SECOND BLESSING.

C. V. FAIRBAIRN.



So accustomed is our race to unholliness, carnality and sin, that though God very specifically commands us to be holy and offers us a sufficiency of grace to meet his demands, people far and wide ask with the learned Nicodemus, "How can these things be?" Some, however, do more than merely ask; failing to see (for the unspiritual man perceiveth not the things of the Spirit of God;) how such an experience is possible, they oppose the teaching and profession of attainment of holiness very strenuously. It is our purpose in this article to notice briefly some of their objections.

(1). *It is not possible at all.* So far as human self-help is concerned, this is true. But our help is laid upon One-that-is-mighty; our Creator God is he who undertakes the task of sanctifying men. 1 Thess. 5:23. And "faithful is he who calleth you, who also will do it."

(2). *It cannot be done in this life.* Not by any process of self-help, we reply. But it is undertaken by our mighty God; and "the grace of God which bringeth salvation hath appeared unto all men (aged men, aged women, young men, young women, servants and all) teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly, in this present world." No change of climate is necessary to work this cure.

(3). *O, this is some new doctrine.* O, no! "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This is Perfect Love.

(4). *It was for the disciples only.* This is a very old objection. but "the grace of God that bringeth salvation hath appeared unto all men, teaching—" It is to *all men*. "For the promise is to all them that are afar off, even as many as the Lord our God shall call." "Neither pray I for these alone," said Jesus, "but for all them also that shall believe on me through their word." Enough!

(5). *But there is none righteous.* How about Brother Abel, (Heb. 11:4)? and Zechariah and Elizabeth, (Luke 1:6)? and dear old Simeon (Luke 2:25)? and Noah, (Heb. 11:7)? Better turn to Romans 3 and see who God was talking about when he made the statement.

(6). *But there is none perfect.* Paul said he was not perfect. The first is a crude attempt at quoting that verse from Romans 3. But to meet this squarely! God says Noah was perfect. Genesis 6:9. And Job also. Job 2:3. Was God mistaken? Was Satan able to disprove God's evidence concerning Job? Did the Lord dispute Hezekiah's prayer-testimony regarding the perfection of his heart's motive? 2 Kings 20:3. Nay, his answer of mercy confirmed it. Paul in his letter to the Philippians refers to the full perfection only attained in glorification at the resurrection. See Phil. 3:8-10. Be honest; look that up. Then he says, "Not as though I had already attained (unto this perfection of glorification), either were already (thus) perfect: but I follow after, if that I may apprehend that for which I also am apprehended by Christ Jesus. . . . Let us therefore, as many as be perfect, be thus minded." True holiness preachers do not preach glorification

(Continued on page 9)



### SOME FACTS IN THE CASE. (Continued from page 3)

to all of us, there would be no argument. Our friends, the "wets," should keep in mind that there is not agreement as to the facts, hence the argument continues. And we, the "drys," do well to remember that there are hosts of honest people who believe that all the ills mentioned, and more, have come of prohibition. The facts must be given to these people—facts patiently and persistently set forth.

For instance, the crime wave and racketeering are definitely associated with prohibition—at least in the minds of many people—and not all these people are friends of the liquor traffic. Incidentally, and yet to be kept in mind, the crime wave of recent years has been moving over Europe as well as over America. The causes we do not attempt to set forth; these are known to all who are in any measure familiar with world conditions or are students of history. It is true that these years of the trial of prohibition in our country have been difficult years.

In regard to the racketeer, one of the "dripping wet" periodicals of the country said only recently: "The damning feature associated with Volsteadism is the very definite fact, admitted by everybody, that it has brought us the gangster." Over against this statement is that of Hon. William D. Mitchell, Attorney-General of the United States: "The assertion has been made that the principal source of gang power is the profit derived from the illegal liquor traffic, and that the elimination, by some means, of this source of revenue would put an end to criminal gangs and racketeering. In the recent income tax prosecutions against a number of these organized gangsters it was developed that, on an average, not over twenty per cent of their revenue came from the liquor traffic, and this has been diminishing; and if this be an indication of general conditions, the removal of the illicit liquor traffic as a source of revenue would not end gangsterism and racketeering."

Another point to be noted is the increase in deaths from alcoholism. The average in the United States in 1916 was 5.8 per 100,000 population. We have read recently that the average for 1929 was 3.7. However, the latest available figures at hand are for 1928. The average for that year was 4.0 per 100,000. Twenty-one States report their alcoholism death rate each year of the period from 1916 through 1928, and only four of these have a higher percentage for 1928 than for 1916. The heaviest percentages for 1928 are reported by Connecticut, Delaware, Maryland, Massachusetts, New York, and Rhode Island, and they range from 5.5 to 11.0 per 100,000. Idaho, Kansas, Mississippi, North Carolina, Tennessee, and Utah each had fewer than two alcoholic deaths per 100,000 population for 1928. List these two groups of States on the basis of years of trial of prohibition, also on the basis of effectiveness of enforcement. To present all the facts, the alcoholic death rate was higher in 1929 than for each of the first several years of national prohibition. But the average is certainly lower than during the days when there was pure liquor.

Another result of our national prohibition policy, so we are told by those who are advocating repeal or modification, is the alarming increase in juvenile delinquency and the growth of the drink habit among high school students. The Children's Bureau of the Department of Labor at Washington gives some facts that are an answer to the statements of the advocates of repeal, statements that have been accepted by many who are not enemies of prohibition. In a report issued by this government bureau it is stated that within recent years there has been a gratifying decrease in the number of children passing through the juvenile courts of the cities.

Some of the decreases are: Buffalo, 30 per cent; New York, 33 per cent; Chicago, 41 per cent; New Orleans, 55 per cent; Boston, 60 per cent.

At the request of the Law Enforcement Commission the Secretary of the National Education Association undertook a thorough survey of the high schools of the United States. His report says: "Conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country in all history. Unquestionably the Eighteenth Amendment has benefited the schools beyond measure."

These are facts the public should have, answering, as they do, some of the reckless statements that have been accepted as true by the public generally.—J. S. C.—*Christian Advocate*.

### FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of drys do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

President Curran, of the Association Against the Prohibition Amendment, recently stated:

"It seems certain that a majority of the people is ready to vote to repeal prohibition."

But—43 of the 48 state legislatures met during 1931: 32 repeal measures were introduced; all were defeated! Perhaps Major Curran is mistaken.—National W. C. T. U. Release, May 18, 1931.

### I THANK MY GOD.

BY H. H. SMITH.



thank my God," "We are bound to thank God," and "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting and helpful study to go through Paul's letters and note the things concerning his converts for which he was deeply grateful.

To the Christians at Rome he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the Gospel in the populous centers. That Christianity should have taken root in the imperial City—so hostile to such a spiritual religion as Christianity—was enough to move the apostle to profound thanksgiving.

When Paul wrote to the Church at Corinth he gave thanks for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we remember how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the Gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out:

"Thanks be unto God for his unspeakable gift!"

Turning to the Church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ;" and "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become his children. To bring such pagans out of darkness into the marvelous light of the Gospel of Christ and see them transformed by the mighty power of Christ is enough to make one exultantly praise God.

His beloved Philippians—the only Church for which he seems to have had no word of rebuke—moved him to write: "I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Jesus Christ." In the secret of a happy Christian life, which Paul gives the Philippians, thanksgiving finds a place. Briefly it is this: Worry about nothing; pray about everything; in everything give thanks.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." Their love for the brethren was proof enough that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the word of God not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." And he rejoiced that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread, was also occasion for thanksgiving. "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread forth." In his second letter to this Church Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder that Paul was continually sounding forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God,—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a church composed of sincere followers of the Lord, growing in grace and becoming more and more Christlike in character. As we survey the Church of God today, what are its achievements that move us to give thanks to God?

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# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## SYCHAR NOTES. Calvin R. Poulson.

"Glorious things are spoken of thee O Zion, city of our God," is the language of one who spake as God's messenger in describing the city where God's people met annually for worship in their feasts. The language of the prophet would be well suited to the place called Camp Sychar where multitudes gather each year for their Feast of Tabernacles. This historic spot located in the center of Ohio is so familiar to most of The Pentecostal Herald family that we need not occupy space in giving any detailed description of its beauty or physical equipment. We only pause to say that God and man have wrought together to make this camp ideal in every respect.

When one witnesses the faith manifest by Sychar's board of management, led by the saintly president, we think of Gideon's army. As we sit in the great congregations and are caught up by the spirit of the services we think of John's vision on the Isle of Patmos. To be permitted to sit under the preaching of Dr. Turbeville, Paul Reese and Tony Anderson is something that is so far beyond anything the children of Israel enjoyed in the Canaan land that we wonder that these things are even compared to the Canaan life.

The privilege of associating with the saintly men and women who gather and camp on these sacred grounds, gives one some idea of what it will be when we walk on the streets of glory and eat of the tree of Life which is in the midst of the Paradise of God. Then Sychar's flowing well seems prophetic of the "pure river of the water of life" which John saw flowing out from the throne of God.

From the opening to the closing of the camp God's smile seemed to rest upon everything that in any way was related to the success of the camp. In face of depression the finances were well taken care of. The work done in this camp among the children and young people is somewhat unique. With a separate tabernacle for the young people and a special building for the children and workers of many years' experience for each group larger and more satisfactory work is done than could be accomplished under most conditions. To have the privilege of sitting under the ministry of Miss McGhie, Miss Gorsuch or Mrs. Oberholzer was one that brought enrichment to the young people and children of our best people; and to the ones who had wandered away there came the call of the Good Shepherd speaking through his handmaidens for the wandering sheep to return to the fold. Many times at the close of these services the altars were filled with penitent souls and the atmosphere of prayer that so completely pervades the entire camp makes it comparatively easy for struggling hearts to be delivered from the power of the evil one.

People came from many states; some from California and Washington, some from New Jersey and other distant places. Many are now preparing for next year's camp. May God himself be merciful and help us all to be at our best as we toil in the highways and byways of the Master's vineyard during the days that are so full of glorious opportunity for witnessing and laboring for him.

## LOOKOUT CAMP MEETING.

The Mount Lookout Camp Meeting Association at Lima, Ohio, closed a successful campaign August 31. This year's camp meeting makes 34 years of campaigning for the Lord. The present campaign has been one of the best in the history of Mt. Lookout.

The Evangelist, Rev. F. Lincicome, of Gary, Ind., is a preacher of note. His preaching is never negative or destructive, but positive and constructive. With Bro. Lincicome were his daughter and son-in-law, Prof. and Mrs. L. J. Phillips, of 412 Jefferson St., Gary, Ind. Their singing and playing blessed the hearts of hundreds of people. We gladly recommend Bro. Lincicome as a passionate, soul-winning preacher, and the Phillips' as sweet singers in Israel to any church or camp meeting who are looking for the best workers.

Rev. Ray C. Dotson, Pres., Otway, O.

## CENTERTOWN, KENTUCKY.

On August 30 we had a great meeting at old Equality Church on the Centertown charge. Mr. H. L. Barnes, charge lay leader, J. C. Jackson, district lay leader, and his associate, H. K. Kirtley, came to us for a Layman's Day. We had a wonderful time. Rev. W. E. Sutherland, of Livermore, gave a fine address to the Sunday school. Rev. W. S. Hill from Allensville, preached at the eleven o'clock hour on Church Loyalty. It was a wonderful message. Then Brother H. K. Kirtley, of Island, took up the morning offering. The people were behind with the pastor's and presiding elder's salary and had not paid the yearly assessment for some years, but they went over the top with a boom this year. Lunch was served on the grounds to the largest crowd that has been there for years, some of the folks said.

At 1:30 o'clock the people were called together with a song and then Rev. Roy Short of Greenville, delivered a sermon. It was a great sermon and it stirred the hearts of the people until loud amens were heard all over the house. The Central City Quartet sang some fine selections for us that were greatly enjoyed. After many handshakes and expressions of a fine day Brother J. C. Jackson, our very efficient district lay leader who presided

throughout the day, asked Rev. W. E. Sutherland to pronounce the benediction. All parted with good wishes to the host, H. L. Barnes, charge lay leader, who played a large part in making the day a success. Pray for us, that we may do the Lord's will. E. C. Whitworth, Pastor.

## OAKLAND CITY CAMP.

The Thirty-Sixth Annual Camp of the Southern Indiana Holiness Association closed in a blaze of divine glory, August 30. Rev. Holland London, of Kansas City, Mo., Rev. Macklam, of Canton, Ohio, were the evangelists, and Prof. Kenneth and Eunice Wells were the leaders in song. This was the seventh time for Prof. and Mrs. Wells at this camp; how they sang and how the folks were lifted by it. Rev. London also was here for the second time. Rev. Macklam found it necessary to leave before the camp was over, but a good substitute was procured in the personage of Dr. Wm. Heslop, of Olivet College.

Oakland City and vicinity will not soon forget Dr. Heslop. He can take the whole Bible and boil it down and give it out at every service and never cross the same trail twice.

Misses Mary Frances Emerson and Etta Greek had charge of children's services and a number of the children prayed through to definite victory.

In many respects this was the best camp in recent years; every one seemed to be in fellowship with one another, and in spite of the fact that many denominations were represented, there was at all times the beautiful spirit of fellowship and co-operation that are necessary to make a good camp. The workers were well paid and finances came comparatively easy, considering the financial situation. Pledges were taken for the 1932 camp, and everyone is looking forward to another feast of good things at Oakland City Camp in 1932.

## CHICAGO CENTRAL DISTRICT ASSEMBLY.

The Chicago Central District held its twenty-seventh annual assembly August 26-30 at the First Church of the Nazarene, Danville, Ill. Pastor W. S. Purinton and his good church entertained us with royal hospitality and the city of Danville showed us every courtesy. The president of the ministerial association brought cordial greetings, two of the city florists sent beautiful floral decorations, the local press carried long front page articles of assembly news daily, and pastors of the city invited our preachers to occupy their pulpits on Sunday morning.

General Superintendent Dr. H. F. Reynolds, the "grand old man" of Nazareneism, was the presiding officer. Dr. Reynolds, glorious in holiness and youthful in old age, preached twice during the assembly, spoke on vital themes each morning at eight o'clock, and dispatched the business of the assembly by Saturday noon.

The report of District Superintendent Rev. E. O. Chalfant, who has served the district so acceptably and with outstanding success for the past nine years, showed marked increase in the various departments of the work. The past year showed an increase of seven hundred in church membership, nearly twenty-five per cent increase in N. Y. P. S. members, and a net gain of thirteen hundred in the Sunday school. The high esteem in which the district holds Brother Chalfant was shown by his unanimous election for the tenth year.

Other district officers re-elected were Rev. H. B. Garvin, Secretary; Rev. Lawrence H. Howe, Treasurer; Rev. Jesse Brown, N. Y. P. S. President; and Rev. W. S. Purinton, Chairman of the District Church School Board. These brethren have rendered efficient service. Mrs. R. E. Howe, who has done splendid work as President of the W. F. M. S. for the past six years, requested to be released because of home duties and Mrs. T. B. Jensen was elected to take her place. The reports of pastors and evangelists showed labor and heroism in fulfilling our common task of spreading and conserving Scriptural holiness.

Twelve elders and twelve laymen were elected delegates to the General Assembly, and a class of four were ordained to the ministry. A splendid educational rally was conducted by Rev. T. W. Willingham, President of Olivet College. Chicago Central District stands foursquare for all the interests of the church.

The report of the committee on memoirs revealed that during the past year death had claimed one of the strong men of the district and the church, Rev. F. M. Messenger. Dr. Reynolds stopped all the wheels of business and the entire assembly stood with bowed heads while the district superintendent led in fervent prayer in honor to the memory of this great and good man.

Visitors were present from a dozen or more states. Among them were Rev. E. J. Fleming, Rev. D. Shelby Corlett, Mr. P. H. Lunn, Rev. J. W. Short, Rev. C. A. Gibson, Rev. C. J. Quinn, Rev. J. W. Montgomery, Rev. Clive E. Williams, Prof. John E. Moore, Miss Eva Carpenter, and many others whose names are in the book of life.

A fine evangelistic spirit pervaded the entire assembly. The report of the committee on revivals, stressing the importance of evangelism and urging that our evangelists be kept on the field, was adopted without a dissenting vote. The night preaching was done by Dr. Reynolds, Rev. D. Shelby Corlett, Miss Eva Carpenter, Rev. Stella B. Crooks, and Rev.

T. W. Willingham. Splendid service in song was rendered by Prof. John E. Moore, Prof. Adolphe Grose, Rev. and Mrs. T. T. Liddell, Rev. and Mrs. H. W. Small, Rev. and Mrs. Peter Wolpe, the Johnston Sisters, Miss Helen Peters, Kirby and Juanita Fields, and others. A fitting climax was reached Sunday night when, following an able sermon by Rev. T. W. Willingham, about thirty people prayed through at the altar. P. P. Belew, Reporter.

## PINE CREEK CAMP.

My last meeting was at Pine Creek Camp, near Bassett, Nebraska. The other workers were Rev. O. P. Bottom, of Clinton, Nebr., Mrs. Robert Lembrich, of Hay Springs, Nebr., and Mrs. Blanche Bloedorn, of Norfolk, Neb. This was my second engagement at this camp, but my first association with these workers. Our fellowship was fine and the camp was great. The long altar was filled with seekers time and again, and it became necessary to build another and larger altar in order to accommodate the seekers. Glory be to God!

I leave again for the field this week. Am making up my slate for fall and winter meetings, and am expecting the biggest, best days of my life. Those desiring my services may write or wire me at my home address, Olivet, Ill. Pray for me.

P. P. Belew, Evangelist.

## CALLIS GROVE CAMP MEETING.

The Callis Grove Holiness Camp began July 31 and closed August 9, Rev. J. R. Parker, preacher in charge. The camp started with a fine spirit and a large crowd which increased until the Tabernacle could not hold them. We had real salvation; quite a number saved and sanctified and the Christian people built up in their experience. Bro. Parker is one of the safest evangelists in the field today. He has fine pulpit manners, has the courage of his convictions, uses no trap methods, has exceedingly good judgment and preaches with great power. He has no hobbies and is as clear as a bell on the second work of grace. I have been one of the promoters of this camp for twenty-two years and have been on the committee to employ the workers for fifteen years, and I will say that Bro. Parker is second to none. To the pastors and camp meeting committees I heartily recommend him to you. If you call him you will never regret it.

Yours in His service,

I. H. Driskell.

## THE OLD TIME RELIGION IN AN OLD-FASHIONED REVIVAL.

Rev. W. E. Thomas, general evangelist, M. E. Church, South, Nashville, Tenn., assisted Rev. F. E. Lewis, pastor St. Luke's Methodist Church, Camp Taylor, Ky., in a four weeks' tent meeting, July 26-August 23, on the new church lot. Rev. C. C. Jones, pastor of Highland Park M. E. Church, led the music. Although the meeting began before we expected it to and was not advertised, we had large crowds from the beginning. This was the most successful revival in the history of our church and the first revival I have attended in many years where God's Holy Spirit was so powerful. We had the joy of seeing sinners go to the mourner's bench, get saved and then go right back after others. I am sure that the day of revivals is not over and that people are still hungry for the old-time religion.

We cannot commend Bro. Thomas too highly for his powerful messages, his forceful delivery, his charming personality, and his ability to get hold of God in prayer. We appreciate the beautiful spirit of co-operation of Brother Jones and wife, also many of their members, who attended the services in large numbers. We believe the combined efforts of these servants of God, the prayers of the Christians, and the tireless efforts of our own dear pastor, have brought down from Heaven a spiritual blessing, not only to our own church, but to the whole community, and the influence for good will continue to grow. Our church membership has increased about twenty per cent and with an enlarged vision of Kingdom service we are now ready to go forward in the building of a new church.

Mrs. W. E. Jones.

## Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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| Commissioner S. L. Brangie, D. D. |                                      |

(Continued from page 1)

one Sunday afternoon. He is an old acquaintance and friend of mine, and we have often had delightful fellowship on his train. He gave a great message to a vast audience.

E. C. Milby led the singing. He is a most delightful brother, an earnest Christian, an excellent choir leader and, as far as I am capable of judging, without any sort of objection as an able camp meeting worker, both as song leader and with seekers at the altar. I commend him to the brethren needing an efficient man for his field of service.

Miss Yowell, for many years teacher in the Conservatory of Cincinnati, Ohio, volunteered her services and proved to be an excellent pianist, a devout and earnest Christian. We find her equipped both in talent and spirit for high grade work in any of those schools and colleges that emphasize spiritual life.

We had visitors from Alabama, Tennessee, Illinois, and a number of county seats in the state. We could not have desired better order; we believe we are at the beginning of great things at this camp. One thing which gave me real comfort was the fact that I found a number of the most substantial citizens and devout Christians of the neighborhood, were people converted under an old tent at the beginning of these meetings thirty-two years ago. A number of the very best men in the Methodist Church near the camp ground were converted in that tent and have stood faithful and true through the years.

The kind people round about brought us abundant supplies of chickens, roasting ears, beans, tomatoes, watermelons, peaches and apples. Many times the table set for our workers, wife and myself, with a few visitors, was laden almost entirely with the kind gifts of the people. They were especially generous in bringing excellent milk, so we did not have to buy scarcely any milk or vegetables during the camp. We are more grateful for these kindnesses than words can express.

#### WILMORE CAMP MEETING.

I have been on the go day and night since the close of the camp at Wilmore; thought perhaps our secretary would write something of the meetings at that place. We had a very gracious meeting. Brother Gaddis was our principal preacher, this writer preached frequently, and a number of our Kentucky Conference pastors gave us excellent messages. Brother Virgil Moore, presiding elder

of the Lexington District, brought us a message, and Brother Garriott of the Danville District, gave us an earnest message. There were twenty-five preachers at the opening service, and not less than seventy-five, most of them members of the Kentucky Conference, were with us most of the time.

Brother Gaddis is highly appreciated by the people of Wilmore and vicinity. He is a remarkable preacher. The three Moser Sisters, with their songs and instruments, blessed the people; they are a means of grace to a camp.

Clayton Luce and his wife had charge of the young people's meetings and did most excellent work. They stood by us faithfully every way. The singing sisters did fine work among the children. There was a delightful spirit of brotherly love and Christian fellowship.

As usual, the women of the W. C. T. U. had charge of the dining room, and cannot be excelled. They give excellent care to the people who come in the way of delicious meals at a very small cost. We had great congregations every night, and very excellent day services. A large number were blessed at the altar. I am thanking God that in these perilous times, when lawlessness, skepticism and unbelief are rampant, and the tides of sin are on every hand, that multitudes are hearing the gospel of full salvation from sin through the cleansing blood of our Lord Jesus Christ. To his great and holy name be praise for evermore.

H. C. MORRISON.

### Rattlesnake Strikes at Civilization.

Charles Smith, president of the American Association for the Advancement of Atheism, who was put in jail in Little Rock, Ark., and should have been kept there, is out in an open letter to President Hoover proclaiming a "Blamegiving Day on Thanksgiving Day." Part of the letter is: Resolved:

That we hold a mass meeting in Webster Hall, 119 E. 11th St., New York, in the afternoon of November 26th, for the purpose of blaming the Deity for widespread and undeserved misery;

That we invite the unemployed, the drought-stricken, the afflicted, and all victims of acts of God—all persons who during the year have suffered through no fault of their own—to join with us in observing Blamegiving Day in the first service of its kind ever held in the United States, by holding similar meetings, either public or private, in every community throughout the country where a group of intellectually independent persons can be gathered together.

We clip the above from *The Methodist Herald*. It ought to provoke serious thought. We are certainly living in perilous times. The spirit manifested in this open letter to President Hoover is quite in harmony with the atheistic spirit of Russia. One would think that this condition of things would awaken the church, stir the ministry, and drive the people to prayer and arouse ministers of the gospel of every denomination to go to preaching with an earnestness and zeal that would bring about nation-wide repentance and prayer, and lead to a great revival of religion.

Some years ago one of the prominent laymen of this country remarked that we were approaching a crisis when it was "Christ or Chaos." He spoke the truth. There is no doubt that atheistic teachings in the schools of the nation, modern liberalistic teaching in many of the pulpits, and the widespread opposition to revivals of religion, has been preparing the soil of this country for the sowing of the seed of unbelief and a bold, defiant skepticism which is startling to contemplate. A few more years of skeptical teaching in the schools, the preaching of unbelief and doubt in the pulpits, opposition to and neglect of revivals of religion, and it will be too late to save this nation from a fearful plague of atheism, riot, and possibly a bloody revolution.

### Give the Starving Chinese Some Wheat.

Why not give the starving Chinese fifty or a hundred million bushels of wheat? There is complaint that we have too much wheat. Our neighbors over the Yellow Sea are starving for bread. What an opportunity to practice a bountiful charity. It were a shame for one nation to be burdened with bread stuff and millions of poor creatures starving to death for bread.

Why not the whole world try "the noble experiment" of big, generous charity. For-sake insanity and try commonsense and real Christianity for a while. Disband armies, stop building warships, shake hands, make up and try international friendship of real forgiveness and brotherly kindness. Wherever it is possible, in harmony with reasonable economy, cancel indebtedness and see if we cannot, for a change, practice the teachings of the Lord Jesus for awhile, and observe the effect among men.

Suspicion and hatred are fearfully expensive. It looks like the time has come when we ought to become generous and lend the helping hand of sympathy and brotherly love to each other all about the world. Sin is distressingly costly. Hatred leads to war, bloodshed, depression, waste, rags and starvation.

Poor old world! We can hardly hope for reconciliation among men until men become reconciled to God. If men would make peace among themselves, they must first make peace with God. If men would really believe in God they could believe in each other. If men loved God with the whole heart they could love each other with a true heart.

### A Trick of the Enemy.

The modernistic religious teachers have a great way of telling us, and repeating it again and again that, "The young people of today are doing their own thinking." They seek by this statement to make the impression that the young people in the churches have become so remarkably intellectual that they have forsaken historic Christianity and are generally giving up the fundamental doctrines of evangelical religion.

This is what they desire the young people to do. This is one of their prime objects—to draw the young people away from the faith of the fathers and lead them to gulp down their false teachings. There is nothing farther from your modern liberalistic teacher than to desire to see the young people of today at the altar of prayer in broken-hearted contrition pleading for forgiveness of sins, consecrating and going on to full salvation in Christ.

Let the young people in the church become soundly saved and filled with the Holy Spirit, and ere long your modernists who are seeking to destroy the faith of the rising generation in the word of God and the Son of God, and directly they would have to eat their bread in the sweat of their own brow. They would no longer prance around in their conceit and trample under foot the spiritual life of the church.

The sad fact is, a tremendous per cent of young people in the world today, are not thinking religiously at all. A large per cent of them are living reckless lives, spending money with a lavish hand, pleasure-mad, flinging wisdom, warning and entreaty to the wind.

### Roaming in the West.

My good friend, Rev. W. A. Vandersall, 1208 N. Cory St., Findlay, Ohio, a preacher in good standing in his annual conference, an evangelist who has won many souls to Christ, writes me that he is going west in evangelistic work. I wish to commend Brother Vandersall to my friends as an earnest preacher of the gospel, a faithful and devout man on the search for souls. He ought to be constantly employed in the great work he has devoted his life to.

H. C. MORRISON.



# IMPERFECT SACRIFICES.

MRS. H. C. MORRISON.



ANY seekers of holiness or entire sanctification never obtain that experience, not because God is not willing and able to do the work, but they do not bring "the best" they have. Malachi tells us of persons who sought the Lord with earnest, tearful entreaties, but their seeking was only answered with this denunciation: "And this ye have done, covering the altar of the Lord with tears, with weeping and crying out, inasmuch that he regardeth not the offering any more. Ye have wearied the Lord with your words."

We have often heard people who tarried long with seekers at the altar say, "I wonder why they do not believe! Why do they not get through!" Suppose we let the Lord answer their inquiries in words unmistakable: "Because ye offer the lame, and the torn, and the sick. Ye offer polluted bread upon my altar. Cursed be the deceiver which voweth and sacrificeth unto the Lord a corrupt thing." It is impossible for such seekers to "believe" for sanctification, for to believe—if such a thing were possible under such conditions, would be to make God a liar, for the promise is only to those who bring *all* the tithes into the storehouse—who keep back no part of the price, but who lay their possessions, great or small, upon God's altar. Then we have the assurance that "the altar sanctifieth the gift."

The following taken from Mrs. Palmer, comes in most fittingly here:

"I have occasionally heard with grief, the remark, from persons whom I have regarded as entirely sincere, 'Only believe you have it, and you have got it.' This has been said when there was apparently an entire unfitness in the individual addressed for the reception of such an exhortation.

"The phraseology is not scriptural, and is liable to a construction wholly unauthorized by the passage of which it claims to be a version. But there are those who fix on some given point, relative to which frequent prayer has been made, and attempts are made in vain to exercise faith; but in fruitlessness of result they have turned despairingly away, conscious that the things desired had not been granted. Such may, on examination, find that they started from a wrong point. The thing desired may have been according to the will of God, but the petitioner may not have possessed the qualifications which entitled him to a hearing."

"A lady, who might by some have been called a star in the fashionable world, was wholly sanctified. About three months before, she had been converted. But, in looking upon her, and observing how light was gradually brought to her mind as she became better able to endure it, I thought of the Savior's words to the disciples—'I have many things to say unto you, but ye cannot bear them now.' Her influence had been considerable, in view of the many who, more recently than herself, had been brought to Christ. And, oh! how I longed that she, in all things, might be an example to believers! She had, by degrees, been parting with her relics of worldliness, till I really hoped she had parted with the last one. That one had given me uneasiness, and I asked her if she would not give it up. 'I will,' said she. Shortly afterward, she came to the social meeting, adorned as a woman professing godliness. 'Have you given up all?' I asked. 'Yes, *all*,' she replied. She appropriated the promises by faith and was fully saved."

"Listen to God, dear friend: 'We have an altar, whereof they have no right to eat who serve the tabernacle.' Is your spirit asking whether it is an 'altar most holy?' sufficient to warrant the expectation that the altar will

sanctify the gift which you lay upon it? Let the Holy Spirit answer: 'We are sanctified through the offering of the body of Christ, once for all.' (Heb. 14:14).

"The ancient altar was sanctified by modes of purification prescribed by the law; and now, 'if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?' Christ speaks: 'For their sakes I sanctify myself, that they may be sanctified through the truth.' (John 17:19). Who can portray the guilt of that unbeliever which prompts the offerer at the Christian's altar to doubt whether, when he lays his offering upon the altar, it will be sanctified?"

The reader will note that I have given right of way to the above quotations as they are much better than anything I could give you of my own thought. We have this challenge to offer anyone who reads these lines who has not yet entered into the fullness of the blessing of the Gospel of Christ: Sell out unreservedly to the Lord, count naught that you have as your own, "reckon yourself to be dead indeed unto sin and alive unto God," and the fire which consumed Elijah's sacrifice will as surely consume your offering, and you will know without a doubt that the "Altar sanctifies the gift," for his Word can never fail. "According to your faith, it will be done unto you."

## Notice!

Rev. G. W. Ridout will be available for camp meeting engagements summer of 1932. He expects to return from Africa next May and shall be ready for engagements in June. Convention or College engagements for either May or June may be arranged. Write Mrs. H. C. Morrison, PENTECOSTAL HERALD.

## To our Many Friends.

Some of you may want to know where to address us while we are in Europe. We sail today (Sept. 8) for Glasgow, where we are to hold two conventions; then Manchester, Birkenhead, and Liverpool. We will be kept busy until Dec. 10th, when wife and I sail for South Africa, while Everette and Esther will remain and evangelize in England and Ireland. We have caught a new vision; viz., to help Christian workers and missionaries get a fresh anointing. Many of them have the theory without the experience. Pray for us in this great and glorious undertaking.

E. E. SHELHAMER,

1 Palm Grove, Birkenhead, Eng.

## SECOND BLESSING.

(Continued from page 5)

as Christian perfection, nor Christian perfection as glorification, attainable by faith here and now; but they do preach that our hearts may be made "holy and without blame before him in love." Ephesians 1:4. Paul believed in this perfection, else he was exhorting no one at all to be "thus minded."

(7). *But our preacher does not preach it.* That proves nothing. Many preachers do not preach regeneration; yet men "must be born again," or they shall never enter the kingdom. God says, "Be ye holy; for I am holy."

Is your preacher unaware that this is in the Book? Is he a modernistic unbeliever? Or is he simply one of that kind who, while he testifies to the experience in some big holiness camp away from home, is afraid to open his mouth in his home pulpit? I wonder! He cannot preach it, if he does not enjoy the experience; and he cannot have it and refrain from preaching the truth of it.

(8). *So many profess it who do not live it.* Said a brother of ours in the ministry, Rev. J. R. Pitt, "The same reasoning, if applied to the professions, trades and occupations temporal, would keep you out of them all. In the educational world only a very small per centage of those who graduate know how to think. Only a trifle over five per cent of business men avoid bankruptcy. More than ninety per cent of the sick suffer with preventable diseases. And so on throughout the list *ad infinitum*. Man is a neglector, a waster of his opportunities, and the excuse you offer, if made the law of your decisions in all respects, would close to you every door of life."

(9). *O well, I am not anxious about being overmuch righteous, just so I get through the gate, I shall be satisfied.* I think we could reply to you, that "as many as have this hope, purify themselves even as he is pure." Have you a reasonable hope of entering the pearly gates? Better "examine yourself and see whether you be in the faith." I am reminded, in a testimony meeting, a brother said, similarly to you, that if he only got a back seat in heaven he would be satisfied. A colored mammy arose and crooned back to the white brother, "M-m-m-m-m, honey, de back seats am all spoken for; people needs to press up to de front dese days." We say, Amen!

Further objections to the teaching and professing of second blessing holiness there may be, but we believe this covers the main objections. Another line of teaching to the contrary we leave until another time.

## HOW OFTEN IN READING

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For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

#### Part V.

So before Haman had time to ask the king for Mordecai's life so he could hang his enemy on the great gallows which he had built for him, he hurried to the palace to sit down to the second dinner in the apartment of the queen.

Now King Ahasurus felt sure that the queen had some good reason for inviting him and Haman to these feasts so he said to her again, on the second day, "What do you wish, Oh my Queen? Tell me, and I will give it to you, even though it be half of my kingdom." Then, since he had made this promise twice, Esther felt that this was surely the time to plead for the lives of her people. She answered him, saying, "If I have found favor in your sight, O King, if it please you, let my life be given me, and the lives of my people. For we have been sold, I and all my people, to be destroyed, to be slain, to perish, in order to please our enemy."

Then said the king, "Who is the man, and where is he, who has dared to do this thing?" And Queen Esther pointing, cried, "This wicked Haman!"

And the king was so angry that he sprang from the table and hurried out into the garden, and Haman fell on his face before the queen begging her to spare his life. But when the king returned he looked at Haman with such wrath that the servants covered his face, as was the custom with one doomed to die. The king ordered Haman hanged on the very gallows, seventy-five feet high, which that wicked man had had built for Mordecai the Jew. And that very day the king brought Mordecai into the palace and set him over all the princes in Haman's place.

And though the law for killing the Jews on the thirteenth day of the twelfth month could not be taken back, another was sent out giving them power to defend themselves and giving them the king's protection so that their enemies feared to attack or harm them. So that instead of sorrow and death on the thirteenth day of the twelfth month there was joy and feasting and gladness. And to this day they keep the feast of Purim in memory of their deliverance through the courage of the Persian's beautiful Hebrew queen, Esther, whose name means Star.

#### Questions:

1. How did the Jews come to be living in the Persian Empire?
2. What was the name of Ahasuerus' first queen?
3. How do the Jews celebrate the memory of Esther?

Dear Aunt Bettie: I like to read *The Herald* very much. I was twelve years old May 24. I have six sisters; the baby is six months. I go to the Methodist Church at Gonzalez, Rev. O. H. Vanlandingham is the pastor. Emma Cummings, I guess your middle name to be Mary. What is my middle name? It begins with C and ends with D. It has eight letters in it. It is a boy's name. I would be glad to hear from the cousins.

Violet C. Owen.

Box 11, Cantonment, Fla.

Dear Aunt Bettie: It has been sometime since I have written a letter to *The Herald* but I have something good to tell you and the cousins this time. I have just returned from Frost Bridge Holiness Camp Meeting in Mississippi. We had a great and glorious camp this year. I have never associated with any one who is more consecrated and more interested in the salvation of lost souls as the workers at Frost Bridge camp. At first it seemed that the results were not what one expected, and as a usual thing in most meetings the preacher would let down too, but not so at Frost Bridge, they worked harder. You will not be surprised when I name the workers for I am sure some of you know them. Rev. D. H. House-

holder, an Asbury graduate, now serving a church in California, did the preaching. Bro. Householder has been to Frost Bridge three years in succession. He says he can't be back next year, which of course, makes us very sad. He promised us he would try to come back some time. I enjoyed all of his sermons and especially the one he preached to youth. He gave seven hungrers of youth which were as follows: food, knowledge, companionship, love, beauty, goodness and God. Bro. Householder is young himself and understands youth. His message to us was positive and not negative. Oh, how I wish we might have more such sermons preached to the youth of this country. Bro. and Mrs. Russell F. Metcalf were the singers, both graduates of Taylor University. They are very devout, consecrated Christians and they also put their whole life into the meeting. Mrs. Metcalf had charge of the children's services in which she did a splendid work. I was associated with them very closely and learned to love them dearly, especially Russell, Jr., who is eight months old and weighs twenty-eight pounds. I wish some of the cousins would come to Frost Bridge camp sometime and let's have a great time together.

Just a word about myself. I am going to teach my first school this year. I have finished my college work except one summer term. Bro. Householder wants me to go to Asbury and finish, which I think I shall sometime in the near future. I would like to hear from some of you cousins, if you should care to write.

Nellie Jones.  
Millry, Ala.

Dear Aunt Bettie: This is the third time I have written and have received lots of letters. It has been dry and hot this summer, but now we are having lots of rain. There is a big meeting going on, but I haven't gone any. I don't get to go to meeting very often. I can get out on the porch in the summer time and listen to the music of the birds, but winter time will soon be here and I will have to come into the house. I can't go anywhere through the winter when it is so cold. I would be glad if all the cousins would shower me with some good records. I would like good religious pieces. I enjoy good religious songs and preaching as I can't go to church to hear them.

Ruth Spinks.  
Clyde, Ark.

Dear Aunt Bettie: As it has been sometime since I wrote to *The Herald*, I will come in and visit a few minutes. I have been attending God's Bible School the past year. I found a wonderful spirit of love being manifested in the school. But I am sorry to say I am not yet settled in my heart experience. During the spring revival in February, the Holy Spirit revealed to me that doubt was holding me down. Doubt, doubt, doubt! No doubt, many are in the same boat as I was. Faith is so simple that we stumble over it. Do not look for some great blessing, struggling soul, but get your eyes on Jesus, and your faith will be rewarded. My trust is fully in Jesus. My life has been wholly dedicated and consecrated to the will of God. Praise his name! Cousins, look to a loving Heavenly Father, he will lead you through safely. Have faith in God! Amen! Will be glad to hear from any of the cousins.

Joseph Powell.  
Fresno, Ohio.

Dear Aunt Bettie: Here comes a little girl from Pennsylvania. I have four sisters and two brothers. One of my sisters is going to be a missionary to India. She graduated from Asbury College this spring and my mother and I went down there to attend the Commencement. We also went 170 miles farther in the mountains where my brothers are preaching. One of them graduated from Asbury College in 1925, and the other has had three years and expects to finish sometime. I hope my brothers and sister will see

this letter in print. I would like to have all the cousins between the ages of ten and fourteen write to me. Helen Davis, while my mother and I were visiting my sister in Wilmore we heard your father preach and we think he is a fine preacher. When this letter arrives I hope Mr. W. B. is out telling the cousins to write something else beside their descriptions, because they are the kind of letters he gets. I will close with love and expectations that you will all let your letters fly to

Your cousin,

Alice Baldwin.  
Rt. 3, Corry, Pa.

Dear Aunt Bettie: I want to join your happy Christian band of boys and girls. I always read the Boys and Girls' Page. I like to know that there are boys and girls that love Jesus. I am eighteen years old. I teach a Sunday school class (Juniors). I have been teaching for three years now and I love to think that I'm telling little children about Jesus. I finished high school last May and am planning to go to the Bible School in Columbia this year, and I covet the prayers of the Christian readers of *The Herald* that I might go. I hope my letter will be printed.

Ruby Lee Hardee.  
Box 126, Conway, S. C.

Dear Aunt Bettie: I have been reading the letters in *The Herald* for a long time. This is my first letter to page ten, but I have written in answer to several letters. I would like to make a collection of colored scenic postcards from the different cities and states. I have a pretty one which was sent me from Florida and also several others and would like to receive many more. In return I will write you on a Salem (Oregon) card. I have some nice ones showing our statehouse grounds, circuit rider monument, etc. I am a member of the Methodist Church and we live eight miles east of Salem. I have been teaching the Primary Class in our Sunday school. My next birthday is my nineteenth. Our new pastor has been attending the holiness camp meeting near Portland, Ore., the last two weeks.

Wilma deVries.  
Rt. 6, Box 50, Salem, Ore.

Dear Aunt Bettie: I am ten years old and in the fifth grade. I have light brown hair. My middle name begins with S and ends with A. Whoever guesses my name gets a big long letter. I have never had a letter sent through the mail. I will be glad to answer any letters I get. I am saved and hope to keep saved. I pray every day. I hope this letter is printed in *The Pentecostal Herald*.

Naomi S. Cummings.  
Rt. 6, Columbia City, Ind.

Dear Aunt Bettie: I am a reader of *The Pentecostal Herald*. I have not seen any letters from St. Paul, Minn., so I beg permission to join the happy band of cousins. I love the dear paper. I praise God for *The Pentecostal Herald* and a people who stand for a whole Bible and full salvation. I am 72 years old. I have Jesus for my Shepherd.

Your sister in Christ Jesus.  
Kathryn Tuttle.

Dear Aunt Bettie: It has been a long time since I wrote, but I am still living for God and enjoy serving him the best I know how. Praise the Lord! Francis Geurin, the Ten Commandments are found in Exodus, 20th chapter. Christ's early life is found in Luke. The shortest chapter in the Bible is Psalm 117. Margaret N. Prothro, I guess your middle name to be Naomi. Am I right? I am thirteen years old. Would be glad to hear from any of the cousins. I will try to answer all letters received.

Inez Alexander.  
Rt. 2, Adrian, Mich.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am thirteen years old and will be in the ninth grade when school starts. My birthday is January 14. Have I a twin? If so, please write to me. I will enjoy getting a letter from you. I enjoy reading *The Herald* very much, especially page ten. I am a member of the Methodist Church, and I go to Sunday school and preaching every Sunday that I can. Esther

## Gospel Tents

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Youngman, I guess your middle name to be Marion. If I have guessed correctly remember your promise, which was to send your picture to all who guessed your name. My middle name begins with R and ends with E, and has six letters in it. All who guess my name I will write them a letter. I shall be waiting to hear from some of the cousins. I will be glad to hear from any of them, so boys and girls write to me. I will answer all the letters I receive.

Belva Kincaid.  
Table Rock, N. C.

Dear Aunt Bettie: Will you let two new cousins join your happy band of boys and girls? We are seven and eight years old and in the third and fourth grades at school. Who can guess our middle names? One starts with A and ends with E, and has six letters; the other starts with I and ends with E, and has five letters in it. Love to all the cousins and Aunt Bettie.

Elberta and Beatrice Riepe.  
Danville, Iowa.

Dear Aunt Bettie: Would you let a lonesome Kentucky girl join your happy band of boys and girls? I certainly enjoy reading the cousins' letters. We don't take *The Herald*, but I was visiting a girl friend, and she gave me some copies to read. It sure is a good paper. Page ten is where I like to turn first of all. I am writing this, Aunt Bettie, to gain some pen pals. I am a girl of twenty years, live in the hills of dear old Kentucky. Some call them mountains. I have brown hair, blue eyes, and fair complexion. My height is five feet, six inches, weight 150 pounds. I belong to the M. E. Church at Wallingford, Ky., and attend each service I possibly can. We have preaching twice a month, Sunday school every Sunday morning, prayer meeting Thursday nights. Our pastor is Rev. R. L. Smith. He is a good man. Vivian Coppage, what has become of you? I wrote you sometime ago. Wake up and write to me. I am going to leave my middle name for you to guess. It begins with E and ends with A, has four letters in it. Hone Mr. W. B. is out car riding when this arrives. Please, everyone write to me. I will answer all I can.

Mary E. Simon.  
Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: This is my first letter to the band of boys and girls, so I would be glad for you to step over a wee bit and let an Alabama boy join you. I will be eleven years old December 12. Who is my twin? I am four and one-half feet tall, weigh seventy pounds. I am in the sixth grade. Mr. Owens is my teacher. I like him fine. I go to Sunday school every Sunday morning, and Epworth League Sunday night. Bro. Grube, from Mobile organized a "Booster Band" for the little boys and girls. We meet at the church every Saturday afternoon and have the best time. About 65 belong to the band. I guess Margaret N. Prothro's name to be Nebai or Naomi. Who can guess my first name; it starts with B and has five letters in it and ends with Y. I would be so glad to hear from any of the boys and girls. I better be stepping out or Aunt Bettie might not print this.

B. Jack Wimberly.  
Silas, Ala.



## FALLEN ASLEEP

### ROSS.

Mrs. R. A. Ross, 66, pioneer Hunt county woman, died at her home, 3612 Wellington Street, shortly after 3 o'clock this (Wednesday) morning, following a lingering illness. Mrs. Ross had been a resident of Hunt county for forty-seven years.

No funeral arrangements had been made early this morning, pending advice from relatives.

Mrs. Ross, nee Harriet Barbara Ward, a stepdaughter of the late Mrs. Lou Ward, who died on January 25, 1931, was born April 8, 1865, in Iron-ton, Ohio. Her early life was spent in Bonaque Springs, Tenn. She moved to Hunt county, Texas, in 1884, and had since made her home here.

She was married to R. A. Ross on January 8, 1885. Her husband preceded her in death by six years, passing away on July 12, 1925.

Mrs. Ross is survived by three children: Mrs. J. A. Scott, Waco; I. N. Ross, Greenville; and Mrs. J. E. Harper, Dallas; five step-children, Mrs. L. G. Cody, White Rock; R. G., A. D. and W. D. Ross, Lone Oak; and F. H. Ross, Dallas; four grandchildren; R. A. and Lawson Harper, Dallas; Jas. Scott, Waco; and R. A. Ross, Greenville; and one great grandchild, Elsie Mae Harper, Dallas.

Professing Christianity in early childhood, Mrs. Ross united with the Grace Presbyterian Church, in which she had worked faithfully and unremittingly during all the days of her life. In her family and her church, Mrs. Ross saw her chief interest on earth. She devoted her life to the dual service, and the great family of God-fearing children and grandchildren she reared bear testimony to the wonderful life she lived.

### HAMIL.

On August 8, 1931, death entered our community and claimed Mrs. J. W. Hamil, wife of J. W. Hamil, after several months of illness. Mrs. Hamil was 46 years, 7 months and 21 days old. She was born and reared in Carroll Co., Ga., and was a daughter of Rev. E. G. Earnest, a Methodist minister. In addition to her husband she is survived by three sons: Carlos, Cranston, and L. D.; two daughters: Hettie Lou and Johnnie Belle; her mother, Mrs. E. G. Earnest, Bowdon, Ga.; three sisters: Miss Belya Earnest, Bowdon, Ga.; Mrs. J. W. Cook, Mt. Zion, Ga.; Mrs. Wm. H. Bowman, Tallapoosa, Ga.; two brothers: A. A. Earnest, Mt. Zion, Ga.; and H. B. Earnest, Atlanta, Ga.

The family of the deceased had resided at Bowdon for several years, and were members of the M. E. Church. One always felt that there was a spiritual atmosphere when in the home. Mrs. Hamil was very patient, kind, and good; believed in the very highest type of religion, and was very devoted to her family. She was of few words, but always spoke well of everyone, had a good word and smile for everyone she met. In spite of illness she always greeted you with a smile.

She is gone but not forgotten. She had no continuing city here, but went to be with the redeemed, in a place Jesus went to prepare for all those who love and serve him; a place free from sorrow, sin and death, where there shall be no tears, for they shall all be wiped away, where there is no night, and they need no candle, neither light of the sun, for the Lord God giveth them light.

Funeral services were conducted on Sunday, August 9, at the M. E. Church of Mt. Zion, Ga., by Rev. Carl H. Thomas, assisted by Rev. W. S. Hamilton and Dr. H. H. Bowen.

### REQUESTS FOR PRAYER.

Pray for a mother to be healed of dropsy, cancer of stomach and heart trouble.

Pray for a family who is in great trouble.

Mrs. H. B. W.: "Pray for the conversion of my husband and children."

Pray for a backslidden husband that he may be reclaimed.

Pray for a mother who is insane that her mind may be restored.

Mrs. J. A. S.: "Please to pray that I may be saved from sin."

### ELGIN, TENN., HOLINESS MOUNTAIN MISSION WORK.

These are encouraging days for us in the work of spreading Scriptural Holiness over these mountains, among a neglected people. During the past ten months our workers have held sixteen revivals or special preaching services in tent meetings, school-houses, churches and secured one picture show house for church services. Built a beautiful Tabernacle in one of the most neglected sections of these mountains. Placed over 21,000 Scriptural Poster Almanacs in the homes of the most neglected people. Also placed over 2,000 of these Silent Preachers in the jails and prisons in this work. We reached out into over forty different counties of East Tennessee and Southern Kentucky. People are starting revivals among themselves as a result of these Silent preachers in their homes. The 119 Psalm, 105 verse, sayeth, the entrance of thy word bringeth Light; Jeremiah 23-29: is not My Word like Fire that burneth, saith the Lord, and like a hammer that breaketh the rock in pieces. Amen. Also several of the best workers that we had with us for just a short time in the past and whose labor the Lord blessed in a remarkable way, feel the Lord would have them locate in the mountains and give their entire time to this work and are now busy arranging their affairs so they can soon locate in the mountains among the neglected and minister to them. Many other things we would say if we had the space in this brief report.

We are in need of a couple of small tents about 30x50, or near that size, for our workers to use far back in the mountains. Would be glad to hear from some one who could furnish one of these tents. We ask that the readers of *The Herald* remember this work among a neglected people.

Charles B. Kolb.  
Elgin, Tenn.

### NOTICE!

I am seeking a permanent location in the Ozarks; am an evangelist of twenty years' experience in small town, rural churches and school-houses. Work with any people on the free-will offering plan. Want to hear from any one there who knows of a likely field or who want a meeting in their vicinity. Please write me at once.

Rev. T. A. Swartwood.

1017 S. Shelby St., Louisville, Ky.

### "THE DEVIL'S BACK-BONE."

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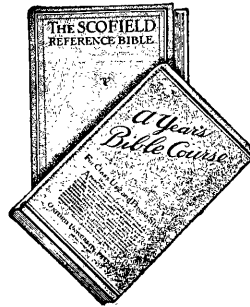
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is shaped like the back-bone of an animal, over which people climb for the thrill of its dizzy heights and the view it affords. It has resisted the wear of centuries of time and weather. In ages gone, Indians and wild beasts climbed over it. What scenes the sturdy ancient pines witnessed; their descendants still stand as sentinels, their roots clinging about the rock-ribs of nature. After all, the park is not mis-named, for "Back-Bone" often means courage, persistence, which it takes to surmount its rocky summit: and which Satan has in his soul-destroying work. Children are assisted in the climb by others. So too, only with Divine aid can we "resist the devil," who was never more active and determined than now, "as a roaring lion walking about, seeking whom he may devour." But Jesus, our great Deliverer, said, "I beheld Satan fall like lightning from Heaven." He would also cast him out of earth.

T. Richardson Gray.  
Edgewood, Iowa.

### GOD'S STEWARDS.

A certain man had three sons. To each of them he gave \$25,000 with the request that the interest be given each year to some good cause. The oldest son gave it the first year to a hospital. By this gift a child's sight was restored, a club foot was straightened, a hair-lip was removed and re-made. The second son was in charge of a large Sunday school. He gave one dollar to each pupil, with the request that each one should earn a dollar. By this method more than \$1,000 was raised to build an addition that was needed to take care of the increase in the school. The young son opened a reading room, put in questionable books and games; himself becoming an expert gambler, and in a short time was shot for his trickery in gambling. The oldest son withheld

the interest the next year and the sick was uncared for, and many that his father wanted to help suffered without care, and went on with their burdens. The second son dropped out of the work and thought he did his part; he spent his money in pleasure, and his part of the church work was not done, no one took his place.

If the father had given part of his money away while he was thinking about it, would his children have been better off without it? If they had to earn part of it? Are you in possession of wealth? If so, are you not God's steward? and you must give an account of it to God. Be sure he will collect his dues sometime. Be sure to give at least one-tenth to God; or will a man rob God? Malachi 3:10.

Rev. Sara E. Selle.

### A STRONG BOOK FAVORING THE ENFORCEMENT OF PROHIBITION.

By Jonathan Robinson, Louisville, Ky. "Going Right," by Robert Conklin Sudbury and Myrtle McClean Sudbury, printed by The Pentecostal Publishing Co., Louisville, Ky., (price \$1.50) presents the case for prohibition briefly, clearly and forcibly.

It quotes the thirty-one Presidents of the United States who, with very few exceptions, are on record against alcoholic drinks of all sorts. It also gives the views of prominent leaders in many lines, here and abroad, who have denounced the indulgence in liquor with a strength and unanimity which are amazing. When on this subject even Col. Robert G. Ingersoll sounds like an eloquent and fearless preacher.

It takes up the arguments put forward by the people who are working to break down the law against strong drink, answering them convincingly. Dr. Ellis S. Allen, head surgeon of the Baptist Hospital, Louisville, gives a masterly history of alcohol, showing how it has "made fools of nations" and destroyed many of the greatest leaders of men. He describes alcohol as an excretion from bacteria. These living organisms are very small and cannot be seen without a microscope, but swarming millions of them produce a large amount of poison in a short time.

This book ought to be read by all who wish to be informed regarding this most important question before the American people today, in the realm of human laws and their enforcement. Young folk particularly, who know nothing by experience of the old days when saloons were on so many of our streets, licensed to ruin our people for a trifling tax, ought to get this antidote to the lies of those who seek a return to those evil conditions.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson I.—October 4, 1931.

Subject.—The Macedonian Call. Acts 16:15; Rom. 15:18-21.

Golden Text.—Go ye therefore, and teach all nations. Matthew 28:19.

Time.—A. D. 50.

Places.—Provinces in Asia Minor; Troas; Samothracia; Neapolis; Philippi.

Introduction.—Our lesson shows us that the church was moving forward quite rapidly in missionary work. The first missions had been to the Jews; but as they were rejecting eternal life, and putting it from them, God was turning to the Gentiles. The spiritual times of the Jews were ending, and the spiritual times of the Gentiles were beginning. When Paul and Barnabas were about to revisit the churches they had established in Asia Minor, the latter wished to take John Mark with them again; but the former objected, because Mark had left them and returned to Jerusalem when they were making their first missionary tour. This separated the two leaders, and made two missionary parties, Barnabas taking Mark and going to Cyprus, and Paul taking Silas and going to Asia Minor again.

At Lystra Paul found Timothy, a young man who had been converted during his former visit to that city with Barnabas. This young man had a Jewish mother and a Greek father. Finding him to be both intellectual and deeply spiritual, and withal well versed in the Scriptures, Paul and Silas had him join their missionary party. He became both a great preacher and a true missionary, and the great apostle's true yokefellow to the end of his life. Just before Nero had him beheaded he wrote his last epistle to his beloved son in the gospel.

The missionaries are now about to cross the Aegean Sea to begin work on the continent of Europe. In Asia Minor they began their work and carried it on largely in Jewish synagogues; but in Europe things were different. They found few Jews there, and fewer synagogues. They were now to labor among the heathen. They were beginning a work that was to sweep over all Europe in course of time, and on to the ends of the earth. Before Paul laid down his armor he had preached the gospel in Rome, the proud capital of that mighty heathen empire, and had won converts in Cæsar's household. Paul knew one thing that we moderns have been slow to learn: The heathen do not have to be educated into Christianity. In his day some were converted under his first preaching. It did not take long to win the heathen proconsul on the island of Cyprus. Holiness missionaries in China, Japan, Korea, India, and other lands, are seeing many raw heathen who never have had a chance to be educated, converted in great revivals that are now blessing the people in such regions of the earth. Maybe the church will learn after a while that "It is not by might, nor by power, but by my Spirit saith the LORD of hosts."

Comments on the Lesson.

6. Phrygia....Galatia.—These were not cities, but regions of country, the latter being in Central Asia Minor, and the former in Western Asia Minor. Forbidden of the Holy Ghost to preach the word in Asia.—

That sounds strange; but God would open a new door for bigger work than they were doing in Asia Minor; besides, the gospel had been so preached in that region that it could radiate from center to circumference, and thereby reach the whole land. It is doubtful if God ever intended that there should be such a settled ministry as the church now has. Much of the work that now falls to the lot of the ministry should be done by the laity, and the preachers sent on to desolate regions to preach the gospel to those who still sit in darkness. Again, if one's ministry is unfruitful in one place he should move on to new territory. No sensible man will continue to fish in the same hole with the same sort of bait for years after the fish quit biting. Either change the bait, or hunt other waters. We must not waste life and opportunity.

7. Mysia.—Like Galatia, this was a region of country. It bordered on the Roman province of Bithynia. The missionaries thought to enter this latter country; but "the Spirit suffered them not." God was pushing them on to broader regions.

8. Troas was a seaport of Asia Minor—a sort of doorway to the Aegean Sea, and on by ship to Europe.

9. A vision appeared to Paul in the night.—We are not told whether he was asleep or awake—perhaps the former. God often revealed things to the Bible saints in dreams. But the method was a small matter. There stood a man of Macedonia.—Paul was not looking across the sea, as we have sometimes seen him represented in pictures; but the man from Macedonia came to him in Troas with his cry for help. Come over....and help us.—That same cry is now coming from the lands of heathenism more strongly than ever. Poor China, starving, drenched with her own blood, and drowning in an unprecedented flood, is begging for help. She needs bread; she needs education; but she needs salvation from sin ten thousand times more than she needs anything else. India and Africa have been crying for help till men grow sick listening to the wail. O that Jesus would come, and take charge of this heart-rending situation.

10. Immediately we endeavored to go into Macedonia.—Those were minute men. They waited for nothing but God's commands. They had too much faith to ever think of difficulties and dangers. Having left all behind them, there was nothing to go back to: nothing was left to them but to push forward. Some men have too much behind them. These men believed God's call, and started at once for Macedonia on a mission of faith in God alone. They were daring.

11. Samothracia.—Your map will show you that this was an island lying in the northern part of the Aegean Sea. It belonged to Thrace. They made a prosperous journey thither by ship. Neapolis was on the shore of Europe in the northern part of Greece. We are not informed how long the missionaries tarried at this place. We do not even know whether or not they remained sufficiently long to preach to the people.

12. Hence to Philippi.—I think the following words tell us why they went on to that city. They wanted a strategic point from which the gospel

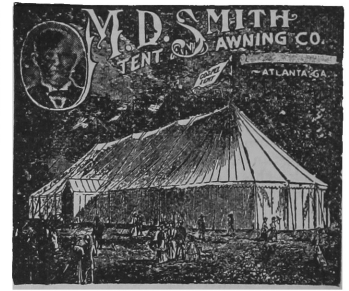
could radiate, and Philippi was the "chief city of that part of Macedonia." The inhabitants were colonists from the city of Rome; and some tell us that they had so patterned their little city after Rome that it was another Rome in miniature. Here Paul could make use of his Roman citizenship to good advantage. There they remained "certain days," and preached the gospel. Judging from the record, we do not suppose that they found any synagogue in that city. Possibly there were too few Jews there to have one.

13. On the sabbath.—This was the Jewish sabbath. They were now dealing with a few Jews. By a river side.—It seems to have been a custom for scattered Jews to meet in such quiet retreats for prayer. This one seems to have been a place where women met for prayer. Paul preached to them; but nothing is said about the presence of men.

14. A certain woman named Lydia.—It is tantalizing to know so little of this woman. We know that she was a business woman; and the context indicates that she was well to do. She was from some city in Thyatira. She must have been a Jewess, for she "worshipped God," indicating Jehovah the true God. She was one of the women who had assembled for prayer by the side of the river; and when Paul preached, "she attended unto the things which were spoken."

15. She was baptized.—That was probably the first time she had ever heard the gospel preached; but she gave heed, and was converted on the spot. And her household.—I like that. God's promise is to us, and to our children. God will hold us parents responsible for the salvation of our children. I believe firmly that if we base our faith upon God's promise, and if we realize our responsibility, we can so rear our children that they will become devout Christians who will bless the world and honor our God. She besought us.—That was more than an invitation to take dinner. She begged for that holy visitation. If you think me faithful to the Lord, come and stay at my house as long as you abide in the city. No wonder she constrained them. Who could resist the cordiality of such a pressing invitation. It is very blessed to have holy men of God in our homes. If they are Spirit-filled men, their presence is worth many times what it costs to care for them.

Romans 15:18-21. These clingers that the Sunday School Committee is pinning to the end of our lessons are good. They are demonstrations of the truth taught in the body of the lesson. When Paul wrote his great epistle to the Roman Church, he had never been there; but he wrote with a strange familiarity. Have you noticed how in the last chapter of the epistle he salutes the brethren at Rome, and how he calls up the members of the church there to salute one another, calling a number of them by name? Paul almost boasts when he says: "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." One feels the strength of his manhood when he declares that he did not wish to preach where other men had laid the foundation. He wanted new territory; he wanted a man's job; he wanted to go where no one had preceded him, and to lay a clean, solid foundation for the coming years. One must admire such sacred independence. That was a laudable ambition. That was a true missionary spirit.



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# FOURTEEN POINTS AGAINST ALCOHOL.

Dr. Haven Emerson, Columbia University. Former Health Commissioner, N. Y. C.

1. Alcohol is a cause of death.
2. Alcohol is a cause of primary disease.
3. Alcohol causes disabilities through inheritance.
4. Alcohol lowers resistance to infection.
5. Alcohol increases susceptibility to poison from heavy metals.
6. Alcohol increases mortality rate of infections.
7. Alcohol increases the severity, complications and time of recovery from industrial accidents.
8. Alcohol increases the prevalence of venereal disease.
9. Alcohol increases the general morbidity and mortality from other diseases than those due directly to the use of alcohol.
10. Alcohol shortens the span of life.
11. Alcohol delays and renders inaccurate neuro-muscular reactions.
12. Alcohol reduces judgment, discrimination, endurance, and precision of action.
13. Alcohol reduces consumption of milk in the United States.

"When a man says, 'But we should tolerate beer and light wines,' the answer is this: Beer and light wines are a disguise for alcohol, an attractive disguise to some eyes, but it hides a grinning skull."

## THE HIDDEN MAN.

"Ye are dead and your life is hid with Christ in God." Col. 3:3. "Ye shall know them by their fruits." Matt. 7:16. What are the fruits of the hidden man? "As a man thinketh in his heart so is he." How does the knowledge that he is hid in Christ show itself in his daily life? "If ye then be risen with Christ... set your affection on things above not on things on earth." "For where your treasure is, there will your heart be also." Mat. 6. Since his thoughts and affections are heavenward, what are his actions?

The hidden man is filled with the fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All these he manifests daily by exercising them, and being exercised thereby. He lays down his life for his friends, especially for his best friend Jesus. He is always seeking above everything else, the welfare of those he loves. And he loves all men; all races and nations.

He suffers long and is kind. He is not envious, and does not vaunt either himself or his deeds before others. He is not puffed up with his own or another's importance. He does not seek his own advantage, but rather that of Christ and his fellowmen. He is not easily provoked, no flying off the handle every few minutes cause or no cause. He does not think evil; neither to meditate evil deeds nor to harbor evil thoughts about others. He loves to think on things that are true, honest, just, pure, lovely, and of good report. He does not rejoice in inequality. Social and economic injustice does not please him. He rejoices in Christ, and in all righteousness both civic and social, scientific and spiritual. He upholds all good things by prayer and supplication continually. He believes that all things are possible with God. He is filled with all joy and hope in

believing through the Holy Spirit. He endures hardness as a good soldier of Jesus Christ. He walks worthy of the vocation into which he has been called, by being humble, obedient, longsuffering and forbearing toward others through love for them. He speaks truthfully to his neighbor knowing that their common welfare is closely bound together. He does not carry on conversation that will spoil either those who listen or those who take part by listening or contributing to it. He does not make jokes at the unkind expense of others. He does not use words lightly without regard to their true meaning, speaking idly merely to be heard. But the word of Christ dwells in him richly in all wisdom; so that he teaches and admonishes in psalms and hymns, and spiritual songs. His conversation always becomes the gospel of Jesus Christ.

He is kind and tenderhearted in all of his contacts with others. He readily forgives remembering that Christ has forgiven him. He uses his time wisely and is filled with the Holy Spirit. He speaks to himself in psalms and hymns, and spiritual songs, singing and making melody in his heart to the Lord. He gives thanks always for all things to God, the Father, in the name of our Lord Jesus Christ. He submits to the will of others in the fear of God.

He is not terrified by his adversaries; and he does nothing through strife or vainglory. He presses towards the mark for the prize of the high calling of God in Christ Jesus.

He does not worry about anything, but in everything by prayer and supplication with thanksgiving he makes his wants known unto God. The peace of God which passeth all understanding keeps his heart and mind through Christ. He does whatsoever his hands find to do, heartily as to the Lord and not to men. He does not return evil for evil to any man but ever follows that which is good. He does not quench the Spirit. He does not despise prophesyings. He proves all things, and holds fast to that which is good. He abstains from all appearance of evil. He is not given to wine. He is no striker, and not greedy for money. He is patient, no brawler. He rules well his own house. He studies to show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth.

He never fails either God or man. He can be depended upon always.

Elizabeth Spickler.

## FROM THE NATIONAL W. C. T. U.

Twelve years after prohibition the Chicago grand jury finds no police graft.

Twelve years before prohibition; and the saloon controlled police force was alive with graft which defied courts and grand juries in a reign of crime and dissipation.

A police chief publicly confided he had banked \$180,000; a regularly organized army of graft collectors called on dives, saloons and prostitutes for the benefit of the police, collecting from \$50 to \$500 a month. The police took half a million dollars a year to protect prostitution, which existed as a major enterprise almost entirely because of the saloon. The purchase of the Chicago police in those days was an easy matter because the upper half of the force, from which the officials were drawn, had gone into the police business at a time when the entire force frankly and hopefully was

for sale; and found a ready buyer in the dealers in liquor and other dissipation.

Crime in Chicago a dozen years before prohibition existed without hindrance. The cold-blooded murders of the "car barn bandits" sent chills around the world; Chicago's murder record rate was eight times that of London; twenty-five times that of German cities, and was approached and surpassed only by the murder belt of Southern Italy.

Chicago had at least 7500 saloons and half as many blind pigs; no law against liquor was enforced; saloons ran openly in forbidden hours and on Sundays. No amount of crusading could get officials or police interested in enforcing the laws against the sale of liquor to minors; the sale of liquor to intoxicated or dissolute persons and the saloon and commercialized prostitution brought to Chicago a blacker name than any other city. The Vice Commission's report of 1911 exposed clearly the tie-up between prostitution and the liquor business.

Criminality ruled and police protection was a joke.

"Two main causes for excessive crime," said George Kibbe Turner, writing in McClure's Magazine in 1909" are first: the saturation of the poorer classes with alcoholic liquor under a terrific economic pressure to produce profits; second, the purchase of the right to break the law by the dealers in illegal dissipation."

Compare Chicago, 1931, with Chicago of the saloon era. It was liquor that made Chicago tough and dangerous; and because Chicago had the same experience with liquor that other cities have the nation made an outlaw out of liquor, and it has acted like an outlaw ever since. Many persons want to restore the outlaw to full and equal rights again and in so doing they will bring on America the same situation that existed when the liquor traffic ran the government from the precinct to the national convention.

## "THE GREAT FLOOD."

Rev. Herbert J. McNeese.

"And the Lord said, 'My Spirit shall not always strive with man.'" Genesis 6:3.

We have before us a most momentous problem, the striving of the Holy Spirit with a human soul. We find Noah building the ark, even as God said, of gopher wood, three hundred cubits long, fifty wide, and thirty high. As Brother Noah builds the ark, he preaches repentance, and tells the people to look out for the approaching flood and to get right with God. But, we find the people then were even as folk today; they laughed at Noah and called him an old fool, but Noah minded God. One evening as Noah has just completed the ark, the people see a small cloud, and they begin to prepare for what they thought would be a short rain, but behold, the clouds grow larger and larger until finally the heaven is filled with cloud and wind, and there was a great rain. But no Ahab rode to Jezreel, this time.

And as the waters raised until the homes began to rock, the people ran to the ark and pounded on the door, yes, they forgot how unbecoming their ways were, and screamed, "Noah, let us in!" But when God shuts the door, no one save God can open it.

The waters rose, covering the lowest hill; the people ran up the next hill, but, the waters followed them. Finally, they decide to climb yonder

mountain, but, as they climbed the mountain, so did the flood, until we hear their shrieks becoming fainter and fainter. Some of you may say, Mr. McNeese is excited. God help us workers to get excited over the carelessness of the people.

How long has Jesus been striving with you? a week, a month, a year or ten years? Or maybe a life-time. Remember, God's Spirit will not always strive with you. Let me plead with you to make an altar at your bedside tonight, "Where will you spend eternity?"

## WAXAHACHIE, TEXAS.

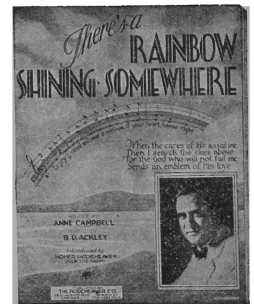
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Chicago, Ill., Sept. 13-27.

**BECK, A. S. AND R. S.**  
Columbia, Ky., Sept. 5-Oct. 1.

**BEVINS, K. J.**  
(1474 Stelzer Rd., Columbus, O.)  
Open dates.

**BUDMAN, ALMA L.**  
(Bluncy, Pa.)  
Liberty, Pa., Oct. 1-Nov. 1.

**BUSSEY, M. M.**  
Laclede, Mo., Sept. 20-Oct. 11.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Oct. 18-Nov. 1.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Marcus Hook, Pa., Oct. 4-18.  
Pittsburgh, Pa., Oct. 19-Nov. 1.

**EDWARDS, J. R.**  
(Elmore, Ohio, L. B. 29)  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN**  
Washington, D. C., Sept. 28-Oct. 11.  
Norristown, Pa., Oct. 12-25.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
South Manchester, Conn., Sept. 20-Oct. 4.  
Columbus, Ohio, Oct. 4-25.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
McKeesport, Pa., Sept. 21-Oct. 4.  
Camden, N. J., Oct. 11-25.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Grover, Pa., Sept. 20-Oct. 4.  
East Detroit, Mich., Oct. 11-Nov. 1.

**FUGETT, C. B.**  
Detroit, Mich., Sept. 13-27.  
Grand Rapids, Mich., Oct. 4-18.  
Hornings, Okla., Oct. 25-Nov. 8.

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Homer City, Pa., October 4-18.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Barrett, W. Va., September.

**HARVEY, M. R.**  
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Greensboro, Ga., Oct. 8-18.

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Brooklyn, N. Y., Sept. 5-29.  
Brooklyn, N. Y., Oct. 4-25.

**HOOVER, L.**  
Johnstown, Pa., Sept. 6-27.  
Lawrenceville, Ill., Oct. 4-25.

**IRICK, ALLIE AND EMMA.**  
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Bethany, Okla., Sept. 23-27.  
Oklahoma City, Okla., Oct. 4-18.

**JARRETT, W. HOWARD**  
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**JOHNSON, H. C.**  
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**JONES, T. HOWARD**  
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Hollywood, Va., Oct. 4-17.  
Harrington, Del., Oct. 18-Nov. 10.

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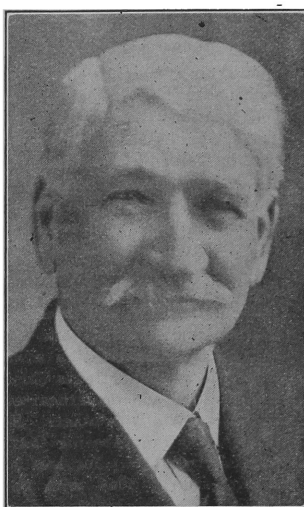
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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Dr. H. C. Morrison, Editor  
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## A WORD OF EXHORTATION.

By The Editor.

**T**HERE is, as is well known, a great spiritual, as well as financial, depression in this nation, and like the financial depression, it spreads throughout the world. Unbelief and skeptical teaching on the one hand, with extravagant and fanatical teaching on the other hand, the gracious revival of the doctrine and experience of entire sanctification has suffered an ebb tide.

\* \* \* \*

We would not discourage the Lord's people, but we must look facts in the face. Many of those whose emotionalism masters their intelligence, have been drawn away into extravagant notions and silly actions, which have not only brought reproach but serious damage upon them. They have drifted out beyond all reason, giving the Scriptures all sorts of fanciful interpretation, and finally, many of them have lost faith in their teachers, their Bibles and themselves.

\* \* \* \*

On the other hand, there is a class of educated people who are not willing to bear the reproach that connects itself with the experience and life of the sanctified, and have undertaken to find a sort of neutral ground where they can seek a little warmth at the holiness fires, and yet escape the reproach of bearing the cross of him who went without the gates that he might sanctify the people with his own blood.

\* \* \* \*

We have come to a period in our religious history that calls for much prayer, a life of sobriety, devotion and service. One of the great needs of our time is an intelligent, consecrated, sanctified ministry, men whose lives are salt and light indeed; who have character that gives impetus and authority to their words. We are not intimating that there are no such men. Thank God, we have them, but there is great need for more of them. One encouraging feature of the situation that is not to be overlooked, is the fact that hosts of people in the churches are heart hungry; they are distressed, and realize that there is a wide difference between their religious experiences and the promises vouchsafed in the Word of God. They are ready to hear the gospel of a full salvation intelligently preached. The antics of some men in the pulpit or, the wit and humor of the brightest evangelist will not satisfy the hunger of their souls. They desire to be free from sin; they long for the abiding witness of the Holy Spirit.

\* \* \* \*

We can think of no higher privilege for man or angels than that of bringing to these hungry multitudes the gospel which is the power of God unto salvation, the Christ whose blood cleanseth from all sin; the blessed Holy Spirit who abides, guides, comforts and gives power which keeps the soul in peace and strengthens for fruitful service. If there ever was a time when men of God ought to take courage and gird themselves for battle royal, against sin and the rescue of human souls, that time is now.

Calvinistic preachers and teachers are just now making a special assault upon the holiness people. They accuse them of lack of prayer, of lack of evangelistic zeal, of lack of intelligent conception of truth, and of standards of practical living below that of the ordinary churchmember. There is renewed effort and attack upon the old Wesleyan doctrine of entire sanctification among Arminian teachers, yes, among Methodists.

\* \* \* \*

Very well! If these things can drive us closer to God for a fresh anointing of the Holy Spirit, and awaken in us a greater zeal, and impel us to rally about the cross of Christ, build up our camp meetings, stretch our tents, erect tabernacles and press with renewed vigor that Bible doctrine of full salvation from sin, so much the better. We need to be mightily aroused, to be stirred up and give ourselves to prayer, preaching, witnessing and pressing the revival of entire sanctification from all sin, with a great faith in the precious blood of Christ, and the presence and power of the Holy Spirit.

\*\*\*\*\*

### THE BLIGHT OF CALVINISM.

\*\*\*\*\*

**W**E have just clipped from the Way of Faith, an editorial from the strong mind and trenchant pen of Dr. J. L. Brasher. He writes under the head of "A Revival of Calvinism." His editorial is so clear and, at the time, so very opportune, that I publish it in full. It reads as follows:

#### REVIVAL OF CALVINISM.

The sainted J. O. McClurken used to say to his people: "Rest like Calvinism were true, work like Arminianism were true." That was when there was an alert, and if need be, a militant Arminianism. Of late years thousands of our people and many of our preachers have so called a halt on all doctrine that the most of the Arminian wing of protestantism has gone to sleep in the house of doctrinal ignorance and does not know what they believe and are the victims of a thousand vagaries and sophistries. Not so with Calvinism. It is having quite a revival. The president of a certain popular Bible institute denies the possibility of freedom from all sin in so many words, declares that we cannot be fully saved from sin until death, and takes square issue with the Wesleyan interpretation of sanctification and treats it with none too friendly and charitable manner, even going so far as to deny the baptism with the Spirit subsequent to conversion or the new birth, indeed he makes it identical with the new birth. Its former leaders have held the subsequentness of the Baptism with the Spirit. Another prominent evangelist, pastor of a large tabernacle and often heard by radio audiences, we are informed, preaches what he calls "eternal security," which is only another name for the "final unconditional perseverance of the saints," and we are informed has said that one who is born of the Spirit could not be lost if they tried. That is as dangerous a teaching as could be proclaimed, and no Modernist could be worse. Also the old pagan philosophy of evil in matter revamped for so called Christian use, or "sin in the body" uneradicable until death is being proclaimed now with a vigor and freshness by several respectable bodies,

such as it has not known for 30 or 40 years. Will such a renaissance be necessary to awaken our seeming idiotic complacency into real gospel action? If so, we welcome its return. The greatest revivals have come in times of greatest doctrinal contests. It seems now that the age-long battle must be fought over again. We hope that there is life enough left in Protestantism for a healthy fight. That will be wholesome. Anything before stagnation and modern schisms. Sam Jones used to say that "stagnation is next door to damnation." Personally, I rejoice at the prospect of a good theological fight." J. L. B.

There have been many scholarly and devout Calvinists in the world; some of them, no doubt, have made real contributions to evangelical religion. We do not, for a moment, question their piety or sincerity, but the ironclad decrees of Calvinism have been one of the most fearful misrepresentations of God, a stumblingblock and curse to humanity. Robert Ingersol, brilliant orator and blatant infidel, trained up under Calvinistic views of God, rebelled against the real God of the Bible, of love and salvation.

We cannot see how a thoughtful man could do otherwise. The creed of Calvinism declares that, from all eternity, some men and angels were foreordained to eternal life, and some to eternal death, and that the number was so definitely fixed that it would be impossible to add one thereto, or diminish one therefrom. Not only so, but they went farther and taught that God had fixed this horrible decree for his own glory. This teaching, which at one time was rife, has had much to do with the widespread infidelity in the eastern states, and modern liberalism in the church. Swinging away from the unreasonableness and harshness of such a God, men ceased to believe there was a God at all, and became atheists; in the church they became liberals, with almost no creed. They will preach you one unscripural doctrine today, and contradict with something equally un-biblical tomorrow.

A God represented by Calvinism, who created helpless immortal beings to be damned in hell fire and brimstone to all eternity, developed two very distinct classes of people: One class marked with unbelief and hatred against the Calvinistic God, and another class who, believing themselves to be the "elect," and their heavenly security fixed beyond any possible danger, come to regard themselves as a sort of "touch-me-not" religious aristocracy. Why should they worry over, associate with, or have any respect for a doomed class of human scrubs whom God created to damn in order that he and the "elect" might look upon their torture as one of their heavenly pastimes.

There is hardly anything more offensive to a dyed-in-the-wool Calvinist—and there are not a few in the world today—than the doctrine of free grace and full salvation. This writer has had ample opportunity to feel the bluntness of their discourtesy, and the keenness of their sarcasm, on more than one occasion. I could write an interesting booklet telling how that, at Bible Conferences, where

(Continued on page 8)



# GOSPEL NOTES FROM ARGENTINA.

Rev. G. W. Ridout D.D., Corresponding Editor.



Argentina has a territory of nearly two million square miles and a population of over ten millions. Argentina could contain within its borders France, England, Scotland, Ireland, Wales, Germany, Switzerland, Italy and still have lots of room left over. In its population Italians seem to be in the majority, then Spaniards; English people have a large place and French, German, Portuguese, all nationalities are represented here. Turks, Scandinavians, Japanese, Chinese, etc.

Argentina, unlike most of the other South American Republics, still holds Roman Catholicism as the State religion. The President must be a Catholic and upon his inauguration must go to the Romish Cathedral to get the blessing (?) of the Church. It seems highly ridiculous that such an enlightened, educated, advanced Republic still bows to Rome and the taxes of the people go to keep up the Romish church and its corrupt priesthood. Time is not far distant before this will be changed. The Socialists are joining in the movement to separate Church and State, and possibly it won't be long before separation will be effected. Of course, the politicians who want power are afraid to tackle the problem because the Romanists have such a controlling vote.

Buenos Aires is the third greatest city in the world and the largest in the Western Hemisphere. One writer has said: "Buenos Aires is totally dissimilar from any other place in the whole continent of South America, just as Argentina is dissimilar from all her neighbors. It is more like Europe, partly because it has the largest area whose climate attracts European immigration. The immense bulk of the buildings reminds one of London, their heaviness of Berlin, their elaborateness of Rome."

Buenos Aires has been called the garden city of the world because of the number of its plazas. It has also been called the Paris of South America. The big city is unlike any other city in the world, but, as I see it, parts of it remind me of London, other parts of Paris, other sections are like New York and Chicago. Its streets abound with traffic, street cars, busses, etc., and it has one of the finest underground railways in the world and it is constantly at work enlarging its subway. The city is stretching out into the suburbs and, where a few years ago there were open fields, now there are new sections built up with modern homes and business places. Buenos Aires will grow on and become a modern Babylon of the Western World and a city without a soul, if we do not do quicker work in attempting to evangelize her.

Buenos Aires, though a big city like Philadelphia, has about forty Roman Catholic churches and a dozen or so of Protestant churches, (all of them small), while Philadelphia has nearly 700 Protestant churches and some ninety Roman Catholic churches. This shows how slow the growth of the Protestant Church has been, and how much work needs to be done in order to evangelize such a big city of over a million souls.

## II.

South America, with all its progress, has not got away from the Revolution as the one and only cure all for political corruption and change of Government. The ballot has not yet arrived at a point of safety. The Revolution in Argentina was brought on because the corruption of the ruling power was such a stench that the people resolved to stand it no longer. In 1928 the storm broke over the head of Irigoyen, the corrupt President and leader. Graft, murder, crime of every sort

was rampant. Officials were becoming rich, misappropriation of funds, speculations of every sort were practiced, pay rolls were padded with people drawing two and three salaries, daughters of officials were paid as school teachers when they never enter the school, Custom House officials and Post Office people all engaged in the rage for riches while the rakings were good. The National Bank had been so overdrawn by the corruptionists that I was told if the Revolution had not broken out on Saturday the Bank would have had to close up on Monday. Fortunately, the Revolution was a "success," the provisional President proclaimed Monday for holiday thus giving the Banks three days to find themselves and come to the rescue of the National Bank which was at the point of total collapse. Argentina has now a provisional President, a military man, who holds office till the next election. I understand the provisional government is doing a fine cleaning up work and endeavoring to put the nation's house in order.

## III.

I was reading in my Wesley hymn book this morning these lines:

"For thee my thirsty soul doth pant,  
While in this desert land I live;  
And hungry as I am, and faint,  
Thy love alone can comfort give.

"In a dry land, behold I place  
My whole desire on thee O Lord;  
And more I joy to gain thy grace,  
Than all earth's treasures can afford."

Argentina is a land of plenty, temporally, but a land of famine, spiritually. The country has been built up without much regard for God or Bible or the Gospel. Buenos Aires is a combination of Paris, London, Madrid and Chicago. Mix all these elements together and you will not have much of a godly mixture. I fear a good deal of our Protestant work carried on here is too much after the formal; the conventional, educational, social, and philanthropic movements are many. Churches are few for such a big city and none of them, save the Catholic, are large. Our missionaries have turned greatly to education and organization. I am told that the Southern Baptists are making the most progress. They are strongly evangelical and have no partnership with modernism which has quite a grip here. The Methodists and Disciples have a Union Seminary; the Southern Baptists have their own Seminary. Most of the Union Seminaries are badly tainted with modernism, and when the Methodists and Disciples can train their young preachers in the same school the outlook is not encouraging to Methodists of the John Wesley school. Of course, in the U. S. A. our Methodist Theological Seminaries are modernistic, but Argentina is badly in need of preachers who are truly "twice born" and baptized with the Holy Spirit, Argentina needs revivalists and arousers. It would be an unspeakable blessing if a native born prophet would arise and carry on a ministry of sacrifice and service, such as Kagawa of Japan is giving to his country.

## IV.

Our meetings in Buenos Aires were arranged by Rev. F. Ferguson, of the Church of the Nazarene, and the week's meetings were held in various parts of the city and in the suburbs. Brother and Sister Ferguson certainly have done good work since coming to this big city and it is indeed a fine thing to have a distinctly holiness work here. The full salvation message draws to the meetings people of the various churches. I have had in my congregations preachers of the Baptist, Brethren, and Episcopal churches and people from the Methodist and other evangelical bodies. Among his preachers Broth-

er Ferguson has Miss Lucia C. Garcia, a well educated young woman who has done considerable work in translation of English books into Spanish. I was delighted to find that "The Christian Secret of a Happy Life" is to be had in Spanish. Brother Ferguson informs me that the first edition is nearly exhausted and he hopes to get hold of finances enough to put out another edition.

It is inspiring to hear Mrs. Ferguson tell a bit of her spiritual history. She has been a missionary in South America for twenty-five years. She was a Kentucky girl, went to Scarritt for her training, her health broke down and she was sent home to die; doctor gave her up. Some women were sent to come and lay her out and all hope had gone, but her faith in God and her call to the mission field never wavered and with a desperate faith she rose from her dying bed and went into the dining room and asked for something to eat. The doctor broke down and cried and the family praised the Lord. As she told the story I thought, well it is true God wants "dead" people on the mission field, that is, people who have died to sin and self and the world, to popularity, to programs, and then made alive by the work of the Spirit of God in saving and sanctifying power.

Rev. Frank Ferguson and Mrs. Ferguson have spent twenty-five years in South America and are by this time tried and veteran missionaries. They stick steadfastly to their job and God has signally blessed them. They were brought up in Southern Methodism and came to South America in connection with McClurkan's work. For a number of years they have been the leaders in the Nazarene work. Their work has grown to fine proportions. They have a fine band of Argentine preachers and mission workers. I was agreeably surprised at the extent of the work. They have three congregations in Buenos Aires. They have work in Merlo, Rodriguez, Castelar, Moreno, Libertad, Lujan, Moron, Sarandi and San Fernando. This missionary and his wife carry on their own church work and pastorate in the city and superintend all the work besides. This means that they live a life full of activities and responsibilities and are always on the go.

## V.

As I think of Argentina joined to the corrupt Roman Catholic Church, the problem of saving her soul becomes more and more acute. While she has grown in splendor in her cities and in wealth, morally, the rottenness is frightful; cultured, brilliant, pleasure-loving, unscrupulous, nothing counts but money and to love beauty and drink deeply at the fountains of sin—this is the thing worth while only to a multitude. What a blessing to Argentina would be a man the size and type of Savonarola. He cries out to the people of Florence, "Your life is the life of swine." "Bring out your vanities." The cry goes forth as the prophet exhorts the people to burn their idols, geegaws, evil books, pictures, trinkets, etc. As Savonarola preaches, the crowds are too small for St. Marks, he moves to the Cathedral and he smites them right and left, sparing neither priest or magistrate or peasant. Lorenzo, so fond of art and beauty and learning and eloquence, brings the Monk to Florence thinking he will be a fine decoration for St. Mark; but a prophet refuses to be a decoration; he becomes a declaration! He hits sin hard and heavy. Lorenzo squirms on his silken couch under the burning words of the prophet. He seeks to tame him and calls on Savonarola with sweet words, but the Monk refuses to see him. The crowd increases to hear Savonarola preach; people get out of bed in the middle of the night and



form in line outside the Cathedral door. Cold rain nor wind hold them back; they are thrilled and melted and broken under the prophet's words! The man of God speaks and the people listen. Lorenzo is dying; he

sends for Savonarola to give him absolution. The Monk demands three things of Lorenzo in order to get forgiveness and God's pardon. First, a great and living faith. Second, restore his stolen property. Third, give Flor-

ence back her free government. Lorenzo refuses the last and dies unforgiven and in his sins. But the Monk preaches on. Bonfires kindle all over the city where people repenting of their sins are burning their vanities.

## IS CHRIST A MEMBER OF YOUR HOUSEHOLD?

LaFayette A. Trousdale.

*"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen 18:19*

**T**HE family continues from creation, and is the oldest institution in the world. In it centers the peace and prosperity of the race. It is the chief cornerstone of society, the church and the government. Destroy the family and the home and you destroy real society, government, and the home. The home is the direct center of human agency.

Family religion implies daily family worship, for no home can realize the true ideal, nor attain to heaven's richest blessings by neglecting it; God blesses, and delights in the home that honors and worships him. Prayer builds walls of protection about the home and family, sheltering and keeping by his love. It is a great risk for members of the family to go into the cold world to take up the duties and responsibilities of the day; to meet the dangers, temptations, changes and tests of all kinds without asking their heavenly Father's guidance, protection and help.

There is reason to believe that in many houses, family worship is neglected; and that in the intense whirl and excitement of these busy times the neglect is becoming more common. In this age of revolutionized home life, lack of family discipline, it is seldom one is entertained in a home where God is honored in true family worship. Is it any wonder that we hear the lamentations of parents because of straying children, when there is no religious altar in the home, and parents have forgotten God and will not call upon him?

The success of the church in the world cannot be realized as it should be, without the ennobling influences of the home with its religious altar, nor without the strengthening, purifying influences of home virtues and affections, the development and educational influences of home discipline. Without it society would disintegrate and the State relapse into the vilest and most pernicious forms of anarchy and lowest barbarism. Both history and experience corroborate this.

The Christian home is the feeder of the Church, the protector of the State and the conservator of public peace and order. Let man demoralize the home and this weakens the government, strikes down true patriotism, sows the seeds of disorder, which will bring a harvest of corrupt influences of the heart; anxious nights and days, ruined constitutions and blasted years, all because of the neglect of religious training in the home. A mistake here often means years of disgrace and dishonor; a mistake for eternity.

There must be a radical change in the home life if we are to stem the tide of materialism, worldly-mindedness, sinful, pleasure-loving and demoralization that is rushing in upon our homes, carrying away the religious devotions of the home and, with it, many of the fathers and mothers, sons and daughters. Is there any agency more powerful for good than the Christian home, where love regulates all things? Keep the religion of Abraham's God, of our God, and the religion of Jesus Christ in the home and you keep religion in the churches, schools and nations.

No one should fail to see the benefits of the educational influence in the assembly of the family for prayer where, through childhood and youth, the custom has been regularly observed and will continue through life. It should bind children to Jesus Christ as their Saviour, and help to sweeten their home life. The memories of the old family altar, with father and mother there and the open family Bible, and all members of the family present, will remain after the home walls have crumbled, and the home voices are hushed, and will lead the prodigal son and daughter back to the Christ of the old parental home.

True family worship influences every part of the household. It cultivates tenderness, settles differences, and quells anger; it quiets impatience, and subdues evil passions. Hearts that are drawn together daily at the feet of Jesus cannot drift very far apart, for frictions of the day are forgotten in the heavenly song and prayer and the reading of God's holy Word. They feel the divine touch of love and kindness.

The family altar wondrously hallows and sweetens home fellowships and inspires to new fellowship, strength, and courage; it comforts in sorrow and is a shield against temptation; it smoothes out the wrinkles of care, and enables us to bear our burdens; it quickens religious sentiment and keeps the home fires burning on the altar of every Christian heart.

It is a sad truth that there are many homes of church members without the family altar. "No time!" Father and mother and other members of the family are compelled to hurry through with their breakfast and off to work, and at night they are too tired and weary, or must be off to the movies, bridge parties, or this and that pleasure; the family is scattered and the time for family worship has gone. No time to save the children? To save them from years of dissipation, wretchedness of mind? No time to train the infant faculties for an eternal manhood and womanhood? No time to throw safeguards around the honor and integrity of the boys and girls of our homes! No time to shield the character of the girls from reproach and shame! Better take time to start a child for the eternal home. Better begin NOW! Your young people should start home life right, by having your family worship, and Christ as your Guest. And you, who once had family worship, but not now, renew your covenant with God; gather your loved ones about you today. They will not be with you long, for how quickly they pass away from the old home, some to other places, and some to the grave and eternity. Before you realize it you, as parents, will be left alone and your religious opportunities of the home will have passed forever. Not some other time! Be quick! Be quick! Now is the time for you to begin the Christian life, family piety and the family altar. Begin today, tonight. When you come to your homes, take your Bible, read a selection, sing and pray, morning and evening if you can. Make it a training school for the family, and when the habit for family worship is fixed, you will find time for it and you will take great pleasure in it and benefit by it. You will never think of raising a family without it. If you keep the fire burning for God's sake, for the sake of others, for your own sake, God will be pleased with you as he was with Abraham.

Don't forget NOW!

## Fasting and Praying For a Revival.

REV. WALTER E. ISENHOUR.

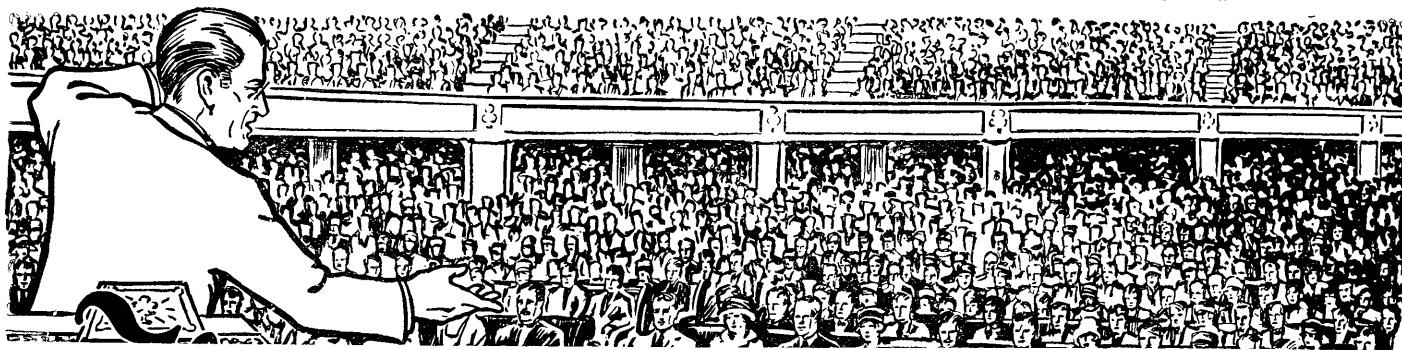
**I**T is a hard time to interest people in their salvation and the kingdom of God. Perhaps our country has never faced a more serious condition spiritually than we are facing today. Lukewarmness and coldness seem to have settled down over the greater part of our churches, until only a few, comparatively speaking, are spiritual, wide-awake, prayerful and alive in God's service. So few are getting souls saved. What is to be done? Here are the teeming multitudes that are lost, and facing a devil's hell, with little interest shown them on the part of those who profess to be Christians, except in the holiness churches, and among the holiness people, scattered up and down the land.

We are sorely in need of a revival of old-time religion. It is the only thing that is going to save us. We have tried education, only to find that the more education we get, generally speaking, the less real, vital religion we have. It ought not to be so. Only a few schools today actually stand for the Bible in its fullness. The most of them are either opposed to sanctification and holiness, or else silent on it. Some of the greatest theological schools of the day are the most bitter enemies of holiness to be found anywhere throughout the land. They are sending out a host of ministers to fill our pulpits that know nothing of the blessing of sanctification, the baptism of the Holy Ghost. Many of them preach against it.

We know nothing that is going to save the situation but real fasting and prayer on the part of God's people. Education is failing; a highly polished and cultured ministry is failing; well trained choirs and fine churches are failing; money is failing; money can't save us; organization isn't saving us. The condition is deplorable. Crime, suicide, manslaughter and murder is all about us. Let God's people wake up. Let the church go on her knees, fast, wrestle, intercede, pray, cry mightily unto God and see what will happen.

We believe that where many holiness preachers today are failing is along this line. They preach good, sound sermons, but they have little effect. We believe they fail to fast and pray as they should, and have their congregations do likewise. The fasting, praying, wrestling, interceding preacher and congregation have revivals. Weeping penitents flock to the altar and pray through to victory, and believers are graciously sanctified. Wonderful opportunities in meetings today are lost, simply because we are lacking in fasting and prayer. The greatest revivals of my ministry have been those where there was the most fasting and praying. Conviction came upon the people, they came to the "mourner's bench" in dead earnest, and God moved mightily upon them to their salvation and sanctification. The fasting, praying minister and church can have real revivals yet. Let's enter into the closet of prayer and shut the door, stay away from our tables more, hold to God's unchanging hand and become real soul-winners. The God of Elijan still lives. He answers by fire when his people fast and pray. Amen.





## BUILDING BATTLEMENTS.

W. M. Young, Ph. D., D. D.

*"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." Deut. 22:8.*



HE flat-roofed houses of the East needed battlements for the prevention of accidents. The battlement was a low wall surrounding the roof to keep people from falling to injury or to death.

Battlements might also be used for bulwarks of protection against enemies.

The command teaches us concern for the welfare of others, and especially a care for those of our own household. It teaches that prevention is better than cure. It is better to prevent accident than to heal a wound or a broken limb. It is better to prevent disease than to build hospitals. It is good to heal the wounded man found lying by the Jericho Road and to take care of him until he is well, but even better to make the road safe for travellers. It is better to make the home such a center of Christian influence that boys and girls will go out from it to be Christian men and women, than to try to rescue the old derelicts who have made shipwreck of faith and a good conscience. It is better to Christianize the world than to wait till Bolshevism and heathenism make war upon Christianity.

### THE RESPONSIBILITY OF MAKING BATTLEMENTS.

While in a city restaurant on a second floor, I heard a noise, and discovered that a young lady had slipped and fallen to the first floor breaking out some of her teeth and sustaining terrible injuries. There was no battlement, and no hand-rail for protection.

Could we see the wreck and ruin which comes to our fellow-beings because Christian homes have not built battlements to protect from the great evils of sin, we would construct battlements at any cost.

### BUILD BATTLEMENTS AGAINST THE LURE OF DRINK.

Our homes and our country should build battlements to save from the influence of the intoxicating cup.

In a richly appointed mansion, indulgent parents were serving wine and leading in toasts while their children were being taught to drink. Many years later, a patrol wagon backed up against the sidewalk and the police were gathering up poor derelicts of men and women who had slept all night on the park benches. One wretched creature with disheveled hair and wild from debauch, was taken and forced into the dark wagon, and hastened away to the jail. She was the belle of the children's party in the beautiful home where she tasted her first glass of wine.

### BATTLEMENTS TO SAVE FROM THE LURE OF THE STAGE.

"Lo! where the stage, the poor, degraded stage,  
Holds its warped mirror to a gaping age."  
—C. Sprague.

Dear to my heart was a bright, happy Christian family; the parents were leaders in the church and the community. The father

played sweetly the little organ in the village home and led the choir in the church. One of the girls helped to put on a little church theatrical, and the people said she made a great success of the affair. She wanted then to go on the stage. Her father and mother had always allowed her to attend the theater, but now they objected to her becoming an actress. It was too late; she left home, married an actor, traveled from town to town, began to drink and to forge checks; she finally left her husband and became a wanderer and a vagabond.

Perhaps we are all willing to admit that the theatre and the movie might be used as a great educational and uplifting force; but the movie we have to do with is the movie we have, and who will say that it does not set before our youth low standards of morals and fill their minds with vile thoughts and even incite to crime and lawlessness?

### HEROES OF VICE.

Mr. Hamlin Garland says: "The drama today is a reflection of the condition of the world as left by the aftermath of the great war.... The idle, profiteering, thoughtless public wanted to be amused.... the playwright who could attract and entertain the mob became the lion of the hour. He gave them plays in which prostitutes were the heroines.... The Red-Light district was transferred from the 'Tenderloin' to the stage.... The youth just out of college, the virgin of blushing sixteen, is shown the life of the harlot in all its unsavory, hideous details.

"A certain class of women playgoers like to see the prostitute on the stage. Perhaps they see in the hectic heroine what they might have been in other circumstances. Weak, unmoral, barren of principle, they let their empty-headed daughters imitate the harlot in dress and manner and their sons go to ruin for her."

### BATTLEMENTS TO SAVE FROM THE LURE OF THE DANCE.

It was a happy home; the children were brought up in the Sunday school, where they learned the great lessons of truth from faithful teachers. But the indulgent parents built no battlement to save their children from the lure of the dance hall. The girls went first to the little friendly dancing parties; but one of them became passionately fond of the dance. She did not remain content long with the little neighborhood dance; by and by she was whirling in the great public dance-hall with men who were not fit to be companions of a Christian girl. She was frequenting a dance-hall where the janitor said he found more liquor bottles each morning in the ladies' rooms than in those of the men. Is it not wise for parents to build battlements of prejudice in the minds of their children against the degrading influence of the dance?

### BATTLEMENTS TO SAVE FROM VILE COMPANIONS

Parents and others need to build battlements to save their loved ones from falling among vile companions. Human society is like a seamless coat; individuals, nations, and age are woven together like the cloth in the

loom. Individual righteousness and individual sin are never purely individual. One apple tainted with rot, rots the barrel of apples. Our young people must have companionship; their chums often make or break them. Young people who grow up in good homes, when they go out into the world, find that there are a thousand hands outstretched to receive them. It makes us shudder lest they be not able to steer between Scylla and Charybdis. With little experience and so many temptations, will they be able to make good?

Could we stand today in some strategic spot and see the stream of human souls going down to destruction, and realize the shame and woe of it all, and think of how many of them were caught in the maelstrom of evil companionship, we should shrink back in horror. We must build battlements of high morals against the lure of evil companions.

### BATTLEMENTS FOR THE PROTECTION OF THE HOME.

The American home is in great danger perhaps as never before. The lure of vile literature, the pictures that are thrown upon the screen, the cigarettes that are almost thrust upon the young, the liquor that is being smuggled into colleges and fraternities, the low ideals of marriage and the conjugal relation. Young people who have not been fortified with the idea of the sacredness of the home, get married without due thought concerning the responsibility of it all. At first the new life seems like a joy-ride in Wonderland, but they do not ride very far till a tire explodes and they have run short of power. They thought they were going on a merry-go-round, but soon the music died out. They thought they were going up on a Ferris-wheel, but soon the exhilaration ceased and they dropped to old levels, and unless they are fortified by prayer and love, marriage will be a failure.

### BATTLEMENTS OF PRAYER AND FAITH IN GOD.

Battlements may be built by prayer. At a certain group meeting I asked the people in a large gathering how many of them were brought up in homes where there was family prayer, and a great many raised their hands. Then I asked how many now live in homes where there is family prayer, and a few hands were raised. It is evident that not many homes are fortified with the family altar.

Perhaps some Hebrews did not build battlements because of their cost; but they might better do without other furnishings in the home than risk precious lives without battlements. It may be costly to build battlements of prayer, and Sunday school attendance, and church going. If you have prayer and Bible reading in the morning, it will be difficult to get all the family ready, and if you worship in the evening, some of the family will want to hurry away; but better to break through all obstacles in order to put around your family a wall of prayer.

### CONVERSION A GREAT BATTLEMENT.

We may build walls of prayer, and Sunday school and church influences, and all the holy



prejudices against evil we can, and yet if our children are not soundly converted, born from above, the good ethical teachings may all fail. It is only safe when they are in the possession of him who says: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man can pluck them out of my Father's hand."

“THAT THOU BRING NOT BLOOD UPON  
THY HOUSE.”

This is serious business. The penalty for not building battlements may be very terrible. It is an awful thing to be guilty of the destruction of a human life. But how much more terrible to be guilty of the eternal destruction of human souls! How could we forgive ourselves if we caused the innocent to perish by our neglect? How could God forgive us?

Fathers, mothers, are there dangerous places around your homes? Are there neighbors who are in danger because of your neglect? Have we done all we could to prevent any one from falling from our home?

Not Theories, but Power, The Need  
of the Hour.

C. W. RUTH, EVANGELIST.

*"The kingdom of God is not in word, but in power." 1 Cor. 4:20.*

**W**ORDS, words, words,—just words,—in fine spun theories,—weary us. Recently we were present, and “listened in” at what was called a “Summer school”; a “Ministerial retreat, established for the training of Christian workers, where eminent “Divines” and “College Professors” were supposed to tell the “rising generation” how to “do the job,” in various departments of Christian service. We were especially interested in the matter of evangelism and soul-saving. And while these learned men told us some very nice and ornate things, and gave us many beautiful theories, we could scarce refrain from asking how many revivals they had conducted, and how many souls they had led to Christ during the last year by the use and application of their fine spun theories? In other words, we could but feel it might have been especially helpful for them to “show us” how to do it, instead of simply telling us how to do it. A practical demonstration of a theory is usually more helpful and convincing, than the cold theory itself. Indeed, we have known some very fine theories to be utterly useless, and wholly impracticable, when it came to “delivering the goods.” And especially is this true where the human qualifications and manipulations are stressed, while the spiritual qualifications and the divine requirements are either ignored or forgotten. Truly, “Great men are not always wise.” Job 32:9.

We are not only glad, but eager, to take instructions and to learn how to do it, from those who have tried out their own theories and demonstrated their practicability; but we cannot enthuse when men who have never been known to be evangelistic themselves, and who have not been successful in soul-winning, come with an air of superiority and undertake to tell others how to do it. It is too much like the dear "old maids" and "old bachelors," instructing parents how to raise their children; and it is then that we think of the words of the Apostle Paul, when he said, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." "And again, the Lord knoweth the thoughts of the wise that *they are vain*. The foolishness of God is wiser than men." (1 Cor. 3:19, 20; 1:25). And how the apostle declared he "came not with excellency of speech or of wisdom;" and

“determined not to know anything among you, save Jesus Christ, and him crucified,” saying, “My speech and my preaching was not with enticing (*persuasive*; marg.) words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, *but in the power of God.*” “For the kingdom of God is not in word, but in power.” 1 Cor. 2:4, 5:4-20.

Sure enough! a bullet might be very properly and correctly manufactured—correct in substance, in size, in form,—and highly polished, but it would accomplish nothing on the field of battle, or elsewhere, if there was no “power” back of the bullet. Even so, human theories, and human programs, and human manipulations—however entertaining—are all sure to fail without the power of the Holy Ghost; he is the power, and he alone can properly qualify men for soul-winning. No man can have the Holy Ghost in order to use him; nor can men formulate plans and programs and expect the Holy Spirit to bless and use them; but instead, we need to become so utterly consecrated and abandoned to him that he can use us; and he will use all who are thus yielded, and clean.

Jesus did not say to his disciples, "Go on a vacation and conduct a 'Ministerial Retreat,' and some of you who have obtained College degrees, expostulate and lecture on soul-winning for the instruction and training of the rest." No sir, Jesus merely said, "Follow me, and *I will make you fishers of men*;" Matt. 4:19; and to give them their full equipment, Jesus said, "Behold I send the promise of my Father upon you: but *tarry ye*. . . . until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you." Luke 24:49; Acts 1:8. And when they received the Holy Ghost they had the power, and the revival was right there. Hence it would seem that what is needed to-day is a "Ministerial Retreat" where men will "*tarry until*,"—until they receive this 'promise of the Father,' and this enduement of power from on high. Then it will be seen that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. 1:26-29. No; we do not believe that God places any premium on ignorance; neither do we read that he places any premium on a brilliant intellect; but he does say, "Be ye clean, that bear the vessels of the Lord," and "*Tarry until*. . . . ye be endued with power from on high." Isa. 52:11; Luke 24:49.

Some of the elements and characteristics of this spiritual power are clearly set forth in the Scriptures, as follows: Micah testified, "Truly I am full of power by the Spirit of the Lord." (Micah 3:8). Paul testified, "When I am weak then am I strong." 2 Cor. 12:10. Isaiah said: "He giveth power to the faint: and to them that have no might he increaseth strength.... They that wait upon the Lord shall renew their strength." Isa. 40:29, 31. Nehemiah declared, "The joy of the Lord is your strength." (Ch. 8:10). Job declared, "He that hath clean hands shall be stronger and stronger." (Ch. 17:9). Hence we see, "As the man is, so is his strength." Judges 8:21.

The question of power, so far as the human is concerned, is determined by our relationship and adjustment to him who is the power. Even as an electric motor car might have all the latest fixings and furnishings, and every appliance known to the scientist and electrician, for the successful operation and movement of the car, but if not properly related and adjusted to the power-house; if the car should be off the track, or the trolley off the

wire, the car will not move; all the books and lectures on electricity, and all the oratory and eloquence of speeches delivered by the most eminent scientists, and electrical engineers, and all the theories, and advice, and dogmas, and creeds in the world will not operate that car successfully; the motorman may call for power, and manipulate the car in any way he chooses, but until he places the car on the track and the trolley on the wire, all schemes and efforts to properly operate that car will fail; but when the car is properly related and adjusted to the Dynamo at headquarters, all the motorman needs to do, is to exercise a little faith, and in obedience to a law inherent in the power, touch a little button, and the power needed is at hand. The success or failure of the undertaking was determined by the relation and adjustment or lack of fit, to the power-house. Even so, "This is the word of the Lord . . . not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

Even the preaching of the gospel itself, in the mere letter of the word, will not suffice; for in 2 Cor. 3:6, we read, "The letter killeth, but the Spirit giveth life." Hence Paul says, "Our sufficiency is of God; who also hath made us able ministers of the New Testament: not of the letter, but of the Spirit." 2 Cor. 3:5, 6. But whenever the gospel is vitalized and energized by the Spirit, it becomes "the power of God unto salvation to every one that believeth." Rom. 1:16. This was the secret of success in Apostolic preaching, for as Peter tells us, they "preached the gospel with the Holy Ghost sent down from heaven." 1 Pet. 1:12. Ah, that is what is needed—fewer human programs, and fewer theological essays, and more displays and manifestations of the supernatural in the pulpits of today; this is the crying need of the hour. Men may be doctrinally sound, and even contend for the "fundamentals," and yet be fundamentally "sound asleep," concerning the vital and most essential things of the Spirit. We would suggest that the next "Ministerial Retreat" be planned for less talk, and fewer human programs, and the time be occupied by obeying the Master's command, in "Tarrying until" there is the enduement of power from on high. "For the kingdom of God is not in word but in power." 1 Cor. 4:20.

1 Cor. 4:20: We would insist that there is a wide difference between an *entertainment*, arranged according to human programs, and then asking the Lord to be pleased to come over and bless and prosper *our* programs, and the carrying out of the divine programs in the preaching of the gospel "with the Holy Ghost sent down from heaven," which alone can bless and save the people. What do all human theories and programs avail so long as men continue to ignore God's plan and the divine program? "For the kingdom of God is not in word, but in power." 1 Cor. 4:20.

"Power to heal the leper,

Power to raise the dead.

Power to fill the empty pots with oil:

Is waiting for the worker.

Who in Jesus' steps will tread.

And leave his life of ease for one of toil."

## If You Want Something

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## DRY DADS.

REV. EDWARD JEFFRIES REES.



**G**IVE While You Live" are the words of a slogan upon which my eyes chanced to fall. "Tis better to give while we live than it is to make provision for distribution after we are dead. This is what my dad has done; he gave while he lived. He gave something to his children which will last longer than gold. He gave something to his community which will outlive bank accounts. He gave a godly character, a moral influence, a crusading spirit in behalf of all moral reforms.

Under the able direction of Prohibition Director Woodcock, the largest dry army ever seen on the face of the earth is now in the field. But I would assemble another force, a parental army, an army of Dry Dads—dads who are not wet, not even moist, but who are dry, bone dry, dry as the Sahara, dry as powder and as powerful when ignited by concrete convictions founded upon moral integrity and belief in an intelligent Christian cause.

### DRY IN THE HOME.

*My father was dry in the home.* His children did not have to ask him where he stood on the liquor question. I have heard him say, "I was trained at my mother's knee on these matters." The training which he received at that maternal knee in Mississippi bore fruit in Tennessee. In his presence, a friend, who stated that he "did not use liquor," said, "I wish there were a law in this state (referring to North Carolina) whereby a man could keep medicinal liquor in his home without breaking the law." My father's candid and modest reply was, "I've never had any liquor in my home since 1875. I don't need it, and I don't want it."

One of the most potent recollections of my middle teens was a morning walk to Sunday school with my father, the first time that I had worn long trousers. This was the sermon that my father preached, not knowing the lingering effects it would have upon his ninth child:

"Son,

'Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.'

You will realize how truthful this is as you grow older." And then his Sunday morning sermon ceased without further exhortations. Perhaps he did not know that Alexander Pope said those words in his *Essay on Man*, but he knew that a growing, adolescent lad needed them.

At family prayers, when Scripture verses were quoted by the group, more than once I have heard him say, "Wine is a mocker; strong drink is raging." The sight of the Union Signal in his hand was a most familiar scene. Yes, my dad was dry in the home.

### DRY IN THE COMMUNITY.

*My father was dry in the community.* What he was in the home, he was outside of the home. It is my conviction that if we would solve the problem of the home and prohibition, we would the sooner reach a happy solution of the problem of the world and prohibition. From the dryness of the home life father went into the wetness of the community life. Before Tennessee went dry he helped to make his county of Lincoln dry. He not only lived his dry ideals, but he worked them. He was not willing to sing dry on Sunday, and to sleep on the job during the week days.

Because of this, bootleggers always knew that he was against their business, that he was fighting their game, not under cover, but in the open. He was not an enemy but a friend who went to them personally—often against the advice of his children and friends,

lest harm might befall him—and counselled with them, suggesting one of two actions: Either stop the business, or leave town. Both actions have resulted from his advice. This kind of work demanded "backbone." My father had just that requirement.

Such activity brought, as the natural result, both praise and criticism. An officer found liquor in the basement of my father's store. The colored porter was found guilty of bootlegging and so confessed. Enemies accused dad of being in the business. When he opened his store door on a certain morning, just after this basement discovery, he found a note from wet forces accusing him. Later, in the presence of the judge, he dared any man to come out in public and place his finger on any act of his which might connect him with the basement revelation. The courtroom was as silent as death. "Where are those thine accusers?" He challenged them to place their finger on any act of his private or public life which would in any way incriminate him. That was twenty-five years ago and his challenge has not yet been accepted.

## FACTS FROM THE FIRING LINE.

*"My people are destroyed for lack of knowledge."*—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

In Stockholm, under the Bratt rationing system, the arrests for drunkenness were 182 per year 100,000 population; in Toronto, under government sale, 88; in Montreal, 63; while in New York, with alcohol available only by lawless means, the annual arrests of drunks per 100,000 population were only 18.—Current History, quoted in International Student, April, 1931, Washington, D. C.

### PRACTICING THE SUNDAY SCHOOL LESSON.

Temperance Sunday rolled around. In Sunday school the lesson was ably taught by the teacher of the class. My father asked permission to say a word. Modestly he arose, and challenged the men of the class to continue to give their support to the dry officers, and to demand, as far as was in their power, that the mayor and the board of aldermen close up all "joints" which were carrying on an illegal business. As an immediate result, the mayor summoned him to appear and "state his case" before the board, repeating what he had said in the Sunday school class. Father did not flinch, but with the heroic spirit which was bred and born in him he told his story, and went further to add that "the man who bought bootleg liquor was just as guilty as the man who made and sold it." He so sanely and so truthfully put the facts before the board of aldermen that none dared challenge his integrity or the truth of his statements.

After chewing tobacco (only one plug a week) for thirty-five years, my father decided that he should stop. He said he did so, "by the help of God." The lack of the use of tobacco caused him to put on some twenty pounds of extra weight. The wets said, "Yes, yes, he's fattening up because he's drinking beer." These false accusations, these mockings and scoffings did not cause him to side-track. His friends knew the cause of the increased weight.

All the while he stood like a rock in support of the Lincoln County Woman's Christian Temperance Union, urging the women on and on; advising them not only to pass

resolutions, but to follow these up with action. Yes, my father was dry in the community life. This dryness took him to the polls.

### DRY AT THE POLLS.

*My father was dry at the polls.* How could he be otherwise? The dry candidate always received his support. *Morality* meant more with him in the casting of his vote than *party*. With all due respect for my many friends who always "vote the straight ticket," I am compelled to have a great deal of sympathy for them. The man who always votes "the straight ticket" is compelled to vote for some very unworthy candidates. This conviction of mine is due largely to the parental influence of my childhood.

It happened that Mr. Hooper, a Republican, was once a candidate for the governor's office in Tennessee. Election day came, and when, at its close, my father came home, he was asked by his youthful son, "Dad, for whom did you vote?" The reply came back, "For Mr. Hooper, son, for I am of the opinion that he is the better and cleaner man of the two."

"Well," I replied, "isn't Mr. Hooper a Republican?" "Yes, son, but in my opinion, he will make Tennessee a good governor." That successfully converted the lad to independent voting, which was based upon moral integrity rather than upon party politics.

For these reasons, and others which might be enumerated, I make no apology for thinking dry, for acting dry, for talking dry, for living dry, for praying dry, for preaching dry, for working dry. I expect to be buried dry. Over my study desk there hang two pictures. One is that of my Heavenly Master praying in Gethsemane, as depicted by Hoffman. How it inspires and humbles me, and oftentimes forces me to my knees! There is another picture, one of him of whom I have been writing. In his hand is gripped that strong prohibition and Sunday school journal, the *Sunday School Times*, which he had read faithfully for forty-five years. Upon his face is an expression of resolute calmness, trust in his fellowman, and faith in his God. Closely akin to that inspiration which thrills me at sight of the first-named picture is that which stills and lifts me up in the last-named picture. My Heavenly Father! My earthly father! Fathers of mine!

I have referred to my father as though he had gone on to a better land. I have spoken of him in the past tense. I should have used the present tense. You may know the purpose which prompted this action. He lives today joyously, peacefully, courageously triumphantly "carrying on" in the same militant, sane, safe way in which he labored when a younger man. Before this article goes to the public he will have passed beyond his eighty-first milestone, enjoying poise, ease, comfort, a thoroughly Dry Dad, the best daddy, the finest daddy, the grandest dad in the world to me.—*Union Signal*.

## IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching.

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# ----GLEANINGS FROM THE EVANGELISTIC FIELD----

## ATOKA, TENNESSEE.

We have just closed another great revival at Atoka, Tenn., with Rev. R. M. Vaughn, the pastor. It was a tent meeting and the crowds were large throughout the two weeks. In the last two days of the meeting there were thirty-one conversions and twenty-nine additions to the church. They were two great days. The climax came the last Sunday night when twelve were at the altar and all prayed through to victory. Some of them came through shouting. Then shouting broke out over the tent and the children of God rejoiced together. The pastor said it was proved that an old-fashioned revival was not an impossibility today, although he had not had such meetings in twenty years.

The last five weeks I have preached twice every day, going through three revivals and am now starting the fourth. In those three revivals there were 115 conversions and 63 additions to the three churches. In the meetings several also were sanctified. Thank God, the day of revivals is not past.

Yours in his service,

Wayne A. Lamb.

## FROM THE BATTLEFIELD.

Rev. Allie Irick.

It has been many months since we reported the Lord's dealings and doings with us on the great summer battlefield for God and souls. So we take this honor and privilege in approaching the thousands of readers of The Pentecostal Herald. This has been by far the greatest and most fruitful year in all our ministry. It has been our joy and happy pleasure of conducting and assisting in holding some of the largest camps of the nation and laboring with some of the greatest pastors and evangelists of our day. The camps at Phoenix, Ariz., and Portales, New Mexico, were times of glorious victory for God and the church. I was recalled at both camps for 1932.

Then the Southern District Camp Meeting of California at Pasadena will never be forgotten in time or eternity. This was one of the big camps of my ministerial life of over thirty years. Then two camps in Illinois, Tilden, and Eldorado. Both of these camps were crowned with power and abundant fruitfulness.

But one of the most wonderful camps of the year, and for far-reaching results and success, was the Colorado State Camp at Denver. There were from five hundred to a thousand seekers and happy finders for pardon, reclamation and cleansing in this feast of fat things. Then we hurried away to Austin, Texas, for a blessed and successful revival. Now we are at Sayre, Okla., then to Capitol Hill Nazarene Church, Oklahoma City. Mrs. Irick has done the greatest preaching this year I ever heard her do. She has carried out much of our regular slate while I had to take on much extra work. We have witnessed more than two thousand souls seek and find God since January first. Our slate is filling for 1932, and we would appreciate correspondence from pastors, churches and camp meeting committees who would desire and need our evangelistic services for Fall, Winter and Spring and next Summer. Our terms are, entertainment and freewill offerings for our support. Address us, Box 918, Bethany, Okla.

## MOUNT CARMEL CAMP, LAWSON, KY.

With Rev. W. B. Weaver, a Methodist pastor in the Detroit Conference, Michigan (Croswell Circuit), his wife and sister, and Miss Edith Perry, a member of his church, I arrived at Mount Carmel, The Top of the World, on August 21st in time for supper. I must say that "Old Kentucky" is one of the beauty spots of the world. Hospitality and courtesy run at high tide. Here we found the pure Anglo-Saxon unmixed, with foreign blood. The thickly growing timber and the rich, deep green foliage of the mountains tell of the fertility of the soil. When we saw the corn fields growing on the steep mountain sides we were led to believe the Kentuckians excelled in thrift, to set their farms on edge and plant both sides.

Leaving our car at Vancleve, a station four miles from Mt. Carmel, we took train up the Kentucky River to Frozen Creek, a station two miles on toward our destination. Here we loaded ourselves with our baggage and continued along the river on foot, taking a two-mile hike apparently to some wilderness until presently, like a glorious sunburst, unexpectedly, through a dark cloud, the Mount Carmel School loomed up, just across the river and up on the mountain to our right. Before us was a cable bridge, across which we walked, with some misgivings, two hundred feet. Having crossed the bridge we followed a winding path up the mountain, across two more foot bridges, and finally we came to a clearing of about ten acres in the midst of which stands the "marvel of the mountains," and to all who visit the place, a beautiful two-story school building of the modern type, with a full basement having a cozy kitchen, dining room, store room, laundry and work room all well equipped. Chapel, library, class rooms and music rooms are on the main floor, and the girls' dormitory and office room on the top floor. As we stood looking across the ravine from the edge of the clearing, on a beautiful slope just before us in white stones, was the word WELCOME. However, we had already become conscious of the fact before seeing the word.

No one but a true daughter of Wesley, Asbury or Peter Cartwright would undertake such a project.

Such faith, such consecration, such sacrifice I have never witnessed. But Miss McConnell is not alone in this work and is not alone in the sacrifice. Miss Vandever, Miss Archer, Miss Day and Mr. Swauger, and many others are united in the sacrifice and laboring to the end that the mountain people of Eastern Kentucky shall have an equal chance with those better situated.

We had a wonderful ten-days' camp. God was there before we arrived. Bro. Weaver preached the opening message under the anointing of the Holy Ghost, Friday evening. The 6:30 morning prayer meetings were well attended and were a real morning blessing. Nine o'clock Bible Readings and 10:15 preaching, preaching again at 2:30 and seven. The evening services were largely attended by as fine a company of unregenerate young men and women as you would find anywhere, and a host of well-saved and sanctified.

Rev. C. W. Ruth arrived on Tuesday and gave us such Bible Readings, through the remaining days of the camp, as I have not been privileged to hear. Bro. Ruth grows richer with the years. Although his body was not strong, he was never stronger in his teaching ministry.

It was my privilege to have two services each day for the entire camp, and in these nearly twenty-five years of ministry, I have not enjoyed church or camp more than the Mount Carmel Camp.

At each morning and afternoon preaching service reports were brought in from many preaching stations being supplied by this school. These reports came from young men and young women who are sent out from Mt. Carmel, the young ladies two and two and the young men two and two. I am sure that any conference would be proud of a ministry bringing such reports. These reports reminded us of the diaries of the early Methodist Circuit Riders.

The closing Sunday was a never-to-be-forgotten day. The day started with prayer; at nine o'clock love feast. Then we heard the reports of victory through grace. After the love feast Bro. Weaver took charge of the Communion service. What a communion! In the joy of the morning service we forgot the dinner hour. However dinner was soon served and at 2:30 Bro. Ruth gave a Bible Reading, at the conclusion of which was another shout in the camp. The fire did not cease to fall from the opening to the close of the camp. There were fourteen denominations represented throughout the camp, proving Heb. 2:11, "For both he that sanctifieth and they who are sanctified are all of one."

On Monday, after the closing service, came the usual partings. As we left the main building and crossed the ravine, those who were left behind were singing, "God be with you till we meet again." We waved a final farewell before following the winding path to the bridge. Some twenty-five miles from the school on our homeward way, we turned aside over a mountain road to the "Devil's Creek" preaching station where we had a baptismal service. Reaching the station at 12:15, we proceeded at once to the creek where a large number were waiting for the baptismal service. It was my privilege to preach standing in the midst of the creek, not in the water, and four adults responded to the invitation desiring to be saved. They walked out and stood, two men and two women, to be prayed for. How God witnessed to the end. Bro. Weaver then baptized six candidates, making fourteen baptisms during our stay. Bro. Weaver had baptized eight candidates on Saturday in the Kentucky River. God bless the work and workers at Mount Carmel.

Evangelist Charles A. Jacobs.

Charlotte, Mich.

## A HOPEFUL OPENING AT CHICAGO EVANGELISTIC INSTITUTE.

The twenty-second annual opening of Chicago Evangelistic Institute was marked with a spiritual revival under the leadership of Rev. Joseph H. Smith of California, to be followed by a special two-weeks' course in Sociology and Missions by Bishop William F. Oldham. Both of these distinguished leaders are part time members of the faculty of the Institute.

Despite the depression, there is a high tide of interest manifest in all departments: and, while all classes are not up to standard numerically, the personnel of this year's student body and its high level of intelligent Christian experience promise well for the future. These young people will contribute to that Gospel revival for which so many are praying, and which is demanded by the appalling falling away of spiritual values.

## BURLINGTON, WASHINGTON.

God has again visited the Skagit Valley with the outpouring of the Holy Spirit in a ten-day revival campaign conducted by Evangelist Elmer McKay, of Greenville, Ill. The meeting was held on the Burlington Free Methodist camp ground under the auspices of the Skagit County Holiness Association. About two hundred and fifty souls bowed at the altar and most all of these received the experience they sought. The scenes at the altar were beyond description. The burden for souls was on the evangelist and workers and the long altar was filled with earnest seekers (and many times other seats had to be added) before the evangelist was through making his appeal. We think only one time was there an invitation hymn sung during this revival. Such praying and agonizing until souls gave evidence of

being saved or sanctified it has not been our privilege to witness for many days.

From our evangelist we heard the thunderings of Sinai, the awful sin against the Holy Ghost, the call to the judgment, the terrors of an endless hell, so permeated with divine love that hearts were broken and yielded to the power of the Holy Spirit. We are sure we voice the sentiment of the members of the association when we say, we were all glad that it was possible for Brother McKay's family to accompany him on this trip. The earnest prayers, songs and testimonies of Sister McKay and their oldest daughter added much to the success of the meeting. They all will be remembered and loved, and the prayers of hundreds in the Skagit Valley will follow them. We give our Heavenly Father all the glory for this wonderful revival.

Rev. O. F. DeFoe, President.

## THE LEAGUE WORKERS IN MISSISSIPPI AND LOUISIANA.

We now give a report of the last two meetings conducted at Overt, Miss., and Union, Miss. The Lord has been gracious to us this year in giving us many precious souls for his kingdom, for which we give him all the glory.

The meeting at Overt, Miss., was a great spiritual feast from the beginning to the ending. At the second service the altar was filled with seekers, and from that time on the people came and gave their hearts to God, both in saving and sanctifying power. There were about an hundred at the altar during the entire meeting, many of whom were saved and sanctified.

The revival at Union, Miss., was also a blessed one. It was an independent meeting, but the people came and gave us good co-operation. There were about thirty who were blessed. Many of the number were gloriously sanctified.

We are now engaged in a revival in Grayson, La., a former place of revival of Dr. Mingledorff and Rev. C. W. Ruth. The Lord is blessing. Some thirty-two have prayed through to victory and fourteen additions to the church. The concluding revival for the summer is in Monroe, La. Pray for the success of this revival. League workers, Cross and Laine.

## REPORT OF MEETINGS.

I wish to report we are still in the field as singers, pianist, children's and young people's workers. We were at Mt. Hope Camp near Flemingsburg, Ky., in July. The day services were times of special visitations of God's power; a number of victories were won. Wife and I conducted a children's service on the last Sunday in the tabernacle in which not only a number of children came to the altar and were saved but among the large attendance of older people hearts were touched and the occasion was turned into a revival scene. Thank God it is true, "A little child shall lead them." Rev. B. A. Nelson, of Chicago, was the evangelist, a wonderful preacher of the old-time type.

Our next camp was at Ludlow Falls, Ohio. Rev. W. L. Surbrook was the evangelist, and Rev. Jacob Hygema the Bible teacher. This, they say, was the best camp in years. Over one hundred sought the Lord. Besides having charge of the music, wife and I conducted a children's service each day. Bro. Surbrook is one of the outstanding spiritual preachers of the day. Wife and I were invited back for the third time at both of these camps.

We are now planning our fall and winter work. Those desiring our service address us, 450 Southwest 2nd St., Richmond, Ind.

Yours in glad service,

Mr. and Mrs. W. C. Kinsey.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

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(Continued from page 1)

Calvinists were given absolute license to speak what they believed, if I dared to preach a full salvation, I at once, was treated with a discourtesy that seemed almost impossible among men claiming to be Christians. On such occasions I thank God that I always delighted in the face of opposition and ridicule, to hold up God as a compassionate and merciful Father, and Christ who, by the grace of God, hath tasted death for every man, whose blood cleanseth from all sin.

Some time ago I was invited to preach in a Bible Conference. I suppose the parties extending the invitation understood fully my beliefs, and the fact that I "knew no man after the flesh" to that extent that I would fail to speak fully the faith that was in me. However, when I preached on crucifixion and deliverance from the carnal nature, at once a sermon was preached which was neither scriptural or courteous, and the people were informed more than once, that "it was assanine to call people to the altar to seek the elimination of the sinful nature in an instantaneous blessing." I never looked in the Dictionary to see what the word "assanine" meant. I have an idea, however, that it is a classic reference to a plain old donkey. No doubt, I was the donkey in the mind of this scholarly and saintly Calvinistic brother. His sarcasm, however, only put me in good tune for my next sermon, and I certainly enjoyed holding up the Christ mighty to save from all sin, here and now, by simple faith.

One reason why much of the preaching today has no power in it to save the lost, no spiritual bread to feed the hungry souls of the people, is because there is no positive element in it, no great doctrinal truth, no earnest declaration of anything.

The old-time Methodist preacher believed the fundamental doctrines of the Bible. He had a mental comprehension of them; he felt the power of them in his soul, and preached them as one in authority with profound reverence for God, unhesitating faith in Christ, and a burning love for the people to whom he preached salvation. He smote error and false doctrine with the sword of the Spirit. He did not spare sin, and he not only made converts, but he established them in the faith.

The time has fully come for a holy war on sin, unbelief and unscriptural teaching. A

body of preachers today with the same spirit and message of the Methodist ministers of seventy-five and a hundred years ago, could awaken the church, startle the world, turn back the tides of wickedness and lawlessness, bring order out of chaos, and lead multitudes of immortal souls to Christ and establish them in the great doctrines of the Holy Scriptures, so that they could become, not only witnesses for Christ, but teachers of essential truth, salt and light in the communities in which they live.

Methodism, from the beginning, had a message that convinced the intelligence, awakened the conscience, produced repentance and led men to exercise saving faith in Jesus Christ. There was nothing in her original creed or teaching for which she needed to apologize or feel ashamed. The imperative need is the earnest preaching of the Bible truth proclaimed by Wesley, his coadjutors and his followers for something more than a century, which have been sadly lost sight of for some decades.

The reader will understand that we are not advocating an unchristian attitude toward any denomination, but we are a bit tired of a spirit of disrespect and insolence on the part of some of our Calvinistic brethren toward the preaching of a full salvation. The world needs to hear the great scriptural message of saving truth, as it was proclaimed by the early Methodists.

### The Lord's Sanctified People.



HERE have always been and always will be those who criticize and find fault with the Lord's sanctified people. They have many charges brought against them; they will tell you that they boast of their holiness, that they testify to more than they experience; that they do not pray enough, that they are too noisy, that they are not liberal with their means. There is no end to the criticism that, from the days of John Wesley to the present time, has been heaped upon the people who have claimed that the precious blood of Christ has cleansed them from all sin.

Very well! They that would live godly in Christ Jesus shall suffer persecution. We are taught this in the inspired Word, and need not expect anything else. We have often referred to the three P's in the program of Christian experience—Purity, Persecution, Power!

Those who would be pure may expect persecution, and those who patiently endure persecution will, no doubt, receive power, both to endure and to serve. There are many people who would like to have power, but they would surely draw back from any persecution, and purity of heart through the cleansing blood of Christ is the last thing they desire, or seek after.

My heart has been touched, filled with gratitude and praise as during the summer and fall dollar bills have come into THE HERALD office from consecrated souls who are praying for Asbury Theological Seminary, and who are sending in their mite to educate consecrated, sanctified young men who are to go out and preach full salvation. It thrills my heart to know that, scattered about this nation, there are many poor people who love the Lord and, out of their very small means, they want to prepare a ministry to preach full salvation through faith in Christ, after they have gone home to worship at the feet of the Master.

We have received one handsome gift; a few have sent \$100, and some \$50, and \$25, a number of \$10, a good number of \$5's and a shower of one dollar bills. We understand there are those who look with a cold smile on such small things, but the Lord does not. He spoke most encouragingly, and with fullest

approval, of the poor widow who cast in her two mites.

These gifts enable us to render some assistance to at least fifty of as fine young men as ever gathered in a Theological Seminary anywhere. There will be quite over a hundred young men taking work in the Seminary at Asbury, but the gifts of God's sanctified children have enabled us to give assistance to fifty that has made their coming to this school possible. We are praying and believing for much larger things. There is a host in this nation who could give some of the Lord's money to this great work if only they could be awakened to its need. Join us in prayer that the Holy Spirit may speak to them. We are not able to send agents into the field, representing the needs of such a school as Asbury Seminary, but we can pray and believe that the Holy Spirit will help us, and that a host of the Lord's sanctified people will take an interest in this work and, as time goes on, larger things will be accomplished, and a great school will be built up, out from which will go an army of stalwart, Spirit-filled young men to carry a full gospel to the lost and soul-hungry multitudes.

Those of you who would like to help in this work, read the little slip at the bottom of the ninth page of THE HERALD, sign up for a five-year proposition, and send it to Mrs. H. C. Morrison, Box 592, Louisville, Ky. If you do not wish to sign the pledge, send a donation and it will be used with great care to best advantage. I have just sent a telegram to one of the finest young men I know, to come on to Asbury and we will see him through. Won't you help us see him through? The world is giving its money by millions for tobacco, indecent moving pictures, and a thousand things that destroy. Will not the Lord's sanctified people help us in this great work for the redemption of the lost?

Faithfully yours,

H. C. MORRISON.

P. S. Let those who have made pledges send in their gifts as soon as convenient. M.

### And Yet There is Room.

The Theological Seminary opened up with a very fine body of young men preparing for the ministry at Asbury College. We are able to render assistance to a few more of high grade, devout young men. Such men desiring to attend this Seminary should apply at once to the Dean, Rev. F. H. Larabee, Wilmore, Ky. We will be glad to give such financial assistance as we are able.

This is not a call for College students, but for Seminary men who desire some training in this school, and expect to enter very soon upon the ministry as their life work.

Faithfully yours,

H. C. MORRISON.

### An Inspiring Scene.

It was Commencement Sunday at Asbury College. The Hughes Auditorium was thronged; one hundred and twenty-five graduates were seated before the preacher of the Baccalaureate Sermon. Dr. Henry Clay Morrison had been invited to deliver the sermon; he arose and said, "Twenty-five years ago on such an occasion one would feel the need of a stimulant. I feel that way now, so I am going to ask a question of the graduates. Who of you found sin in your hearts and habits, repented, surrendered and threw yourselves upon the love and mercy of our Saviour and found life and peace, forgiveness, full and free, and the new birth of the soul till the regenerating grace went through and through you making you a new creature? And, subsequently, called to live the set-apart life of holiness made the consecration of all your ransomed powers and were consciously sanctified throughout soul, body and spirit, and are living in that sacred experience today? Stand up, if that is where you are. (125 stood to their feet).

"Stand there awhile," said Dr. Morrison.



"I want the angels to get a snapshot of this scene and then hang the picture on the walls of glory to show that Calvary is still working."

As I sat on the platform looking at this scene, I thought it one of the most thrilling experiences of my life, and afterward said to myself, where else on earth could that have occurred? Where, at home or in any mission field, could you get 100 per cent response to such a test, but in Asbury College? I am glad to be a trustee of this school and shall send my daughter—and if I had six sons I would plan to send them all to Asbury. You have to expose your children to something wherever you send them; in sending to Asbury College you *expose them to religion*.

CLARENCE TRUE WILSON,  
Secretary General Board of Temperance,  
Prohibition and Public Morals.

### Don'ts For Preachers.

REV. F. LINCICOME.

Don't boast of your originality. There is nothing original with the most of us unless it is original sin and when we are sanctified that is taken away from us.

In most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. Culpepper said that when he started out as a young man to be a preacher, he determined to be original or nothing, and he soon discovered that he was both.

Plagiarism as a fault and a crime is possible only to one who makes profession of originality for he alone attempts to take to himself credit which appropriates the material and arrangement of others and then claims exclusive right he is both a thief and liar. But if he makes such use of the work of others as he can in his effort to be an effective preacher and makes no superior claims regarding the matter, but rather confesses himself debtor to all whom he has ever met, and special debtor to those who have contributed directly to his store of things, old and new, he is both honest and truthful.

Why do men write books and publish papers if one is not to be permitted to use the gold he digs from these mines? Why do men waste their time and mine in talking, if they do not want me to remember what they say?

Do men who write and speak expect me to believe that they did not learn what they are saying from some one else? Do they expect me to believe that wisdom was born with them? They may not always be conscious of copying, but I can find the most of what I hear them say in books or magazines, or I can find them others who said in substance the same things they are saying and said them before the present speaker ever said them.

I have heard many holiness preachers preach on Christian Perfection following exactly the outline which Ralston gives in his "Elements of Divinity." We know that chapter was made up from Ralston's sermon outline on the subject. It is possible that many whom I have heard did not get their outline right from Ralston; but they got it from someone else who got it from him. My own personal belief is that these preachers did well to use this outline, for it covers the ground and is better by far than the majority of us could make for ourselves. Dr. J. B. Chapman, editor of the Preachers' Magazine, from whose article I have been freely helping myself in writing this article, says: "There should be no dodging of the issue involved here. There should be no 'soft pedaling and white lying.' There should be no false standards uplifted for the hindrance of young preachers and for the hurting of older men's consciences. The right and sensible thing, we believe, is for the preacher to make all the use he can of everything that comes to his hand for making him a more effective preacher. When he hears someone say a good thing, he should try to remember it and say

it himself, sometime. If he reads a good thing in a book he should 'run it through his own mill' and make it his own. If he finds a sermon outline which suits his mold, or if he finds in it a single point that will work into his own processes he should appropriate it.

The business of disseminating the truth of the gospel is not a commercial affair and there is no place for patents or copyrights. After the preacher has learned all he can from others and dug out first hand all he can and then has delivered what he has gathered, in his most effective manner, he is still a poor enough preacher of such a wonderful gospel.

### The Abiding Presence.

R. P. MARSHALL.

"Lo, I am with you alway, even unto the end of the world."

The Master has finished his work on earth; he has endured the cross, and conquered the grave. Now, he has to bid goodbye to the faithful friends that have followed him through the years. It is a time of sad, yet triumphal emotion. He is going to his Father. The angels in Heaven wait to welcome him, and the golden arches of the celestial city will soon echo back their shouts of joy. "Lift up your heads, O ye gates and be ye lifted up, ye everlasting doors, and the King of Glory will come in!" But there are no shouts of joy upon the lips of his disciples. Heaven's King of Glory goes back to reign by the side of his Father, but on earth there will be but emptiness when Jesus leaves. Many in the group that surround the Master as he leads the way to the mountain are thinking of their loss. They do not remember his words before his crucifixion. They have forgotten that he promised to come again. Perhaps they think that this last appearance is the culmination of his coming after he arose from the dead, and that now he will leave them forever. It is indeed a time of sadness.

But the sadness is dispelled by Jesus as he gives his last charge to his beloved disciples. "Go ye into all the world and preach the gospel." Here is a cure for sad repinings. Grief is no master of zealous effort. How often is it proven that work is the best remedy for mental woes. Jesus gave them a mission. They were not to sit still and mourn for his departure; they were to tell the story to all the nations.

Someone has said that the Gospel might be summed up in three commands: Come Ye, Tarry Ye, Go Ye. "Come unto me, ye that are weary and heavy laden, and I will give you rest." "Tarry ye in Jerusalem until ye be endued with power from on high." "Go ye into all the world and preach the gospel." When we have obeyed, we shall find the fulfillment of the promise, "and Lo I am with you alway." Perhaps one of the disciples said, "I cannot go, I cannot talk, I cannot preach." Yet the promise embraced the whole need of disciples. If he is with us, where shall be the limit of our achievement? I will tell you. It will be at the limit of our faith.

Someone is saying, "You don't know the sorrow, you don't know the danger, you don't know the difficulty of my life." No, I do not, but Jesus does. Lay all your cares upon him, for he cares for you.

The disciples went down the hill with a new joy that evening. There had been times

when for a few days they had been separated from their Master, and O the loneliness of those hours. . . Now he has gone from their sight, but strange to say, there is no loneliness, no sadness. I believe that they are whispering to themselves, "Why, he is here, here by my side. I won't ever have to leave him again, for he is with me. Wherever I go he goes." Down at the base of the hill the road forks, and I can see some going one way, some going another, but Jesus goes along with each one. Can you wonder that from that day they were changed?

When we have learned this lesson we too will be changed. He will go with us. Will we go with him? Will we follow where he leads us, will we follow all the way?

### Relief for Short Memories on the "Slipped Over" Process.

("Was Prohibition 'Slipped Over'?", by W. H. Burgwin, the *Christian Century*, June 17, 1931).

No one saw more clearly than the liquor dealers the slow but sure approach of national prohibition. They began to see it fifteen years before it came and for six years their trade papers fairly screamed in capitals and italics with warnings and hurry calls to get out the votes.

Mr. Burgwin has done a timely service in looking up and quoting from old files of liquor publications dating from 1907 to 1916 when the dry congress that settled the matter was elected.

"Telegraph your congressman," ran the alarms. "Follow up with a personal letter!" "Quick action is necessary." "Handwriting on the wall."

"We enclose blank protests and urge most strongly that you devote your entire time immediately to getting these signed by voters, and then mail them at once to the congressman of your district."

Some were canny enough to advise saloonkeepers to demand a clause in their leases promising their termination if prohibition came. This they thought would awaken landlords and bring them to the rescue.

The *National Liquor Dealers' Journal* not only saw in 1913 what was coming, but why the liquor traffic was inviting it, by its alliance with the slums, by deliberately aiding political corruption, and its general blindness to everything but profits.

"Prepare the defense, friends, make your case ready for court, the trial cannot be postponed," was the editorial injunction.

Anyone who can believe that the saloonkeepers in the United States before prohibition did not try their utmost, when their bread and butter was at stake, to transmute these warnings into votes is credulous enough to believe that "the moon is made of green cheese."—*Way of Faith*.

### The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### CAPTIVES' RETURN.

Mrs. Geneva Mendenhall.

Cyrus, king of Persia, is often called Cyrus the Great, because he was a firm and wise king and because his empire stretched far out in all directions, even down into Egypt. He was friendly to the Jews who were not treated as slaves but allowed to live in peace and become useful citizens.

But the Jews had not forgotten their own country, for even though most of the men and women who were brought out as captives had died, they had taught their laws, their songs and the love of their country to their children so that they were loyal to the land of Judah.

When the Jews had lived in the land of Chaldea for some seventy years, King Cyrus sent out word through the land, saying that all those who wished to do so could return to Jerusalem to rebuild God's house. And those who did not wish to go should send of their goods to help rebuild the temple.

It made the Jews very glad to realize that they were free again, for many of them loved the land of Judah dearly, though they had never seen it.

And Cyrus gave back to them all the gold and silver bowls and cups and plates which Nebuchadnezzar had taken away, more than four thousand of them. A great company, about forty-two thousand people, set out up the valley of the Euphrates, crossed the northern end of the desert, down by the Lebanon Mountains, and so back through Syria until at last they came upon the sad sight of broken and blackened ruins—The ashes of Jerusalem.

Their first act was to hunt the great stone of the altar on which Joshua, the high-priest offered sacrifice to God, worshipping him here for the first time in fifty years.

And their leader was named Zerubbable, meaning "Born in Babylon." While he was called the prince, he ruled under Cyrus, the great Persian king.

#### Questions.

1. Where were the Jews when the Persians took them captive?
2. How long did they have to remain in Persia?
3. On what Mount did the Jews rebuild the altar?

Dear Aunt Bettie: I have just finished reading page ten of *The Pentecostal Herald* and find nothing there from Georgia: I do so much enjoy reading this paper and I read it every Sunday. I wish that we could go to Indian Springs Camp Meeting to hear Dr. Morrison preach. I was eight years old August 4. If I have a twin, write to me and I will answer the letter. Guess my first name; it begins with M and ends with E, and has six letters. As this is my first letter I am anxious to see it in print.

M. Frances Hill.  
Box 65, Alamo, Ga.

Dear Aunt Bettie: We believe it would please the Lord for us to write an account of the illness and death of our little son, Billy, for your page in *The Herald*. Our prayers follow this story, that God will use it to win hearts to him, especially among the children, as they read of what the dear Lord did for Billy and for us.

He was just an ordinary little boy, our Billy, full of pranks and mischief and sometimes naughty, the same as 99 1/2% of all little eight-year-old boys and girls. He was born into a home with a family altar, and was accustomed to the daily reading of the Bible and the voice of prayer. But not until the last few months of his life did he seem to grasp the truth of God's word, and the plan of salvation begin to unfold itself to his mind. The Holy Spirit was then working on Billy's heart, making him see his need of a definite work of grace.

One Sunday morning after the usual "sweet hour of prayer," his mother was led by the Spirit to speak to Billy about his need of the Saviour. She whispered in his ear, "Billy dear,

when are you going to give your heart to Jesus?"

"Now," answered Billy promptly. "That is right. Now if you mean that," said his mother, "go tell Daddy and ask him to pray for you."

Accordingly Billy went straight to his father, threw his arms about his neck, and bursting into tears, sobbed out, "Pray for me, Daddy, I want to be saved." And we prayed and Billy prayed and was soon happily saved. At once he went after his two older sisters who had been saved but had wandered away from Jesus. Before the day ended he had the joy of seeing them reclaimed and rejoicing in the Lord.

From this time on Billy was a different boy. He loved the Word of God and prayer. In his play some days before he had injured his foot. We cared for it as we always did minor hurts, and it seemed to become well again, but the wound had only healed at the surface, and it made him very ill. But throughout his illness, though Billy had formerly been a very impatient boy, he was so patient and loving that we knew Jesus was in his heart. He would often call us to prayer, leading out and calling on others to pray, and would then lead us all in repeating the Lord's prayer according to our custom.

We prayed earnestly and many of the Lord's people prayed for Billy's healing, and God would so bless us and the others that we were all sure God would heal our boy. However, he grew steadily worse, but no matter how ill, he never failed to call us to prayer. While he prayed for everyone, he would not pray for himself unless he was reminded to do so, and then his only leisure seemed to be to get well that he might "go to meeting and tell the folks and get them all to come to the altar and get saved."

It was heavenly to be in the room where Billy was, because Jesus was right there. One man who heard Billy pray for him and for his family said he would rather have heard that prayer than anything he could name.

When Billy was well he was very fond of getting up surprises on people particularly his father and mother. The last morning of Billy's little life on this earth he planned and with his father's help carried out a little surprise for his mother. All this time he was suffering cruelly, though everything we could do to relieve him was done.

As the last day drew to a close he called us around him for prayer, and his burden was that his little brother Malcolm might be saved. After calling on each one to pray he prayed fervently that we all might be kept in the narrow way.

No one said anything to Billy about death, but he knew he was dying and mentioned it to a lady who was present. Later, he seemed to feel that he must try in a gentle little way to prepare his mother. He said, "Mother dear, please let me go to bed and rest. Get my bed ready and help me undress. I am tired, mother, so tired, and I want to rest." He called for his toys and his little savings of pennies and nickels and when they were brought to him he merely glanced at them and said, "I do not want them now. Give them all to Malcolm. He may have my school-bag, too."

As he drew near the valley of the shadow his faith was tested and the enemy was there to make him afraid. He began to plead, "Daddy, I don't want to go into the hole. Don't let them put me down in the hole." The Bible was brought and his father read John's vision of the Holy City descending from God out of Heaven. Billy's little face was rapt as he listened, and as Daddy finished and said, "That is where you are going Billy, not into any hole in the ground, but to this wonderful city to be with Jesus," the victory was won. Billy's faith triumphed and he praised God with all his might. Then he prayed again, not only for the members of his family but for all the friends present, and as he finished his prayer, his little hand was raised and he pointed upward, exclaiming, "Look, Daddy! Je-

sus!" As he pointed upward his oldest sister raised her eyes and saw a wonderful light impossible to describe. Others saw a flash but not the light.

He then began to plead with us to give him permission to go with Jesus. "Let me go now, won't you? May I go, Daddy? I want to go to heaven now. Please, let me go," and he objected when we wished to do anything in an effort to relieve his suffering. He said, "You are holding me back, I want to go." Soon he had another look into heaven and saw his two little brothers who preceded him a number of years ago. His oldest brother died when Billy was only six weeks old, yet Billy recognized him and called him by name. A brother younger than he with whom he romped and played, but who passed away when Billy was 3 1/4 years old, he also knew. He called out in such a joyous tone, "There's Wilber. Oh, hello, Melvin." He then seemed to be listening to something not for our mortal ears, for he presently called out to the brother he was leaving behind, "Malcolm, come here. Melvin wants to see you." When told Malcolm was sleeping and could not be aroused, he seemed much disappointed and said in a sorrowful tone, "Malcolm can't come now, Melvin. He will see you in the morning."

This is the way Billy left us for the home beyond the skies. After he saw Jesus, earthly ties meant nothing to him, he so longed for heaven. His precious little face glowed with the light never seen on land or sea, as he pleaded with us for permission to go. It was so hard for us to give that permission, but Jesus strengthened us and has held our hands and comforted us through the lonely days since then.

No one, young or old, knows when he may be called upon to leave this world, and it is as urgent and necessary that children be prepared for that call as for the grown-ups. How wonderful must Heaven be when one glimpse makes a little one eager to leave all he has held dear to go there. How beautiful the face of the Saviour will be when we see him as he is!

May the Holy Spirit sanctify this account of our Billy's passing to the heart of every reader, and may we all find as abundant an entrance unto that beautiful land, is the prayer of Your sister in Jesus.

Mrs. Wm. Beirnes.  
(Billy's Mother).

Dear Aunt Bettie: Will you let a Herrin girl join your happy band? I read the Boys and Girls' Page and have thought of writing several times but this is my first letter. As for my description, I am a brunette, 5 1/2 feet tall, have blue eyes, a sun-tan complexion, and weigh 112 pounds. I am eighteen years old and a graduate of Herrin Township High School. I am secretary and pianist of the Methodist Church of Fordsville. I am very much interested in the West and foreign countries. I suppose most of you have heard of Herrin; if not, I should be very glad to tell you all about it. I should like to hear and get acquainted with boys and girls near my own age from places far or near. Please send snapshots with all letters.

Linnea McKenzie.  
Norris City, Ill.

Dear Aunt Bettie: May I join your happy circle? This is my second letter to *The Pentecostal Herald*. I was glad to see my first letter in print. I belong to the Methodist Church and attend Sunday school most every Sunday. I am ready for my Junior year in Norris City Township High School. I am a slender girl, five feet, seven inches short. I have blue eyes and brown curly hair that is cut short. I top the scales at 115 pounds, and have seen seventeen summers. I would like to hear from both boys and girls, and will send a snapshot to the first that writes from every state. I will do my best to answer all letters received.

Wilma Margrave.  
Norris City, Ill.

Dear Aunt Bettie: I would like to renew my membership with your happy circle and hope you will print this letter. I was converted this August at a revival at the Wesley Chapel Methodist Church, Rev. A. R. Smith as evangelist. Rev. Smith is certainly a fine minister. Rev. O. S. Gardener is our minister. He has preached for

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

two years at Wesley Chapel and we hope to have him back for the third year. I would like to receive letters from all the cousins who care to write and I will try and answer all letters. I am thirteen years old and a Sophomore at Falmouth High School. I would like to go to college but am not certain of getting to go as it is three years ahead. At least I would like to take about two years of Bible study, as I don't know much about the Bible, and I think you don't understand a lot of it if you just study it at home. I have not yet picked out a life occupation but hope to do some good in life. I don't see how anyone who is once a Christian can backslide, and also how anyone can care for the sinful pleasures of life. For we live for what? What is certain to come to us all. Death and Eternity! Why not try to live a Christian life while on this earth and help others to Christ and then gain a home in heaven, than to live a sinful life which is not really happy and meet God unprepared and live the second life in a burning fire. A sinner does not really have a happy time. Just the other night I heard a Christian lady say that when out in the world she had to be constantly seeking pleasure as she was not contented with anything and at night she tried to lie awake—afraid to go to sleep—afraid she might go out to meet God unprepared. When a sinner I thought it would be terribly hard to live a Christian life but now I know God would not give us too many trials and temptations and if we'll only trust him he will guide us safely through life. I am going to close now and hope my mail box overflows with letters from all the cousins.

Ina Cummins.  
Falmouth, Ky.

Dear Aunt Bettie: As this is my second letter to *The Herald* I would like to see it in print. I am eleven years old. My birthday is Sept. 20. Have I a twin? If so, please write to me and I will answer all letters received. My father takes *The Herald* and I sure do enjoy reading page ten. We are having tabernacle meetings in my aunt's grove, and I hope there will be many souls saved and sanctified. But I am sure if we pray to Jesus who is our all-in-all, he will answer our prayer. I will ask Aunt Bettie and all the cousins to pray for my lost brother, that he might be brought back to Christ. He once was a good Christian but he has gone astray. When I get through High School I would like to go to Asbury College and study to be a missionary. May God bless Aunt Bettie, the cousins, and Dr. Morrison. Thanks.

Olen M. Boyer.  
Rt. 1, Tamaqua, Pa.

Dear Aunt Bettie: Would you let a Kansas girl join your band of girls and boys? I certainly enjoy reading page ten. I am fifteen years of age and am in the ninth grade. I would like to hear from anyone who likes to write letters, as I enjoy getting them and also like to answer them. H. Ruth Townsend, I guess your first name to be either Hilma, Helma, or Hilda. Am I right? I would like to have you write to me whether I am correct or not. I will write to any one who can guess what my name is. It has four letters in it. Starts with N and ends with an A. I haven't seen any letters in *The Herald* from Kansas. Come on Kansas boys and girls, don't let the other states beat you. I sincerely hope Mr. W. B. is out when this letter comes as it is my first one. With love to the cousins.

N. Marie Neal.  
2207 W. Douglas, Wichita, Kan.

**WANTED REPRESENTATIVES** in every community to sell our beautiful Scripture Text Calendar for 1932. They are easy to sell and we make a very liberal offer on them. If interested, address Pentecostal Publishing Company, Louisville, Ky.



## FALLEN ASLEEP

### SIMS.

William B. Sims was born in Choc-taw County, Ark., June 28, 1857, and died at his home near Waynesboro, Miss., April 24, 1931. He is survived by his wife, Elizabeth Bazine Sims, to whom he was married in 1875, and five of their eleven children.

His long life was one of unselfish service for Christ and his fellowman. At an early age while working alone on his farm he was powerfully converted. From that time the great motive of his life was to please God. Later, when he first heard that purity of heart was possible, he consecrated himself wholly to God and for thirty-five years has been a convincing proof that one can be kept unspotted from the things of the world. In a community where holiness has long been taught his life has probably done more to convince his fellows of its reality than all the sermons preached.

Brother Sims was a loyal member of the M. E. Church, South. He served the church in the capacities of steward, trustee, Sunday school superintendent and Sunday school teacher for many years. He was ever faithful in attendance, support, and defense of his church.

For twenty years he served as president of the Frost Bridge Holiness Camp Ground Association at Waynesboro, Miss., resigning a few years ago because of failing health. During his years of faithful service in this capacity the camp attained its greatest usefulness and prosperity. His devotion to the spread of scriptural holiness led him to make great sacrifices for the carrying on of the work in this historic camp. It is in appreciation of his godly life, and his mighty labors in behalf of the camp that the president of the Association has directed that this tribute be written.

Our friend was laid to rest at old Salem Church. Services were conducted by Rev. A. S. Oliver, a former pastor, Rev. Herring, pastor, and Rev. C. W. Walley.

He left us with the full assurance that he had obtained abundant entrance into the joys of the Lord, to whom he had given a life-time of service. His last words were of praise, and still later when his strength was almost gone he sang of "the crown" awaiting him.

In his passing the family has lost a true father, the church a faithful member, the camp meeting an untiring worker, the community a citizen of unquestioned integrity, and his friends a friend indeed.

N. N. Jones.

### GIBBS.

On the 16th day of July, 1931, one of God's faithful children, Mrs. Clara Ellen Fox Gibbs, having finished her labors on earth, fell asleep at her home in Bedford, Va.

She was the daughter of James J. and Katherine Fitzhugh Fox and was born October 31, 1858, near Leesville, in Bedford county. She married John W. Gibbs in January, 1881, and they had two children, twins—Elmo Earl, who lives in Roanoke, Va., and Addie Belle, who married Robert Garrison and lives in Maryland.

Mrs. Gibbs was a woman of high ideals and noble Christian character, a good wife, a devoted mother, and a kind neighbor. Her health had been poor for many years—she suffered from asthma and her suffering was often acute—but she bore this affliction with patience and resignation, putting forth every effort to perform her household duties as usual, as long as her strength permitted.

She was a loyal member of the Methodist Episcopal Church, South, from girlhood and her life was one of consecration to her Lord, of whom she loved to testify that "He has been a wonderful Saviour to me."

"Asleep in Jesus! O how sweet,  
To be for such a slumber meet!"  
She had been an enthusiastic reader of *The Pentecostal Herald* and a sincere believer of its teachings for thirty-five years and the recent issue of July 15th, received after she had passed away, was placed unopened in her casket.

Funeral services were conducted

from her home by her pastor, Rev. W. Evan Thomas, and a quartette sang "How Firm a Foundation" and "When They Ring Those Golden Bells." Her body was laid to rest in Longwood Cemetery.

### KNIPPERS.

Raymond was thirteen years of age when God saw fit to call him to his Heavenly home. He was the son of Rev. and Mrs. C. C. Knippers. Five brothers and two sisters survive him. He was converted and baptized at the age of ten years. Two years later realizing his need of heart purity he made a complete consecration and the Holy Spirit came to dwell in his heart.

Beginning very early his life of Christian service, usefulness to the Master soon became his paramount interest in life. In several revival meetings conducted by his father, he worked faithfully with his older brothers, Cecil and Otis, as song evangelists, and their messages in song meant much towards reaching the hearts of many.

To live was to serve with Raymond, and idleness found no place in his life. To hear his clear, sweet voice ring out his call of love was to know the earnestness of his purpose. Radio listeners will remember the strains of the boy singers, broadcasting God's message of love from KTSLS, Shreveport, La. Raymond's voice will be heard no more on earth, as God had need of it in Heaven.

Raymond loved the cause of Christ and was anxious to prove his love in dedicating his life to evangelistic work. He passed from the realm of earth without much suffering, being ill with bronchial pneumonia only one day and night. Death held no fears for him, meaning only the meeting of his Sovereign and Friend. His only grief was in leaving his loved ones behind.

"Only time can wipe the tears away,  
And 'tis the martyrdom of today,  
That ripens life with all its sorrow,  
And brings us victory on the morrow."

The sincerity, nobleness and true purpose of his brief, young life shall radiate even the grief in our loss of him, and can but serve to illuminate the way that can only lead us unto the Sovereign throne.

Beneath the moonlight, with soon the wintry snow,  
Lies sleeping one to us so dear,  
Life's wintry wind is wailing low,  
Its dirges in our ear.

Oh, little tomb, on yonder hill,  
Speak to these curious hearts of ours,  
And teach them to be still.

God hath his mysteries of grace,  
Ways that we cannot tell,  
He hides them deep, like the secret sleep,  
Of the ones he loves so well.

Mrs. J. B. Harris.

### REQUESTS FOR PRAYER.

A Reader: "I want to ask *The Herald* family for my family to be saved and my wife to be reclaimed, that our home will be happy like it once was, and that we all will be filled with perfect love."

Please pray earnestly for a young man to be saved.

### IT IS GOOD TO KNOW.

Lora S. LaMance.

We have a better chance than our parents had. Once people did not study health. When anyone was sick they pulled down the blinds and shut the windows to keep out the sunshine and fresh air. When sick people had a fever, they would not give them water to drink, only a sip now and then. Today we give sick persons sun and air and plenty of water to drink.

Our grandparents thought a bath once a week in the summer and once a month in the winter was enough. Grandmothers with broken and decayed teeth used to chew up chicken

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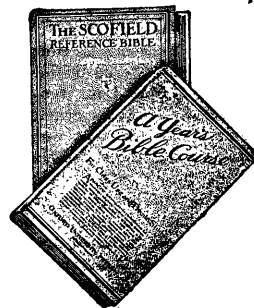


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or meat into a paste and pop into toothless babies' mouths. We know better than that today.

Two foreign born women in the city were talking about our W. C. T. U. Americanization workers. They called her Teacher.

"Teacher ees nice," said Mrs. Zabinsky. "You know I haf had eleven babies, and only four of them live. Teacher tole me that leetle babies mit-out teeth, ought not to haf anything but meelk [milk.] She said gif them no Bologna sausage nor boiled cabbage."

"Yes," agreed Mrs. Odosky. "Teacher ees nice, she tells me, 'Giv your baby no beer nor home brew. It makes the baby stoopid, and it has a poison in it that ees bad for babies, and the poison ees el-co-hol.'"

These women were glad to know these things.

A woman came into a country store leading a little weasened-faced boy of five. He was no larger than a three-year-old child ought to have been. His mother bought calico, sugar and coffee. Last of all she bought a plug a chewing tobacco. When it was handed to her, she took a knife out of her pocket, cut off a chunk and handed it to her little boy, who put it into his mouth. The merchant cried out, "Oh, Mrs. Zell! You ought not to do that. He is too little. It will hurt him."

"I wouldn't," answered she, "but you see he is weak and puny, an' his stummie is all out of order. I am giving it to him to make him well an' cure his stummie!"

Poor woman, when she went to school she was not taught how to keep well and how not to abuse our bodies. The poor, ignorant woman did not know any better. We know better and we will take care of our bodies.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

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Draw nigh to God, and He will draw nigh to you. James 4:8.



## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson II.—October 11, 1931.

Subject.—Paul in Philippi. Acts 16:22-34; Philippians 4:4-7.

Golden Text.—Rejoice in the Lord always: and again I say, Rejoice. Phil. 4:4.

Time.—A. D. 51.

Place.—Philippi.

Introduction.—"Whatsoever a man soweth, that shall he also reap." Paul had persecuted the Christians during the days of his wicked zeal for Judaism, and now he too must suffer persecution in return; but in Philippi he was meeting it from a new source. He had run across a greedy money-pusher, and broken into its gains. That was too much. Satan and his human slaves would not stand it. Why could he not let a demon-possessed girl alone? She was his fortune teller who played upon the ignorance and superstition of the people, and brought much gain to her masters. Why could not Paul mind his own business, and let theirs alone? But Paul was attending to the very business to which God had appointed him.

I was very much amused not a great while ago to hear a pastor say: "I never jump on any man's sins. I preach the love of God; and the sins roll off." He was far ahead of his Master. In his membership were immoral men. Some were leading double lives. I may not understand the duties of a preacher; but I do believe that he ought to "declare the whole counsel of God," and warn men against the awful sins of this age. How can a preacher be justified before God when men are gambling and cheating, selling and drinking liquor contrary to law, if he is too timid to reprove them? Preachers must be bold to fight sin and boost righteousness, even though, like Paul and Silas they be persecuted and have to lie in jail.

Paul's persecutions came from two sources. When he entered Europe he was dealing largely with heathen; but his footsteps were hounded by Jews also, some of whom professed to be followers of Jesus Christ. They would have it that Gentile converts must keep the Mosaic ceremonial law, or perish. Some who now live tell us that no matter how one may trust in Jesus Christ, no matter how pure he may be in heart and life, he will go to hell unless he keeps Saturday for Sunday. Others tell us with great boldness that there is no hope for any one unless he is put under water. Such narrowness hurts the heart of Jesus Christ, and does great harm to the cause of Christianity among men. But such people are like the poor, in that we have them with us always.

Comments on the Lesson.

22. The Multitude rose up.—The rich masters of the demon-possessed girl had succeeded in raising a mob, and were ready for their devilish work. A mob will do anything to follow their leaders. The magistrates rent off their clothes.—They stripped Paul and Silas of their clothing. Commanded to beat them.—This terrible scourging was done by inferior officers at the command of the magistrates.

23. Laid many stripes upon them.—There was no mercy shown in this beating. The Roman lash left stripes of blood. They cast them into prison.—But, mark you, these men had not

yet stood trial for any crime whatever. Charging the jailer to keep them safely.—As though they were the worst sort of criminals. In his hatred for Christians the devil never knows when he has done enough—he knows no limit.

24. Thrust them into the inner prison.—I notice that Arnold's Notes quotes from some one concerning this inner prison; and I shall take the liberty of quoting. "They were pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners." If modern criminals had any gratitude, they would thank God for Jesus Christ, for as a by-product Christianity has made prisons far better than they are in heathen lands. The punishment in an American jail is heaven compared with what is administered in the prisons of China. Made their feet fast in the stocks.—This is cruelty in the extreme. Two trenches were cut in a stationary board just sufficiently deep for the lower half of a man's ankle, and two similar trenches in a loose board that was shoved down through a slot and fastened over the ankles, so that the prisoner could not even turn over. He had to lie flat on his back all night long. This was the plight of the two missionaries that night in the jail at Philippi. Adoniram Judson suffered as fearful punishment as this in Rangoon Burma; but very few modern missionaries have had to suffer such torture. Some are being killed; but in most lands they are protected from bodily harm.

25. At midnight Paul and Silas prayed, and sang praises unto God.—Well, hallelujah! There is nothing besides Christianity that can make men do that. Let us join in their prayers and songs. The prisoners heard them.—They were not using soft tones; but their lips were telling out what was in their hearts in joyful style. "Let the people praise thee, O God, let all the people praise thee."

26. A great earthquake.—That was fine. God knows just when to shake up things. In this case the foundations of the prison were shaken; the doors all flew open; and all the chains fell from the limbs of the prisoners. The stocks were loosed from the ankles of Paul and Silas. It must have been an exciting time; but there were two men there who were as calm as a May day. Christians are the bravest people on earth.

27. The keeper....would have killed himself.—Roman prison laws were very strict. If a jail keeper permitted a prisoner to escape he was killed himself without much ceremony; and this keeper supposing his prisoners had escaped, as he saw the doors open, was preparing to kill himself rather than suffer a death of torture at the hands of merciless Roman officers.

28. Do thyself no harm; for we are all here.—Paul comes to the rescue. For some reason the prisoners had not run away when the doors flew open. They may have been too badly frightened to run. But Paul was sufficiently cool to keep the jailer from committing suicide.

29. He called for a light, and sprang in.—Few men can stand before a demonstration of the supernatural. A heavy earthquake will bring

any sensible man to his knees. We may not understand the cause of an earthquake; but it strikes terror through us from head to heels. Fell down before Paul and Silas.—That may have been an act of worship; but under such circumstances it was perfectly natural for such a heathen to fall on his face. It is nothing unusual in the Orient to see an inferior prostrate himself in the presence of a superior.

30. Brought them out.—Out of the inner prison; and, perchance, into his own home connected with the jail. Sirs, what must I do to be saved?—He had come to the door through which every sinner must come to Christ for salvation. There must be deep conviction for sin, and a giving up of everything that is wrong. No half-way doings will get us to Jesus Christ. That man was asking the most important question that could come from human lips.

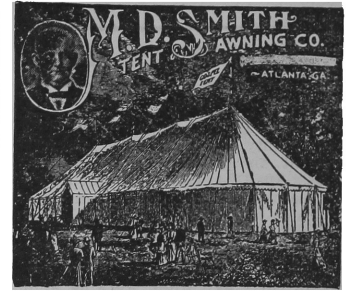
31. Believe on the Lord Jesus Christ, and thou shalt be saved.—Do not get a notion that they were offering salvation to this man without repentance; for "except ye repent, ye shall all perish." Paul and Silas knew that this man was ready to receive Jesus Christ as his personal Savior. And thy house.—How about that? We do wrong when we do not claim our families for Christ. By faith we should claim God's promise for our households. Let me repeat what I have often said: "God is going to hold us parents responsible at the judgment bar for the souls of our children." I have no doubt of this.

32. They spake unto him the word of the Lord.—They preached the gospel that night to the jailer, and to all that were in the house. That was proper before receiving them into the Church by baptism. It was necessary that they should have some knowledge of salvation through Jesus Christ, and of the meaning of baptism, before admitting them to membership. Missionaries have to do much of that work in heathen lands in our times.

33. Washed their stripes.—That was a blessed act. Their backs were sore and bleeding from the lash; and the washing gave both comfort and safety. Was baptized, he and all his, straightway.—Some questions arise. How was it done there in the jailer's home? Were there any infants in the family? Well, I was not there; and I am too modest to answer the questions. At best, it could be nothing more than a very foolish guess.

34. And when he had brought them into his house.—This seems to indicate that he washed their stripes, and that he was baptized, somewhere inside the jail; but the wording is not absolutely clear. This may have taken place in his own house where "he set meat before them, and rejoiced, believing in God with all his house."

Philippians 4:4-7. Paul wrote his epistle to the Philippians about thirteen years after the conversion of the jailer. At that time, A. D. 64, he was a prisoner in the city of Rome. The epistle is wonderful. Although written while chains were clanking about him, and he perhaps chained to a Roman soldier, there is not a sad note in it. He is full of joy, and calls upon the church he had founded in Philippi to rejoice with him. This quotation, taken from the epistle, is a fitting doxology to the lesson taken from the Acts of the apostles. Shall we not join the apostle in praise to God for all his goodness to us during the passing years? Amen!



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# ANNOUNCEMENTS.

You are cordially invited to the Twenty-sixth Annual Celebration of the founding of the All-Prayer Foundlings Home, to be held on the lawn of the Home, 2305 Sycamore Ave., Louisville, Ky., at 3 P. M., Sunday, Oct. 4. Good program. Please announce in your Sunday school and church. Come and bring friends. Reached by Crescent Hill car line, or Frankfort Ave. Turn North at Jane Street.—G. C. Cromer, President.

B. G. Carnes: "We are now engaged in a three-weeks' campaign in Lexington, Ky., and God is blessing in saving and sanctifying souls. We are glad to be in the fight and rejoice in the victory that our Father gives."

Young people's evangelist and revival of the Family Altar for twenty years, can fill fall and winter engagements. No place too far, no place too hard, no people too poor. Call him if you need help. Rev. Irvin B. Manly, (Member Texas Conference), 401 Cosmos Street, Houston, Tex.

W. A. Grogg: "I am closing up this year as Conference Evangelist of the West Virginia Conference of the M. E. Church. This is my fifth year as Conference Evangelist. The Lord has blessed in a great way in the salvation of souls. I am making up my slate for winter meetings; will go wherever the Lord may lead; my terms are freewill offering and expenses. I preach a full gospel that saves from all sin. Can give good reference if required."

The Radio Evangelistic Association of America is a pioneer organization in the field of holiness preaching by radio. It is the only broadcasting holiness organization strictly interdenominational in character and so organized as to be a blessing to the whole Holiness Movement. This association has a vision for a centrally located broadcasting station dedicated to the preaching of "Scriptural Holiness." When such a station is established this association will seek the approval of the National Holiness Association, so that the people may know that the Radio Evangelistic Association of America is not a sectarian or fanatical movement but that it is an organization whose personnel and preaching are endorsed by the National Holiness Association. We are trying to make "REA" a stamp of quality on our sacred programs so that people may know that there are no tongues or other fanatical doctrines attached to real holiness preaching. We aim to put the finest holiness preachers on the air. As president of this association I am sounding out the strength of the sentiment for a radio station of this type, where pure gospel could be regularly radiocasted. Do you wish to help us to become the radio section of the great Holiness Movement? If so please write, enclosing stamped envelope for reply.—L. S. Hoover, President REA, Tionesta, Pa.

## GANDHI IS "BONE DRY"

According to an Associated Press dispatch from Bombay, June 25, Mahatma Gandhi declared:

"If I were appointed dictator for one hour over all India, the first thing I would do would be to close without compensation all liquor shops, destroy all toddy palms from which liquor is locally extracted, compel factory own-

ers to produce humane conditions for workmen and open refreshment and recreation rooms where workmen could get innocent drinks and equally innocent amusement.

"Exceptions would be made in the cases of Europeans and diseased persons, for whom a supply of liquor was medically necessary."

## LOUISVILLE, KENTUCKY.

Dear Good Friends: I am getting well. My sore is almost healed over. Am walking about the house with the assistance of one crutch. I use it so as not to put full weight on the sore leg too much to begin with. My cure has been miraculous. I realize it is mainly due to the prayers of God's people. The doctors said my good constitution has been in my favor from the beginning. I told the doctors and others I never drank any of the devil's slop or used tobacco.

My main object in writing you and Mrs. Morrison is to ask your prayers again, this time that I may get to the annual conference at Columbia. I am expecting to be able to go, but prayer can help to keep things out of the way of my going. I want to enjoy the fellowship of my brethren again; have been shut in seven months. Encourage my wife with a word or a phone message that you are praying for Brother Crowe to have a safe journey to and from conference. If God has answered prayer and brought me to where I am, he can continue to answer prayer and help me to conference. I know I must be careful, have been all along and of course shall continue to be. God bless you both, you have been much help to me and my wife.

Thankfully your brother,

Chas. R. Crowe.

Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. John 16:24.

## PERSONAL TESTIMONY.

The following beautiful poem was written by one of God's saints who is living in an Old People's Home in Iowa. She has been wonderfully saved from sin and filled with his blessed Spirit. Her name is Mrs. Nora Bennum. Breathe a prayer for her sometime.

Greetings to all, I hope you are well; My soul is rejoicing, I've something to tell;

The Lord is so precious, to all he is good,

Oh, that more might know him; They could if they would.

He gave me conviction; he showed me my sin;

I cried in contrition, "Dear Lord, make me clean."

Then seeing the fountain that was open for me;

All glory to Jesus! through his blood I am free.

The fetters that bound me, no mortal could break;

The demon was morphine, and with fear I did quake;

I cried in my anguish, "Dear Lord, dost thou see?"

And Jesus delivered a sinner like me,

If you're bound by habit, whatever it may be,

Tobacco or liquor, there's deliverance for thee;

Oh! come to the Saviour; your bondage he'll break,

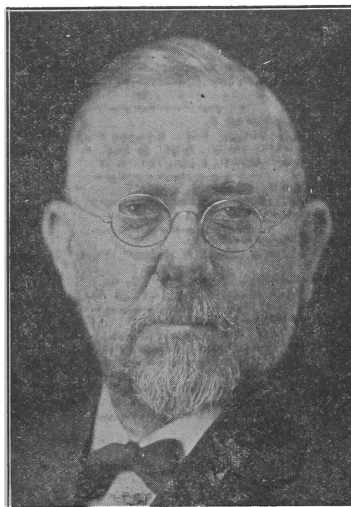
And give you your freedom, for his own Name's sake.

Mrs. Nora Bennum.

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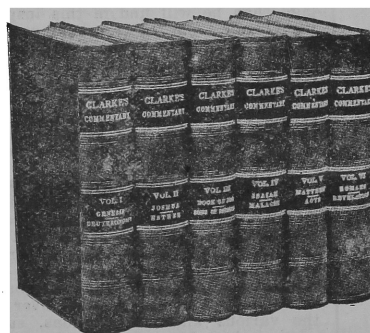


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## BUSSEY, M. M.

Laclede, Mo., Sept. 20-Oct. 11.

## CALLIS, O. H.

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Newport, Ky., Oct. 4-18.  
Owingsville, Ky., Oct. 19-Nov. 1.  
Yates Center, Kan., Nov. 8-22.  
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Sebring, Ohio, Oct. 4-25.

## FLEMING, JOHN

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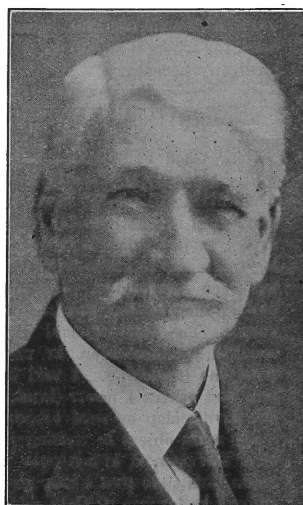
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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## A CHANGE OF NAME.

By The Editor.

A few weeks ago we spoke of the organization of The Central Holiness Association. We have wisely changed the name; the new and permanent name of this organization is The Methodist Holiness League. It will be made up of members of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Devout people who fully accept the Wesleyan teaching on entire sanctification, of any evangelical church, who wish to do so, may become associate members of this League.

This League has nothing to do with ecclesiastical politics, but it seeks to draw into close fellowship and zealous service those Methodists in the two great sister denominations for one supreme purpose—a deep, widespread revival of religion. Believing that the great fundamental doctrines of the Bible have just as much power in them to convict, regenerate, sanctify and empower for service as they had in the days when Methodism burned with a holy flame of revival power, we shall seek, plan and purpose to preach and teach these vital Bible doctrines, and believe that the blessing of God will be upon his word in mighty power to save.

The original Methodists were great doctrinarians. There were certain essential truths that they preached constantly, and that God blessed wonderfully in the salvation of souls. The humblest people in original Methodism were Bible readers and were thoroughly saturated with those Bible teachings that were so powerfully preached and used of God in the salvation of souls. We fear it has come to pass that many preachers in Methodism are not emphasizing these doctrines, and we believe there are many Methodists who hardly know if the Methodist Church has any clearly defined system of doctrinal truth. We desire to awaken the people to study, believe, and become saturated with the fundamental doctrines of evangelical religion.

Our prime object is a real revival wrought in the hearts of the people by the Holy Spirit. There is an urge upon us. We believe it is of the Lord. In order to have anything like the revival we wish to see here in Louisville and surrounding country, and in Kentucky Methodism, and anywhere else the divine fire will spread, we must have a desire and objective, some plans, the uniting of hearts in love with Christ and souls, and harmonious action. This is why we are organizing the Methodist Holiness League, to unite a group of people who will pray and work, press forward and hold on, and refuse to let go until we shall see the mighty power of God revealed in the conversion of sinners, the reclamation of backsliders, and the sanctification of believers. May the blessed Holy Spirit give us hearts with one accord, with a Jacob's grip in prayer, that we may see the salvation of the Lord.

The early Methodists preached that all

men were fallen and sinful. This we steadfastly believe. Those original Methodists believed that Jesus Christ, by the grace of God, tasted death for every man; that the call of Christ was "Whosoever will, may come, and whosoever cometh unto me, I will in no wise cast out." The early Methodists preached and prayed for a conviction of sin wrought in the heart of the sinner by the Holy Spirit, in sorrow for sin, forsaking of sin, and confession of sin. They believed in a full surrender of the rebellious heart of the lost sinner to God, a surrender that was made gladly, a surrender that meant *I am done with sin*. This we believe is a part of the great plan of human redemption. The sinner must repent or perish. The Methodist fathers taught salvation by faith in Christ. The penitent sinner who trusted Christ was saved. Jesus, and Jesus alone, was the all-sufficient Saviour. To this, we say Amen with all of our hearts. Wesley and his co-workers taught and insisted upon the witness of the Holy Spirit to sins forgiven. They laid emphasis upon the new birth, and a clear knowledge that this regenerating work had been wrought and witnessed to so clearly that the pardoned, justified, regenerated soul could know without doubt,

"'Tis done, the great transaction's done,  
I am my Lord's and he is mine."

The members of this League believe and rejoice in this precious doctrine of the witness of the Holy Spirit, sins forgiven, and adoption into the family of our Lord.

The early Methodists, who kindled the greatest revival fires since the days of the apostles, which have swept in a holy flame over the earth and around the world, believed that there was a carnal nature remaining in the regenerated to be cleansed out—an old man to be crucified—an indwelling sin to be destroyed by a gracious operation of the Holy Spirit, sanctifying the Christian's heart from all sin. They gladly sang in their spiritual longing,

"Oh, for a heart to praise my God,  
A heart from sin set free;  
A heart that always feels thy blood  
So freely spilt for me.

"A heart resigned, submissive, meek,  
My Great Redeemer's throne;  
Where only Christ is heard to speak,  
Where Jesus reigns alone.

"A heart in every thought renewed,  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of thine."

All of this we steadfastly believe. We believe it with joy and praise. The doctrines we have mentioned are the foundations on which we build The Methodist Holiness League, for one purpose—there is no selfish motive or sinister object in this organization—but for one purpose we unite ourselves, and that is, for a revival, for the awakening of sinners, their salvation, for the creating of

hungering and thirsting after righteousness, and cleansing the heart by faith. We want to lift up Jesus Christ as the virgin born, crucified, resurrected, ascended, loving Son of God, with all power in heaven and earth, mighty to save to the uttermost.

Read this over and if you like it, and wish to join this League, with one dominating motive and purpose, and nothing else, but to help bring on a revival, send your name and address to Mrs. H. C. Morrison, Box 592, Louisville, Ky., who will turn them over to our Secretary. For the present, there is no admission fee; any one who wishes to make a donation may do so. We plan to buy a large tent in the spring for evangelistic services in this city and other places where it can be used successfully. We plan to hold our first revival of this organization in Trinity M. E. Church, Second and Guthrie, Louisville, Ky., October 28 to 31. Be with us if you can; if not, pray for us.

Faithfully your brother for a great revival of Holy Ghost religion. H. C. MORRISON.

## A Revival of Bible Salvation.

THE FIRST THING NECESSARY TO A REVIVAL OF RELIGION.

We are now thinking of a revival of religion in a local church. Let the enemies of revivals say what they will, frequent revivals of religion in any church or community are of great value. They are necessary to the best interests of every phase of life, church, social, political, business and family. It would be difficult to estimate the value of a great revival that brings a consciousness of the presence of God and our responsibility in view of the facts of our immortality, the coming judgment, heaven for the saved and hell for the lost.

Revivals of religion have often broken up wicked organizations and secret plans for great sins that would have led to crimes and disaster that cannot be estimated by human measurements. Sometime ago a very prominent churchmember and influential business man, who was highly respected, told me that at a time of pressure in his business he had engaged in several dishonest transactions and had heavy insurance placed upon his house and furniture, and was under strong temptation and was about to burn his house, when a protracted meeting was held in his church and he was converted just in time to save him from the awful plunge. He was amazed at himself and shuddered at the thought of what he had done, and was about to do. He made a number of confessions and restorations and became a bright and shining light.

I have known revivals to come just in time to prevent the breaking up of homes. Some-

(Continued on page 8)



# TRAGIC ERRORS AND DYNAMIC TRUTHS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Argentina is a great Republic made up of many Nationalities in which the Italians and Spanish predominate. Roman Catholicism is the state religion, though other religions have the right of propagation. Superstition sometimes reaches the limit in South America. Yesterday I went out from Buenos Aires to one of the

National Catholic shrines where a doll, in size, possibly two feet high, is extolled and idolized and worshipped as the Virgin Mary. About one hundred years ago it was brought from Brazil by some travellers and when their oxcart reached the town of Lujan the oxen would not go any farther. This was taken as a sign that the virgin doll must remain there. This was a miracle! Then the legends began to grow about cures and miracles wrought by the "doll." Thousands journey here from all parts of South America to make their offerings and pray to the virgin doll. An immense church has been erected to house the doll. I saw it decked up with gold and jewelry. The priests make a handsome income from the thing and the railroad runs excursions every Sunday. Of all the baseless superstitions of Romanism I ever met with I think this takes the prize. I went from Lujan to Rodriguez where I preached afternoon and night. The Plaza is a beautiful place and the Roman Catholic Church stands there. I read the tombstone of a priest buried there. It appears that he made his will in which he left his money to his son(?) (priests do not marry). When the son knew it he set to work to put his priest father away and murdered him to get the money! The priest's monument is in front of the church. Such is Romanism in South America!

## II.

John Kensit, of London, tells the following story about Romanism in Spain:

"On Whit Sunday, which we spent in Barcelona, the Protestant congregations joined in praise to God for the new day which had dawned. On Whit Monday we made a pilgrimage to the famous shrine of Montserrat, where is perched, over 4,000 feet up the mountain side, the monastic pile which is the home of the well-known 'Black Virgin.' Our hearts were stirred to grief and pity as we gazed upon crowds kissing the image, which Rome declares was carved by St. Luke—a palpable absurdity—and then making offerings of money and wax candles, at the rate of about twenty persons each minute. This particular image must be a veritable goldmine for the Church of Rome.

"At Saragossa, we have been witnesses of the idolatrous and superstitious vogue of the 'Adoration of the Pillar.' In this town are two cathedrals, one dedicated to the Savior, but we found this almost entirely deserted in favor of the other building, dedicated to 'Our Lady of the Pillar.' The tradition accepted by 'the faithful' is that St. James preached the Gospel to Spain, and in order to give him encouragement the Virgin Mary was brought from Palestine to Saragossa by a battalion of angels seated on a granite pillar. The pillar was left behind, while the Virgin returned through the air to her native land! Centuries later, the pillar was discovered, and became the object of adoration. Thousands kiss the base of the pillar every day, and at the present moment fanatical women assemble with the prayer on their lips: 'Mother of God, save Spain.'"

## III.

Romanism has been allied with the most deceptive and lying devices. From England comes this story which we quote from the

Christian: "A paragraph embodying a reported saying of the Roman Catholic Archbishop of Liverpool (Dr. Downey) is going the rounds of the press, and it is too eloquent a comment upon Roman Catholic mentality and morality to be allowed to pass unnoticed here. This is the paragraph:—

"Speaking at Longton, Archbishop Downey said that recently a poor woman with ten children brought him £109 as a contribution to the Liverpool Cathedral Fund. Asked if she could afford it, she replied, 'Of course I can afford it. I have never been the worse for what I have given to God. Whenever I give anything to God I get it back.' The Archbishop added that he gave her his blessing, and a few days ago he heard that she had won £100 in the Irish sweepstake."

"Presumably we are to deduce from this that, in the Roman Catholic view, God approves of and has a practical interest in sweepstakes! Letting that pass, however, as beyond the range of discussion, it would have been interesting to know wherein lay the virtue of the woman's 'gift.' In the circumstances, as related by Dr. Downey, she gave nothing, sacrificed nothing. She was as well off afterward as before. Why, then, the archi-episcopal blessing? It is reported that the Irish Free State Government is contemplating the abandonment, for diplomatic reasons, of its sweepstake projects. What a blow for the Liverpool Roman Catholic Cathedral funds!"

## IV.

The Book of Genesis has another confirmation in the words of Dr. W. Bell Dawson, an eminent Scientist of England. Touching the matter of Origins, Dr. Dawson says: "It can be made known to us only by revelation from him who lived before the world was, who from age to age is God, and who sees the end from the beginning. We find that there are scientists with a wide outlook and balanced judgment who are convinced of this in dealing with origins. We note this in an essay just published, *Creation and Modern Cosmogony*, by Sir Ambrose Fleming, famous for his discoveries in electricity. He points out that man is enabled in some degree to comprehend the works of the Creator; but in regard to origins he says, 'The scientific study alone of those works as they at present exist, can never give us true information as to their origin.' Sir William Dawson, the geologist, when questioned as to the origin of man replied, as a scientist: 'I know nothing about the origin of man except what I am told in the Scripture—that God created him. I would say with Lord Kelvin, that there is nothing in science which reaches the origin of anything at all.' Dr. W. Bateson, the noted biologist, states candidly: 'The problem of the origin of life still stands outside of the range of scientific investigation.'"

"In daily reading of Thy Word,  
Dear Lord, we seek Thy Will to learn;  
Then may our waiting hearts be stirr'd,  
As wondrous truths we there discern.

"O may Thy gracious Spirit's light  
Upon the open page be pour'd;  
And so before our quicken'd sight  
Shall be made clear Thy message, Lord.

"The wonders of Creation's week,  
Thy righteous law, Thy guiding hand,  
As Psalmists sing and Prophets speak,  
Alike the list'ning ear command.

"While we in knowledge daily grow,  
As Thy pure Word we thus explore,  
Teach us Thy guiding voice to know,  
And love Thee, Father, more and more."

## V.

The Second Coming of Christ is a great Doctrine of Scripture. Matthew Henry on

Luke 13:35 says, "To watch implies, not only to believe that our Lord shall come, but to desire that he should come, to be often thinking of his coming and always looking for it as sure and near and the time of it uncertain." Listen to these words on The Second Coming by that great Scotch leader, Dr. Thomas Chalmers, scholar and preacher, in words spoken over eighty years ago:—

"Of this I am satisfied, that the next coming of Christ will be a coming, not final judgment, but a coming to usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a missionary process. I look for its conclusive establishment through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures. 'Overturn, overturn, overturn,' is the watchword of our coming Lord."

"In his 'Sabbath Readings' Chalmers says: 'I desire to cherish a more habitual and practical faith than heretofore in that coming, which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realized; and how much more we who are so much nearer this great fulfilment than at the time when we believed.'"

"Then welcome, thrice welcome, ye tokens of God!

What else but His coming can comfort afford?

What presence but His set this prisoned earth free?

O Star of the morning, our Hope is in Thee."

## VI.

Dr. A. B. Simpson, in a wonderful message on the Self Life, says:

"We read in the Book of Joshua of three sons of Anak, the heads of the Anakim, a race of giants who held the city of Hebron before Caleb's conquest. As the story of Hebron is a type, along with the whole of the Book of Joshua, of our higher spiritual victories, so these Anakim properly represent the great strongholds of our natural and sinful life. The word Anak means 'long-necked,' and may well suggest the spirit of self-will, self-confidence and self-seeking, which are perhaps the worst forms of self-life."

"There is a foe whose hidden power  
The Christian well may fear;  
More subtle far than inbred sin,  
And to the heart more dear.  
It is the power of selfishness,  
The proud and wilful I;  
And ere my Lord can live in me,  
My very self must die."

"May God show us everything in us that will not stand the searching flames. Above everything, do not let us have a larger Gospel than we have a life. Having passed sentence of death upon ourselves, then let us take Jesus Christ and the Holy Spirit to do the work. Don't try to fight it yourself. And then, when the test time comes, and God leads you out to meet it, be true. The test will come, but when the battle comes do not defend yourself, but say: 'Lord, let me die.' Perhaps someone will try to provoke you. Perhaps someone will try to praise you. Just say again, 'Lord, let me die.' The Holy Spirit is able to take everything we dare to give, and give everything we dare to take. Shall we dare to take him for the death of our subtlest foe, and truly pray,

"O Jesus, slay the self in me  
By Thy consuming breath;  
Show me Thy heart, Thy wounds, Thy shame,  
And love my soul to death.  
When the Shekinah flame came down,  
E'en Moses could not stay;  
So let Thy glory fill my heart,  
And self forever slay."



# THIS, THAT, AND THE OTHER.

Thomas Clark Henderson.

## MAHATMA GANDHI



**S** making the front page of the newspapers right now, as this is being written, because of his trip to attend the meetings of the Federal Structures Committee in London. He is insisting that he be housed among the most humble beggars of Kingsley Hall, London's East End home for the poorest of the poor, while his fellow delegates from India and his other coadjutors are comfortably housed in the most luxurious hotels in the city. I know too little about Gandhi to have a final opinion of his character and place among men, but I do thrill with joy to see him maintain a consistent poise and practice relative to the poor and needy. His international notoriety might easily have opened to him the finest homes, or gained for him the most comfortable appointments while acting as one of India's delegates to this important Conference. However, it would be a compromise of his character and loyalty to the vast hordes of struggling people, if he had fellowshiped with those whom he seems to think are the enemies of those for whom he is acting as a voice. I am making note of this matter now because I think it is a mighty good example for all of us who have something to do with the ministry of Jesus Christ to the outcasts among men. Who has not sickened at the sight of church dignitaries maintaining the dignity of their office and rank by extravagance, garish display and strutting superiority. Holding themselves apart from and above the common herd of us. A Roman Catholic Cardinal aroused the disgust of all thoughtful observers recently when he published a statement to the effect that the dignity of his office was such as to demand that no layman could have audience with him except when introduced by and accompanied by a priest. Who made the professed servant of Christ—regardless of his rank—above those whom he serves? Who has not questioned the fitness of a Missionary Conference meeting in the most expensive hotel or auditorium in our cities? Especially so when more modest, economical and suitable quarters were available and befitting. Our struggling colleges are not best represented by their officials traveling in the most costly automobiles and displaying the most extravagant tastes in dress, and convenience and possessions. Material blessings soon turn their holder into a secular more than a spiritual person. Gandhi may be off on a lot of things, but he is gloriously right in his consistent poise of humble brotherhood.

\* \* \* \* \*

## SURPRISING

As it may be, the truth is that the Bible does not say, "the effectual fervent grumbling of a righteous man availeth much."

\* \* \* \* \*

## THOSE OF US

Who have had something to do with the spreading of Scriptural Holiness over these lands are greatly the losers in not having the full story of the movement since the days of Inskip until the present day. There are two lives which should be written for the sake of all of us. I mean the biographies of Margaret J. Harris and of Dr. C. J. Fowler. They were as different from each other as they were strong, but they were typical of the workers and work which bridged the gap between the early days of the National Association for the Promotion of Holiness and the present day. They shared in the work of their day which did certain things and faced and settled some issues which should be well known to all of this present time who labor to bring about the sanctification of the church. I knew both of them, but not intimately. Mrs.

Harris was a woman of strong character, of marked ability in many ministries. She is remembered more for her singing than her preaching, though she was a real and mighty preacher of the Word of God. She came from modest beginnings. Her prime found her known and honored from one coast to the other. Her influence will never die. Dr. Charles J. Fowler, I suppose, had few intimate friends. He appeared to be a man who invited no hasty familiarity. How he did pray! What logic-aflame flashed in his every sermon! His character was holy and judicial in its every releasing. It is a distinct loss that his sermons and his journal have not become the property of the people. Some one who knew these two giants well, and there are several still living who did, should give us their knowledge of the story of these leaders of other days.

\* \* \* \* \*

## EVERY LIE

Has two parents. The Devil is the "father of lies," but one can only wonder who mothers them all. Especially all the gigantic and tasty lies which go the rounds about Christian workers. A camp meeting officer approached Mrs. Henderson and me to inquire if it were true that "Evangelist Blank and his wife were separated and that he had married again, as it is being reported." We were astonished. The evangelist in question is our friend. We know that he and his devout wife are happily living together and are together sharing the work of God in superb fashion. There is not the least shred of truth in the rumor. When we asked where the story came from, the good camp meeting officer hesitated telling us, and when he did we were amazed that so good and noted a person would consent to share in the parentage of such a bald and black lie about another brother. Every now and then one hears that this worker has backslidden through compromise, and that worker is getting rich at the price of his spirituality, and yet another is morally loose, and still some other worker is not true at some vital point, until, if I believed all the stories which have gone the rounds against tested and tried and proven men and women I know I could hardly believe in the sincerity of any of them. Sometime ago I received a letter asking if it were true that "Evangelist Dash had become a Modernist?" The evangelist asked about was at that very time giving his mightiest efforts in defense of the most fundamental of the fundamentals. And so it goes. It would seem that devout persons would want to refuse to share with Satan the parentage of such offspring. It is a good thing that most lies age rapidly and die young, though occasionally a perfectly absolute lie has perfect health and lives to hinder and hurt for many years.

\* \* \* \* \*

## IN A CERTAIN CITY,

North of the equator, there is a physician who is a specialist, and his "shingle" has the following words on it, "Dr. Specialist, Stomach and Nerves." That fits a lot of us. He treats stomach and nerves, but many of us center all our life in our stomach and compel others to respect our nerves.

\* \* \* \* \*

## MANY THOUGHTFUL CHRISTIANS

Have deep longings for a better, fuller and complete Christian life, a life which is superior to that which is commonly displayed by those about them in the church. One cannot read the lives of good and great men and women without noting their longings for a definite and higher life in Christ than is commonly realized. Many movements and organizations are set for the teaching and promoting of truths which will deepen the Christian life. All of which is a testimony to the reality of this quite universal concern among

Christians for some better-than-ordinary Christian experience and service. The Bible clearly teaches that there is a superior way of Christian living. Pentecost certainly produced a superior life in the early disciples of Christ. In nearly every letter from the pen of the Apostle Paul one notes his appeals to Christians to seek and find in Christ "the more excellent way."

Many Christians bear testimony to the fact that at a positive event they consciously received the Baptism with the Holy Ghost after they were converted, and that resultant on that event in their Christian experience they entered into a life of fullness, of triumph, of power and of satisfying fellowship with God. They call this superior life the "sanctified life," and similar names. They positively declare that their longing for inner purity and moral completeness has been satisfied in the sanctifying work of the Holy Ghost.

Now then the conclusion must be that since many Christians long for a superior Christian life, which is promised and revealed in the Bible as the sanctified life, and since honest and devout Christians testify that in the sanctified life they have found the end of their longings for heart completeness, then the better and higher and complete Christian life is the sanctified life.

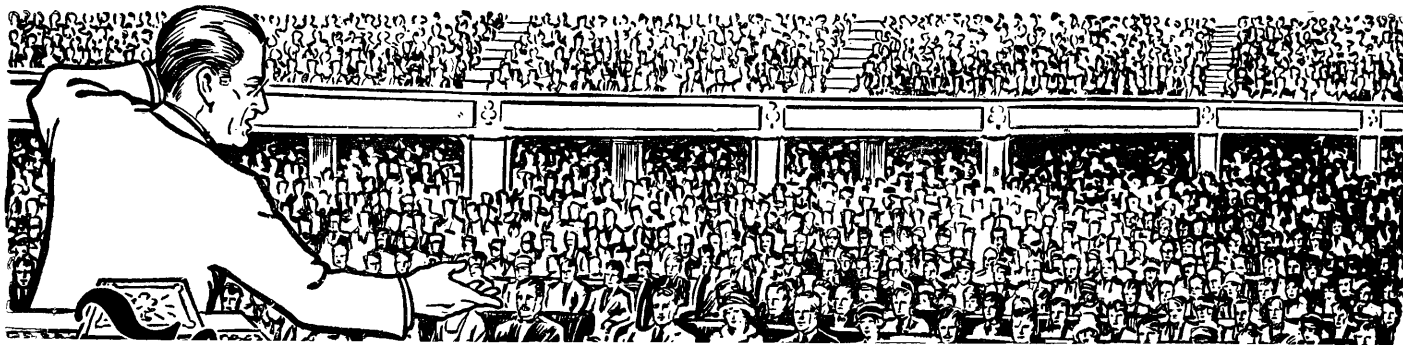
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## METHODISTS AND WORDS

Both backslide. I have in mind that word *crisis*. It was formerly a very weighty word, but we have wedded it with so many things that it certainly does not mean as much to some of us as it once did. Every public meeting you attend has some speaker who burdens you with the assurance that some stupendous crisis is on in some vital phase of life or something. The preachers are all the time challenging us to awaken to the seriousness of the crisis which is hovering over us. The editors fill their columns with ponderous sentences about national, state, county, city or precinct crises. The college and high school orators eloquently berate us with the terrors of some paramount crisis which fill their imagination. It is almost possible that some one is writing in this very issue of this paper about some dark and sinister crisis in some transcendent thing or movement. I have not kept notes on this thing, but as I recall now, my reading in recent days has informed me that there is just now a moment of great and solemn crisis or turning point in most everything about which I am interested. In religion, in the church, in evangelism, in education, in industry, in good government, in international affairs, in finances, in agriculture, in race relations, in history, in prophecy, in the North, in the South, in the East and in the West; in the sky and on the earth and under the earth; on land and on the sea—in everything there is a tragic crisis! I grow tense with fright. Is there nothing stable? Is no one at rest? Is everything in flux? Do we all have to be upset all the time and about everything? Is there no place left in the world for one who plods steadily on in right thinking and living? Is God not the same as in ages gone past? Has Christ changed? Does faith have to get excited? God's love is not in a crisis is it? Divine mercy is steady, I hope! Heaven has not been undermined, has it? There is no uncertainty about the abiding values of old-fashioned holiness, is there? I get so tried over these real and imagined crises that I wish that I could climb to the brow of some high mountain and broadcast to all the world the glorious fact that "Jesus Christ is the same, yesterday, today and forever!"

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5:8.





## LOOKING UNTO JESUS THE LAMB OF GOD.

Rev. H. H. Wood.

"Behold the Lamb of God." John 1:36.

BEHOLD HIM THE ONE CENTRAL THEME  
OF THE BIBLE.

**T**HE Bible, with its sixty-six books, is one volume with one central theme—Christ Jesus. His name is written in every part of it. He is seen in every sacrifice and feast of ancient Israel.

There is no worship or devotion anywhere, any time, where Christ does not appear. We have much said disparagingly today of Old Testament Christianity; but what is Christianity but Christ discerned? Follow the gleam—Old Testament—he is coming; New Testament—he has come; Epistles—he is coming again. In the Old Testament we have the twinkling stars of prophecy; in the New, the dawn, the day.

"The New is in the Old contained,  
The Old is by the New explained."

If we turn to the Old Testament we find that Jesus is spoken of as actually existing, and pre-eminently exalted in glory, unlimited and everlasting; the whole volume being filled with notices and disclosures to this effect. In Genesis, as the seed of the woman, "He was to obtain a great triumph over the powers of darkness in 'bruising the Serpent's head.'" In Exodus, the book of departure, he is the Passover Lamb. In Leviticus, the book of atonement, the Atoning Sacrifice. In Numbers, the book of the march and roll call, the Smitten Rock. In Deuteronomy, the book of remembrance, the Prophet yet to come. Moses also announces him the great Lawgiver of the Universe, and predicts the overthrow and downfall of all those who reject him. In Joshua, the book of conquest, he is the Captain of the Lord's hosts. In Judges, the book of declension, the great Deliverer. In Ruth, the book of the winsome love story, the Celestial Kinsman, the Heavenly Boas. In Samuel and Kings and Chronicles he is Christ the King. In Ezra, the book of restoration, the Restorer of the temple. In Nehemiah, the Restorer of the nation. In Esther, the book of God's Providence, both Advocate and Propitiator. In Job, the book of patience, the ever living and redeeming God. In Psalms, the book of devotion, he is God, the *All and in All*. In Proverbs, the book of Wisdom, in Ecclesiastes, the book of experience, and in The Songs of Solomon, the Christian love story, he is the Beginning and Ending, the Center and Heart of all; the "Chief among ten thousand and altogether lovely."

Isaiah, the Messianic Prophet, in his book of expectation, soars above all heights and proclaims him, "Immanuel"—God with us. "The Mighty God," "Jehovah, the Lord God of Hosts, and only Savior." Jeremiah, the warning prophet, in his book of admonition, glowingly depicts him as "Jehovah our righteousness." In Lamentations, the warning prophet is weeping, and through his book of tears he portrays Jesus as the "Man of Sorrows." Ezekiel, the prophet of visions, in his book of encouragements for captive saints, declares Jesus to be the "only Shepherd." Dan-

iel, the prophet of dreams, in his Sunrise book publishes him the "object of worship." Hosea, the prophet of salvation, in his book of backsliders, predicts that "Jehovah will save the people by Jehovah." Joel the prophet of the Spirit, in his book of pentecost, says expressly as quoted by St. Paul, "that he is Jehovah, and that whosoever shall call upon him shall be saved." Amos, the farmer prophet, in his book of the plumbline, declares him the "Heavenly Husband." Obadiah, the prophet of deliverance, in his book of possessions, sings of him as "Savior and Deliverer." Jonah, the missionary prophet, in his book of God's mercy, sets him forth as "the Resurrection and the Life." Micah, the herald prophet, in his book of the watchtower, declares him the "Ruler in Israel." His going forth being from "everlasting to everlasting." Nahum, the world's prophet, in his book of the burden, declares that "Zion's God is a jealous God." Habakkuk, the prophet of Hope, in his book of light in the darkness, sings in the night time, soaring on a high note, "Look up beleaguered soul, trust and be glad in the Lord." Zephaniah, the judgment prophet, in his book of the day of the Lord announces him the "Lord God, Mighty to save." Haggai, the prophet of restoration, in his builder's book, portrays him "the Desire of all nations." Zechariah, the prophet of final things, in his book of the future, declares him to be "Jehovah sent by Jehovah to the nations." And Malachi who concludes all the prophetic utterances, notices and disclosures, in his sunset book shouts "The Lord whom ye seek shall suddenly come to his temple."

Passing from the Old Testament to the New, allowing nearly four hundred years to pass away since Malachi's voice rang clear with the above promise, in Matthew's Gospel we hear the glad song of the angels saying, "The promised Messiah, the Lord whom ye seek has come, the King is here." Mark cries with shining eyes, "Have you seen him?" This is what he said, this is what he did, this is what he really is—"The Son of God with power." Luke's Gospel opens with a song, "Glory to God in the highest." It closes with a song blessing and praising God. And from that day to this the world has been singing and the bells of heaven sweetly ringing. John's gracious witness was to this end, "that ye might believe that Jesus is the Christ, the Son of God." His Gospel opens with Christ in the bosom of the Father, and closes with John in the bosom of Christ. In Acts we have the book of witness, the Gospel of the Risen Christ. "Christ is not dead," says Luke in this his second message. "He is risen again, and is at the right hand of God, the Father." Paul, in his epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, Titus, Philemon, and to the Hebrews, shouts, "Eureka! I have found the way." 'Tis Jesus! He is our salvation, our righteousness, our grace, our comfort, our liberty, our riches. Fullness of life, fullness of joy, fullness of power. Our teacher, our

healer, our master and owner. Our high priest and intercessor. Our heavenly guest, our portion forever and ever. Christ our all and in all, the glorified and coming one." James declares him the pattern of our faith and works. Peter, the apostle of hope says, "cheer up, there's light ahead, in and through the Christ of God our Savior." Jude in his epistle of steadfastness, shouts, "He is our keeper." "Now unto him that is able to keep you, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." And now what—sayeth John, the last witness of the Book of books in his epistles and the Revelation. Listen attentively to his testimony. "We know," sayeth John. There is no possibility of doubt about it, "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." 'Tis Jesus, we really and truly know him. He is our glorified and coming one, King of kings and Lord of lords forever and ever. Having looked upon Jesus as the one central theme of the Book of books, let us

BEHOLD HIM IN HIS PERSON.

It is not at all difficult to think of God, the Son, as regards his personality while in the flesh. We do not have to draw upon our imagination to see him wrapped in swaddling clothes, and lying in a manger. As surely as God's Word is true he is from everlasting to everlasting. There was a time when as yet the sun had not lighted up his fires, and sent silvery rays upon the earth; a time when the moon had not been hung pendant in the heavens for man's profit and glory; a time when all we now behold of God's great universe was not unborn, slumbering to be sure in the mind of God, but as yet uncreated and non-existent; yet there was God and he was "over all blessed forever." He is "Alpha and Omega, the beginning and the end." Behold him, the high and lofty One, heaven his throne, the earth his footstool. See him as angels veil their faces with their wings, and cherubim and seraphim rest not day and night, saying, "Holy, Holy, Holy, Lord God Almighty." Behold him, very God of very God, coming from his throne in glory, bringing salvation, dying on Calvary's Cross, the "Lamb slain from the foundation of the world." Behold him rising again, as had been predicted by the prophets of the distant past, and as he had said he would. Behold him ascending from Mount Olivet's brow. Behold him sitting at the "right hand of God, making intercession for us." Behold him as the great and eternal Judge in the final day.

BEHOLD HIM UPON HIS MISSION OF HUMAN  
REDEMPTION.

How painfully exercised Jesus must have been in leaving his throne of regal pomp and splendor to come to our earth of sin and sorrow. What humiliation, what suffering, what torture, was that which he endured as he engaged in his mission of human redemption, working out its fulfillment by heightening the grandeur of the end. Behold him in his



humiliation in the manger, his agony in the Garden, his sufferings on the cross. The greatest wonder of earth's miracles is the fact that "Christ suffered for us." Prophets, apostles, martyrs, heroes and heroines have been stoned, banished, burned and sawn asunder, but no event that lives on the pages of history has ever been so attested by nature and nature's God as were the sufferings and death of Christ, "the Lamb of God." Jehovah speaks and the earth rocks to its center; yonder the sun is clothed in sackcloth and ashes for three hours; the graves give up their dead; at the psychological moment an unseen hand lays hold of the veil of the temple and rends it from top to bottom. But the ultimate substantiation of his claims as Savior, Lord and God stood intimately connected with the resurrection. Ancient prophecy had announced him King in Zion, Ruler of his people Israel, and Lord over all; but as a final proof of his claims he must raise himself from the dead. Heaven and earth bear witness that so he did. Thus rising from the dead as the divinely accredited Head and Leader of God's people, his claim admits of no dispute, no uncertainty. By divine purpose and appointment, the incarnation, life, death, resurrection, ascension of our Lord, and the subsequent descent of the Holy Spirit all occur in established connection as sequent and antecedent, proving the Lamb of God as Savior, Lord and Master.

BEHOLD HIM THE SALVATION OF HIS PEOPLE.

The awful fall of our first parents has been met in the redemptive scheme of a mighty Savior, our second parent. It is the privilege of every human being to comprehend, through personal experience, something of the might and majesty of the Incarnate Son of God. We know him to be the regent of Providence, the king of death, the conqueror of hell, the Lord of angels, the master of storms, and he that is "mighty to save." The word "save" embraces all the work of salvation from the first holy desire, the first spiritual conviction, onward to complete sanctification. Through the Lamb of God we may have redemption from all sin, as well as from our actual and willful transgressions. He is mighty, not merely to put men in a salvable condition, but mighty to save to the uttermost. "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." Behold the Savior as he stoops to solicit the possession of the sinner's heart. Well may heaven and earth be called upon to behold an act of such condescension and grace.

BEHOLD HIM THE STRENGTH AND PROTECTION OF HIS PEOPLE.

In and through the Lamb of God our souls are being preserved. Clinging to him is our protection, our help, and our shield. Heaven's intelligence shines on our pathway through him, and his ministrations illumine the dark and dreary interval of human suffering and earthly pilgrimage. With our hold on him, we have nothing to fear; we rest secure in our place like the deep-seated mountain rocked by the thunder and washed by the cataract, still breasting, unmoved, the storm and the roar of a thousand torrents.

"The soul that on Jesus still leans for repose, I will not, I will not desert to his foes;

That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake!"

BEHOLD HIM THE LIGHT AND GUIDE OF HIS PEOPLE.

He is "the way, the truth, and the life." "The light of the world." The light of the Lamb of God needs no touch of human perfection or earthly finish. Its every ray of light is a heaven-transmitted beam to the human understanding. To this light individuals and nations have clung as the last plank in the widespread wreck of truth and goodness. Its light is shining alike amid Polyneesian Isles, and Caribbean Archipelagoes. The

gospel is heard in the hut of the Esquimo, and the pavilion of the Persian. It has superseded the victorious war dance amid the lakes of the north, and kindled its breathings in the cinnamon groves of Ceylon. Its influence is felt in the mines of Golconda. Its warnings strike reverly dumb in the seraglio of the Mogul; and as a miracle of heavenly creation, it contains principles of boundless increase, that shall spread through every clime, and under every sky, until the voices of piety, the harps of Zion, and the hymns of her joy shall everywhere fling to the bending heavens and listening earth, their sweet and varied melody. It is under the light and guidance of him, who is the light and guide of his people, that we see the bark of knowledge, where all beside was wreck, booming in safety over the rolling seas of time. Looking unto Jesus, our soul in radiant glow sings,

"We'll walk in the light, beautiful light,  
Come where the dewdrops of mercy are bright,  
Shine all around us by day and by night,  
Jesus, the Light of the world."

BEHOLD HIM THE ONE NEED OF THE WORLD.

That the needs of the confused and distracted world of today are many all thinking hearts will agree. But the one need that presupposes and includes every other need is *Jesus*. Moses predicted the failure and downfall of all who reject him, and we have but to unroll the records that bear, in burning characters, the histories and achievements of individuals and nations for complete substantiations of his prophecy. Stand with me upon the crumbling fragments of grandeur where the Hall of Wisdom once stood, and the thunders of eloquence were once heard. You remember well her intellectual supremacy, that her statesmen and rulers, like Pericles, were both orators and poets; that dramatists and historians still gauge their inspiration from their Athenian prototypes; that her soldiers, like Xenophon, not only could lead their phalanxes to battle, but with a pen of a mighty classic write the immortal history of the deeds of arms in which they themselves participated. But for what end was all this miracle of Grecian lore and temporary success? True, she flourished and mankind stood astonished at the sublimity of her career. But where, now, is the glory of Greece? Gothic ignorance now dwells upon the ruins of oriental greatness. The grandeur of Greece is no more, except upon the scroll of fame. She had her opportunity to behold the Lamb of God, and failing to behold him aright she has come to utter failure and loss.

Look at Rome, as once she sent forth her conquering legions to the north, south, east and west, planting Roman sovereignty in every land. She became the mistress of the world; on her walls waved the flags of all nations. But where now is mighty Rome? She, too, has been thrown over the precipice of the powerful action of yesterday, and there remains nothing of her greatness but the magnificent ruins of her capital city. She, too, failed to behold aright the Lamb of God.

Look at the Jews! See them cursed, scathed and scattered, "A nation peeled and trodden down," crushed and trampled beneath the hoof of an unfeeling world. Look at "the seven churches of Asia," and the cities in which they were found, their noiseless streets, hymnless temples, and desolate altars. When you remember that Jesus was tried by a Roman judge, condemned in the Grecian tongue, and crucified at the instigation of the Hebrew race, then the sad failure and loss of one and all are easily accounted for.

Whether we look at Egypt and Tyre, Babylon and Nineveh, Jerusalem and Rome, Spain and France, Germany and Russia, the scene is the same. What is true of nations is true of individuals. Look at Herod, Pilate, Julian, Valerius and the principal actors in the Neronian and Diocletian persecutions—dark, gloomy and ghostly are all our recollections

of their madness in failing to behold the Lamb of God aright. Being convinced of our need of him, and seeing that irreparable is our fall, failure and loss if we do not look unto Jesus, then we beg you to come without a moment's delay, and

BEHOLD HIM NOW!

Rapidly, rapidly with every one of us the shadows are changing upon the circuit of the dial. We all know something of our transitory nature, something of the sad discontinuity of human life. It will not be long, at best, until it will be "ashes to ashes, and dust to dust," with every one of us, parting with all we loved and cherished here. If we fail to behold the Lamb of God and live, heaven and earth with all the regrets of defeated kindness will urge the exhortation—"Why die unprepared to meet God. Come, beleaguered soul, look up and live. Jesus stands ready, anxious and willing to do all for you that you can even wish or will. Behold the Lamb of God, and live."

Sixth Ecumenical Methodist Conference, Atlanta, Ga., Oct. 16-26, 1931.

The Ecumenical Methodist Conference which meets in Atlanta, Georgia, October 16-26, 1931, represents the Methodist bodies of the world, and is held once in ten years. The last session occurred in London, England, in 1921. The Eastern Section comprises churches in England, Ireland, Scotland, France, Italy, South Africa, Australia and New Zealand. The Western Section comprises the Methodist bodies of America, North and South, including Canada and Mexico, the national churches of this communion of Japan and Korea, and missions in China, India, Malaysia, and elsewhere. The delegates to this Conference represent the leaders of Methodist thought in all lands.

Wesley Church, Atlanta, a central city edifice, seating 3000 persons, recently renovated at an expense of \$30,000, will be the official headquarters, and delegates will get their credentials and directions there. Morning sessions will be held in this church and the afternoon section or group meetings will be housed by First, St. Mark, Ponce de Leon, and Trinity Methodist churches. Part at least of the night sessions will meet in the City Auditorium seating 6000. A strong local committee, of which Dr. Wallace Rogers is secretary and Mr. Addison Maupin, treasurer is arranging all details of entertainment and convenience. Railroads have granted a rate of one and one-half fares on the certificate plan, and Atlanta's many hotels have made large discounts from regular rates. The Chamber of Commerce and the Atlanta Convention Bureau are extending courtesies and will be glad to answer questions. The average temperature in Atlanta in October is 62 degrees, promising delightful weather. The city is famous for hospitality to convention guests.

The Ecumenical Conference will have a number of unusual experiences, aside from the regular program. Among these will be a trip through the beautiful suburbs of the Gate City of the South and to Stone Mountain, a natural marvel made more interesting by virtue of its historical monuments. Another feature is a trip on Monday, the 26th, to Savannah, Georgia, a city made memorable to Methodist people because of the early work there of John Wesley and George Whitefield. On Friday night, Oct. 23, in the City Auditorium, 500 Atlanta Negro singers and musicians will present their remarkable and highly praised musical pageant, *Homeward Bound*. This entertainment is being furnished without cost to the Conference by the Methodist Negroes of the city.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



## Twenty Reasons for the Tithe.

In the paragraphs that appear below twenty reasons are offered by an unknown writer on the advantages of the tithing system in God's work. We commend these items to our readers as a brief but practical study of this question.

1. It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.
2. It is a good start in the individual's life.
3. It is spiritual, for personal faith is called into play.
4. It is business-like, for there is definiteness, progressiveness and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving, rather than holding back one's response until the money appeal is made.
7. It commands all alike in quality giving.
8. It frees the church from the disgrace of deficits.
9. It enables the church to frequently plan for an enlarging work.
10. It safeguards the spirituality of a church by eliminating drives for money.
11. It establishes the individual as a financial steward, accountable to God.
12. It gives confidence in the practice of prayer.
13. It awakens thought as nothing else, regarding time and service for God.
14. It elevates worship to the high plane of rounded out sincerity.
15. It makes giving a principle and no longer a spasmodic expression.
16. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
17. It means less of the comforts and pleasures of life, that money can purchase, but the power to enjoy those that are left is expanded.
18. It creates in our lives a commendable position in the matter of giving. We can use the most effective weapon of example.
19. It makes us twofold before God, our hand held out to give as well as receive.
20. It destroys the domination of circumstances.—Editorial *Wesleyan Methodist*.

## Is the Teaching of Jesus Antiquated?

REV. HENRY T. SCHOLL, D. D.

Such was the expressed opinion of certain young folk in a Protestant Church, Middletown, N. Y., on Sept. 13, 1931. The demurrer was voiced at a young people's religious meeting on that evening. Objection was made in particular to Matt. 5:3 and 5. It was stated that this teaching might have served aptly while Jesus was here among men, but it was out of date in this enlightened day and generation.

As a Presbyterian minister, I accept the Scriptures, in their originals, as the Word of God; the which infallibly teach what man is to believe concerning God, and what duty God requires of man. As helps to the understanding of Scripture, I find the following questions suggestive: Who said it? To whom did he say it? What did he say? What does it mean? How does it relate itself to me personally? What should be my individual reaction thereto?

Concentrating attention on Matt. 5:3, we note that it was spoken by Jesus Christ, to his disciples, and specifies a characteristic of accredited members of his kingdom. We enter the kingdom by the new birth. (John 3:3 and 5). Mere profession plus active church membership, apart from the new birth, leaves us among the "Many to whom Christ the King and Judge will eventually say, 'Depart.'" (Matt. 7:21-23). The new birth certifies the inception of holiness, of which credible Christians are making a life pursuit, and "without which no man shall see the Lord." (Heb. 12:14). Moreover, without this spiritual transformation, we are

rightly reckoned as "natural," unspiritual men, who regard much of Scripture as foolishness, and are not minded to receive it. (1 Cor. 3:14).

Poverty of spirit "is the opposite of pride, self-righteousness, self-conceit." It is the disposition of little children, referred to by Jesus; a disposition that is humble, trustful, lovingly obedient. (Matt. 18:3). Much in church going and church doing may be placed to our credit, but all, without love, profits us nothing. (1 Cor. 13:1-3). "Love fulfills the law;" and Jesus has said, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." (John 14:23). This gives us a worthwhile hope of glory. (Colossians 1:27; 1 John 4:16; and 5:11).

That such obedience may be ours we make petition every time we use the Lord's prayer, taught by Jesus to his disciples, Matt. 6:10. To do his will habitually, we must needs surrender our own, and that calls for poverty of spirit. To accept his will as our norm of life, we must admit that his will is superior to our own, and that calls for poverty of spirit. Self-seeking puts us under the direction and domination of the devil. As we humbly, trustfully and lovingly seek first God's kingdom, we are developing steadily in that godliness which is "profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:7-8).

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

President Washington had to call out the militia in 1794 to quell an organized rebellion of the liquor traffic. To see straight and think straight on the liquor question one needs to remember that the liquor traffic has always been lawless.

## Stick to Your Covenant.

E. E. SHELHAMER.

"And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul."

There is a vast difference between a mere refreshing from the Lord and a special covenant. One should receive frequent blessings and uplifts, but as a rule covenants are few and far between. They are more serious and far-reaching. In fact, a covenant is so deep and broad that we do not need many, nor could we stand many.

Every soul who has made a blessed success in growing in grace has been led into one or more peculiar covenants. These covenants may embrace such things as tithing, Sabbath observance, plainness of dress, fasting and other forms of self-denial. Catherine Booth, the great soul-winner, was led to abstain from eating butter on her bread certain days in the week. The early Methodists fasted one or more meals, on Friday, especially just preceding quarterly meeting.

Friend, if God has given you a peculiar covenant, stick to it, no difference who may sneer or brand you as an extremist. Remember the more you give up for Jesus, the more glory you get in return. But be careful not to blow your horn about it or discount others for not doing exactly the same. Would you have *Special Grace, Wisdom and Strength*? Then stick to your covenant!

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of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

## IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching.

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# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## NOTE FROM BROTHER BABCOCK.

Dear Friends of The Herald Family:

We have felt for sometime that some word should come from us regarding the serious illness of Mrs. C. H. Babcock, who was operated on in Cincinnati, Ohio, in May, for appendicitis, after which she suffered complications resulting in paralysis of her left side which has left her almost helpless. This has made it necessary for me to remain at home and care for her. Many of our meetings have been canceled, as we found it impossible to leave her, even in the care of friends. The strain upon me has been heavy and has somewhat affected our health, making it necessary to have medical help here at home. While the trial has been severe, we are grateful to God that his grace and mercy have been sufficient for this time of our need. Our plans for the summer were greatly changed. We were unable to fill many of our camp meeting engagements which were made so long ahead. This has been a source of great disappointment to us, and we desire to let our friends know that we are expecting and arranging to get into the battle very soon. With some very marked improvement in Mrs. Babcock's condition, the outlook is most encouraging for her complete recovery. There is some movement in her limbs and her general condition is good.

We are arranging some meetings in California, in order that we might be as near home as possible. There is some time that can be given to churches and associations for convention and revival meetings. We are leaving early in January, the Lord willing, for Florida, and the East where we have many engagements. The reason for this word is that our friends might know just how Mrs. Babcock is getting along, and to let our California friends know that we can give them sometime while here on the Coast.

We are thankful to God in the midst of our trial and affliction that his grace is sufficient. We are in his hands, in his will, and at his feet, believing for gracious victory. We are asking our friends and lovers of Christ to remember us at the throne, as he may lead. We are,

Sincerely yours in Jesus.

C. H. Babcock.

## CHICAGO, ILLINOIS.

Having a great many friends scattered abroad this wonderful United States who read your splendid paper, I take this liberty to ask you through the columns of *The Pentecostal Herald* to acquaint them of our activities by publishing this report. Mrs. Nelson and I are back in mission work in Chicago. Last Christmas we were urged to take charge of a large mission in the Southern part of Chicago, in the suburb, Roseland. It was a new work and through mismanagement was about to close its doors. We saw a wonderful opportunity for the Lord in this location and thus consented to step into the breach. God has honored our faith and today we have a splendid work established with a Sunday school enrollment of 150 pupils and a fine young people's society with a newly organized string band of eighteen young people who sing and play the gospel with no uncertain sound. Our string band is much in demand by churches and tent meetings here in Chicago. Our mission is a revival mission with one aim, to see folks saved and sanctified. We have held five revivals since Christmas with hundreds at the altar finding God. We praise God for his leading. Among the evangelists who helped us in the month of May was the Rev. I. G. Martin, of Pasadena, Cal., formerly the pastor of the First Nazarene Church of Chicago. We had a wonderful time with Bro. Martin who gave us a fine meeting. We renewed a fellowship and friendship of many years standing. Mrs. Nelson was converted under Bro. Martin's preaching many years ago and it was a great delight to have him with us.

Another meeting held in July with Dr. George J. Apel, Jr., who is the President of the American Theological Seminary of Roxborough, Philadelphia, Pa., yielded much good to our people. Dr. Apel spoke on the Prophetic word, dwelt much on the Book of Revelation and opened that book to the understanding of many people. God has richly supplied us with Spirit-filled evangelists. During the last week of Dr. Apel's meeting I had to leave for my meeting at Mt. Hope Camp, Ky., leaving Mrs. Nelson in charge. Permit me please, to include a report of Mt. Hope camp meeting at the request of the management of that camp. We began our meeting on July 16th, closing on July 26th. Professor and Mrs. W. C. Kinsey, of Richmond, Ind., were in charge of the music and singing. It was a great delight to again be yoked up with these consecrated singers. We were together at Mt. Hope last year and we had a great meeting and I rejoice to report a greater meeting this year. Conditions were much better this year. The country had plenty of rain and folks came out to the meeting in a better frame of mind and heart. Our day services were always blest with unusual demonstrations of the Holy Ghost. Folks were saved and sanctified in these day meetings more than during the evening and Sunday services when the great crowds came. The larger the crowds the greater the battle has always been my experience. The devil is always on hand to destroy the seed of truth where the large crowds are. We preached the word of God without fear or favor and God graciously rewarded our ministry with seeing folks praying through to real victory. It is a rare

thing these days of worldliness to see the tears course down the cheeks of a penitent in real repentance, but praise be to God it was our privilege to witness such a scene at Mt. Hope camp. Brothers Helphinstine and Goodwin, the managers of the camp, kept their hands off of the workers and gave us perfect freedom in the Holy Ghost. Brother and Sister Kinsey were at their best in this service. God used them mightily in singing the Gospel of Jesus Christ into the hearts of many. We worked in perfect harmony together in the services and lived in perfect harmony in our cottage. It was indeed like heaven. Praise God for delightful Christian fellowship in him. We felt our responsibility to God and man as we looked into the faces of the larger audiences nightly and on Sunday when they came to the camp as sheep gone astray. What a golden opportunity the Holy Ghost preacher has to preach the truth at a camp meeting. God grant that our camp meetings will never die out. Space forbids me to mention all things of interest at the camp, but I feel grateful to the visiting preachers who so kindly assisted us with their Spirit-filled ministry. Mrs. Kinsey rendered splendid service at the piano as well as in their Holy Ghost singing. Perfect order prevailed throughout the camp; we shall never forget the last Sunday. The weather was perfect and we had three great services during the day with the crowd staying with us for the closing service. Bro. Kinsey held a great children's meeting at 1 P. M. At the close over twenty children knelt at the altar with parents by their side praying and weeping for joy. The great audience was moved to tears and it stayed throughout the afternoon meeting. It seemed hard to break up the camp and say good-bye at the close of the evening service. We feel sure that we said good bye to some that we shall never see again here on the earth, but praise God for the hope we have of meeting in heaven.

We had a delightful time at old Mt. Hope camp and thank all who had any part in making our ministry of any blessing to lost humanity. We earnestly request the prayers of the great Pentecostal Herald family for our work at the mission, especially for the revival meetings which began Sept. 27th, running for three weeks with our good friends Brother and Sister Kinsey. Praying for a wide circulation of *The Pentecostal Herald* with its divine message of full salvation, I am,

Yours in glad service.

Rev. B. A. Nelson,

11723 Harvard Ave., Chicago, Ill.

## BONNIE, ILLINOIS, CAMP MEETING.

Eight miles south of Mt. Vernon, Ill., on Route 37, is located the village of Bonnie, and one-half mile west is the Bonnie Camp Ground, one of the largest camps in the middle-west. On August 13, 1931, the camp opened her thirty-ninth annual session for ten days, and from the first service until the last, the joy of the Lord was there.

The preachers for this year were the Rev. Warren McIntyre, of Wilmore, Ky., and the Rev. William G. Heslop, of Olivet, Ill. Prof. John E. Moore, of Los Angeles, Calif., was the leader in song. Mrs. W. G. Heslop had charge of the young people's service each evening at six o'clock, and Mr. John McIntyre was the children's leader. The weather conditions were fine. A splendid rain on Wednesday evening cooled the air, laid the dust, and gave the camp abundance of good cistern water. The officers and trustees of the Camp were on the ground night and day, using every endeavor to meet the requirements of the meeting; from caretaker to president, every one was busy at his task.

In the thirty-nine years that Bonnie Camp has shouted out her scriptural message of full salvation, tens of thousands of people have visited her sacred grounds, and thousands have felt the touch of God, either in regeneration or sanctification, and many have been healed. Surely the blessings of our Heavenly Father have been poured out upon old Bonnie Camp without stint or measure. In her ministry the highest notes of New Testament experience have ever been presented and always by a God-called and Spirit-filled ministry. Upon her platform have stood such men as Pickett, Morrison, Ferguson, Owens, Johnson, Cundiff, Irick, McKay, Heslop, McIntyre, and a hundred others whose names we do not recall.

The camp of 1931 is history. Two hundred people were blessed at the altar, about seventy new members were united to the Association, all expenses were met in full, and it was a great time in the Lord. Bro. McIntyre and Bro. Heslop both seemed to be at their best in wonderful presentation of the Word. Bro. Moore brought great messages in song, but best of all God was there.

Beginning at six o'clock in the morning, the prayer meeting was held in the tabernacle, at nine-thirty came the praise service, at ten-thirty the preaching service, at one-thirty the children's service, at two-thirty preaching, at six o'clock the Young People's meeting, and at seven-thirty the evening preaching service. The attendance for the ten days was about thirteen thousand, including the Sunday attendance which was from three thousand to five thousand on each Sunday. Ministers from many denominations were present, also missionaries and Christian workers. The Rev. Robert Chung, of Seoul, Korea, Bonnie Camp's own missionary, was present and spoke at two-thirty Thursday afternoon. An offering was taken for Bro. Chung, with which he expects to buy

a truck in which to haul his big evangelistic tent from one Korean town to another.

Dear reader, if you have never attended Bonnie Camp, arrange to be there in 1932. Our dates are always the same—extending over the third and fourth Sundays of August.

Hubert Leonard, Pres.

## PIONEERING IN NEW ORLEANS, LOUISIANA.

Pioneering for the Lord, preaching scriptural holiness has been the joy of our life, and has had a large place in our ministry of the past twenty years.

This year it has been our privilege and joy to be located in the historic city of New Orleans. While many new problems different from anything we have ever faced have been ours, yet the God of Abraham, Isaac and Jacob has been our God, and we have had victory and precious souls in the fountain for cleansing and salvation.

One of the things that makes it hard in this field is that it is largely Catholic. They are forbidden to attend a Protestant service under any circumstances. We have one good member now who began attending our services; his wife being a Protestant warned him that he was committing a great sin. He went to see a priest, who told him he had committed such a great sin that he would have to get the Bishop to forgive it and it would cost him \$6.50. He did not pay this amount but came back to the Nazarene services and was beautifully saved and gloriously sanctified. There is a new day dawning in this beautiful Southland. A half million Acadians are beginning to throw off the heavy yoke of Rome. It is a startling fact that until recent years, the Dominion of Rome has been so absolute that public schools have been kept out of portions of Southern Louisiana. The people have been held in subjection by ignorance, the fear of committing a mortal sin by attending public schools or any Protestant services. They have been forced to pay exorbitant charges of the priest for the burial of the dead, marriage ceremonies, admittance to churches, and for tuition in their own schools. But now the State furnishes free school books and has compulsory education which has done much to enlighten and awaken this beautiful Southern State. In our own local church we have several who are bright converts and interested in reaching others. There is such a need for a systematic, well-planned, vigorous campaign that will reach every part of this needy field with revival campaigns, and distribution of gospel literature. Home-to-home visitation work is the most fruitful in getting the truth to these people who are in such ecclesiastical slavery that they do not, many of them, dare attend any other services.

In our work here we have had the constant touch and fellowship of our good District Superintendent, Rev. G. M. Akin, one of the finest brothers one would care to know. We have had four campaigns; the first one was a convention conducted by our Uncle Buddy Robinson, and Rev. G. M. Akin. The next was a five-weeks' meeting conducted by Brother and Sister Ludwig, of St. Louis, Mo. These fine folks were a blessing to us that only eternity will reveal. Followed by that in April, our good District Superintendent ably assisted by his good wife, was with us for another campaign which was used of the Lord to strengthen and bless us in this gigantic fight to plant holiness in New Orleans. During the month of May our good General Home Missionary Secretary, Rev. E. J. Fleming, came for a weekend convention. There is no finer man in the Holiness Movement than this godly man who, with a wonderful vision and great business sense, is supervising the Home Missionary activities of the Church of the Nazarene. In June we had Bro. Wm. M. Tidwell and wife, of Chattanooga, Tenn., for a tent campaign. This man, one of our busiest pastors, came here and gave us a great meeting. His messages, advice and godly life will ever live in the memory of those who know him.

A number of holiness people have passed through our city since we have been here and stopped off with us. Others have come in who told us with joy how they had searched the city for a place to worship the Lord in the Beauty of Holiness. In other days this city has been blessed by the spiritual ministry of such men as Dr. H. C. Morrison, Dr. Godby, Dr. Carradine, and many other of the leading holiness preachers of the nation. New faces from all over the United States are often seen in our congregation; many have friends and loved ones here they want us to get in touch with. Any holiness folk passing through on their way south will be welcomed, and those who are looking for a fine climate to spend their winters will find this gorgeous Land of Flowers and golden oranges an ideal place to spend their winter, as did our good Brother and Sister Graves, of Iowa, last winter.

Will not the saints of God who read this appeal send up a volume of prevailing prayer for us as we battle in this Babylon of America.

H. A. Forester and Wife.  
1401 Napoleon Ave., New Orleans, La.

## One of the Alarming Signs

of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.



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(Continued from page 1)

time ago I assisted a pastor in a revival where an excellent young man and his wife, a prominent family in the church, had separated and were arranging to secure a divorce. They came to the altar, confessed their sins, got saved, moved into their home and are living happy lives. I have had enough confessions made to me by prominent men and women in the community and in the church to make a large book, that would not do to publish, of how revivals had saved them on the very brink of awful sin; sometimes the sins had been committed and the revival saved them on the brink of hell. There are tragedies of sin going on around us all the time. Tragedies among church-members. Earnest revival preaching—preaching, remember—will in time, prevent the breaking out of loathsome sin, separation, murders. The gospel of Jesus Christ is a tremendous preventive. No one can know what's going on in the minds and hearts of men that may lead to the wreck and ruin of lives for time and eternity. The preacher who does not understand that these conditions exist in his church and community, is not a physician of souls. He is not competent to judge the spiritual health of his congregation and the surroundings.

Very well, we have said this in order to say, the first thing necessary to a revival of religion in any church is for the pastor to *feel the necessity of a revival*, and to determine, by the grace of God, to *have a revival*. There is a wide difference between arranging for a two-weeks' meeting and a great burden, crushing a pastor to his knees, and a mighty cry in his soul for the salvation of his people, for the lifting of his church into strong, vigorous, spiritual health, and the bringing of sinners to Christ. What pastor is blind and dull enough to suppose that anything like all of a membership of five hundred, or more, people really enjoy vital godliness, when almost one-half of them seldom attend church; fifteen or twenty of them attend weekly prayer meeting; perhaps two hundred of them make no financial contribution toward the budget of the church. Can any one, taking the New Testament as a standard, suppose for a moment, that such people are the real disciples of Jesus, and are prepared to enter a holy heaven? We go back to the statement that, one of the very important es-

sentials for a revival of religion, is for the pastor to become desperate in his desire; to get a Gethsemane agony for the salvation of souls; to get to the place where he gives himself to God and his community for a revival and the salvation of the people.

Very well. When the pastor gets in this state of mind and heart the wheels of Zion will begin to move. He will intuitively find some people in his church who will unite with him, that will partake of his spirit. God will take of his spirit and put it upon some others who, like kindling wood, will start a flame of desire, of longing, of prayer, of conversation, of talk to one's friends, of warning, of education, of entreaty. It may be that the real spiritual church within the church is small, but that small number is God's spiritual motherhood in the church. It is the true Zion, and Zion will travail and bring forth salvation.

A formal two-weeks' meeting with, perhaps, some good preaching, but without a fixed purpose to press the battle to the gates, to storm the forts of the enemy; to break down the walls of opposition and go in and capture souls for Jesus, does not amount to much. It may be a little like fireflies in a damp swamp on a dark night shedding, for a moment, their glimmer of light, but that is by no means, the fire which comes down from heaven, consumes the offering, burns up the altar and licks the water out of the trenches, making the people to cry out, "The Lord, he is God!"

Please to remember that I am not quarreling with anybody. I am thinking in type. My soul is longing for the outbreak of fifty thousand revivals in these United States; twenty-five thousand would be a tremendous help. It would check the ravages of sin, Sabbath desecration, the breaking up of families by divorce; it would confuse the hosts marshalled against the prohibition of the liquor traffic; it would save millions of young people who are being led to death by false teachings in schools, colleges, and universities by the enemies of God and humanity. It would thrill the church with new life. It would bring millions of dollars for the spread of the gospel in the mission fields. Out of it would come a new spiritual, moral, social and political life for the great republic which would touch the entire world, with all of its problems, burdens, and sin.

"The skies are full of pentecosts." Jesus is mighty to save to the uttermost. The Holy Ghost is ready to give the power. The land is dotted with excellent church buildings. Revival fires will attract the people. It is up to us preachers! What are we preachers going to do about it?

### Behaviorism—A Battle Line!

Dr. William P. King, D. D., Book Editor of the M. E. Church, South, has recently prepared and sent forth a very remarkable book under the above title. It is made up of some seventeen discussions on the philosophy, or psychology, of Behaviorism. It sounds a note of warning against the most dangerous teaching of Behaviorism, which is spreading abroad like a plague, to the intellectual and spiritual life of young people in colleges and universities. This book should be read by preachers, teachers, in fact, by the Christian public, generally. It is ably written. It discusses the subject from many view points. It contains 376 pages, well bound, and is published by the Cokesbury Press, Nashville, Tenn. H. C. MORRISON.

### The Nazarene Assembly, Lexington, Ky.

The Nazarene brethren held their annual Assembly in Hill Street Methodist Church, Lexington, Ky., at the same time our conference was being held in Winchester. Dr. Goodwin, General Superintendent, presided. I have heard fine reports of this Assembly and regret that our dates conflicted, so that

I was unable to be with the Nazarene brethren. They are pressing the battle for the conversion of sinners and the sanctification of believers. May God graciously bless their labors. H. C. M.

### IS JESUS WELCOME?

MRS. H. C. MORRISON.



HERE is a motto which carries these words of admonition, or something akin to them: "Go nowhere you would not ask Jesus to go with you. Say nothing you would not like Jesus to hear. Do nothing you would not like to be doing if Jesus should come."

I dare say if we, as Christians, should practice these simple rules of daily living, we would be more happy, and our usefulness and influence would count far greater than they do. It is a good thing to "practice the Presence of God" in our living; to remember that he is always present; that he knows every desire and thought before they are uttered; that he sees from the beginning to the end of all our endeavors. Such practice is a great preventive against wrong-doing.

I recently read a story that strikingly illustrates this thought of always having the Saviour with us. I trust it may be read with interest, and that each one may resolve that they will never participate in anything that would embarrass them, should the Master suddenly appear upon the scene.

#### MABEL ASHTON'S DREAM.

As the guests came together in the brilliantly lighted parlors, at the home of Mabel Ashton, that crisp winter evening, there was nothing unusual in the appearance of the rooms to indicate that the party to which they had been invited was to be, in any respect, different from the round of gayety to which they had been devoting themselves for the greater part of the winter.

Some of the guests, as they greeted their young hostess, noticed an unusual degree of nervousness in her manner, but attributing it to the excitement of preparation and anticipation, thought no more of it, and all were soon engaged in conversation and in making out their cards for various dances of the evening.

The musicians were in their places, and the young people beginning to wonder why the signal was not given for the orchestra to strike up, when Mabel Ashton, her sweet face flushed and pale by turns, took her stand near the musicians, and, after closing her eyes for a moment, during which the room became perfectly still, in a voice at first trembling but soon clear and steady, she said:

"Friends, I know you will think me very queer, but before we do anything else I must tell you a little story.

"I had a dream last night, which has made such an impression on my mind and heart that I must tell it to you. I dreamed that tonight had arrived, and you had all assembled in these rooms, when there came to the door and was ushered in, a Guest who seemed strangely familiar and yet whom I could not recognize.

"He had a rare face, peaceful, yet a little sad in its expression, and his eyes were more penetrating than any that I had ever before seen. He was dressed in neat yet very plain clothes, but there was something in his appearance which marked him as no ordinary man.

"While I was trying to think where I had seen him, he advanced to me, took my hand, and said, gently, 'You do not recognize ME, Mabel?' Surprised at such a form of salutation from a stranger, I could only say: 'Your face, sir, seems familiar, yet I cannot recall your name.'

"Yet I am One whom you invited here this evening, or, I should rather say, One to whom both you and your parents have extended many invitations to be present here whenever I am able to come. You have invited Me to make my home here; and I have come tonight to join your little company."

"I beg a thousand pardons," I replied 'but you mystify me all the more, and I beg that you will relieve me by telling me whom I have the pleasure of greeting.' Then he offered to my view the palms of his hands in which were scars as of nail wounds, and looked me through and through with those piercing yet tender eyes, and did not need that he should say to me: 'I am Jesus Christ your Lord.'

"To say that I was startled would be to express only a very small part of my feelings.

"For a moment I stood still, not knowing what to do or say. Why could I not fall at his feet and say with all my heart, 'I am filled with joy at seeing you here, Lord Jesus?'

"With those eyes looking into mine, I could not say it, for it was not true. For some reason, on the instant only half comprehended by myself, I was



sorry he had come. It was an awful thought to be glad to have all the rest of you here, yet sorry to see my Saviour and Lord!

"Could it be that I was ashamed of him, or was I ashamed of myself?"

"At length I recovered myself in a degree and said: 'You wish to speak to my parents, I am sure.' 'Yes, Mabel,' as he accompanied me to where my mother and father sat gazing in surprise at my evident confusion in greeting an unexpected guest; 'but I came this evening chiefly to be with you and your young friends, for I have often heard you speak enthusiastically about how delightful it would be if you could only have me visibly present with you.'

"Again the blush came to my cheeks as the thought flashed through my mind tomorrow night is prayer meeting night. I should be delighted to see him then. But why not tonight on this pleasant occasion? I led him to my parents, and, in a somewhat shamefaced fashion, introduced him.

"They both gave a start of amazed surprise, but convinced by his appearance that there was no mistake, my father recovered a degree of self-possession, bade him welcome, offered him a seat, remarked that this was an unexpected pleasure, and then after a somewhat lengthy pause, explained to the Lord Jesus that his daughter Mabel, being very closely occupied with her studies, and having little variety in life, had been allowed to invite a few of her friends in for a social evening, with a little quiet dancing by the way of healthful exercise. Her friends were all of the very choicest, and he felt that this was a very harmless amusement, which the Church had come to look upon in a somewhat different light from that in which it was viewed forty years ago. By removing the objectionable feature of bad company it had now made this pleasant pastime a safe indulgence for its young people.

"As my father stammered out, in the presence of Jesus, these words of apology, which had fallen from my own lips, I felt myself flush crimson with shame both for my dear father and for myself. Why should he apologize at all for what he considered unquestionably right? And how hollow it all sounded there in the presence of the Lord! Did he not know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week, at parties?"

"Then father, anxious to relieve my evident embarrassment, said: 'I am sure we can leave these young people safely to themselves; and nothing would please me so well as to take you, my Lord Jesus, off to my study for a talk.'

"No," said Jesus, 'Mabel has often invited me, and I came tonight especially to be with her. Will you introduce me to your friends, Mabel? Some of them I know, but some I do not know.'

"Again that miserable feeling came over me. Why could I not reply: 'It will afford them and me the greatest pleasure?' Because, for some reason, I could not feel pleased, I feared you would not feel pleased, and I dared not in that Presence use the polite but untrue phrase. I simply said, 'Certainly, if you wish.'

"Of course all this time, you, friends, were looking much in our direction, wondering at our embarrassment, and perhaps guessing that we had been made uncomfortable by the arrival of a not altogether welcome guest. I led him first to some of the church members among you, and there was not one of you who looked as comfortable after the introduction as before.

"As it became known who the Guest was faces changed color, and some of you looked very much as if you would like to leave the room. It really seemed as if the church members were quite as unwilling to meet Jesus as those who were not.

"One of you came up quietly and whispered to me: 'Shall I tell the musicians not to play the dance music, but to look up some sacred piece?' Jesus caught the question, and looking us both squarely in the face he simply asked, 'Why should you?' and we could not answer. Some one else suggested that we could have a very pleasant and profitable evening if we should change our original plans and invite him to talk to us. Again he was met with that searching look and that searching question: 'Why should my presence change your plans?'

"After I had introduced the Lord Jesus to you all, and no one knew what to do next, he turned to me and said: 'You were planning for dancing, were you not? It is high time you began, or you cannot complete your program before daylight. Will you not give the word to the musicians, Mabel?'

"I was at my wits' end. If my original plan was all right, his presence ought only to add joy to the occasion; yet here were all my guests, as well as myself, made wretchedly uncomfortable by the presence of him whom most of us called our Best Friend. Determined to throw off this feeling and be myself, at his word I ordered the musicians to play for the first dance.

"The young man with whom I was engaged for that dance did not come to claim me, and no one went upon the floor. This was still worse embarrassment. The orchestra played once more, and two or three couples, more to relieve me than for any other reason, began to dance in a rather formal fashion. I was almost beside myself with shame and confusion, when the Lord Jesus turned to me and said, 'Mabel, your guests do not seem at ease. Why do you not, as their hostess, relieve their embarrassment by dancing yourself? Would it help you any if I should offer to dance with you?'

"My confusion gave away to an expression of horror, as I looked into those tenderly sad eyes and cried: 'You dancel! You cannot mean it!'

"Why not, Mabel? If my disciples may dance, may not I? Did you think all this winter, when you and others of my disciples have gathered for a dance or card party or at the theater, that you left me at home or in the church? You prayed for my presence in the prayer meeting; you did not quite want it here; but why not, my dear child? Why have you not welcomed me tonight, Mabel? Why has my simple presence spoiled your pleasure? Though I am a man of sorrows, and acquainted with grief, yet I delight to share and increase all the pure joys of my disciples. Is it possible that you leave me out of your pleasures, Mabel? If so, is it not because you feel that they do not help you to become like me and to glorify me; that they take your time and strength and thought to such an extent that you have less delight in my word and in communion with me; You have been asking, 'What's the harm?' have you asked, 'What is the gain?' Have you done these things for the Glory of God?"

"It was all plain to me now. Overcome with self-reproach and profound sorrow, I threw myself on the floor at his feet and sobbed my repentance."

"With a 'daughter, go in peace, thy sins be forgiven thee' he was gone,—or I should rather say he was no longer present to view, for I am sure that during all this winter when we have been spending our evenings in pleasure, he has been present and seen all that we did and how his heart must have been grieved. All day long I have been thinking if we were conscious of his presence all the time there would be no desire for any of these things, we would have something so much better that we could not wish for them."

This was the beginning in the life of Mabel Ashton and of some others present, of that spirit of devotion to the Lord Jesus Christ which renders the pleasure of this world no more than the husks which the swine eat. O what a vision of the Lord Jesus Christ will do for us! How as we behold him in his own precious Word we are changed into his own likeness! May this be the portion of every child of God who reads this story.

### Fine Opening at Lander.

Lander College for young women located at Greenwood, S. C., has had a very fine opening in spite of the financial depression. This fine school for young women is beginning its sixtieth year of its prosperous history. Dr. R. H. Bennett, the President, and a Methodist of the truest and best type, is at the head of this school and will guide it safely on its successful mission. We wish him and those associated with him, a most successful year.

### Mary of Bethany

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.

### Don't Delay the Good Work.

We are making our announcement of our 25-cent offer in ample time for our friends to secure their list of subscribers and get them to us for mailing by November 1, so they will get full benefit of the twelve issues that will be sent to them for this small sum. We urge our readers to get busy at once in securing as many new trial subscriptions as possible on this remarkably fine offer.

We shall have some very interesting articles in the issues that shall be printed during the three months of the offer, among them being a series of articles by Dr. Morrison on "If Christ should Come to Jerusalem," and some splendid articles from Rev. Joseph H. Smith, and C. W. Ruth, two of our most honored evangelists and versatile writers, and Rev. C. F. Wimberly, who wields a trenchant pen. Every issue of the paper will be filled with worth-while articles, a good sermon each week, which, alone, will be worth many times the small price paid for the subscription.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....

We wish that every one who can possibly do so, will send us the names and addresses of at least four persons to whom they wish THE HERALD to carry its weekly messages for three whole months. Along with the subscriptions, offer a prayer for those to whom you send it, that the paper may prove a real spiritual blessing to them. If you wish sample copies we shall be glad to send them.

### Christmas Presents

bought now, will keep, and if you want to make a handsome gift—one that will last and do good, we do not know of a better one to suggest than "Beautiful Story of the Bible." It is a beautifully bound book, published to sell at \$2.95, and has every appearance of a high-priced book. We offer the copies we have, the remainder of the edition, at \$1.00 each. Don't let this opportunity pass.

### Don't For Preachers.

F. LINCICOME.

Don't preach too long. No matter how great a preacher nor how orthodox you may be, you will wear the people out with long sermons.

Study the art of condensing. As a rule, men who put much time on preparing their sermons preach short sermons, because they have something to say. Spurgeon said, "If a man has something to say he wants only thirty minutes in which to say it; if he has less, he wants an hour, and if nothing, he wants an hour and a half."

I listened to a friend of mine talk two hours at a Sunday school convention and he noticed that at times I seemed rather amused. At the close of the service he asked me what I was laughing to myself about? I told him that I was perfectly amused to see how any man could stand before the people and talk two hours and at the same time dodge every idea in the universe.

Long sermons, as a rule, have a bad effect. You will remember Paul in one place in which he could stay but a short time, wishing to indoctrinate the disciples as well as he could, continued his speech the last night he was with them, until midnight. But this long sermon produced fatal results. "And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep; and fell down from the third loft and was taken up dead." (Acts 20:9). Since then there have been many killed, spiritually, with "long preaching." Paul raised the young man to life; but these "long preachers" generally leave the people dead.

Mr. Preacher, it is not necessary to put the whole body of divinity, beginning with the fall and ending with the resurrection, into a single sermon. The people may hear you again. If not, they may hear others just as capable of giving instruction as you are, so shorten up.

### Only 16 Copies Left.

If you have not gotten your copy of Arnold's Commentary at the special closing-out price of 50c, don't fail to get a copy for the last quarter of the S. S. Lessons. Only 16 copies left, and after the Sunday school lesson period is passed, it is a valuable commentary on the Bible to keep in your library. You will never miss the richest kernel in the lesson with this book as your help.



## OUR BOYS AND GIRLS

### THE GREAT DISCOVERY.

By Wouter Van Garrett.

"Oh boy, she runs," shouted Ben Kelsey as he released the crank, and stood erect. Wiping the perspiration from his brow with the back of a greasy hand, he looked across the hood of the old car toward his companion. "I told you she'd run."

"Makes a lot of noise," observed Dick Rennard as he backed toward the door of the garage.

The engine of the old automobile sputtered and groaned as if it resented the human effort that had broken its months of rest. The exhaust pipe shot forth a thick column of smoke and, in a few minutes, the Kelsey garage put on the appearance of a smoking volcano.

The youthful mechanics were not disheartened, however, but they kept advancing the spark and adjusting the carburetor until the old engine was running smoothly and quietly—well, as smoothly and quietly as any 1916 model could run.

"Now, what are we going to do?" asked Ben as he wiped the grease from his hands. He was unaware of the oily marks that had been left where his hands had unconsciously touched his freckled face. Before his companion could reply, he supplied the answer to his own question.

"Let's take her out for a ride." "Would your Dad want you to run it?" Dick wanted to know, his calm blue eyes expressive of caution.

"Shucks, no," scoffed Ben, "but Dad and Mother are away, and they won't be back until late tonight. They won't know it."

"Yes, but they'll find out," argued Dick. "This is the oldest car in town and it hasn't been out of your garage for a couple of years. Somebody's bound to notice it, and tell your Dad."

"We could take it out after dark," suggested Ben. Then an animated expression appeared on his face. "Listen Dick, let's run over to Merton to the big air carnival, tonight."

"My Dad doesn't want me to go to the air carnival." Dick hung his curly head.

"Aw, shucks, doesn't your Dad want you to have any fun?" sneered Ben.

There was no answer. Then, came the question that brought the temptation.

"Would you go if you knew your Dad wouldn't find out about it?" ventured Ben Kelsey.

"Mebbe," came the timid reply.

"All right. I can fix it so's he won't know."

"How?" Dick was showing interest.

"Here's how you do it," began Ben. "You wait until it's dark. Then, you say good night to your parents and go to bed. Only, instead of going to bed, you climb out of your window and get on the porch roof, and come down the cherry tree. They'll think you're asleep in bed. See?"

"I can climb down the cherry tree; I did that when I was just a kid," boasted Dick.

"Sure, it's easy," agreed the lad who was laying the plans. "When you get down you hurry over here. We can make the four miles to Merton in ten minutes. We'll stay for the parachute jump, and get back here before your Mother and Dad go to bed."

"But, how'll I get into the house?" innocently asked Dick.

"Silly," laughed Ben. "You climb up the cherry tree. When your parents come to bed, and your Mother comes into your room to see if everything's all right, you'll be sound asleep."

"Yes, but suppose something happens to this old car, and we don't get back in time?" objected Dick.

"Nothing can happen to the car," promised the youthful optimist. "You heard how nice the engine runs. You know it used to be the best car in the whole town, don't you?"

"Yes." "The paper says the parachute jump will be at nine-thirty. If we leave Merton at ten, we'll be home,

and you can be in bed before ten-thirty."

"All right," consented Dick Rennard, "I'll go, if you promise to get back here before my parents go to bed."

"You are a real sport," flattered Ben. "We'll have loads of fun."

The two lads separated. "Remember, I'll be waiting for you," shouted Ben to his departing friend. "Hurry over here as soon as it's dark."

"Okey," came the answer. "I'll get to the air carnival after all," said Dick aloud to himself as he walked up the street. "But I hope Dad doesn't find out; I wouldn't want him to know."

Night had settled over the village. Lights were burning in homes along the quiet street. Numerous automobiles, speeding through the village on the way to Merton, reminded the few pedestrians that a great air carnival was in progress four miles away.

Ben Kelsey walked out to the garage, opened the door, walked to the side of the lumsome old car, reached inside and turned on the ignition switch.

"Might as well get the engine started," he said to himself, "and pull out into the driveway."

He went around to the front of the car, and reached for the brass-handled crank. Cranking the old 1916 automobile was not an easy task; it required a great deal of muscle and perspiration, but the lad accomplished the difficult feat. The motor wheezed and coughed, then settled into a regular put-put.

Ben climbed into the seat, and drove the car out of the garage. In the shelter of an old maple in the side yard, he applied the brakes, and let the engine idle.

"It's time for Dick to be here," he looked over his shoulder toward the alley as he whispered. There was no sign of his fellow conspirator. "Bet he got chicken-hearted, and won't come."

But his doubts were soon dissolved. He saw a dark form emerging from the rear of the garage. He raced the engine to let his friend know that he was impatient to be off.

The dark form came alongside. "Shut off the engine," said Dick in a frightened voice, "I'm not going."

"What's happened?" There was disappointment in Ben's voice. "Did you get caught?"

"No," came the answer. "Shut off your engine."

"What's wrong with you?" Ben was getting annoyed. "Get in, we'll have to hurry."

"I'm not going, I tell you. Shut off your engine."

The engine settled into silence. "Now, what's all this nonsense?" asked the driver.

"I'm not going, and you better not go, either," warned Dick.

"What's eating you?" Ben's voice was full of reproach. "You look as if you'd seen a ghost."

"Let's put the car back, and go to bed," suggested Dick. "I never knew it before."

"Never knew what? You talk like a crazy person." Ben could not get the idea back of his friend's incoherent talk. "What's happened?"

"I'll tell you, if you put the car back in the garage."

"All right," scoffed Ben. "Might as well do a few crazy things as talk crazy stuff all the time."

"Wait, I'll crank," said Dick with much of his old friendliness.

The car lumbered back to its place in the garage. Ben climbed out of the seat, and faced his companion in a belligerent manner.

"Now, you tell me what's up," he threatened, "or I'll—well, you'll have a fight on your hands."

"I'll tell you if you promise never to ask me to do a thing like this again." The lad was getting excited again.

"You talk like a preacher; I'm not promising anything," Ben was thoroughly disgusted. "You can go on home, you coward."

"I'm not a coward, and when you

hear what happened you'll feel the same way I do," pouted Dick.

"Then, tell me about it," came the challenge.

"I went upstairs, as you told me to," began Dick Rennard. "My parents wondered why I wanted to go to bed so early, but I told them I was tired from working on your old car. I waited about ten minutes, then I crept through the window, and came down the cherry tree."

"That wasn't anything to make a fuss about," sneered Ben.

"No," agreed the narrator, ignoring the sneer, "but I decided to sneak along the side of the house to the front porch where Mother and Dad were sitting."

"Why did you do that?" scolded Ben. "No wonder you got caught." "I didn't get caught, I told you," came the reply. "I wanted to make sure they hadn't heard me come down the tree."

"When I got near the porch I heard them talking. When I was sure they thought I was in bed, I began to sneak back toward the alley. But I heard them mention my name, and I decided to wait a few seconds to hear what they were saying about me."

The lad hesitated, his head lowered itself in embarrassment. "Guess, I don't know just how to say what I heard."

"Just say it," prompted his confident.

"Promise me not to laugh at me?" begged the mysterious Dick. "I came over here to tell you, but now it doesn't seem easy."

"Aw, go ahead," coaxed the lad who was being touched by his chum's discomfiture. "You know I'm your friend. I won't laugh at you."

"My Mother and Dad were talking about me." At last Dick was getting to the heart of his story. "And I heard my Dad say, 'I'm certainly proud of Dick; I trust that boy. I told him I didn't want him to go to the air carnival, and, instead of sneaking away like some boys might, he went to bed. I'd trust that lad anywhere.'" The boy's voice became almost a whisper as he repeated the words to his friend.

A sarcastic grin spread over Ben's face, but, in the darkness, Dick did not see it. With his next statement, the grin disappeared, and the strange experience became somewhat mutual.

"And then my Mother said, 'I'm so glad he's a chum of Ben Kelsey's. Ben is such a manly fellow.' And my Father answered, 'There's another fellow I'd trust anywhere.'"

"Did they say that?" Ben whispered. "I wonder if my Dad trusts me like that?"

"He must, Ben, or he wouldn't have left you here alone today, and tonight," said Dick.

"Mebbe you're right," agreed Ben. "It makes you feel sort of warm all over to be trusted, doesn't it?"

"That's just the way I felt." Dick was happy that his friend was seeing things his way. "We couldn't sneak away, after that—now when we knew they trusted us, could we?"

"No," agreed Ben. "What are you going to do now?"

"I'm going to sneak back, climb the cherry tree, and go to bed. They'll never know."

"Are you going to tell them what we almost did?" asked Ben.

"I dunno, would you?"

"Mebbe, you ought to tell them," advised Ben. "I'm going to tell my Dad. You could say you didn't know they trusted us like that. We want them to keep on trusting us, don't we?"

"We certainly do," smiled Dick. Let's both go up to my home, and tell them."

"All right. Come on."

The two young fellows started up the deserted street in the direction of the Rennard home.

"Makes you feel like a man to be trusted, doesn't it," observed Dick.

"Yes sir," agreed his companion, "but if you want people to keep on trusting you, you'll have to live up to what they think of you."

Dear Aunt Bettie: I come from the state of Michigan. I go to a Sunday school which our neighbor teaches. There are ten of us in the class. None of our family take The Herald, but our Sunday school teacher does. She gives it to different ones in her class.

## Gospel Tents

Smith Manufacturing Company  
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34 Years in Business

I enjoy reading page ten. I am eleven years old and in the seventh grade. Is anybody my twin? If so, I wish you would write. This is the first time I have written so I hope you accept it. Lois A. Compson.  
Rt. 1, Remus, Mich.

Dear Aunt Bettie: Will you let a little Muncie girl join your happy band of boys and girls? I like to read page ten in my great-grandmother's paper. I am ten years old and in the sixth grade. I have brown hair and eyes. I never saw any letters from Muncie, and would like to see this in print. Who can guess my middle name? It begins in E and ends in A, and has seven letters in it. Cousins, please write to me.

Elizabeth Gwin.  
801 W. Jackson St., Muncie, Ind.

Dear Aunt Bettie: This is my second letter to The Herald. I think it a grand paper. Can't see how I could get along without it. Our meeting closed Sunday night with forty-two additions and nine by letter. Bro. Otto Whittington from Little Rock, held the meeting, with Bro. Pat Murphy, our Baptist pastor here assisting. I am a Christian girl and hope every boy and girl will live a Christian life and trust in our God. All Christian boys and girls write to me. Will try to answer all letters. I have been watching the mail man.

Erill Mae Bedewell.  
Rt. 3, B. N. 5, Nashville, Ark.

Dear Aunt Bettie: I am writing a few lines to let you know that I am a young girl eleven years old. I have brown hair and brown eyes. I am the oldest one at home of six children. I go to Sunday school and my sister goes with me. I live a long ways from them. I am just starting to read The Herald. I enjoy reading it. I will have to close.

Elmer Frederick.  
Remus, Mich.

Dear Aunt Bettie: Will you let a little West Virginia boy join your happy band of boys and girls? I was twelve years old December 20. Have dark hair and eyes and fair complexion; am five feet, two inches tall, weigh 95 pounds, am in eighth grade. I belong to the M. E. Church at Oak Grove. My oldest brother and I were converted in the meeting last year held by Rev. S. H. Stell. I love to read The Herald, especially page ten. Irene, I guess your middle name to be Bertha. This is my first letter to The Herald and I hope to see it in print.

Charles E. Costlow.  
Greenwood, W. Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am fifteen years old. My birthday is May 9. Have I a twin? If so, write to me. I have light hair and blue eyes. We don't take The Herald but a kind man gives it to me after he reads it. I sure do enjoy reading it. Who can guess my first name? It begins with S and ends with H. It has five letters in it. To all who guess it I will write a letter. Arlene Speirs, I guess your name to be Louise. Am I right? This is my first letter to The Herald and I would like to see it in print to surprise my sick mother and the man that gives me The Herald. Aunt Bettie and cousins, please pray for health to be restored to my mother. She has been sick seven years. Well, it is getting late so I will go, but just before I go I want to say, that I will answer all letters I receive. Here's hoping I will get lots of them. I hope Mr. W. B. is eating lunch when this arrives. May God's choicest blessing rest upon you all. S. Gnettie Acklen.  
General Delivery, Homer, La.

As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage. Joshua 1:5, 6.



## FALLEN ASLEEP

GRAHAM.

Please permit me to write a few lines concerning the passing of one of God's saints, Rev. F. M. Graham, of Greensboro, Ga., who left us for Heaven, August 28. This man's songs have been a blessing to the world and he, like the rest of us who are privileged to write songs, wrote one great outstanding song, *The Old Account Was Settled Long Ago*. It has been sung and will be for years to come.

He being just an humble Methodist preacher with no great notoriety, filling his place in a very humble sphere, having never made any great financial success nor endowed any college nor attained any great notice in the world, simply passes away leaving a broken-hearted widow and children with only about three lines in just one of our dailies about it. It all makes one righteously indignant. That song of his alone is enough to make him live in the hearts of those who have revelled in singing, "Yes, *The Old Account Was Settled Long Ago*."

Those who have sung this song, and it has been a blessing to them such as it has to me, should write a line of condolence to his widow, Mrs. Frank M. Graham, Greensboro, Ga., and slip a dollar or more in your letter, all of which will be appreciated.

Charlie D. Tillman.

DUNN.

On Friday morning, September 4, our Lord called home William Edwin Dunn, of Atlanta, Ga. The letters Ph.D., D.D., LL.D., etc., after one's name are admirable and much to be desired; to W. E. Dunn's name can be suffixed Husband, Father, Christian, Citizen, Friend; and because, through the grace of our Lord Jesus Christ, he fulfilled the highest ideals of each of these, we feel that no greater prizes for him in this world were left unattained, no greater tribute can we pay to him.

Mr. Dunn's life was full, interesting, and in many respects, unusual. Born in Atlanta, August 28, 1864, constructive activity seems to have been the keynote of his entire life. This is evidenced in the thousands of loving deeds, the generousities, the gifts to charity, and his staunch support to the cause of Christ by which he is remembered; for wherever a wrong was to be righted—wherever an urgent need had to be met—Ed Dunn, as he was known to his many friends—could be depended on to meet the situation.

Early in life, Mr. Dunn aligned himself with the Lord's people, being gloriously saved in his twentieth year at a revival in a Methodist Church in Chattanooga, Tenn. Coming back to Atlanta at the age of 23, he united with St. Paul Methodist Church, and was a true pillar in that Church until he and his family withdrew to lend their assistance to the establishment of Grant Park Methodist Church. At the time of his death he was a member of Atlanta Gospel Tabernacle.

For 22 years Mr. Dunn, with his good wife, was a constant attendant and an ardent supporter of Indian Springs Camp Ground, having only just returned from there at the time of his death. He loved holiness, he loved holy people, he loved the holiness movement. In this respect, we believe Mr. Dunn was often misunderstood because he was one of those great-hearted, silent ones, a man of few words; but to quote a prominent minister—"He had more than words with which to express his love for things spiritual—Ed Dunn had tears." And many, many preachers who have expounded God's Word at Indian Springs will have mental pictures of him sitting listening, the tears silently coursing down his cheeks.

At the age of 20, Mr. Dunn was married to Sally Montgomery of Chattanooga, a Christian wife, a holy woman, one of God's saints. This union was blessed with fourteen children, twelve of whom were reared to maturity, all in the Christian faith. Some of them are out in the world now, carrying the glad tidings in song and gospel messages—living emblems of the faith in which they were reared and the Christian example lived in their home.

Noteworthy is the fact that besides his own large family, Mr. Dunn reared to maturity two orphan children, and in other instances he and his wife have kept in their home so many other orphan children, feeding and clothing them over long periods of time, that more than once their home has been referred to as "The Orphan-age."

At the time of his death, the Atlanta papers carried feature stories of Mr. Dunn's accomplishments in the business and political world—all of them true; but no greater monuments stand to his memory than these orphan children whom he blessed with the only home they ever knew, the best father they ever had.

The Christian faith, the holiness movement and a host of people have lost a friend in this world, except in memory of the high standard Mr. Dunn set in his life; and we of his family—what a treasure we have in heaven now! But what sweet comfort to us to know his life was such that on the morning he was summoned Home, most assuredly it was his blessed privilege to hear the Saviour say—"Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

Bernice Wallace Dunn.

PHARR.

The death angel came to the home of our friend and brother and took from our midst Rev. J. W. B. Pharr to that beautiful home above where Christ and the angels, and all the saints live throughout the endless ages of eternity. Bro. Pharr was born Jan. 1, 1859; departed this life Aug. 10, 1931, age 72 years, 7 months and 10 days. Funeral service was held Tuesday afternoon in the M. E. Church at Mt. Zion, conducted by Rev. G. A. Lively. Interment in Mt. Zion cemetery awaiting the resurrection when all the good people shall rise and go up to meet the Lord in the air. So shall we ever be with the Lord. He had been in very poor health about a year, was not confined to the bed only a short time before he passed away. He was very happy, would lie on the bed and shout the praises of God. Sometimes when we had our devotion service morning and evening he would shout instead of praying. His wife would read *The Pentecostal Herald* and the Bible to him a great deal during his sickness. He certainly did love his Bible and the Christ who died for him. Bro. Pharr was quite a song writer, composed lots of beautiful songs, such as *The Judgment Day*, *A Mansion in the Skies*, *A Happy Time is Coming*, *The Cloud With a Silver Lining*, *The Coming Storm*, *The Wedding Garment*, *The Bible, Jesus is Coming Soon*, *That Wonderful Land*, *Keep in the Road*, *Redemption's Story*, *Hello Central*, *Love to Calvary*, and many others too numerous to mention. He wrote several pamphlets: "The Two Ways, A Letter to Church Members, The Necessity of Holiness, Say, Are You Ready? Mercy Stands Waiting For All."

Bro. Pharr was married to Miss Missouri Jimerson, in September, 1885. Mrs. Pharr departed this life Dec. 3, 1913. Was married the second time to Mrs. E. N. White of Tallapoosa, Ga., Nov. 18, 1917. He leaves a widow, several cousins and a host of friends to mourn his departure.

Bro. Pharr was postmaster at Mt. Zion, Ga., nearly twenty-five years. While in the office he distributed thousands of tracts. Bought good books and loaned them out to people to read; gave away lots of nice books, sent *The Pentecostal Herald* to lots of people to read hoping that it might prove a blessing to them. He was a subscriber to *The Herald* twenty years or more. Gave away several Bibles. He was a great believer in prayer. He lived so close to the Lord that he talked to him like he was talking to a person. The greatest desire of his heart was that people should be saved and prepared to meet God in peace when they leave this world. It would do us all good to follow the example of our good brother. He chose his text to be used at his funeral, Psalm 37, chapter 37th verse. Mark the perfect man, and behold the upright; for the end of that man is peace.

I heard Bro. Pharr quoting the words of Paul one day. The time of my departure is at hand. I have

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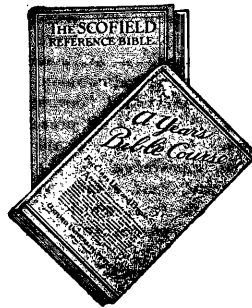


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fought a good fight, I have kept the faith, I have finished my course. Henceforth there is laid up for me a crown of righteousness, and not for me only, but for all those that love his appearing.

Bro. Pharr was converted and joined the church at the age of ten years, sanctified five years later, and lived a consistent Christian life until he was called home. He preached forty sermons when he was eighteen years old. He was not strong so he could not take regular work in the Conference.

Help us all to watch and be ready for we know neither the day or hour wherein the Son of man cometh. Let us all labor for the salvation of souls, and then we shall have a reward for our labors some day.

Why should I fear to hear him say, Come, child of mine, and rest! Come to the place of endless day,

The mansions of the blest! There is no night nor tempest here, No pain nor sorrow, care nor fear, Loved one of mine, I part from thee A moment only here.

I would not call thee back to me, But make my vision clear, Of that dear country all divine Where I shall clasp thy hand in mine.

"And there shall be no parting there, No going out again. No storms shall beat upon the fair, No anguish bring them pain. My love is not beneath the sod, But happy, Yes, with God."

## REQUESTS FOR PRAYER.

Louis E. Henry: "Will you kindly insert a request for prayer for me in *The Herald*? I have been sick for a year now and was in a Government Hospital at Castle Point, N. Y., for nearly nine months and in bed nearly all of this time. It was a hemorrhage case so I'd love to have God's people to pray for me, that his own will shall be done in my life and for his glory. I was given up to die at one time and was marvelously healed in answer to prayer by his supernatural power in a hospital in Philadelphia."

Prayer is asked for a number of persons to be saved from sin.

M. S.: "Pray for me that I may be sanctified, that I may be where God can use me."

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By

Prof. F. J. Foakes-Jackson, D.D.

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Draw nigh to God, and He will draw nigh to you. James 4:8.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson III.—October 18, 1931.

Subject.—Paul in Thessalonica and Berea. Acts 17:1; 17:5-11; 1 Thess. 2:7-12.

Golden Text.—Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119:18.

Time.—A. D. 51-52.

Places.—Thessalonica, Berea, Athens, Corinth.

Introduction.—For some reason the name of the city of Thessalonica has been changed to Salonica. It is an old city of some importance. For centuries it has been a commercial center. If you consult your map you will find that it is situated on the north-western shore of the Aegean Sea. When Paul and his companions were preaching there, the city was somewhat cosmopolitan; although the population was largely Greek. There seems to have been a large number of Jews there at that time, as there was a synagogue in the city. As his custom was, Paul made use of this synagogue as a place in which to meet the Jews, and to preach to them.

During the world war Salonica was quite a military center. You will remember the terrible fire of 1917, that destroyed a large part of the place. If you will fix some of these matters definitely in mind, it will assist you no little in remembering the lesson of today.

Paul's missionary work was done quite differently from our present plan. We believe in settling down at some permanent base, and working out from it. Paul did not, as a rule, remain long in one place. His stay at Ephesus was possibly the longest of any. We have no information as to how long he worked in Thessalonica; but it was not more than a few months at the most. The marvel is, how did he accomplish so much in so short a time? It is true that he had a small Jewish basis upon which to begin; but that will not account for his great success. There was upon those early missionaries a supernatural power that enabled them to win converts no matter where they went. Some modern missionaries who have been filled with the Holy Ghost are able to do just such work as was done by those first missionaries among the heathen. I believe that the settled plan is the better of the two, provided the missionary is full of faith and the Holy Ghost. As in settled pastorates in the homeland, the settled missionary is always in danger of becoming a mere "time-server." The one who is constantly moving must work and exercise faith, or accomplish nothing.

Paul's first epistle to the Thessalonians was the first he ever wrote; at least it is the first on record. After founding the church, he grew uneasy about their spiritual standing, and sent Silas and Timothy back to see how they were getting along. When they returned, and gave a good report, the apostle rejoiced greatly because they were standing well in the gospel. You will note that this epistle has in it just two great points, the one in preparation for the other. He wished to get the Thessalonian church wholly sanctified, in order that it might be ready for the second coming of Jesus Christ. As you study the great epistle, keep these two things to the front; and you will have

little difficulty in understanding Paul's purpose.

Comments on the Lesson.

1. Amphipolis.....Apollonia.—Your map will show you that these were two coast cities lying almost directly on the road from Philippi to Thessalonica. Paul and his companions passed through these two cities on their way to the latter place. A synagogue of the Jews.—This gave them an opening for the work such as they did not find at Philippi. Paul's first effort was to win his fellow countrymen to Christ, and then to reach the Gentiles through them. The times of the Jews in that region had not yet ended, as in Lystra. Read verses 2-4; and you will see that the work produced some very blessed results. Some of the Jews were converted, along with a multitude of Greeks, both men and women. As these Greeks are called "devout," it may be that they were all proselytes to Judaism. If so, that would give them some knowledge of the Old Testament; and Paul, doubtless, used this as a basis from which to lead them on to repentance and faith in Jesus Christ.

5. The Jews which believed not.—These were ready for a fuss, because they were "moved with envy." That is one of the dirtiest passions that has ever corrupted a human soul. Certain lewd fellows of the baser sort.—The Revised Version translates the passage: "Took unto them certain vile fellows of the rabble." I am not sure that it is an improvement; but either translation will give the sense of the original. The unbelievers could find no decent men who would join them; but having gathered together a gang of these base ruffians, they set the "city on an uproar." One Jason was entertaining the missionaries; so they made an assault on his house in an effort to find them, but in vain.

6. These that have turned the world upside down are come hither also.—Here we meet the true mob spirit. When they failed to find the missionaries in his house, they dragged Jason and some other brethren before the rulers of the city, screaming out their fury as they went. Their exaggerated cry, "Turned the world upside down," was ridiculous. Earthworms are pythons and lizards crocodiles in the eyes of a frenzied mob.

7. These all do contrary to the decrees of Caesar.—What decrees were they violating? The mob should have been more specific. In truth, they were doing nothing but lying; and they knew it. Saying that there is another king, one Jesus.—That was an accusation without any proof. But we must not forget that the missionaries were dealing with a heathen mob, excited and urged on by a gang of religious fanatics.

8. Troubled the people and the rulers of the city.—Alarmed might be a better word than troubled. They acted as though the other king was about to invade the city with a terrible army. Poor Caesar over in Rome had better run for safety, or fight to save his crown and throne.

9. Taken security of Jason.—Put him under bond; or, maybe, forced him to pay down the cash to get his liberty.

10. Sent away Paul and Barnabas by night.—That was proper; for it was wrong to risk the lives of those good men any longer. Berea was an inland town a few miles west of Thessalonica, as the map will show you. Here again they found a synagogue which they entered, and began to deliver their message. God seems to have had a hand in scattering these synagogues throughout the heathen lands surrounding the Great Sea. They became starting points for the gospel in later days.

11. These were more noble than those in Thessalonica.—That was a fine compliment paid them by Dr. Luke. It is refreshing. But why more noble? "They received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The blanketed people on earth are such as will not even try to find out the truth. One meets just such men and women in preaching holiness in these lands. Then again, it is blessed to find congregations that are at once ready to search the Bible on the subject—true Bereans.

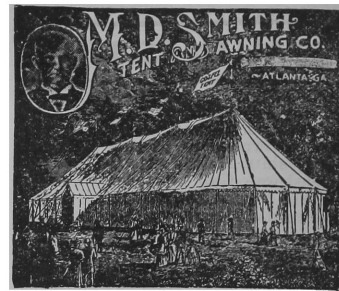
1 Thessalonians 2:7-12. It would be hard to find a gentler, tenderer letter from a father to his children than we have in this epistle of Paul to his beloved church at Thessalonica. In the first chapter he gives about fifteen reasons for believing that they were soundly converted. How beautiful to tell them that they had "a work of faith, and a labor of love, and a patience of hope.... and that they were among the elect of God the Father." He and Silas and Timothy, he says, are praying "exceedingly night and day," that they might see their faces once more, in order to establish their hearts unblameable in holiness before God. His great prayer for their entire sanctification is deep and touching.

The excerpt from the second chapter here in our lesson is surpassingly tender. Referring to his two companions, he says: "We were gentle among you, even as a nurse cherisheth her children." That is multiplied tenderness. It seems almost an exaggeration for him to say that they were ready to give their own souls to the Thessalonians, "because ye were dear unto us." Then he comes to what might be termed a little bit of pardonable boasting. He and his two fellow-laborers had labored night and day with their own hands, in order that they might not be burdensome to any one. One must admire the apostle's manly independence. Few things are more contemptible than to see a lazy preacher sneaking around his charge, whining because the people are behind with his pay. Better jump out and cut wood, or roll logs for his bread.

## ON THE AIR AGAIN.

The Detroit Holiness Association wishes to announce that it has resumed its radio services over Station WJR, Detroit, Mich. The time is Sunday, 12:30 to 1 P. M., instead of 9:30 to 10 A. M. as formerly (Eastern Standard Time). Preaching regularly by Rev. Paul S. Rees and music under the direction of N. B. Vandall. WJR is Detroit's premier station, 5000 watts, 750 kilocycles, 400 meters.

All who can are invited to tune in and others are urged to pray that God may continue to seal with his blessing this far-reaching ministry of the full gospel.



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# ANNOUNCEMENTS.

Rev. I. B. Manly, 401 Cosmos St., Houston, Texas, is open for engagements to hold meetings anywhere the people need him and desire his services.

Rev. L. E. Williams, Wilmore, Ky., has some open dates that he wishes to give to any one who may need his services. He especially desires to be in Florida or on the Gulf during the winter months.

Mr. Kildow Lovejoy and wife are available for revival work. He is a good song leader and his wife a fine soloist. Let the brethren give them a call. Address him, care Trevecca College, Nashville, Tenn.

(Editorial in The Pentecostal Herald, Louisville, Ky., April 8, 1931).

## The Life of the Holy Spirit.

"The above is the title of one of the most interesting books that has fallen into my hands for some time. The writer, Rev. James Robert McIntire, has studied the subject with great care. He goes into the Old Testament and the New Testament and gives a most interesting account of the work of the Holy Spirit among the people of God from the early religious history of mankind to the close of the New Testament revelation. The book is very informing on a most important and sadly neglected subject.

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Signed,

H. C. Morrison.

## JESUS PAID IT ALL.

Salvation is by faith but if there had been no shedding of blood there would be no remission of sin. Healing is by faith but if Jesus had not borne our diseases and carried our pains we would have no basis upon which to claim it. The Lamb that was slain from the foundation of the world met every demand that Satan had upon the human race, or our cheques and drafts upon heaven would be valueless. He could say before he went to the cross, "Thy sins be forgiven thee," because he was going to take them there. He could say, "Arise, take up thy bed and walk," because he was going to take our infirmities and bare our sicknesses there. He could say, "Lazarus, come forth," because he was going to conquer death there. He could be transfigured upon the Mount because he was going to pay the price that our corruption might put on incorruption, our mortality immortality.

But there is a sad and awful aspect to it also. If through his blood we have forgiveness of sin, woe unto Jew or Gentile that seeks it by works of the Law. If by his stripes we are healed, woe unto them that go down into Egypt for help or take healing out of the Atonement. If the raising of Dorcas and the healing of the sick in the days of the early church whole

cities turned to the Lord, woe unto them that walk in the counsel of ungodly scientists and scorn faith as a grain of mustard seed, for they are standing in the way of more sinners than drunkards and harlots. If because, he was raised we shall be raised also, and shine as the brightness of the firmament and as the stars forever, woe unto them that say he is not risen and overthrow the faith of some. But God is persuaded better things of the 20th century church and things that accompany salvation and he is not unrighteous to forget its work and labor of love in that it has ministered unto the least of his little ones in all parts of the world and does minister.

Earl A. Cripps.

## A MISSIONARY JOURNEY.

Mrs. Hodgkin and I sail from New York for Great Britain, and later for South Africa, on October 3. We are anticipating engaging in some missionary work in the British Isles for the matter of some months and then go on to Africa where our hearts long to be.

Our address in Great Britain, until around February 1, 1932, will be 21 Westover Road, Wandsworth, London S. W. 18, England.

We ask our friends to remember us in prayer that the Lord will give us a harvest of souls. We only desire to be spent and poured out for those who hunger and thirst for the bread and water of life.

Yours for lost of earth,

G. Arnold Hodgkin.

HEREFORD, TEXAS.

Guy W. Green, layman of Kansas City, Mo., conducted a revival meeting for the First Presbyterian Church of this city, Sept. 7-20. When the invitation was extended the last Sunday morning 22 persons came forward and united with the church. Many of them were men and women whom the churches of Hereford had been endeavoring to interest for many years. Fine audiences heard Mr. Green's recital of the Bible from memory at the morning services, while the house overflowed each night. During his stay in Hereford Mr. Green addressed a union men's Bible class numbering 350, a new high attendance record for the town. He spoke twice to the Chamber of Commerce and addressed both grade and high school.

## WHO KILLED THE PREACHER?

M. M. Bussey.

Who killed the preacher?

Was asked at the Judgment day  
When those with whom he labored  
Were assembled in solemn array.

The Pastor and the Church Board  
Stood with trembling knees;  
"Thou Great Judge,  
Hear the answer, please.

"We knew we overworked him  
In our revival, long and hard,  
With service every night,  
And three on the day of the Lord.

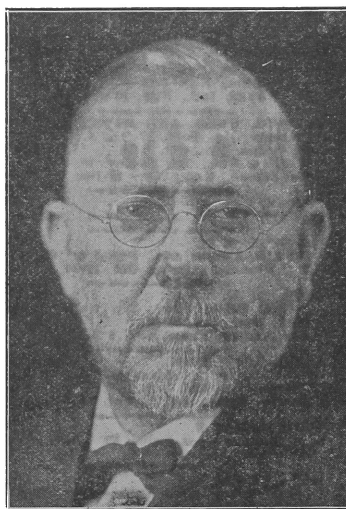
"We knew that beasts of burden  
Should rest one day in seven,  
But did not let the preacher rest,  
And sent him off to heaven."

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5.

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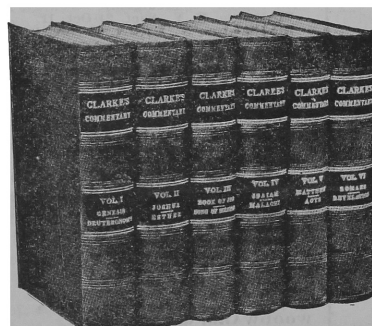


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Pittsburgh, Pa., Oct. 13-16.

## BENNAARD, GEO.

Houghton, N. Y., Oct. 25-Nov. 4.

## BEVINS, K. J.

(1474 Stelzer Rd., Columbus, O.)  
Cooper, Ky., Oct. 15.

## BUDMAN, ALMA L.

(Muncy, Pa.)  
Liberty, Pa., Oct. 1-Nov. 1.

## BUSSEY, M. M.

Waco, Tex., Nov. 4-18.

## CALLIS, O. H.

(409 N. Lexington Ave., Wilmore, Ky.)  
Newport, Ky., Oct. 4-18.  
Owingsville, Ky., Oct. 19-Nov. 1.  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

## CARNES, B. G.

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Columbus, Ohio, Sept. 27-Oct. 11.  
Groveport, Ohio, Oct. 11-25.  
Chillicothe, Ohio, Oct. 28-Nov. 15.

## CAROTHERS, J. L. AND WIFE.

Bennington, Kan., Oct. 18-Nov. 1.  
Paoli, Colo., Nov. 8-22.

## GRAMMOND, PROF. C. C. AND MARGARET.

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Grand Ledge, Mich., Nov. 2-15.  
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## DICKINSON, H. N.

(2008 Newman St., Ashland, Ky.)  
Marcus Hook, Pa., Oct. 4-18.  
Pittsburgh, Pa., Oct. 19-Nov. 1.  
Pittsburgh, Pa., Nov. 8-22.

## EDWARDS, J. R.

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Sebring, Ohio, Oct. 4-25.

## FLEMING, JOHN

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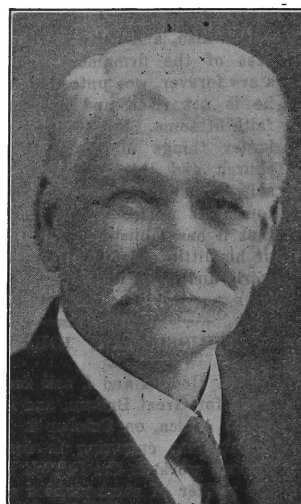
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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## PREACH THE WORD.

By The Editor.

**T**HERE is quite a good deal of preaching in these times that fails in point and emphasis. Somehow, the preacher seems to have no objective in view, nor does he seem to be burdened with a message. His sermon is not the outcry of a holy heart agony, but there is indefiniteness, lack of application, and the listener often wonders what the real object of the sermon is.

\* \* \* \*

The thoughtful man in the pew sometimes asks himself, if the preacher is simply "getting by" with a long introductory service, rather formal, a number of announcements, and a little exhortation with reference to future services, and then a sort of easy-going, twenty or thirty minute indefinite talk about something, the average pew-holder scarcely knows what.

\* \* \* \*

We are living in times that are crowded, jammed, and overflowing with live themes, and a preacher should have no trouble in finding something to preach about. A most dangerous skepticism is pressing its way into the text-books of our schools; the children of Christian homes are being taught unbelief in the inspiration of the Scriptures, and a preacher might say some very interesting and pointed things on this subject. He might easily, at least, arouse discussion and give the people something to talk about as they sit about their dinner table after the Sunday service.

\* \* \* \*

In a pinch, a preacher might preach on hell—the future state of the impenitent wicked. I can but wonder what the result would be if, some Sabbath morning, in the great city churches of this land, the preachers should earnestly, and with compassionate uncton, present to the people the teachings of the Holy Scriptures, and of our Lord Jesus himself, on the subject of the future state of the wicked. No doubt, a plain, earnest, scriptural subject would create a stir and bring forth no little comment; much of it adverse, perhaps, but the preacher might say in the outset, that he is not responsible for the doctrine, but for teaching the people what he finds in the Bible. He might clear himself of the responsibility by simply asking his people to look into the word of God; and he might reasonably insist that it is his bounden duty to notify the people what the final outcome must be if they persistently continue in sin and reject salvation offered by our Lord.

\* \* \* \*

There are many scriptural themes which are not attracting much attention of a large class of ministers, the neglect of which is arousing a bit of complaint among the people who insist that they ought to have earnest preaching on vital doctrines and practical themes which touch the life of today. After all is said, the truth remains that the majority of church members, as well as multitudes of outsiders, delight in good preaching. They want to hear well-informed men, up-stand-

### A CHRISTLESS CHURCH.

What place so dead, so void of life,  
As a Christless church, in its pride and strife.  
With building vast, and graceful spire,  
With its formal crowd, and no holy fire.

With pleasing preacher, and human flood,  
But an empty soul, and no cleansing blood.  
With its fine pageants, and its giddy host,  
But dead in sin, and no Holy Ghost.

And thus they come, and thus they go,  
Little caring for human woe;  
They sing, they dance, at cards they play,  
Never thinking of the Judgment Day.

But Time won't halt; it doth swiftly fly,  
This worldly throng so soon must die;  
And when they knock at Heaven's gate,  
Alas, poor souls, 'twill be too late.

They spurned the truth, while here they lived,  
And now a strict account must give;  
They can but hear the Master say,  
"I know you not! Depart for aye."

ing, courageous men, preach with plainness, point and earnestness, the vital truths of the Holy Scriptures that have to do with everyday life here and the eternal life which is to come.

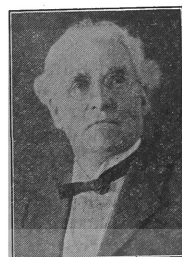
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## Monthly Sermon.

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### A WHOLESOME FEAR OF HELL.

Text: "And these shall go away into everlasting punishment." Matt. 25:46.



The fear of punishment has a powerful restraining effect upon those who are criminally inclined. If a group of young men planning a bank robbery should become convinced that if they carry out their plans they will be captured and shut up in prison for a period of twenty-five years, they would quickly decide not to undertake the robbery. If a man planning the murder of his fellowman should be made to feel sure that if he committed the murder he would dangle at the end of a rope or be strapped in an electric chair and the current turned on he would hesitate long and seriously before committing the murderous deed; in fact, he would not commit the murder. The few murders committed in Great Britain, and the quickness and regularity with which murderers are punished by the British Government, is positive proof of the truth of my statement.

Criminals in planning crimes always plan a way of escape. They time their wicked action when they think detection is most unlikely. They take advantage of the darkest hour, wear disguises, creep stealthily upon their victims and in every possible way seek to escape detection and merited punishment for their criminal deeds.

We have a high tide of lawlessness in this nation because we have a low tide of law enforcement and the prompt and adequate punishment of criminals. There are such combinations of the bad element of the country that witnesses are afraid to appear upon the witness stand and tell the truth about those on trial. Jurymen are hard to find who can not be tampered with. Great criminal lawyers are aiders and abettors in crime because of their skill in hindering the prosecution of criminals and law enforcement.

In this nation there is murder about us everywhere in every class of society because the violators of law expect to escape punishment. There are postponements of trial until the public loses interest in the case; witnesses die, move away or are bought by those who would be damaged by their testimony. The edge of prosecution is dull, and not unfrequently there are financial considerations that hinder the moving of the wheels of justice and so, as I have said, we have a high tide of crime because we have a low tide of the enforcement of law and the punishment of criminals.

I might also mention the fact that pardoning power is used in this country in a most shocking way. It is entirely overworked and because of all these hindrances to prosecution and punishment, the criminally inclined feel that they can rob, murder, burn and destroy and by some means go unwhipped of justice and become more bold in crime, while an army of youth growing up and observing conditions in this particular, believe they can enjoy the loot of their robberies with little probability of punishment; so the criminal class is constantly increased to a vast army that jeopardizes life and property throughout the land.

There is much complaint of the breaking down of home discipline; that the mass of the rising generation is growing up without parental restraint and guidance, running at will and doing as they please. You cannot have a well governed home without regulation for the order, peace and happiness of the family. Children must learn obedience even if it calls for punishment. We understand that punishment is quite out of fashion these days, but the Bible speaks plainly of the advantage of the wise use of the rod. The child who does not obey its parents will not obey its teachers, and the child who does not obey its teachers will not obey the police, and the child who has grown up to disobey parents, teachers and the officers of the law, will not obey God; thus we have come to have a riot of sin in the home, a lamentable condition of disobedience and wickedness in the school, of lawlessness in the land, a general rebellion against God, and a rising tide of unbelief and wickedness which threatens the very foundations of our great republic. This spirit spreads throughout the world in a spirit of communism and anarchy which seeks to tear the very foundations from beneath the whole superstructure of civil gov-

(Continued on page 8)



# THE BLESSING AND THE POWER IN BRAZIL.

Rev. G. W. Ridout D.D., Corresponding Editor.



These days I am experiencing the luxury of preaching the gospel of Full Salvation on virgin soil. I mean by that, not burnt-over territory or country confused and upset by fanaticism. It is a great privilege and delight to get somewhere whose people are hungry, the church is hungry, the preacher is hungry and you preach to open hearts eager for the message. I have just come from a meeting where the power of the Holy Ghost was truly present; not in any great excitement, but his presence could be seen in the tears, read upon the faces, heard in the prayers and testimonies and in the sighs and sobs of souls crying out after God. All these things are happening in one of the largest Methodist churches in a city of a million souls in Brazil.

Last night the meeting swept on till ten o'clock. It was time to close; the altar was crowded with seekers after holiness and pardon; when we were about to close the wife of one of the best botanists of Brazil, a woman of quiet manner and voice, rose and stood before that large crowd of people and told how, for twenty-five years her heart was hungry for salvation, but she did not know how to obtain it, but in this meeting her longings had got satisfied and the Comforter had come.

What a blessing it is to a meeting when the pastor gets the blessing early in the meeting. This is what happened to the preacher here. The second day at midnight in his room the blessing came to his soul. The next morning in the meeting he testified to it, and now his soul is all on fire and aflame with zeal for his members and for souls generally. His wife, a woman with the face and meekness of Mary, and the open-heartedness of Lydia, has been seeking at every altar service and at this morning's meeting she entered in.

## II.

We had an extraordinary experience in one of the Brazil churches. The pastor was a very fine fellow, well educated; in fact, he had trained for the Roman priesthood and was within one year of entering the church as priest when he saw that Romanism was wrong and he was converted to the evangelical doctrines believing the Bible to be the only way to saving truth; later, he had a real conversion, studied in our schools, and then began to preach in the Methodist Church and he came to occupy some of the best pulpits; his fine training ability fitted him for the same. But his heart was hungry for more, and for years he longed and prayed and wept for a more satisfactory Christian experience; sometimes his longings became most acute. About three months ago he came to a place of great heart searching; he read his Bible more and prayed more, but he knew nothing definite about the way of holiness and how to enter into a real personal experience of pentecostal grace. The meetings in his church began and from the first he was at the altar as a seeker. (It is a great sight to see a preacher at his own altar seeking full salvation). Our second night we preached from Acts 1:8: "Ye shall receive power after that the Holy Ghost is come upon you." Again we had many seekers, including the pastor. Meeting closed and I retired to my room at the parsonage, and went to bed.

During the night—it was about 1:30 A. M.—there was a knock and then a thump at my door. It was the pastor; he burst into my room saying: "Oh, Brother Ridout, Oh! Oh!" At first I thought he was in great distress of soul and we went to our knees at the bedside, but I found he was praising God instead of praying (he is Portuguese) and I discerned

## REVIVAL TIDINGS FROM BRAZIL.

I landed at Santos, Brazil, via S. S. Montevideo, Maru, was met by Rev. W. G. Borchers, P. E. (M. E. Church, South,) and came by train to Sao Paulo, a city of over one million people. Began meetings in Central Methodist Church, one of the largest churches in the city, Rev. Guaracy Silveria, pastor, Rev. W. G. Borchers interpreting the preaching in Portuguese. The first night did not purpose giving altar call, but a man in deep distress over his sins came up to the pulpit and wanted to be prayed for; we then gave altar call and soon altar was filled with seekers. Next morning began meeting at 8:30 A. M. and held same hour each day, at night at 8 o'clock. Interest was greatly increased and great many souls at the altar. Pastor received his pentecost third night after midnight, and then interest became intense as pastor exhorted and prayed and wrought with his people.

Sunday, August 30: "Domingo extraordinario." One of the most remarkable Sundays I have ever witnessed on any mission field. Began at 8:30 A. M., and continued till 1:30 P. M. Began again at 3 P. M., and continued till 5:30. Night service opened at 6:30 P. M., and continued till 11 P. M. In the morning great many of the young people of the Sunday school and Epworth League attended and numbers of them were converted while many church members sought the baptism of the Spirit. Preached on Conversion (Acts 9:3). In afternoon preached on Romans 7 to Believers—altar full and many received full salvation. At night preached from Rom. 7:24 and Rom. 8:2: Subject, "Deliverance from Sin." At the after service seekers kneeling three deep around the big altar. I presume during the day there were in all three services 250 seekers and many got through. People from all the churches are coming to the meetings. I was waited on today by a group of Presbyterian ministerial students who want the Baptism of the Spirit. They have arranged a meeting in the Seminary tomorrow afternoon where I shall preach on Power from on High. Hallelujah for the glorious full salvation gospel confirmed as per Heb. 2:4.

George W. Ridout.

that it was not a case for prayer but for praise. He had prayed through, and while reading in the Acts of the Apostles the "blessing and the power" came upon his soul. Oh, the joy of this preacher as he felt all the longings and agonizing prayers of months and almost years were answered at last, and the Baptism of the Spirit was his in reality and power. Since then the Lord has made him a flame of fire in the meetings. After through preaching I called upon him to give the invitation, and in a few minutes the altar was crowded with seekers.

## III.

The revival meeting has reached now the point where it has turned into a kind of a religious clinic, and in every meeting there are special cases which need personal dealing with. Over yonder is a doctor who is high up in service, but away down at the foot of the class, spiritually. He is a church official, but smokes and drinks; he got helped last night but he is only merely touched yet. Here is a young man, converted Catholic; he has given up all but cannot get the blessing; he is discouraged; after everybody had gone he still lingered. We got down at the altar again, faith took hold and he got the blessing. Mrs. A. (who speaks English) wanted me to talk with Miss —, University graduate, and a consecrated young woman, but a victim of too much introspection. She went away helped and looking for the blessing. Yonder is an Englishman whose wife is a wonderful Christian (she is Brazilian). His trouble has been temper. He came forward seeking sanctification, gave up all and claimed the victory. Over there is a woman of large family (husband a big business man). First, when she came to the altar she was just heartbroken and in an agony of soul. She prayed and wept till the blessing came, now heaven seems written all over her face; she and four of her daughters have been blessed in the meeting. Here is a medical doctor—

Presbyterian—he got through several days ago and now is just feasting on the good things of full salvation. One of the young pastors has got so baptized that he finds it hard to keep still; his wife also got the blessing. Another young man who had quit the ministry got right with God, also his wife got blessed and now I feel sure they will return to their place in God's work. It is a wonderful sight to see people getting through. Last night a rather large woman, evidently of pretty fine family, was at the altar. While Bishop Tarboux in the altar service was exhorting, she fell away in what we all thought was a faint. We called the Doctor, who was kneeling close by, but she didn't need the Doctor. She got the blessing which for the moment prostrated her.

## IV.

In one of our Brazilian meetings one of the brethren, to illustrate a point in his experience, told of a man who had cataracts in his eyes and went blind. A doctor undertook to restore his sight, so he put himself in the doctor's hand; first operation restored sight to one of the fellow's eyes (he was a negro), and he was so charmed and delighted that he could see with one eye that he went off and did not come back to get the other eye restored also. The brother who told the story was illustrating the second work of grace and was urging his hearers to keep on coming till they were completely cured or, as he put it in Portuguese, till they received "cura completa."

Now that brother talked good theology. Too many people go all their life with only one eye. They forgot or neglected to tarry for the second blessing of Full Salvation.

## V.

It is an encouraging sign these days to see tears at the altar. This morning there was a good Baptist brother seeking definitely the blessing of a clean heart. I noticed the altar was wet with tears where he had been kneeling. The history of this man is quite interesting. The pastor told Bro. Borchers that he noticed in his prayer the first night he had a deal of self-sufficiency. He prayed as though he had the whole thing and he could tell others how to get it; but something happened, and he got completely broken up. I seldom have met a man so melted and broken as he is. While I preached he seemed to tremble and weep before his open Bible; when testimonies were given he could hardly speak for his tears. When he prayed at the altar it was with "strong cryings and tears." They have an expression in Spanish "Quebrantame," which means "break me." This brother has had that experience sure. The Spirit of God had broken him all up. About the fourth day deliverance came to our brother; his tears now are those of rejoicing, and his testimony is most definite about the clean heart and the joy of salvation.

## VI.

A revival on holiness lines and the Baptism of the Spirit in a church where pastor and people are hungry and responsive always brings some wonderful results. Some of the testimonies given are remarkable. I cannot understand Portuguese to know all that is said, but I can appreciate the Spirit. The Holy Spirit works the same among all peoples and languages in conviction, conversion, restoration and sanctification. One man this morning after a couple days of struggle got the victory. He started in to testify, but his tears of joy were almost too much for utterance. He praised the Lord and then fell in fulness of joy upon his knees at the altar.

## VII.

What a happy sight it is to see the Bishop alert and happy at the revival meeting. Bishop Tarboux—M. E. Church, South, now first Bishop of Brazil, new national church—



came to the city in the midst of the meeting and though suffering from heavy cold and tired out from incessant labor and preaching, he was at the meeting first night upon his arrival and has attended steadily. He has been witnessing wonderful manifestations of the Holy Spirit among the churches. The other night with altar crowded with seekers, he broke out into exhortation to them how to get the blessing. Last night, while speaking at the altar service, one woman got the blessing so powerfully that for the moment she was unconscious when the "blessing and the power" struck her. The Bishop has been a missionary for nearly fifty years. He was converted when but a lad and as he told of

how he got converted it brought a blessing to many hearts.

#### VIII.

I am writing this sketch in a Brazilian home where the language is Portuguese; fortunately, the pastor is a well educated man and can speak English some and Spanish and French a good deal, so I can often get through a conversation by using a bit of English, French and Spanish, while I am picking up a bit of Portuguese. This language is so nearly like the Spanish that often when I use a Spanish expression in preaching I am understood pretty well by the audience.

I was told before coming here that I would find Brazil much more receptive and respon-

sive to the gospel than was Argentina. I think I have already found this to be the fact. My first service was held in the beautiful capacious Central Methodist Church of Sao Paulo. This church has a membership of over 500. On Sunday the audience was nearly 400. Brazil is a country of great mixture of blood, and the white and colored worship together and make no fuss about it; evidently, here the race question does not bother so much. Most of the Methodist missionaries here are from the South—Tennessee, Louisiana, etc., and I suppose from the very first they got victory over the race problem because their work required them to work among all colors and races.

## THE SPECTRUM ANALYSIS OF DIVINE LOVE---1 Cor. 13:3-7.

Rev. F. W. Cox.



spectrum analysis is the determination of a chemical or physical composition of a body by means of the spectrum light which it gives forth, or which passes through it." Such is the definition from the University Dictionary.

Rev. John Wesley said, "This is the greatest chapter (1 Cor. 13.) in all the Bible, and I pray that all the Methodists may live and die in it." His division of this chapter is as follows, "The necessity of love is shown, ver. 1-3; its nature and properties, ver. 4-7; and its duration, ver. 8-13. Of this same chapter, Rev. Albert Barnes, the prince of Presbyterian commentators said, "The thing Paul elevated to a supreme place above all other gifts and graces was love, and he used this chapter to illustrate its nature, excellence and power."

God made Paul perfect in love, and then the blessed Holy Ghost put this spectrum of divine love through his sanctified intellect, and used his mind as a crystal prism, and out came this wonderful array of virtues or ingredients, which we have recorded in our text. H. Drummond gives their enumeration as follows: 1st, Patience, "Love suffereth long;" 2nd, Kindness, "And is kind;" 3rd, Generosity, "Love envieth not;" 4th, Humility, "Love vaunteth not itself;" 5th, Courtesy, "Doth not behave itself unseemly;" 6th, Unselfishness, "Seeketh not her own;" 7th, Good Temper, "Is not provoked;" 8th, Guilelessness, "Thinketh no evil;" 9th, Sincerity, "Rejoiceth not in iniquity, but rejoiceth in the truth." Did you ever stop to think that divine love is never bothered with parasites—a thing that holds and feeds upon another? A hanger on, a sponger, a bed-bug, a potato-bug, a real humbug. Lord, keep us from religious parasites is my prayer. Real holiness frees us from all sin and slime.

Please notice the nine ingredients of love again: Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temperedness, Guilelessness, and Sincerity. Now let us develop them as follows:

1. *Patience.* Love is patient; it is calm; it can wait. Wesley said, "I am always busy, but never in a hurry." Wesley retired to a very quiet place in the country for a much-needed rest. A good, but loud-spoken brother said to him, "I compliment you for finding such a restful place as this, for all is so nice and quiet here." Wesley kindly replied, "Except for noisy words."

Love can go when the summons comes, or it can humbly "wait and murmur not." It can "suffer long," "and it beareth all things" literally, "Broodeth not over injuries." Too many become setters over being hurt and slighted, and all such are sure to hatch more troubles. Love learns what God is like, and finally sees his hand in everything and thus becomes the best educator. It can wait the Lord's good time. Praise his name.

2. *Kindness.* This is love in action. Look

at the life of Christ, and you will soon see the double virtues of his active and passive life. In his active virtues "He went about doing good and healing all that were oppressed by the devil." And in his passive virtues he showed the spirit of non-resistance. "They reviled him, but he reviled them not again," and "They rejected him, but he threatened not." And, "Neither did he strive nor lift up his voice in the street" in any way to show revenge. He was kind to the erring, he prayed for his murderers. Kindness is needed everywhere, in the home, street, the church and both to young and old. We should be kind to cripples, and the feeble-minded. Let us show kindness before our loved ones pass away. It will then be too late. An ungrateful and wayward son stepped up to the bedside of his very sick mother and said, "Mother, I love you." It touched a chord in the old mother's heart that had been bleeding for years to hear a kind word from him, and she very tenderly replied with tears of love in her heart, "Thank you, my dear son. Why did you not say that before?" I often think if the tears shed at funerals, and the flowers placed on the lid of the cold casket had only been bestowed a little sooner they would have meant much more. Yet, thank God for any kindness even at "the eleventh hour." I wonder why all of us are not kinder to our own and to every one. A great man went to see a sick boy, and as he entered the room, he simply laid his hand on the boy's head, and said tenderly, "God loves you, my boy" and passed out. It so touched the boy that it is said he got up out of bed, went to the window, and cried to the people as they passed by, "God loves me! God loves me!" And from that on he told all that God loved him.

3. *Generosity.* "Love envieth not." Here we see love in competition with others. If we keep, and cultivate love, we must be willing to see people in our line of business doing better than we are. Do not envy them, but try to do better yourself. If other Gospel singers can sing better than you can, do not envy them. Sometimes at Assemblies or conventions where there has been a goodly number of talented singers, some envious one among them has been known to want to do about all the song leading, so as to come to the front and get all the calls, no matter how his good comrades fared. If a preacher or evangelist can preach better than you can, and seems to have more calls, do not envy him, but go to prayer, study and sweat on the inside of your brain, build up your mind and heart, and be willing to take the lowest place, and God will send promotion sooner or later. Hallelujah! It means a good deal to work hard to bring a soul to God, or be the means of doing the most of the hard work to bring things to pass, and then to see some other person come in who has had little or nothing to do with the hard work on the building up side of the job, just come up for a few minutes, jump on the band wagon, do a little

tooting, walk off with all the credit, and push you into the back ground. To keep sweet, and not show any envy about that time, one will have to be in the glow of perfect love, but thank God it can be done. Praise the Lord: Unless we all keep a magnanimous mind, there will enough contrary winds blow in life to make us envious toward the other party. Jesus, help us to "Prefer one another in love."

4. *Humility* is the next ingredient of love. "Love vaunteth not itself" and "is not puffed up." Do not brag about yourself. If God has used you, get back into the shade. Go and hide like Saul did. When they came to make him king, he had run away and hidden in the stuff. Had he always retained a spirit of humility, God said he never would have failed. It is sickening these days to see how many brethren like to be called Dr. and Professor. It seems that some will never own a professorship unless they almost steal it, or get it in some under-handed way. John Dunn worked in the mill as a roller. Professor Robinson worked at the same place, and was precentor in the First Baptist Church. One night they both played in an orchestra, and on the following day the newspapers reported it as a fine rendering of the various parts by the musicians. They said, Professor Robinson led, and was assisted by John Dunn. The latter said, "They did not call me professor John Dunn, so I shall never play again for them." Poor John! he has a long line of descendants, and forty-second cousins. Nearly always when he would speak of himself, his eyes would shine, and his face would puff up as though some great thing had happened, because he was the leading part, etc. A noted scholar and sainted man whom I know of said, "Love waives even self-satisfaction."

5. *Courtesy.* "Doth not behave itself unseemly." That means indecorously. Politeness has been defined as love in trifles. Some people would hardly thank you for a dime, but they might if it were a ten dollar bill. Holiness people need to be careful in a meeting, when some one gets up to speak and does so in an awkward or unwise manner, then the tendency of some people is to let out a sigh, and drop the head, and show a lack of respect for the person even though no sin be found in his or her life. Courtesy is love in society. It is the best kind of etiquette, as it teaches every one his or her place. We need to be careful when we use the word gentleman, because properly understood it means a man who is gentle and kind. Lady in like manner means a female who is virtuous and lady-like. "Love does not behave itself unseemly." To be a gentleman we must not be guilty of a single unmanly deed. Love is not rude, but modest. It moves with carefulness.

6. *Unselfishness,* "Seeketh not her own." One having this element will not be branded as "Reprobate silver" but will be sterling quality. Praise God. Some people always

(Continued on page 6)



# PROHIBITION.

Bishop W. N. Ainsworth.



NE wonders at the bold sophistries that liquor propagandists are continually trying to palm off upon the public.

They are continually talking about good liquor and bad liquor and the infringement by prohibition of the sacred right of the people to have good liquor. They use the wrong adjectives. There is no good liquor. There is bad liquor and worse liquor and the worst liquor. The purest that was ever distilled is poison. Any use of it lowers the vitality of every organ of the body, weakens the fiber of the brain and decreases the efficiency of every normal function of life.

If science has demonstrated anything it has shown that alcohol is a deadly poison to the human system. It all kills. The first effect points in the direction of a fatal termination. It does not always finish the job. Neither does the bite of a rattlesnake—some human animals are pretty tough—but all alcoholics kill, some a little quicker than others.

This thing can never be made a joke, and yet anti-prohibition propaganda is responsible for a deal of levity about drinking. The sale and use of the best and purest liquors mankind can make, whether in saloons, dispensaries or blind tigers, is evil and only evil continually. The people have no more right to its beverage sale than they have to narcotics. Government has no right to bargain away the health and happiness of its people, but on the contrary is under the highest obligation to protect its citizens against men who will murder for money. Civilized society must put the traffic in and use of liquor, morphine, and cocaine in the same category.

And it is high time for the intelligence of the country to puncture the constant effort to arouse resentment over the curtailment of the people's sacred rights. No man has the right to raise pigs on a city lot or drive to the left, or park where he pleases, or run over a red light. If some independent tries it, he is quickly shown where he can head in. High-powered civilization and dram drinking just will not go together and society was never more sane than when it denies men the right to make liquor and sell liquor.

They say freedom resents restriction and that prohibition is putting everybody to drinking in defiance of it. The liars in behalf of liquor are really ludicrous. There is drinking—far too much of it—but it is greatly overtaken. Once every American city had saloons by the hundreds and liquor came to them by train loads. Now it comes by occasional auto loads or a satchel full. Once liquor was advertised in every paper, emblazoned on every billboard and openly offered in every block. Every intelligent man knows that more liquor was sold with such facilities in a month than is now smuggled in most places in a year. Advertising and pretty show windows pay, and the liquor business would go back at it tomorrow if they could.

I travel thirty to forty thousand miles a year and I have seen one drunk man in twelve months. I have seen more drunk men in London in one night, and without looking for them, than I have seen in America in ten years. And nobody need tell me that they now hide away and don't go out like they used to do. Since when did liquor make a drunken fool go home and hide himself? I get tired of this twaddle. Nobody sees the drunks of the saloon days. The Keely Homes for inebriates are nearly all shut. Drinking is a minor fraction of what it was twenty years ago. The restrictions on liquor are no more promoting its use than the laws against murder, theft and narcotics provide their violation.

Neither is prohibition responsible for the vast increase in crime. Crime was increas-

ing in America to the alarm of all good citizens before the prohibition amendment, and in the wake of the World War it has been world-wide. War, laxity, automobiles, and a steady stream of Sodom sent out from Hollywood have about wrecked our morals. Bootleg liquor has played its part, but conditions would have been immeasurably worse in these changing days with saloons in every town. All law is being flouted brazenly, but the intelligence of the country is not ready to repeal or modify the laws against highwaymen, racketeers and narcotic vendors. They are not even ready for a newspaper referendum on the kind of law the underworld wants and would support. All of which is just as sensible as the pleas for prohibition repeal.

The plain fact is what these repealists want is liquor, and more liquor, and more money out of it. Their whole propaganda is for money and the stakes are big. They have even offered to pay the government over a billion dollars a year for the privilege of manufacture and sale. That shows what is in it for them. Their ceaseless concern is to make prohibition impossible.

The black flag of rebellion has been run up in America by liquor and its political puppets. This is their program: Contempt, nullification, subsidized lawlessness and then repeal. But some of us refuse to be affrighted. We have seen them lick the dust before prohibition's advance for fifty years. We will not beat a retreat. We have firmly set our faces against any recession from the outlawry of the liquor traffic. The clock of civilization is not going to be turned back. America is not going to be run by the whiskey millionaires or the bootleggers. They belong to the same class. The moral manhood of America is going to conquer both.

And let me say to the politicians of this country that the Church is the Mother of Prohibition. The Christian civilization of this nation is committed to it and we are not going to surrender the gains we have made at the behest of any political party. The Church is not in politics, but it is out and out for Christian citizenship, and no sophistry of wet politicians will intimidate it. And may I further say this? The citizenship of the Old South has embraced principle and stood by itself more than once. *It can do it again, and will do it.* The South is dry by deep-seated conviction. It will not be marched to the polls by any party whose platform is rebellion against sobriety, and under the baton of a chief marshal whose whole purpose in politics is to relieve the country of what he is pleased to call "the damnable affliction of prohibition."—*Wesleyan Christian Advocate.*

## Why I Know There Is a God.

W. S. BOWDEN.



MY friend, you ask an interesting question. Why do I know there is a God? The why and wherefore of things appeal to me. I have had my doubting period in life; I still have experiences which test my faith. I base my conviction that there is a God, such a God as the Bible reveals, upon actual knowledge. I am not satisfied with guessing, theorizing and philosophizing on the subject. I cannot be satisfied to have my beliefs and hopes built upon speculations, fancies and lies. I have a solid foundation for my belief in God.

I know there is a God. I am acquainted with him. I have personal dealings with him. This kind of an answer may not be as convincing to you as some other things that I

might say, so I'll tell you first some of the things which appeal to my head as evidence of the existence of a Supreme Being, though they do not touch my heart as does the fact of my personal acquaintance with him.

I'll not repeat arguments for the existence of God which you may find in studied theological works, except as I may put the arguments in my own words, regardless of the scholarly presentation of those who have written from the scholastic standpoint. It is natural that men should seek for proofs of the existence of God. The question of his existence is an important one. But I have not examined a book touching this theme since I was in school. I have even forgotten some of the theological names given to these different arguments. Just at present I recall the ontological and the teleological arguments.

There are several things for which I cannot account if I deny the existence of God.

### THE UNIVERSE.

The unproved theories advocated to account for the universe do not convince my head; neither do they satisfy my heart. I am interested in astronomy and kindred subjects, but I am not quick to grasp the chance element which is often introduced by those who think along this line. A house does not come by chance; there must be a builder. Why should I suppose that the universe came by chance?

A man once wrote with his finger, in the corner of his garden, in the fine soil, the letters of his son's name. He then sowed garden-cress in the furrows, covered up the seed, and smoothed the ground. Ten days later the boy came running to his father, and with astonishment in his countenance shouted to his father that his name was growing in the garden. The father laughed at the report. He seemed to disregard the tale, but the boy insisted on his going to see what had happened.

"Yes," said the father, with assumed indifference, "I see it is so; it must be mere chance." "It cannot be so," replied the son, "somebody must have had a hand in it."

"Look at yourself," replied the father, "and consider your hands and fingers, your legs and your feet. Came you hither by chance?" Then the father began to talk to the son of the mysteries of life, and to reveal to him that back of life is the living God.

The eye is a wonderful structure. It is a great camera. I once heard a lecture on the eye. I thought there was just one thing lacking in that lecture. The suggestion should have been thrown out that back of the design is the designer. An eye is a very small part of nature. Throughout nature, throughout the universe, there are evidences of design.

### THE BIBLE.

As a rule, those who know the least about this Book are the quickest to say that it is of purely human origin. But this is a really unique Book. As there is a cause for sound or light, so there must be a Cause back of this Book. Those who know the Book best are convinced that it is not man's book; they are convinced that God is back of it, the Author of it. What other book has had as salutary an influence as this Book? What other book is so inexhaustible? so indestructible? The fulfilled prophecies constitute evidence that God is the Author.

### JESUS CHRIST!

I know that there are some who would account for Jesus Christ while denying the existence of God. I cannot do it. I am perfectly familiar with the arguments of those who say that Jesus was just a man, not the God-man. I would be frank to discuss these arguments before any intelligent audience. They do not have any weight with me. To my mind there is ample reason to believe that Jesus lived and wrought and taught just as



revealed in the four gospels. There is abundant evidence that Jesus came from the tomb the Living Lord and death's conqueror. The Cause back of his life, his resurrection, is God. We "do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God." (1 Pet. 1:21).

"Show us the Father and it sufficeth us!" Jesus reveals God unto us as Father. There are many reasons why I believe Jesus Christ is the Son of God, and there are many ways in which Jesus Christ reveals God.

#### PERSONAL EXPERIENCE.

I have seen evidences of God in nature, I have learned of him in the Bible, I have come to understand him better through Jesus Christ. I have been conscious of the guiding hand of God in history. I have been much impressed with the evidence of God in the history and preservation of the Jew. I have considered the arguments men have advanced to do away with God. After all, when I cried out in earnest, "O that I knew where I might find him," and he forgave my sins for Christ's sake, I had greater evidence than book evidence. He walks with me, and talks with me. He gives me peace and hope and joy and rest. He hears my prayers. He saves me from the guilt and the power of sin. I have seen the work of God in other lives also. I am fully satisfied that the Cause back of many changed lives is God.

Friend, you may know God. To know him and Jesus the Christ means eternal life. He is the Creator, and he longs to be your Father. If you seek him with the whole heart he will be found of you.

#### Fine Opening of Asbury College.

ANDREW JOHNSON, EVANGELIST.



ASBURY College starts off this year with a swing of victory. There is a good attendance notwithstanding the hard times. Dr. L. R. Akers, the President, made a splendid address on the occasion. He sounded a clear note on the great fundamental doctrines for which the college stands.

The following are a few of the excellent things he said:

OPENING ADDRESS OF PRESIDENT L. R. AKERS  
AT ASBURY COLLEGE, WILMORE, KY.

September 25, 1931.

"There is nothing new under the sun"—is an aphorism, but we have in Asbury College a new experiment in education, a noble experiment, a character factory. Know well in the very outset that character is never inherited; characteristics are. Character is never incidental; it is always fundamental. There is never a blacker lie than a man is well educated who is physically and mentally trained without soul culture. Man is more than an intellectual biped. The "three R's" of education must have the fourth "R" of religion or righteousness. The more titanic forces of nature which we have at our command the more spiritual forces we need to control them. No man truly lives for the future who doesn't build a holy life. No man ever begins to live until he finds life in Jesus Christ. Spiritual supremacy, however, comes through arduous processes. A conquering personality always bears upon himself the marks of the nails. One cannot avoid the thorns of life but he may wear them as a crown. When the day of reward arrives God will not look you over for degrees, medals, or honors, but for scars.

We are living in a discouraged age. The dirge of the pessimist is heard on every hand. So many are so busy reciting their Iliad of Woes, that we are unable to hear the inspiring song, "Count your many blessings, name them one by one." However, for all who

strive, it is encouraging to remember that while truth may sometimes lose a battle it will always win the war.

Civilization and culture, in themselves, cannot save any people from decay and death. Nay, these carry within themselves the very seeds of decay and ruin. In devotion to things that are material men lose sight of things spiritual and eternal. Every great empire which has passed to oblivion has done so because of the neglect of the spiritual or higher life.

It is one of the ironies of history that religion makes most show when it is swiftly declining. The hectic flush on the cheek of the dying consumptive is a false simulation of life when disintegration has already set in. The age of Solomon was called the golden age, but that was the period which marked the culmination of Israel's ancient glory and the tragic decline of the nation both spiritually and materially. The decay of religion is the most tragic calamity which can befall a nation. It is the beginning of the end of the nation's life. The decline of the nation's life invariably begins with the decay of the nation's heart and that decay ever means the decline of the nation's power. Nations perish from causes within, not from causes without. Every nation has died as its faith died. The nation that loses its faith has lost its life. No nation ever died of old age. Every nation thus far has died of a rotten heart and the heart began to rot as the hands began to clutch gold. The loss of God and the love of gold are the two sources from which flow the evils that have ruined every nation which has perished. Nations are not destroyed, they commit suicide.

The need of the hour is great preaching, that of a great, full, and complete Gospel. "Righteousness exalteth a nation." Holiness is life insurance here and hereafter. Sin is death here and hereafter. If education is to become pagan America is doomed. It would seem that the land of the Puritans has become the territory of the Philistines. They have broken down our walls, captured our cities, and entrenched themselves in the educational citadels of America. There is little need for the modern press to ridicule the Puritans of the 17th Century. Our deep concern is for the *impuritans* of the 20th Century.

The Gospel of Jesus Christ must not only be militant, but it must be *intellectually masterful*. Christian scholars must always out-think educated pagans. This is no time for soft preaching. Pussyfooting ministers are worse than useless. We must get back to the main line of a complete and full salvation, back to a fearless, compelling ministry not weakened by doubts, nor palsied by fear, but to a bold, progressive, conquering band of crusaders.

Ever rings the promise, "And I, if I be lifted up from the earth, will draw all men unto me." The way out of discouragement and failure is the King's highway, in lock-step with *him* who is always and inevitably victorious. One has said, "Youth is a blunder, manhood a failure, and old age is a regret." This is true only of a Christless life. The truth is, youth is hope, manhood is achievement, and old age a glorious memory to one of a Christlike life.

Young people, your success or failure in life must ever be according to this formula: *Your life plus or minus God*. Abram plus God becomes Abraham; Jacob plus God becomes Israel; Peter plus God becomes a rock; Saul plus God becomes Paul, the mighty apostle to the Gentiles, the great soul of the centuries, the Colossus of the ages.

The call today is for militant service that is truly Christian. The blight of today is too many priests, too few prophets. The priests did not arouse the people. They went on in self-complacency. The prophet made the people uneasy, then wrathful, then stones began to fly and blood to flow, but the awakening came.

Our religion must meet fully the varied needs of men. If your religion doesn't save you from sin in this life, how can you trust it to save you from hell in the next life? A Spirit-filled life works when everything is going all right; it also works when everything is going all wrong. The full Gospel of Christ is in itself an adequate remedy for sin. Full redemption means first, a birth, then a death. The sinner must be born again; the Christian must be crucified with Christ. Man must remember that he is to be saved, not so much by doing, as by *being*. The world measures a man by what he has; God by what *he is*. It has been a popular theological fad to express doubts concerning those things which we formerly held to be the essentials of our Christianity. Some one has said a man cannot be hanged for his thoughts. That may be true, but he can be damned by them. False doctrine is not a mere clink of the brain, or way of thinking, but a well defined, pre-arranged plan of Satan to deceive and destroy. The thing that keeps one from the errors of modernism is not true theological training, so much, but an experimental knowledge of Jesus Christ as a personal Saviour from all sin. When you know the living Christ you will not stumble over the historic Christ. No man should stop with the Jesus of history. He should go on to the Christ of experience. Yet no man is able to know the living Christ of experience except through the revealing agency of the Holy Spirit. "And he shall teach you all things." "And he will guide you into all truth." The most interesting person in the world is the Lord Jesus Christ, who is everywhere trying to get people to be like him, to follow after him, and to walk with him. But we can never know him aright until we know him through the Holy Spirit. Through him we become living epistles known and read of all men. May it be said of you, as of the disciples of old—"And they took knowledge of them that they had been with Jesus."

Dr. H. C. Morrison is conducting the fall revival. All indications point to a great soul-saving campaign.

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## THE SPECTRUM ANALYSIS OF DIVINE

(Continued from page 3)

LOVE—1 Cor. 13:3-7.

seem to want to be in the lime-light, and do the most of the singing and preaching even if there were those there in the same line, and perhaps more capable than they. Love will help us to give up our rights with joy. My right to myself spells carnality. Love will help us to forget ourselves, and will make us thoughtful about others as to whether they are getting along all right. It is said of Job that he would send his agents over the country with provisions for the poor, and then to be sure that none had been missed, he would saddle his own camel, and hunt around until all had been helped. Both God and the prophet said unto Mr. Spurgeon, "Seekest thou great things for thyself, seek them not." Jer. 45:5.

7. *Good Temperedness.* "Is not provoked." What a rare and needed virtue. It is said, Temper in the Greek is never used as a noun, but as a verb, to temper. The unsanctified person is either too hard or too soft. A saw too hard would be too brittle and would break; if too soft, it would bend and not do the work. When properly tempered it would be just right. Carnality gives us Satan's bad temper; perfect love gives us God's kind, sweet and holy temper. Amen. Perfect love gives us power to keep an edge. It also makes us amiable, benign, tender-hearted and kind to all. Impatience and a hasty spirit have caused more spiritual failures and break downs than any other two things in life. How hard and severe children are dealt with sometimes and over mere trifles. I know of one woman who corrected one child for its misbehaviour, and then while she was wrought up, she spanked all the family, innocent and guilty alike!

8. *Guilelessness.* "Thinketh no evil." Plans no evil. Is not deceptive or tricky. It says of Christ, "Neither was guile found in his mouth." Jesus said to Nathanael as he saw him under the fig tree, "Behold an Israelite indeed in whom there is no guile." You can hardly tell when some are telling the truth, yet, blessed be God, many tell the truth and live free from guile. Praise the Lord for honest people who will not color their words.

9. *Sincerity.* This is the last ingredient of the nine. "Rejoiceth not in iniquity, but rejoiceth in the truth." Not in just what we have been brought up to believe, but "in the truth." Beyond our ritualism or catechism, beyond our theories or notions, it helps us to be frank, and gives us grace to do everything open and above board. It makes us true, honest, frank, upright and pure. It refuses to make capital out of other people's faults and failures. It does not compromise with sin, yet it loves to put the best construction upon everything. If every child of God had these nine ingredients of perfect love in possession and practice, the cause of God would then have the much-needed spiritual shock now required to swing it Heavenward. Hallelujah!

## Settle The Question

of baptism by obtaining a copy of "Baptism by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

## One of the Alarming Sins

of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.

## WANTED!

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition.

## Decisive Year For America.

W. E. SCHUBERT.

(By a Missionary in China)



HIS coming year will be a decisive year for America. America has had decisive years before, but I doubt if any held such potent, such possibilities for good or evil as the twelve months just ahead of us.

It is a decisive year for American morality. It will determine American ideals for perhaps a hundred years. It will decide whether America's sons will stand clear-eyed in the light of God to help a sinking world, or whether they will grovel in bleary eyed weakness and let the world go down in darkness. I wonder if you who live in America can see this as clearly as we who stand between a raging heathenism (Psalm 2:1) and a faltering paganism. If you do see it, what are you going to do about it between say May 1931 and May 1932? Are you going to do nothing, and let Raskob and Smith decide for you and your sons and daughters, or are you going to rise up and cast out the menace of "Rum, Romanism and Rebellion" forever? Someone may weakly say, "What can one man do?" But I'll tell you any one of you may determine the issue of 1932 by what you do or fail to do before then. The election of 1916 was decided by a few votes in California that threw the state's electoral vote unexpectedly from Hughes to Wilson, and that might happen next year in any state, and any one person might influence that many voters in a year's time.

It is a decisive year for American international relations. Our papers are full of the success of President Hoover's peace efforts. But peace pacts and naval treaties alone cannot keep the peace in a selfish world. Some of us who have memories remember being told in 1913 that there would never be a war again because of certain pieces of paper signed by Mr. Bryan, Mr. Wilson, a man named Wilhelm, and others, but world markets passed the lie to the theorists, and tore up the "scraps of paper." As I remember, some people voted for a certain man in 1916 "because he kept us out of war," and because they "didn't raise their son to be a soldier, but American investments in Europe and other places had prior claims, and coupons must be clipped even if some of us must wear khaki. May God help us to remember the soldiers' confessions of those days, and never let it happen again: men ashamed to go home, full of disease and sin; dying men afraid to die, because conscience would not die, and mothers' prayers had followed them; women widowed by husbands afraid to live; others worse than widowed by unfaithfulness. This is the cost of clipping coupons.

I tell you the greatest menace to world peace is not the near completion of the Russian five year plan (though that is a menace), nor the Austro-German agreement, or the Franco-Italian disagreement, but the plain old-fashioned selfishness of American investors. This is written on Good Friday, and I look back fourteen years and wonder if America will crucify Christ afresh on this new Cross of Gold. It takes more than pieces of paper to change the hearts of investors, big or little. But thank God, we have the thing that can do it, and we can do it if we have more than "a form of godliness" and if we stop "denying the power thereof." But we must get right to work about it, for a certain French statesman has promised us a war before May, 1932. If you care more for coupons than for Christ, don't do anything this decisive year, but if you care more for peace and purity than for pride and prosperity, work like the devil, for he never stops, and pray like Christ, who in the days of his flesh poured out his soul in great cries of

agony for a lost world, and who ever liveth to intercede for us before the throne of God.

It is a decisive year for American souls. Americans have souls as well as bodies, and there has been a drought of heart for some years now, worse than the drought that struck the farms last year. "My soul thirsteth for Thee, or God," but my pastor preaches about everything else. "My people have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. (Jer. 2:13). Read Van Dyke's Blue Flower again. There is a famine of hearing the word of God. Worse than the financial depression that so many tell us about is the depression of spirit that comes from a faithless and unbelieving ministry. Worse than physical unemployment is the disuse of the talents of faith and prayer and testimony. America, God has a promise for you: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah 58:10, 11).

God help us to wake up! God help us to read the indicators aright, and see where we are headed. Every church has two thermometers, missions and membership, and they are gradually going down all over the country until the church is dangerously cold. What can we do? Build a fire, of course! Revival fire, fires of prayer, take off the wet blanket, encourage warm hearts. What saved America from French atheism after the Revolution, when only seven per cent of Americans were church members? The fires, revival fires, kindled by Asbury and his preachers, and by men of other churches, beside the camp-fires of the pioneers. What saved America from the curse of slavery? The Finney revivals, beginning in 1820, contemporary with and greater than the great Missouri Compromise, and continuing up to the climax of the Great Awakening of 1857-58, which changed history, brought on and carried on by a great volume of prayer, effectual, fervent prayer.

Spiritual revival is always the dynamic of lasting reform. It has always been that way, and it always will be that way. Prohibition, peace, and purity are the by-products of a deeply spiritual national life. Barometers of spiritual life are revival effort and missions; failing efforts to save souls, and falling missionary income are the result of unbelief and resultant spiritual death. But the church sleeps on, and preachers write articles about church organization, or pull ecclesiastical political wires, while American civilization, world peace, and precious souls are threatened.

The widow cried, "Avenge me of my adversary." (Luke 18:3). I think of them often, those widows by drink, those widows by war and its attendant evils, prostitution, gambling and suicide. They cry out to me after all these years in a far country. And who will avenge them? And how? Read it: "Men ought always to pray, and not to faint," and if we pray, "Shall not God avenge his own elect, which cry day and night unto him?" Oh church of Christ awake! "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust; arise, loose thyself from the bands of thy neck. For thus saith thy Lord. Ye have sold yourselves for nought, and ye shall be redeemed without money."

Let us pray:

"Jesus, confirm my heart's desire,  
To work, and speak, and think, for thee;  
Still let me guard the holy fire,  
And still stir up thy gift in me."

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5:8.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## NEWS FROM AFRICA.

I am sending you the testimony of an African boy who was graduated from our Bible School here this month, and also an article written by our assistant native pastor. If you can use these or parts of these to help some of our people in America get closer to God, and more closely in touch with our Lord's great Missionary program, you are welcome to them.

Your articles and editorials in *The Pentecostal Herald* these days, as well as those of Mrs. Morrison, are a real stimulus to us on the Mission Field. May God bless you and keep you going for some time to come.

Brother Reid has charge of the Evangelistic Department of our Station, and I have the Bible School. We have some opposition from fellow workers, and a great deal of devilry and heathenism to deal with in the native villages, but from time to time we see fruit that God's Spirit and God's Word gather in, and so our hearts rejoice, and our faith mounts up as we press on in his name.

Sincerely yours,

Wm. De Ruiter.

### An African Boy's Testimony Translated.

My Friends:

Greetings from us. I am very happy because I received the Comforter, the Holy Spirit; also a new heart, on Thursday night while I was praying to God, then I received the Spirit. Therefore, if a person is longing to receive, let him pray God.

When I received the Spirit I saw Heaven very near, also Jesus sitting, and I heard him say, "Your sins are forgiven, I am writing your name in the Book of Life, rejoice." Then I rejoiced. Then I saw the grace of God falling down upon my body like water; it happened that I raised my hand, and then I saw the blessings of God falling like drops. Then friends, I saw the hands of Jesus seeking people in every place upon this earth. If Jesus is seeking us, let us also seek Jesus, and let him dwell in our hearts.

Question. How is the Spirit received? (a) Pray to God, (b) surrender your hands, and your head, and your feet completely, (c) confess your sins, and let go your sins, (d) know this within your heart, Jesus is my Saviour, I shall never sin again.

Friends, greetings from me.

Sumbu Filipo.

Sumbu Filipo was a student in the Bible School; the above experience came to him the night before he was graduated. Several other Bible School boys who were praying together that night were definitely blessed by the Spirit of God.

William De Ruiter,

M. E. C., M., Wembo Nyama, Congo Belge, Africa.

## BROTHER BROWNING'S LETTER.

This beautiful September morning with its warm sunshine and invigorating air makes me feel like I would like to leave the noise of the city for awhile and take a walk through God's great out-of-doors and spend a day in prayer and meditation just thinking on the mercies of God and the wonderful blessings he has bestowed upon his children. However, there are duties that call me here in the city and even if I cannot walk in the fields I can be happy serving the Lord here in town.

Just this morning a phone call came from Mr. Glenn Myers, a funeral director, and he asked if I would come down to his chapel next Sunday afternoon and speak at 2 o'clock over WSEN and give a message on Mothers. That kind of a topic suits me well for I have a dear old mother now nearing her 76th birthday, and somehow she will be in my thoughts when I deliver that message. I know Mr. Myers' mother, who not many months ago was called from this world to a better one, and remember with pleasure one lovely morning when I happened to be passing through Mt. Sterling, Ohio, I visited her in the dear little home on the hillside just at the edge of the city, and found her working among her flowers and had prayers with her and never saw her again. This was not in mind to say when I began this letter but my letters have a sort of way of making unexpected detours, but sometimes there are some lovely scenes to be found on the detours that one would miss from the main highway.

This brings me to the commonplace and practical point in this letter. Briefly stated it is this. Something more than two and a half years ago I began this radio work over WAIU, which we call the "Nazarene Hour." My church paid whatever deficit there was at the week-end, but now our church is carrying very heavy burdens and I cannot ask them to continue to supply this deficit. Instead of this, for many months I have been depending upon the sympathy and support of our radio audience for the entire cost of the program. The management of WAIU have been wonderfully kind and patient with me and have allowed my account to run believing that eventually I would pay it, until a considerable amount is piled up against me and that troubles my mind. Friends urge me to go on with this program and write me that it is impossible for me to know the great good that is being done by radio services, and to tell you the truth, it would be very hard for me to have to give up this blessed opportunity. It is one of the ties that binds me to Columbus and to my present pastorate, for it compensates, in a measure, for the great congregations and the larger field of usefulness that I had during the twenty years which I was privileged to spend in evangelistic work. During the past five months a few good people have

been liberal and have helped us, but conditions for broadcasting have not been so good, and at present the money that has come in has been far too little for this work. Right now I need \$150 to pay up our deficit and pay for some postage and printing and a few small items necessary to this work. One would think that this would be a trifling amount for a great radio audience, but there are many calls over the air until people have grown so accustomed to dismissing such appeals that when a real one, like this, comes along it simply goes to the bone-yard of neglected things. Just here and there an occasional one of the many thousands that listen in obeys that inner prompting of the Spirit of the Lord and sends us an offering. I am glad that you are among that goodly number and if you can do so I sincerely hope that you will feel inclined to help again. Your heart would grow warm if you could read some of the letters that come to us from the people who have been blessed and cheered and comforted by these services. While I was writing the above lines a young colored man who sings in a quartet came to see me about an engagement and he told me that he and his people had been listening to us for more than two years and that the Nazarene Hour had helped them.

Pray that our Lord may direct me in the selection of the subjects from time to time. Pray that the Holy Ghost direct and empower the preacher and his message. Pray that the radio machines may carry the message clearly and that people may listen with attention. Amid all the jangle and confusion and frivolity that goes out on the air I do humbly pray that God may preserve for us at least this one hour in which people can have opportunity to hear a message from God's Word, a message seasoned with prayer, a message that exalts Jesus Christ, a message that honors his precious blood once shed on Calvary, a message electrified by the power of the Holy Ghost, a message that pleases God and blesses humanity.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." Jude 1:25.

Yours in Christian love,

Raymond Browning.

## HURRICANE CAMP MEETING.

Old Hurricane camp meeting at Tolu, Ky., closed out with good victory August 30. My co-worker in the preaching services was Rev. J. J. Smith, a saintly soldier of the cross, eighty-two years old. With the exception of five years, he has been one of the evangelists at this camp for the last forty-one years. Hurricane, like many other camps, has seen better days. A few years ago eight or ten cottages were burned leaving eighteen and a good dining room; also their Tabernacle was lost by fire but a much better one has been replaced. We started the camp with a small congregation, but the number increased until the hillside was covered on nights and Sundays. Several pastors and evangelists visited the camp. Rev. I. W. Napier, of Henderson, brought a very helpful message. Rev. Charles Lear, of West Virginia, Rev. Humphrey, of Marion, Ky., was with us, and Rev. T. C. Howell, the resident pastor, rendered valuable assistance. God bless him. I will assist him in a revival at my first chance. Our music director was a great choir leader and soloist. Several souls were blessed and some shouted the victory. I am still of the opinion that Holy Ghost preaching will bring Holy Ghost results. I have some open dates for camps in 1932.

L. E. Williams.

## ACTON CAMP MEETING.

Sunday, August 16, brought to a close a ten-days' revival at the Acton camp ground, located six miles from Campbellsville, Ky. The preaching was done by Rev. Harry S. Allen, of Dallas, Texas, this being his third consecutive year and the most successful of the three.

Brother Allen is a man of God—consecrated and Spirit-filled and all on fire for the salvation of souls. He is safe and sound in all his preaching, helps the pastor in every way and above all, sinners are saved and believers sanctified under his marvelous preaching. His sermons were an inspiration to everyone and his life a real benediction. There is no finer evangelist anywhere. The Holy Spirit was present in great power and reminded one of real camp meeting days.

We were glad to have with us Mr. and Mrs. J. A. Ziegler, of Tampa, Florida. One of the most impressive services during the camp was the children's service conducted by Mrs. Zeigler on Sunday afternoon. At the close of her message quite a few found Jesus as their personal Savior.

Mr. E. C. Milby, of Greensburg, Ky., had charge of the singing and it was well done. He is the finest leader the camp ever had. His voice is beautiful, he uses it well and sings with the power and understanding. His solos were beautifully rendered and were veritable sermons in song. He has the unusual ability of getting people to sing whether they want to or not. Such talent and consecration as Mr. Milby possesses should be in constant demand. Miss Irene Yowell, of Cincinnati, presided at the piano.

Many who have been attending the camp for years said this was the best camp meeting in thirty years. People came from far and near—one man driving one hundred and forty-seven miles in order to attend

this last Sunday. The tabernacle was crowded on last Sunday and there were as many on the grounds who could not get in. We doubt not that the spirit of every revival would be finer and sweeter if Bro. Allen and Mr. Milby who, with their untiring efforts labored so faithfully, could always be with us. By their coming Acton is a better place in which to live. May God richly bless them and crown their efforts with success as they go to other fields of service.

Reporter.

## LANSING, MICHIGAN.

We closed the revival at Lansing, Mich., on Labor Day with fifty-three different people praying through to victory in the three services. It was a time never to be forgotten. We had souls from the first service, and possibly two hundred had bowed at the altar in previous services, and the tide kept rising, until on the afternoon of the previous day I could not bring the message; souls began to come to the altar when I got on my feet, and we made the call, and the long altar was lined, and every one prayed through. The night service was a great salvation service. Next morning the preaching was offset by a rush to the altar, and all day the good work of soul-saving went on. The Vaughan Radio Quartet had charge of the music, and such singing is unsurpassed this side the skies! They are good help in the altar work, also personal work in the audience. We never worked with a corps of workers that we were more at home with, and whose fellowship was sweeter. Lawrenceburg, Tenn., is to be congratulated with the honor of having one of the best quartets in the land. God bless them.

The meeting was sponsored by the successful pastor and people of Northside Nazarene Church, a church less than three years old, and whose membership is approximating two hundred. They are doing exploits for our God. Rev. J. C. Lamber and his good wife are the pastors. He is a splendid preacher, and both of them are great singers, and so amiable in spirit that they win their way into the hearts of the people. The First Nazarene Church and pastor, Rev. Domoni, rendered good help, and Rev. Heiton, pastor of the Pilgrim Holiness Church, stood nobly by the meeting. They are a good people, and he is an excellent pastor. The Tabernacle was seated with a thousand chairs, and had a few extra seats, but we needed fifteen hundred to take care of the crowd that came each night. The finances came easy for times of such depression, and every need was met. This was one of the best revivals of the old-time power that we have seen in years. He has the glory. Praise the Lord.

His and yours,

J. B. McBride.

Pasadena, California.

## SIMPSON PARK CAMP MEETING.

This camp is located at Romeo, Michigan, about forty miles north of Detroit. The sixty-sixth annual meeting was held July 31-August 9, 1931. Its avowed purpose is the spread of Scriptural Holiness, and is evidenced by a mighty host who witness to the experience of entire sanctification. For many years the late Rev. W. G. Nixon was the president, under whose leadership the camp made remarkable progress; at his death he was succeeded by the Rev. W. B. Weaver who, for the last five years, has rendered capable and efficient service.

The preachers this year were Rev. J. L. Brasher, Rev. John F. Owen, and Rev. T. M. Anderson, all of whom preached with the Holy Ghost sent down from heaven. Many of the people became conscious of definite spiritual need, and at the altar of prayer found their needs supplied.

The song leaders, Prof. and Mrs. Kenneth Wells, are too well known to need extended comment here; suffice to say, their singing brought conviction to many hearts, edified the Christians and inspired the preachers in bringing their messages. It was singing plus personality.

The Young People and Children's workers were Mr. and Mrs. Leland S. Miller, of Akron, Ohio. They were new to this camp, but not to this ministry. Their work with the children and young people was all that could be desired, and many were led into a definite Christian experience. Mrs. E. A. Starr and her efficient staff of helpers rendered splendid service at the hotel. There was a very encouraging response to the financial needs of the camp as presented by the Rev. L. M. Blakely. The attendance was very good, and eternity alone will reveal the accomplishments of the camp.

J. H. James, Secretary.

Decker, Mich.

## The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.

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(Continued from page 1)

ernment and well ordered society. There was a time in the memory of this preacher when the ministers of the evangelical churches of this country did not fear to stand in their pulpits and preach faithfully to the people the Bible doctrine of future punishment, of a hell of torment awaiting the wicked and impenitent who trampled upon divine law and rejected divine mercy. There was cultivated in the minds of the people a wholesome fear of hell and it had a wholesome restraining effect upon the minds of those who were inclined to run rough-shod over the laws of God and man and devote themselves to lives of wickedness.

The teachings of our Lord Jesus are very plain on this subject. He does not hesitate to warn men that there is a place of future punishment, a lake of fire, a place of torment, of weeping, and wailing, and gnashing of teeth. We do not understand the mental condition of those religious teachers who ignore the teaching of Christ on this subject and yet claim that he is the Son of God, the Saviour of men, a trustworthy and reliable teacher on other subjects. If Jesus cannot be trusted to speak truthfully with reference to the future punishment of the wicked, he cannot be trusted to speak truthfully with reference to the future rewards of the righteous. If Jesus spoke in ignorance or with wilful deception on the subject of the place of punishment for those who live in sin and refuse mercy then, as a matter of course, he is untrustworthy in the whole body of his teachings. This way of religious teachers dividing up the words of our Lord and claiming that on some subjects he is trustworthy and on others he is not to be trusted, is illogical, unscriptural and confusing. No man claiming to be a religious teacher has any right to discount the teachings of the Lord Jesus on any subject. We fully believe that Jesus was the Son of God, that he was the source and fountain of truth, that all he said came out of divine wisdom, unlimited and absolute knowledge of the subject on which he spoke. With reference to Hell as a place of fearful torment there is no question in our mind but that our Lord spoke the truth. He knew, he loved men; he came to seek and to save them and he uttered faithful warning to those who refused to be saved.

God has implanted in the human breast

mercifully and wisely a fear of punishment. This is a part of man's intelligence and a very important part. The fear of suffering guards and restrains intelligent people from the indulgence of appetite and propensities which would destroy their health, break down their morals, and disqualify them for usefulness and happiness in the world. Parents warn their children to keep away from the fire lest they suffer the torture of burning their limbs. They warn them to keep out of deep water lest they drown. They appeal to their fears, to their love of life and happiness. It would be strange if we did not have some teaching from our Lord Jesus with reference to the final fruits of a godless life. It is in perfect harmony with these instructions from our Lord that the Apostle has written, "The wages of sin is death." This does not mean extinction, but it does mean that sin is a dagger which stabs to death all capacity for happiness and life in its fullest and most blessed realization.

There are those who will tell us that Jesus, when he spoke of a pit of torment, of a lake of fire, of weeping and wailing, was using figures of speech. Very well, suppose he was. Could Jesus possibly use figures of speech that exaggerated the facts? Impossible! If Jesus used figures of speech when he spoke of a lake of fire burning with brimstone, what must the facts be? It is unthinkable that our Lord would exaggerate or overestimate the facts. If he should do so, he would be guilty of gross deception. So let it be understood that the figures which Jesus used to convey adequate conceptions to our minds were always in harmony with the facts; they were never exaggerations.

We are hearing much said of the importance of a great revival of religion; of the wickedness and lawlessness of the rising generation; of the great need of turning back the tide of unbelief and anarchy that is spreading through the nation and around the world. If we would have a revival that is so necessary, we must warn men of the final fruits of wickedness. We must call their attention to the teachings of our Lord with reference to the future state of the impenitent who die in their sins, regardless of the criticism and objection of skeptical people. We must tell men that a fearful doom awaits those who live in wickedness and die impenitent without the benefit of a crucified and risen Saviour.

If the preachers of this nation on Sunday morning and evening would stand up in their pulpits and earnestly proclaim the teachings of our Lord Jesus Christ and the inspired apostles on the subject of the future punishment of the wicked; if, without apology and with great earnestness, they would warn men of the hell that awaits the sinful, there will no doubt be protest and objection, but men will be compelled to think, the Holy Spirit will attend the Word, impress the truth, and there will be a turning away from sin. There will be an accumulation of influences that will lead to repentance which will lead on to saving faith, and there will come back to the world a wholesome fear of Hell and a revival that will be deep and lasting and blessed. Let the ministers of the Gospel be true to the teachings of Christ and we may certainly hope to see a blessed outcome as the result of a faithful proclamation of the Word of God on this subject of the future punishment of the wicked. Our Lord has provided salvation. If men reject his mercy, and choose to live in sin, their own choosing fixes their character and their character fixes their place of abode in the eternal hereafter.

### Convention.

The Methodist Holiness Convention will be held in Trinity Methodist Church, Louisville, Ky., October 28 to November 1. Rev. C. F. Overly is the much beloved pastor of this church and will give the Convention a cordial welcome. We especially request that all of

the people, of any denomination, who are praying and longing to see a great revival, attend this Convention and unite their faith and prayers for the outpouring of the Holy Spirit upon the people. Remember the date, October 28 to November 1. Dr. H. C. Morrison will preach daily.

### More Asburians Going to the Mission Field.



REV. AND MRS. C. F. MATTHEWS.

There is not, cannot be, any greater work than that of the consecrated missionary. Christ's last and imperative command was to carry the gospel to all nations, to preach it to every creature. From the very first, the Lord has blessed Asbury College with the missionary spirit; scores of her graduates have gone into the wide field of the world with the message of full salvation.

Rev. C. F. Matthews and his wife, two of the very fine graduates of Asbury College, are going to Brazil to carry the gracious message of full redemption from sin through the Lord Jesus Christ. They are young people of unusual culture, fine education, beautiful consecration to Christ and hearts aglow with perfect love. Nothing can satisfy them but earnest work hunting for souls for Christ in Brazil. They are going to need some financial assistance. There are those who cannot go to these needy places of earth, but they can assist those who do go. Any assistance rendered to these young people will be a safe and wise investment. I hope God will put it into the hearts of a number of persons to assist them with means to pay their expenses to the needy field upon which they have set their heart.

Address, Rev. C. F. Matthews, 441 Teece Ave., Bellevue, Pa. H. C. MORRISON.

### SOUL NOURISHMENT.

MRS. H. C. MORRISON.

It is one of the easiest things in the world to neglect our spiritual needs. The tangible things of life occupy our mind and we are prone to put off the time for private devotions and communion with our Master. The soul must be fed the same as the body if we would thrive in our spiritual life and development.

The above line of thought was suggested to me when I came across a splendid leaflet written by that apostle of faith, George Muller, and for the benefit of those who may be needing help along this line I am passing it on. Let us not only read this advice from this great man, but after we read, let us put into practice what he found of such benefit to him. He says:

"It has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this:



I saw more clearly than ever that *the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord.* The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least, for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

"I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon his precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

"With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours, before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is of course, not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.

"The difference, then, between my former

practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that he has brought before me in his precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow.

"*Now, what is the food for the inner man? Not prayer, but the Word of God;* and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this I generally read, after family prayer, larger portions of the Word of God, when I still pur-

sue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

"How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one."

## Sixteenth Brooklyn, N. Y., Holiness Convention,

October 30 to November 8, 1931.

For fifteen years the fall Interdenominational Holiness Convention has been growing into the thought and heart life of the people of the Metropolitan Area around New York City until the habit has been formed to think of the Brooklyn Convention as the annual "feast of fat things" where God's people gather in holy array to sing and shout and to praise the "beauty of Holiness." It is a place of refreshing. Hungry hearts yearn for this convocation where they can feed upon the "Bread of Life" sent down from Heaven.

The writer has been present when representatives from twenty-three different denominations have been counted in one service, but where, unless specifically requested, you could not tell one denomination from another: they all were of one accord; they truly were one in Christ; hence it can be truly called "inter-denominational."

A number of God's stalwart apostles will be present to feed and strengthen and encourage the people to press on to higher heights and deeper depths of the love of Christ and to persevere therein with all watchfulness until the things of time shall change to the things of eternity and the cross of Christ in this world shall be exchanged for the crown of life that fadeth not away in the world to come.

Among those whose presence and messages will encourage our souls are Rev. John Thomas and Rev. Warren C. McIntire, both of Wilmore, Ky., and Rev. A. J. Shea, formerly of Canada but now of Jersey City, N. J. God has owned all of these servants of his with fruitful ministries and has accounted them faithful.

The ten days will be filled with prayer and testimony, praiseful singing, unctuous preaching, helpful Bible-readings, young people's and missionary services.

*Holiness unto the Lord* is our watchword and song. Come and enjoy this "indoor camp meeting;" this "feast of ingathering at the end of the year."

The place of meeting will be the same as for several years past, the Warren Street M. E. Church, between Smith and Court Streets. This location is readily accessible from subway and surface cars.

For further information about rooms, etc., please address Mrs. C. H. Cooke, Secretary, 850 St. Marks Ave., Brooklyn, N. Y. Will THE HERALD family pray for the Holy Ghost to be in absolute control.

HOWARD M. CHANDLER.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### DOWN THE STREAM.

Perry whistled one moment and then sang the next as he hurried down to the creek. Gyp barked and ran about, for he was always happy when the little master sang and whistled.

"Gyp," Perry said, "did you ever see such a boat as this? I think that grandfather is the grandest man in the world, and he can make such wonderful things. To think of making a boat like this all with just a jack-knife."

When they reached the creek, Perry launched the boat and let out the string.

"It must be terrible, Gyp," he said, "to live where there isn't any creek to sail boats on."

After he had sailed the boat for a long time he tied it to a log and went to romping with Gyp. Then they spied a silver squirrel and went into the woods to see where he went. Perry loved the squirrels, but it made Gyp out of patience to have Mr. Squirrel sit up in a tree and chirp at him as much as to say, "Don't you wish you could catch me?"

Finally Mr. Squirrel slipped away, and Perry came back to his boat; that is, he came back to where he had left the boat, but the beautiful boat was gone.

"It must have gone down the stream," he said. "I'll go down a way and see."

So he walked down the creek until suddenly he heard a voice say, "O sister, did you ever see such a lovely boat? Somebody must feel terrible about losing it."

Then he peeked through the bushes, and there on the bank sat a little boy, and beside him lay two crutches.

"Why," Perry thought to himself, "that must be the little sick boy who has come here for his health with his sister. People say they are very poor people, so probably that is why he thinks my boat is so wonderful."

After he had watched the little sick boy for a few moments he turned away and walked slowly towards home. Of course, grandfather asked him about the boat when he reached there.

"O grandmother," he said, "I couldn't take it away from the little boy."

Then he told grandfather about the little sick boy and how happy he was over the lovely boat.

"Why," said grandfather, "of course you couldn't. I would have been very much disappointed with my little grandson if he had taken it. Tomorrow we will get to work and make another, and perhaps the next one will be still finer."

"And I'm going to ask mother if I may go down and visit the little boy," Perry said. "He must be lonesome without anyone to play with."—Sel.

Dear Aunt Bettie: Here comes two bright-eyed little sisters from Tennessee. Our names are Juanita, age seven years, and Sue, age four years. Our daddy is the Methodist minister here, and he takes *The Pentecostal Herald*. Does some one say, we are too young to read *The Herald*? Well, yes we are, but mother reads page ten to us and we enjoy it immensely. We enjoy the letters, also the short stories. We have two kittens for pets, also two pigs and a cow we like to feed. We go to Sunday school and love our Sunday school teacher. Her name is Mrs. May Wynns. Aunt Bettie, please print our letters for we each send you lots of love and kisses too. Your little friends.

Juanita and Sue Pafford.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* so I would like to see it in print. I am eleven years old and will be in the sixth grade. I have brown hair and eyes. I belong to the M. E. Church, South, and go to Sunday school every Sunday I can. I haven't missed a Sunday in two years. I am saved and was sanctified at Indian Springs this year. I have two sisters and one brother. My birthday is December 30.

Have I a twin? If so, please write me. Mother takes *The Herald* and I enjoy reading it especially page ten. Emma M. Cummings, I guess your middle name to be Mary. As I love biblical things I will ask some questions. Who was the first woman? What was the name of Cain's younger brother? To what land did Abram go, obeying God's word? Who came to visit Abraham in his tent? What was the name of Abraham's son? I will close, with love to Aunt Bettie and all the cousins.

Rosemary Smith.  
711 Carlos Ave., Ashburn, Ga.

Dear Aunt Bettie: I hardly ever see a letter from the State of Maryland and wonder whether or not many people take *The Herald* and enjoy it as much as I do. I am a Christian and as glad to hear of the many other Christian boys and girls. I have more joy serving Jesus than ever before, for before I wasn't as interested in church as I am now. The reason is that I have been saved and sanctified. A worldly person thinks he has a good time but he doesn't know what joy or good time it is serving God. At the church I belong we have the old-time class meeting every two weeks. I do not hear of them very often but it should be in every church. It gives each member a chance to tell what Christ has done for them, and the testimonies are an inspiration to each member. I would like to correspond with any who care to.

Esther Beall.  
Clarksburg, Md.

Dear Aunt Bettie: Will you move over and let another little girl join your happy band of boys and girls? I enjoy reading *The Herald* very much, especially the children's page. This is my first time to write to it. I am eighteen years old; birthday is Nov. 10. I have blond, wavy hair and brown eyes. I am five feet, one inch tall, weigh ninety pounds, so you see I am very small for my age. I like to go to school and Sunday school. I go to Sunday school every Sunday I can. I would like to hear from every boy or girl who cares to write to me, especially my age.

Ophelia Davis.  
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? I enjoy reading *The Herald*. As this is my first letter I hope to see it in print. I am eleven years old and am in the seventh grade. I have dark brown hair, hazel eyes and dark complexion. My birthday was Sept. 26th. Irene Jones, I guess your name to be Bertha. Beulah Peterson, I guess to be Edith. Who can guess my middle name? It begins with M and ends with E, and has three letters in it. Love to Aunt Bettie and the cousins.

Bertha M. Ammons.  
Johns, N. C.

Dear Aunt Bettie: Will you allow me a little space to ask some questions? Where is it in the Bible where it says that we can't walk in the fire without getting burned? Is it in the Bible, and where is it that God will forgive a murderer? and is it in the Bible that if a man swears he will go down? I certainly will appreciate answers and will be looking forward to them in the tenth page. Thanking you, I am

A Herald Reader.

Dear Aunt Bettie: I am a Christian, thank God! I am glad to testify that Jesus Christ can save a man from all sin. I am very proud of some of the testimonies of our boys and girls in *The Herald*. Am so glad that we know what being born of God and living a holy, sinless life really means! Isn't it great to launch out in the sweetness of God's love, entirely free from the lusts of the world in your heart—just living entirely from God's love and grace? Only one in this experience can know the real joy of such a life. The carnal mind can't discern it. Young folks, let's not forget to give a testimony for Jesus in our letters to *The Herald*. There is perhaps, nothing I enjoy more than the testi-

mony of a young person giving their life to the cause of the cross. I will be glad to hear from any of our young folks who love Jesus; and even the ones who wish to become Christians some day. My age is seventeen years, ten months. I am considering taking up missionary work real soon, and ask the ones of you who know its worth, to pray for God's blessing and favor to be upon my labors. The work is covering the state of Virginia. I will try to answer all who write to me. Would like to hear of your Christian experience as well as future ideas in the work. I have a gospel message for all who write.

Woodrow Wilson.  
Novum, Va.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band of boys and girls? This is my first letter and I hope to see it in print. I am fourteen years of age and in the fifth grade. My teacher is Miss Ethel Graves. I am four feet, ten inches tall, weigh 97 pounds, have dark brown hair and eyes, fair complexion. Will you cousins please write to a lonesome Alabama girl. We live out on a farm and I enjoy farm life. Father and mother are both living. My afflicted brother takes *The Herald* and I enjoy reading page ten. Ethel M. Todd wanted some one to guess her middle name. I guess it to be Mae. I wonder if that is correct? If so, please write to me. I will answer all letters received. Best wishes to all the cousins.

Iva Pannell.  
Rt. 4, Box 121, Oneonta, Ala.

Dear Aunt Bettie: This is the second time I am writing to you and hope to see this letter in print. Many of the cousins have written to me but I found it almost impossible to write to them all; because during the period when I received them I had planned a short visit and could not, therefore, write to all. But listen, cousins, if you did not receive a reply to your letter you know the reason. Please write again. Mary Frances Lord, please do forgive me for not writing to you. I forgot your address. Please send it to me. I would also like to hear from "Madge" Leonard. I am trying to live for my King, Jesus, and am very happy trying to do so. Agnes Snook from Kansas, will you please write to me? I will try to answer all the letters that I receive.

Florence Wahl.  
Williamson, N. Y.

Dear Aunt Bettie: I hope that you'll send Mr. W. B. a flying just for a few minutes for this is my first letter and I'd like some of the cousins to answer it, and I promise you I'll answer all of them. Do I have a twin? I was seventeen Feb. 23, 1931, and am five feet, five inches. I graduated from high school this past June and intend to start in Normal school next month. September 16, 1928, was the night that the Lord saved me and he gave me the witness of his Holy Spirit as to sanctification on August 4, 1931. The Lord is becoming more precious to me every day. This coming fall the churches of Collingswood are having a large revival campaign under the direction of Gypsy Smith and we wish your prayers. Now I wish every young person who reads this letter would write to me. Will you? My address is

Ruth Bayne.

144 New Jersey Ave., Collingswood, N. J.

Dear Aunt Bettie: Have you room among your happy band of boys and girls for another cousin? If you have I would like to become a cousin. I am a reader of *The Pentecostal Herald* and think it is a fine paper and like it all, especially page ten. I am a North Carolina girl, sixteen years old, five feet, two or three inches tall, dark brown hair, fair complexion, with a few freckles and blue gray eyes. I am a Christian and belong to the Pilgrim Holiness Church and enjoy being a Christian and am glad that so many of the cousins are Christians. I have been in bed nine months with lung trouble but am improving and hope to be out of bed pretty soon. Would enjoy having some pen pals and if any of the cousins will write I will try to answer all the letters I receive. I have a lot of friends but would like some more. I'm glad I have a Friend that

## Gospel Tents

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sticketh closer than a brother and one you can go to any time and pour out your heart to him and he will gladly hear and comfort. Well, Aunt Bettie, I must close as my letter is getting long and I want to see my first letter in print. My birthday is February 8. Have I a twin? Lucile Lambert.  
203 E. Iredell Ave., Mooresville, N. C.

Dear Aunt Bettie: As I read the letters from boys and girls everywhere felt that I would write a line. This is my first letter and I trust old Mr. W. B. is out. I am a girl of nineteen years. I have blue eyes, light hair and a fair complexion. Also a few freckles. I keep house for my father and little brother, as my dear mother has gone on to heaven. It will be a year in November. One never knows as kind and true a friend as a mother. I am a Christian and belong to the Methodist Church. Brother Bandy is our pastor. We are going to start in a revival real soon. We ask an interest in the cousins' prayers for this revival. We have been reading *The Herald* for a few months and think it the best paper out to take *The Herald*. Elizabeth Chamberlain, I guess your first name to be Violet. Am I right? I guess I had better sign off and give room to some one else.

May Belle Owen.  
Star Rt., Bullitt Co., Mt. Washington, Ky.

Dear Aunt Bettie: Will you let a little girl from Massachusetts join your happy band of boys and girls? I was twelve June 4. I am tall, brown eyes, brown hair, and I am going into the seventh grade. Have I a twin? If so please write and I will answer. I like our minister and his wife is my Sunday school teacher. Their name is Mr. and Mrs. Gillet. I am trying my best to be a good Christian. I joined the church and like it very much, and I hope all the other cousins do. See who can guess my middle name. It begins with F and ends with S. Seeing this is my first letter, I will close. I hope Mr. W. B. is in China digging because I would like this to be in print.

Mabel F. Pratt.  
East Braintree, Mass.

Dear Aunt Bettie: Here comes one from Middle West Texas, a girl seventy years young, a reader of *The Pentecostal Herald*. I enjoy reading it so much. Will you let me join your boys and girls on page ten? I want to testify through *The Herald* of the saving power of my blessed Saviour. My husband has been in heaven over seven years. He was a local deacon of the Methodist Church. I am living with my two daughters and their husbands are not Christians and do not attend church much. I hunger and thirst for the gospel of Christ and read my Bible and sing praises to God for the blessings of life, and the dear boys and girls who write to *The Herald*. I want to earnestly ask you and your boys and girls to help me pray for my two sons-in-law and a son that they will give their hearts to God. I am praying for all of you that visit and chat on page ten, and wish for you to pray for me. I hope to meet you some sweet day. I would like to get letters from as many as would like to cheer an old Christian in her declining days.

Mrs. I. W. Duncan.  
Rt. 5, Box 77, Cisco, Texas.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am twelve years old, have dark hair and dark complexion. My father takes *The Herald*. I sure do enjoy reading page ten. My grandmother, Mrs. Sarah Frank, is visiting my great-grandmother, Mrs. Nancy Jane Kimble; she will be 86 the tenth of January. I hope I will see this printed in *The Herald*.

Alta Rudell Kiper.  
Leitchfield, Ky., Rt. 3, Box 102.



## FALLEN ASLEEP

### SOCKMAN.

Hubert M. Sockman was born Jan. 13, 1911; departed this life in a hospital at Mt. Vernon, Ohio, August 10, 1931, aged twenty years, six months, and twenty-eight days. His death was the result of burns received by accidentally coming in contact with a high power line while working on the state highway. He was the son of Mr. and Mrs. Paul Sockman, of Mt. Vernon. A twin brother, Hobart, and a brother Earl survive him. Hubert was a young man of unusual character, a consecrated Christian for years and ever ready to witness for his Lord on every occasion. He attended Asbury College last year to prepare himself for a life of Christian service and was loved by all for his fine Christian character and upright life. A classmate remarked, "Hubert was genuine." Just a few days before his death he visited in our home, and attended a prayer meeting with us. His testimony and prayer will never be forgotten by any one present. Part of his testimony was that, "every night and in the morning he looked to God and said, 'Not my will, but thine be done.'" A young man was converted at this prayer meeting and the advice he gave him was, "To make a complete surrender. This is just our place of preparation. Life is so short and eternity so long, and we cannot conceive what hell is like."

Funeral services were held August 12 at Green Valley Church, of which he had been a faithful member for years. His former classmates of Fredericktown high school, the members of his Sunday school class, several students of Asbury, together with a host of friends and relatives, were present to pay a last tribute of respect to one they loved so well.

It is one of life's mysteries why one with so bright and promising a life should be taken, but God in his wisdom knew best and makes no mistakes. How truly it can be said of him, "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A friend and classmate.

L. C. Harbold.

### GARD.

September 8, 1931, the death angel visited in the home of our beloved brother, John R. Gard, and called him home to be with Jesus very suddenly while at his work. Brother Gard was apparently in good health and his sudden death was quite a shock to his dear wife who is left to mourn his departure, beside relatives and a host of friends, many of whom were led to know Jesus as their Saviour through his preaching.

Brother Gard was reclaimed eleven years ago in the First United Brethren Church, and seven years ago sanctified under the preaching of Bro. Arthur, in the Holiness Tabernacle at Normal, Ill. Bro. Gard was a devout, consecrated holiness preacher, never tiring in the service of our Lord, and at the time of his death was conducting a revival at Fairview, Ill.

Brother Gard was a member of the Central Illinois Holiness Association and was on the board of trustees, also second vice-president of the Association. He was a subscriber to The Pentecostal Herald. Bro. Gard will be greatly missed as he was always active in any movement for the cause of our Lord in the battle against sin.

The funeral was held at 2:30, Sept. 10, at the Holiness Tabernacle. Rev. Della B. Stretch, President of the Association, officiated. Rev. Varney Jacobs, of Fremont, Ill., read the scripture lesson from 2 Tim. 4:7, and John Bare prayed. Bert Crites sang, "Christ is all," and the Rev. Mr. and Mrs. Will Parker and Ruth Carlson sang a trio, "Jesus' blood can make the vilest sinner clean," two of Bro. Gard's favorite hymns.

Mrs. J. Instone.

### STRONGER THAN EVER.

We read some of the drys are getting faint-hearted. What's the matter with you drys? The wets are not go-

ing to win unless you lay down your arms and faint away. If the drys made as much noise as the wets, this old earth would quake. Come out of your lethargy, use your brains.

Dr. Chas. Mayo says, "You can get along with a wooden leg, but you can't get along with a wooden head." Prohibition is stronger today than ever. Get off the fence and shout victory as you go.

Here's a call for volunteers,

Don't you hear the noise of battle?

Do not sit and nurse your fears,

Deal the medicine that baffles.

The old army of dry workers,

Who has nobly fought for freedom,

Has no room for idle shirkers,

But for men of good sound reason.

Our country's need is for sober men

Who will put their shoulder to the

wheel,

Screw the lid down tighter,

Give never a chance for repeal.

F. J. Pinney.

### GOD STILL ANSWERS PRAYER.

I want to tell the readers of your good paper how wonderfully the dear Lord has healed me again. I say again, for he has healed me repeatedly in the years that I have been his child. Praise him forever. For several years I have had appendicitis; about a year ago the attacks became more frequent, and each attack more severe, and my husband became very much alarmed. He was not willing for us to trust the Lord entirely for my healing, but would call the best physician he could get as quickly as he could each time. In April of this year I had a very severe attack. My husband called Dr. O. O. Enzor, of The Enzor Brothers' Hospital, who is noted for his many successful appendicitis operations. He came, and after a thorough examination he pronounced it acute appendicitis. Dr. Enzor then called Dr. Underwood, of Andalusia, Ala., in consultation. He came and after a thorough examination pronounced it acute. I believed they were all trying to do their best for me, and I felt that my condition was serious, but I did not believe God wanted me to have the operation. My husband was almost frantic. My niece was with us, and they were both rapidly getting me ready to go to the hospital. Both of the doctors had told us I could not take ether or chloroform because of the weak condition of my heart, but that I could have a spinal anesthetic. They did not give me medicine in any form, did not want me to have water, even, and insisted that they get me to the hospital at once. I felt that the Lord alone could help me, so I told them we would get ready to go to the hospital, but while we were getting ready we would ask the Lord, if it was not his will for me to have the operation to please remove the pain entirely by the time we were ready to go. Some of our friends came into our home and prayed with us, and our God heard and answered, and before we were ready to go, the pain was removed entirely. I arose from my bed and walked across the room into another room where my husband had gone, and told him the pain was entirely gone. For an instant he could not believe it, but soon he knew it was true. Praise the Lord from whom all blessings flow. I have not had another appendicitis pain. More and more I have cause to praise and adore our God, the giver of all good and perfect gifts. Praise him, and he shall be praised. I am a firm believer of the entire Bible as the

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infallible word of God, and I know that he will supply all our needs if we keep his commandments. Let us who are his children praise and adore him forever. Your sister in him,

Mrs. W. R. White.

### REQUESTS FOR PRAYER.

Pray for a poor girl and her husband to be saved, and that they may not separate. Pray for a brother who is unsaved, and for two unfortunate girls who have been deceived.

Please to pray for a sick sister who has been in an accident and is in the hospital with two cracked bones, and is in a very nervous condition.

A brother asks that prayer be made for a revival in his church; that three boys may be kept true to God, and be able to go to school, if it be God's will; and that he may be filled with the Holy Spirit, may get out of debt, and be divinely guided in his future plans.

Mrs. O. B. S.: "Please to pray that I may be restored to health, and that my husband and two children may live closer to the Lord."

Mrs. R. A.: "Pray that my husband may be saved from drink and shew him his wrong doing, and that he may be saved."

Pray for a young man whose nerves seem to be giving way, and that he may be reclaimed from a backslidden condition. Pray for a mother who wants to get closer to God. Pray for a woman in the hospital that she may recover.

A Mother: "Please to pray for a brother who is in sin drinking and gambling; also pray for my children that they may become true Christians."

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## The History of the Christian Church

FROM THE EARLIEST TIMES TO  
A. D. 461.

By

Prof. F. J. Foakes-Jackson, D.D.

The Jews' return to Jerusalem from their Babylonian Captivity (B.C. 535) is the point at which Prof. Foakes-Jackson begins this delightfully interesting history of the Christian Church. Ideas hospitable to Christianity were current centuries before the coming of Christ. Greece and Rome both contributed to the preparation of the way for the Gospel—the one by philosophy and the other by the establishment of law and order.

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Draw nigh to God, and He will draw nigh to you. James 4:8.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IV.—October 25, 1931.

Subject.—Paul in Corinth. Acts 18:1-11.

Golden Text.—Now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13:13. (The word Charity in this text means love in its best type).

Time.—About A. D. 52 to 53. The first Corinthian Epistle was written about A. D. 55 or 56.

Place.—Corinth. The first epistle was written in Ephesus.

Introduction.—Paul's ministry in Athens was almost a total failure. He seems to have met a hard class of hearers among the learned philosophers of that city. They had a curious interest in him, and had him speak to them on Mar's Hill; but very few of them yielded to the truth. However, there were some converts, as we read in the last verse of Acts 15: "Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." If a church was organized, we have no record of it. Paul remained in Athens less than a month, and then departed for Corinth. The philosophical darkness and hardness of the men of the city must have discouraged him. There were too much vanity and worldly wisdom there for the gospel to reach the hearts of the people; Athens being at that time the center of Greek culture.

Corinth, the city in which Paul made his next venture, was utterly different from Athens. Its population was cosmopolitan; Greeks, of course, predominating in numbers; although Greece was under Roman rule. It was situated on the isthmus that joins the northern and southern portions of Greece, and some fifty miles almost directly west of Athens. In Paul's day it was the political capital of the nation. Its very location made the city rich. It was a great seaport town; and being on the isthmus, all land trade passing north and south went through it. It boasted some four hundred thousand population, all heathen, except the large group of Jews who had gone there for business. Idolatry was rife; and the people were sunk in the lowest vices; even their religion was run in the name of vice. Paul's problem was hopeless from a human view; but from the other side, it was "as bright as the promises of God."

## Comments on the Lesson.

1. After these things.—The reference is to the preceding chapter, the things that had happened in Athens while Paul was preaching there. Departed from Athens.—The people of Athens did not so recognize it: but that was, perhaps, the saddest day that city has ever known. Nothing produces such black, hopeless night as rejecting divine light.

2. A certain Jew named Aquila.—Aquila is a Roman name meaning an eagle. Some of the Jews living under Roman rule took Roman names instead of using their Hebrew names. The apostle Paul is first known as Saul, which name is Hebrew; but when he went on his first missionary journey, he took the Roman name Paul. No reason is given for this; but it may have helped them in dealing with the Roman people. Your map will show you Pontus, Aquila's

native land, bordering on the Black Sea in the northeast corner of Asia Minor. It was a Roman province. Lately come from Italy.—The Jews had raised some sort of a disturbance in the city of Rome, for which cause Claudius, the Emperor, had driven them from the city without mercy.

3. Of the same craft.....tent-makers.—Every Jew was expected to master a remunerative manual trade. That was a good thing for the nation; and it would be worth while for any people nowadays. Every one should know how to handle useful tools. It creates self-respect, and respect for others. Teach your boy to do something useful. Paul was one of the greatest of preachers; but he was not ashamed to make tents for his bread. Every preacher should run a vegetable garden and keep the parsonage grounds in good condition. Such exercise would help his preaching, and make his wife happy.

4. Reasoned in the synagogue every Sabbath.—Paul's preaching was not frothy ranting. He dealt in facts and logic, and "mightily convinced the Jews." The Greeks also heard him gladly. These latter must have been proselytes to Judaism; otherwise they would not have been worshipping with the Jews in their synagogue. Such preaching as Paul did establishes converts so that they do not give much trouble in backsliding. It gives them a foundation.

5. When Silas and Timothy were come from Macedonia.—After Paul and his two companions left that city, he became somewhat uneasy about the spiritual standing of the church they had established there, and sent Silas and Timothy back to investigate and to strengthen the faith of the new converts. He was greatly rejoiced when they brought a good report. Paul was pressed in the spirit.—Greatly weighed down by the sense of his responsibility in preaching the gospel to his fellow-Jews. They were slow to heed the message; and he was deeply grieved for them, as every sincere preacher is when people reject his messages of truth.

6. When they opposed themselves, and blasphemed.—If I am not seriously mistaken, men are in much greater danger than they are wont to suppose. The dead line is not so far ahead as they think. I am convinced that there are many thousands in America who have heard from the Divine Spirit for the last time. Men seem to think that they can repent and turn to God at any time; but that is untrue, for no man can come to Jesus Christ except the Father draw him through the Holy Ghost. Multitudes have so insulted the Spirit that he has taken his everlasting leave of them. Your blood be upon your own heads.—One's everlasting destiny is in his own hands: God will never take the responsibility of saying where any one, save infants and idiots, shall spend eternity. Henceforth I shall go unto the Gentiles.—Thus ends the spiritual times of the Jews; thus begins the spiritual times of the Gentiles—a day of awful sadness for the former, but of infinite gladness for the latter. Amen!

7. Justus, one that worshipped God.—This man was a Gentile; but he must have been a devout Jewish proselyte. Whose house joined hard

by the synagogue.—It was near the synagogue, and so was convenient for any devout Jews who might wish to hear Paul preach. Justus must have been converted to Christ before Paul began to preach in his house. The Gentiles, too, would feel free to enter the home of Justus.

8. Crispus, the chief ruler of the synagogue, believed.—That must have stirred the wrath of every prominent Jew in Corinth. I am informed that not long ago a very prominent young atheist in the city of Washington was converted, and that some days later a number of his former atheistical companions caught him and beat him severely for deserting them. Satan inspires his wicked children to do his hellish will. Crispus being so prominent among his people, no doubt the influence of his conversion, after men had time to think, may have led to the conversion of many others among his Jewish brethren. The latter part of the verse is not clear. We are unable to say whether the Corinthians who believed were influenced by hearing Paul preach, or by hearing of the conversion of Crispus. The Spirit may have used both as a means of saving the people. Were baptized.—Not to save them, but because they were already saved by faith in Jesus Christ.

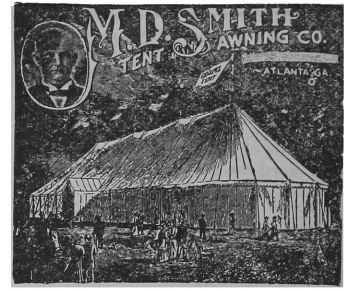
9. Then spake the Lord to Paul in the night by a vision.—We are not told whether Paul was awake or asleep when he saw this vision; but that does not matter. The important thing was that he got God's message, and that he understood. Be not afraid.—No one is prepared to preach Christ's gospel until he has been delivered from the fear of men. Rich worldly sinners will endeavor to control the preacher. If possible, they will tell him how to preach to suit them; and they will even threaten to cut his pay, in order to bring him down to their standard; but the true minister of the sanctuary speaks out boldly, and declares the whole counsel of God. No other sort of man is fit for the pulpit. It takes courage to preach the gospel.

10. I am with thee.—Thank God, a faithful preacher can always count on the Divine Presence. "Lo, I am with you, even unto the end of the world." God's promise to Paul that no one should hurt him was good. We need fear no man while we walk with the Lord. If we die in the Master's work, heaven is always in sight—not far away. I have much people in this city.—Prospective. God foresaw many who would believe unto salvation in the city, and did not hesitate to claim them as his own people.

11. A year and six months.—A short stay for a great work. Paul's missionary plans were quite different from most of ours. I have sometimes wondered if some of us do not sit down too long in the same place fishing in the same hole with the same bait. To use plain words, we might do better work for our Lord, if we went into new fields and preached the gospel to some who sit in darkness. Too much light may blind the eyes. People may hear and reject the truth till it can no longer impress them. Paul moved on, and left the work in God's hands.

## HOME MISSIONARY CAMPAIGN.

Would you kindly announce through the columns of The Pentecostal Herald a District Home Missionary Campaign to be held in the Church of the Nazarene at Pine and Tweeley Streets,



Morristown, Pa., from October 11-25. The Vaughan Radio Quartette, of Lawrenceburg, Tenn., and Rev. John Fleming, of Ashland, Ky., have been engaged as workers. In conjunction with this campaign there will be held, from Oct. 13-16, morning and afternoon sessions, a District Joint Convention, in the interests of preachers, missions, Sunday school and young people. The convention workers are Dr. John W. Goodwin, Gen. Supt., Rev. H. V. Miller, Dist. Supt. of the New York District, and Rev. D. E. Higgs, Dist. Supt. of the Washington-Philadelphia District.

Rev. Ernest E. Grosse,  
Pastor.

## ANNOUNCEMENTS.

Bessie B. Larkin: "We have just closed our meeting of two weeks at Point Pleasant, N. J. It was a very difficult field and at first did not look very promising, but after much prayer and faith, God came in gracious power, giving us a wonderful victory. The altar was crowded with seeking hearts; a large number of high school boys and girls were sweetly saved."

Rev. L. E. Williams, Wilmore, Ky., has traveled extensively the past ten years holding revival meetings. He has some open dates; will go anywhere for freewill offering and expenses. Brother Williams preaches the old-time gospel, and witnesses gracious works of grace under his ministry.

C. L. Wireman: "Since my last report to your good paper, I have labored in the following meetings: Ferguson Methodist Church, South, Somerset M. E. Mission, Corbin, Ky., camp meeting, Brooks, Ky., M. E. Church, South, Aliceton, Ky., camp meeting. The Lord has blessed our humble efforts with salvation work in goodly numbers in most of them. After two years spent in the pastorate, I am now ready to go anywhere there is an open door to conduct revivals. My address is 304 S. Main St., Somerset, Ky."

Sam Maxwell: "We have had a gracious time during the past year in revival work. All of our vacation was given to this work and we enjoyed it very much as the people were hungry and responsive. Nine hundred and thirty-six were definitely saved or sanctified. We enjoy teaching nine months each year but are happy to give our vacation time to evangelistic campaigns."

## WANTED!

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# METHODISTS END 86TH MEETING.

Eighty-four Pastors Assigned to New Charges at Columbia.

Columbia, Ky., Oct. 4.—Eighty-four churches in the western half of Kentucky will have new pastors, as a result of assignments announced today by Bishop W. F. McMurry, at the close of the eighty-sixth annual session of the Louisville Conference of the Methodist Episcopal Church, South. Seventy-seven pastors will remain at their old charges.

Three new presiding elders were selected. The Rev. J. L. Piercy, pastor of the Marcus Lindsey Memorial Church, Louisville, becomes presiding elder of the Columbia district, succeeding the Rev. J. R. McAfee, who is transferred to the Third Street Church, Owensboro.

The Rev. C. C. Jones, new presiding elder of the Elizabethtown district, leaves the Highland Park Church, Louisville. He succeeds the Rev. A. D. Litchfield, who goes to the Highland Park Church.

The Rev. Bedford Turner, presiding elder for the Owensboro district, succeeds the Rev. Leonidas Robinson, who replaces the Rev. Mr. Turner as pastor of the church at Lebanon.

The Rev. Eugene B. Hawks, transferred to the Louisville Conference from the Central Texas Conference, will become pastor of the Fourth Avenue Church, Louisville, succeeding the Rev. J. W. Johnson, who goes to the First Church at Fort Worth.

Conference sessions, which began Tuesday, were held in the gymnasium of Lindsey-Wilson Junior College. Next year's meeting will be held at Owensboro.

In his concluding address today, Bishop McMurry emphasized the necessity for achieving success in the \$660,000 campaign for Methodist educational institutions.

The pastoral assignments follow:  
**Bowling Green District.**

Presiding elder, the Rev. J. W. Weldon; Adairville, the Rev. D. L. Vance; Auburn, the Rev. H. S. Gillette; Bowling Green, State Street, the Rev. Baxter W. Napier; Bowling Green, Broadway, the Rev. W. F. Huddleston; Bowling Green Circuit, the Rev. C. P. Walton; Canmer and Hardyville, the Rev. B. M. DeWitt; Chapel Hill, the Rev. W. L. Lee, supply; Epley, the Rev. C. B. Ray, supply; Franklin, the Rev. K. L. Rudolph; Franklin Circuit, the Rev. H. H. Ogles; Glasgow Station, the Rev. T. L. Hulse; Hiseville, the Rev. L. O. Sullivan; Horse Cave, the Rev. D. M. Spears; Kyrock, the Rev. F. W. Cox; Morgantown Circuit, the Rev. C. G. Oliver, supply; Rocky Hill, the Rev. W. W. Ashby, supply; Russellville Station, the Rev. W. I. Munday; Russellville Circuit, the Rev. W. S. Buckner; Scottsville, the Rev. H. C. Ogles; Scottsville Circuit, the Rev. J. A. Johnson; Smith's Grove, the Rev. R. H. Garrison; Woodburn, the Rev. J. A. Poe.

## Columbia District.

Presiding elder, the Rev. J. L. Piercy; Albany, the Rev. H. L. Fudge; Bear Creek, the Rev. Howard O'Bannon, supply; Burkesville, the Rev. C. E. Perkins; Campbellsburg Circuit, the Rev. A. N. Yancey; Campbellsburg, the Rev. A. H. Gregory; Casey Creek, the Rev. Roy Crenshaw, supply; Clinton, the Rev. Leonard Shipp, supply; Columbia Circuit, the Rev. V. V. Capps; Columbia Station, the Rev. O. T. Nichols; Elkhorn, the Rev. F. B. Hulse; Glasgow Circuit, the

Rev. T. C. Howell; Gradyville, the Rev. C. S. Raney; Greensburg, the Rev. J. M. Perryman; Jamestown, the Rev. J. P. Booher; Mannsville, the Rev. J. W. Moore; Mill Springs, the Rev. Verner Blair; Monticello, the Rev. J. W. Reyburn; Peytonsburg, the Rev. R. O. Glidewell, supply; Pickett's, the Rev. Aaron Farmer, supply; Pierce, the Rev. W. C. Sims; Renox, the Rev. L. C. Risen, supply; Russell Springs, the Rev. W. H. Russell; Summersville, the Rev. Claude Squires, supply; Tompkinsville, the Rev. P. P. Napier; West Monticello, the Rev. Mintford Hicks, supply; general evangelist, the Rev. W. E. Thomas.

## Elizabethtown District.

Presiding elder, the Rev. C. C. Jones; Bardstown, the Rev. J. B. Adams; Big Clifty, the Rev. J. C. Hoskinson; Big Spring, the Rev. J. L. Mitchell, supply; Bradfordsville, the Rev. E. L. Hillburn; Brandenburg, the Rev. M. D. Allen; Buffalo, the Rev. W. T. Miller; Cecilia, the Rev. C. D. Wilson; Custer, the Rev. A. H. Alexander, supply; Elizabethtown, the Rev. A. P. Lyon; Falls of Rough, the Rev. F. E. Lewis; Hardinsburg, the Rev. E. P. Deacon; Hodgenville, the Rev. W. L. Baker; Irvington, the Rev. W. P. Gordon; Lebanon, the Rev. Leonidas Robinson; Lebanon Circuit, the Rev. J. W. Hamilton; Lebanon Junction, the Rev. K. K. Anderson; Leitchfield, the Rev. L. F. Piercy; McDaniels, the Rev. Mack Harper, supply; Mt. Washington, the Rev. B. F. Atkinson; New Stithton, the Rev. Mose Carter, supply; Shepherdsville, the Rev. H. E. Jarbo; Shepherdsville Circuit, the Rev. J. S. Vanada; Springfield, the Rev. Elmer Ashby; Upton and Sonora, the Rev. S. J. Henninger; Vine Grove, the Rev. T. B. Bandy; Wolf Creek, the Rev. Earl Sipes, supply.

## Henderson District.

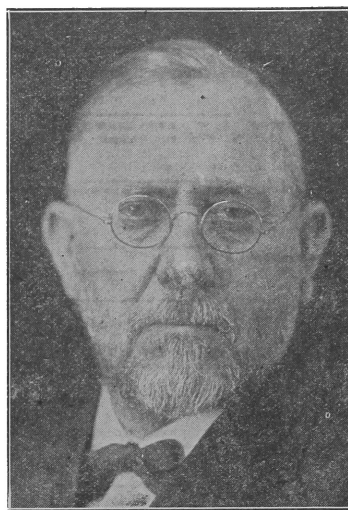
Presiding Elder, the Rev. Summers Brinson; Carrsville Circuit, the Rev. E. L. Willingham; Clay Circuit, the Rev. L. I. Chandler; Corydon Circuit, the Rev. L. W. Turner; Earlington, the Rev. K. R. Dillon; Hanson Circuit, the Rev. Iven Allen; Henderson, Bennett Memorial, the Rev. I. W. Napier; Henderson, First Church, the Rev. W. C. Frank; Madisonville, the Rev. A. C. Johnson; Marion, the Rev. C. A. Humphrey; Marion Circuit, the Rev. B. H. Spurrier; Morganfield, the Rev. W. O. Sadler; Morganfield Circuit, the Rev. I. P. Crenshaw; Providence and Dixon, the Rev. J. R. Gunn; Robards Circuit, the Rev. A. C. Bowles; Salem Circuit, the Rev. J. W. Caughron; Seebree Circuit, the Rev. J. E. Hartford; Slaughters Circuit, the Rev. Roy H. McDowell; Smith Mills, the Rev. L. F. Southern; Sturgis, the Rev. W. S. Bolles; Tolu Circuit, the Rev. E. M. Wilcox.

## Hopkinsville District.

Presiding elder, the Rev. J. H. Nicholson; Allensville Circuit, the Rev. W. D. Milliken; Cadiz Station, the Rev. L. M. Keelor; Cadiz Circuit, the Rev. J. A. Wheeler, supply; Crofton Circuit, the Rev. E. C. Cole; Dawson Springs, the Rev. L. E. Woodcock, supply; Eddyville Circuit, the Rev. R. L. Sleamaker; Elkton Circuit, the Rev. V. P. Henry; North Elkton Circuit, the Rev. O. T. Neathery; Grand Rivers Circuit, the Rev. J. C. Hayden; Guthrie, the Rev. Clyde D. Owen; Hopkinsville Station, the Rev. Paul S. Powell; Hopkinsville Circuit, the Rev. M. L. Dyer; Kuttawa Circuit, the Rev. C. F. Allen; Lafayette Circuit, the Rev. O. T. Lee; Linton Circuit, the Rev. George S. Woods; North Cadiz Circuit, the Rev. H. W. Hardin; Pem-

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broke, the Rev. T. J. Wade; Princeton, the Rev. J. R. Noland; Sardis Junction, the Rev. F. S. Yancey; Smithland Circuit, the Rev. J. R. Randolph; Trenton Circuit, the Rev. A. L. Schanzenbacher; White Plains Circuit, the Rev. R. V. Matthews.

## Louisville District.

Presiding elder, the Rev. A. R. Kasey; Asbury, the Rev. John W. Lewis; Beechmont, the Rev. R. H. Wade; Bethany, the Rev. C. E. Carter; Broadway, the Rev. J. G. Akin; Calvary, the Rev. J. H. Cox; Crescent Hill, the Rev. B. G. Hodge; Davidson Memorial, the Rev. R. W. Raaf; Fourth Avenue, the Rev. Eugene B. Hawk; Hazelwood, the Rev. Owen Hoskinson; Highland, the Rev. L. K. May; Highland Park, the Rev. A. D. Litchfield; Jefferson Street, the Rev. P. L. King; Jeffersonstown, the Rev. T. T. Frazier; Marcus Lindsey, the Rev. R. L. Tally; Middletown, the Rev. E. F. Goodson; Millcreek and Coopers, the Rev. H. M. Johnson; Morton Memorial, the Rev. W. E. Cassell; Oakdale, the Rev. D. R. Peak; Portland, the Rev. S. A. Arnold; St. Luke, the Rev. V. B. D. Wheatley; St. Paul, the Rev. J. C. Rawlings; Shelby Park, the Rev. E. C. Lampton; Union, the Rev. G. P. Dillon; Virginia Avenue, the Rev. W. A. Grant; West Broadway, the Rev. G. W. Hummel; missionary to Japan, the Rev. S. E. Hager; director of recreation department, Board of Christian Education, the Rev. E. O. Harbin; conference director, Golden Cross, the Rev. W. A. Grant; executive secretary Board of Christian Education, the Rev. H. R. Short; director Superannuate Endowment, the Rev. J. G. Akin; transferred, the Rev. J. W. Johnson, Fourth Avenue, Louisville, to First Church, Fort Worth, Texas; received by transfer, the Rev. Eugene B. Hawk, from Central Texas Conference.

## Owensboro District.

Presiding elder, the Rev. Bedford Turner; Beaver Dam, the Rev. F. A. Sanders; Beech Grove, the Rev. Harry Pullen, supply; Calhoun, the Rev. C. K. Dickey; Centertown, to be supplied; Central City, the Rev. B. M. Currie; Cloverport, the Rev. W. C. Christy; Drakesboro and Lewisburg, the Rev. F. J. Saunders; Dundee, the Rev. D. T. Pennick; Fordsville, the Rev. S. Whitaker, supply; Greenville, the Rev. Roy

H. Short; Greenville Circuit, the Rev. J. A. Vire; Hartford, the Rev. H. M. Jones; Hawesville, the Rev. E. S. Moore; Lewisport, the Rev. J. P. Vanhoy; Livermore, the Rev. W. E. Sunderland; Maceo, the Rev. S. J. B. True; Owensboro, Breckinridge Street, the Rev. H. C. Napier; Owensboro, Settle Memorial, the Rev. D. C. Bryan; Owensboro, Third Street, the Rev. J. R. McAfee; Owensboro, Woodlawn, the Rev. W. H. Hickerson; Owensboro Circuit, the Rev. R. P. Basler; Rochester, the Rev. R. H. Bow, supply; Sacramento, the Rev. J. R. Marrs, and Stevensport, the Rev. Charles Hall.

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**Paul's Superlative! And Other Sermons,** by M. P. Hunt, D. D., pastor 18th St. Baptist Church, Louisville, Ky. 164 pp. Pentecostal Pub. Co., Louisville, Ky. \$1.00.

The author is described by Dr. W. O. Carver, one of the leading Southern preachers, as "an outstanding power in civic righteousness, human relief and evangelistic enthusiasm and success." Dr. Hunt has been forty-nine years in the ministry. He is an expounder of "the old, old Gospel." These eleven sermons of his are evangelistic in spirit, and deal with questions of practical Christian living. Evidently, he knows how to reach and win the plain people. Doubtless, these sermons "turned many to righteousness." Some of his striking topics are: The Hell of the Bible (which he describes as including "vengeance, fire, separation from God and a destruction that is eternal"); Is a Lie Ever Justifiable? (a powerful sermon, answering the question in the negative); and, Is there any harm in dancing? (a strong presentation of the case against dancing).—The Expositor.



## EVANGELISTS' SLATES

**ASBURY FOREIGN MISSIONARY TEAM**  
Kirkpatrick, Crease, Erny.  
Pittsburgh, Pa., Oct. 13-18.

**BENNARD, GEO.**  
Houghton, N. Y., Oct. 25-Nov. 4.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)  
Liberty, Pa., Oct. 1-Nov. 1.

**BUSSEY, M. M.**  
Waco, Tex., Nov. 4-18.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Newport, Ky., Oct. 4-18.  
Warsaw, Ky., Oct. 19-Nov. 1.  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CARNES, B. G.**  
(200 Morrison St., Wilmore, Ky.)  
Groveport, Ohio, Oct. 11-25.  
Chillicothe, Ohio, Oct. 28-Nov. 15.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Oct. 18-Nov. 1.  
Paoli, Colo., Nov. 8-22.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Portland, Mich., Oct. 19-Nov. 1.  
Grand Ledge, Mich., Nov. 2-15.  
Jackson, Mich., Nov. 22-Dec. 6.

**CAREY, A. B.**  
Augusta, Maine, Oct. 13-25.  
Bath, Maine, Oct. 27-Nov. 8.

**DICKINSON, H. N.**  
(2808 Newman St., Ashland, Ky.)  
Marcus Hook, Pa., Oct. 4-18.  
Pittsburgh, Pa., Oct. 19-Nov. 1.  
Pittsburgh, Pa., Nov. 8-22.

**EDWARDS, J. R.**  
(Elmore, Ohio, L. B. 29)  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN**  
Norristown, Pa., Oct. 12-25.  
Bloomsburg, Pa., Nov. 3-15.  
Blackwell, Okla., Nov. 17-29.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Columbus, Ohio, Oct. 4-25.  
Mishawaka, Ind., Oct. 26-Nov. 8.  
Sacramento, Calif., Nov. 15-29.  
Stockton, Calif., Nov. 30-Dec. 13.  
Oneonta, N. Y., Nov. 22-Dec. 6.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Camden, N. J., Oct. 11-25.  
Indianapolis, Ind., Nov. 3, 4.  
McDonald, Pa., Nov. 5-15.

**FRYE, H. A.**  
(1526 Hurd Ave., Findlay, Ohio)  
East Detroit, Mich., Oct. 11-Nov. 1.  
Pierson, Mich., Nov. 8-29.

**FUGETT, C. B.**  
Grand Rapids, Mich., Oct. 4-18.  
Hornia, Okla., Oct. 25-Nov. 8.  
Ada, Okla., Nov. 9-22.  
St. Louis, Mo., Nov. 23-Dec. 6.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4505 Ravenna St., Cincinnati, Ohio)  
Decatur, Ill., Oct. 4-18.  
Fargo, N. D., Oct. 20-Nov. 1.  
Rapid City, S. D., Nov. 3-6.  
Wilmington, Del., Oct. 25-Nov. 15.

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)  
Homer City, Pa., October 4-18.

**GREGORY, LOIS V.**  
Salamanca, N. Y., Oct. 5-18.  
Pails Creek, Pa., Oct. 19-Nov. 1.

**GOODMAN, M. L.**  
(Burns, Mich.)  
Pine Grove, Pa., Oct. 4-18.  
Cincinnati, Ohio, Nov. 8-22.  
Applegate, Mich., Nov. 29-Dec. 13.  
Dec. 13-Jan. 2, reserved.  
Merrill, Mich., Feb. 27-March 13.  
Stroudsburg, Pa., March 20-April 3.  
Ellsworth, Mich., May 1-14.

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**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Greensboro, Ga., Oct. 8-18.  
Hurlock, Md., Oct. 23-Nov. 8.  
Landleman, N. C., Nov. 15-29.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Brooklyn, N. Y., Oct. 4-30.  
Dover, N. J., Nov. 1-3.

**HOOVER, L. S.**  
Lawrenceville, Ill., Oct. 4-25.  
Washington, Ind., Oct. 26-Nov. 15.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Oklahoma City, Okla., Oct. 4-18.

**JOHNSON, H. C.**  
(408 W. West St., Springfield, Ill.)  
Louisville, Ky., Oct. 13-25.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Harrington, Del., Oct. 18-Nov. 1.  
Connersville, Ind., Nov. 2-16.

**JONES, LUM.**  
Anthony, Kan., Oct. 4-18.  
Iola, Kan., Oct. 19-Nov. 1.  
Dallas, Tex., Nov. 8-22.

**KINSEY, MR. AND MRS. W. C.**  
(450 South West 2nd St., Richmond, Ind.)  
Chicago, Ill., Sept. 27-Oct. 18.  
Union, Ohio, Nov. 8-22.

**LARKIN, BESSIE**  
Mahany City, Pa., Oct. 4-18.  
Dand Gap, Pa., Oct. 4-18.  
9 3rd St., N. W., Oct. 22-29.  
8 3rd St., N. W., Oct. 22-29.

**LINN, C. H. JACK**  
(Oregon, Wis.)  
Rock Grove, Ill., Oct. 4-18.  
Milwaukee, Wis., Oct. 25-Nov. 15.

**LINCICOME, F.**  
Spencerville, Md., Oct. 8-25.  
Troy, Ohio, Nov. 1-15.  
Ft. Wayne, Ind., Nov. 16-20.

**LOWMAN, J. W. AND MAYBELLE**  
(432 St. Elm St., Casper, Wyo.)  
Buffalo, N. Y., Oct. 12-25.  
Topeka, Kan., Nov. 1-15.

**LUDWIG, THEO. AND MINNIE E.**  
St. Louis, Mo., Oct. 8-25.  
Wichita, Kan., Oct. 29-Nov. 15.  
McPherson, Kan., Nov. 18-Dec. 6.

**MERRIDE, J. B.**  
(1234 N. Mentor Ave., Pasadena, Calif.)  
San Francisco, Calif., Oct. 11-25.

**NICE, N. W.**  
(1335 Betting Ave., Wichita, Kan.)  
Peck, Kan., Oct. 11-25.  
Las Ammas, Colo., Nov. 1-22.

**OWEN, JOHN F.**  
(262 East 13th Ave., Columbus, Ohio.)  
University Park, Ia., Oct. 16-26.  
Boaz, Ala., Oct. 28-Nov. 1.  
Lanham, Maryland, Nov. 8-22.

**PARKER, J. R.**  
Cherryville, N. C., Oct. 5-18.

**REED, LAWRENCE**  
(Rt. 1, Salem, Ohio.)  
Sharon, Pa., Oct. 1-18.  
Lowell, Mass., Oct. 25-Nov. 11.

**REID, JAMES V.**  
(2912 Meadowbrook Drive, Ft. Worth, Tex.)  
Abbeville, La., Oct. 4-18.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Independence, Kan., Oct. 5-18.  
Sweetwater, Tex., Oct. 21-25.  
Muskogee, Okla., Nov. 1-15.

**RUTH, C. W.**  
(1290 Dominion Ave., Pasadena, Calif.)  
Lexington, Ky., Oct. 4-18.  
Eaton Rapids, Mich., Oct. 20-25.  
Kansas City, Mo., Oct. 29-Nov. 8.  
Johnstown, Pa., Nov. 12-22.  
Binghamton, N. Y., Nov. 24-29.

**SMITH, W. EDMUND.**  
(Wolcott, Vermont)  
Moore's Forks, Oct. 18-Nov. 8.

**SPARKS, BURL**  
(527 East 3rd St., Seymour, Ind.)  
Canton, Ohio, Oct. 7-27.

**SURBROOK, W. L.**  
(225 Ferris Ave., Highland Park, Detroit, Michigan.)  
Binghamton, N. Y., Oct. 15-Nov. 1.

**THOMAS, JOHN**  
(Wilmore, Kentucky.)  
Minneapolis, Minn., Oct. 11-25.  
Brooklyn, N. Y., Oct. 30-Nov. 8.  
Detroit, Mich., Nov. 15-29.  
Syracuse, N. Y., Dec. 2-13.

**VAYHINGER, M.**  
(Upland, Ind.)  
Kendallville, Ind., Oct. 4-25.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
High Point, N. C., Oct. 15-25.  
Greensboro, N. C., Oct. 27-Nov. 8.  
Reserved, Nov. 9-17.  
Brookville, Pa., Nov. 18-Dec. 6.

**WOODWARD, GEORGE P.**  
(Artist-Evangelist, 120 W. Barnard, West Chester, Pa.)  
Smyrna, Del., Oct. 18-Nov. 1.  
Harrington, Del., Nov. 2-15.  
Athens, Ohio, Nov. 16-29.  
Logan, Ohio, Dec. 5-27.

## Preparing to Preach

By David R. Breed, M.A., D.D.

The young minister could not ask for safer or more enlightening tutelage than he will find in this inspiring volume from the trenchant pen of Dr. David Riddle Breed. Nor could the experienced minister find a better bellows to keep alive the flame of his interest in the work to which he has consecrated his life. Preaching, to Dr. Breed, is one long period of unceasing preparation. It is a romance which never grows old.

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## IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe; by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

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## EARNESTLY CONTEND FOR THE FAITH.

By The Editor.

**J**UDE, in his general epistle, third verse, says: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." This was early in the history of the gospel dispensation, but from the first there have always been those who claimed to be the servants of God, who have opposed the plain teachings of the Word of God.

If it was needful that Jude, in those days, urge the followers of Christ to "earnestly contend for the faith," how much more needful at the present time. It is comparatively easy to contend against those open and avowed infidels who do not hesitate to speak against God and his Word. They are bold and defiant; they stand out in the open; their brand of infidelity is so unreasonable and so profane that they stand self-condemned. People of ordinary intelligence will resent, as well as resist, their teaching.

The dangerous skeptics today are the skeptics within the church. They are the Judas Iscariots who betray the Master with a kiss. They deny his virgin birth, the miracles which were the proof of his Godhead, and the blood atonement he made for the lost, while they heap their compliments upon him. You will find no group of men saying so many beautiful things about our Lord as the modern liberalist. Jesus Christ cares nothing for their compliments. "Why call ye me good?" God only is good. If I am not the Son of God, the express image of the Father, his manifested love to men coming down out of heaven from him, I am not good. Jesus cannot, and will not, consent to be accepted as a good man, merely, as an example, only; he declares himself the light of the world, the resurrection and the life, the forgiver of sins, one to be sought as a Saviour, trusted in as a Redeemer, and worshipped as a Lord.

I learn from my friends that I am severely criticised, called narrow, unbrotherly, and unreasonable, because I contend for the plainly written word of God, for the deity and atoning merit, saving power, and coming glory of our blessed Lord and Saviour. I am perfectly indifferent to such criticism. I confess, without hesitation, that I am devoid of that "open-mindedness" of which so many are boasting these days. My mind is fixed when it comes to the fact of my own sinfulness, the repentance which the Holy Spirit wrought in me, the atoning merit of Jesus, the regenerating and sanctifying power of the Holy Ghost. When an old forty-niner got to California, dug into the side of the mountain, found the gold and was digging out hundreds, and sometimes thousands, of dollars worth of gold per day, it was useless for any sort of a skeptical geologist to come along and try to prove to him that the formation of the ledges of stone in the mountain proved that there could be no gold there. His mind was not open to such argument; he had

### BEWARE OF THE DECEIVER.

A religious skeptic in the pulpit is far more dangerous than the pronounced infidel out of the pulpit. When the wolf is in sheep's clothing and is turned into the fold with the flock, he has every advantage in picking out and devouring the finest lambs.

The preacher who is thoroughly saturated with modernistic views which destroy any remains of evangelistic faith he might have, generally pays much attention to the young people. He would appear to be quite devoted to them. He takes advantage of unsuspecting youth to sow his seed of doubt in their minds, and rejoices as he sees them drifting away from simple saving faith in our Christ.

He will have many beautiful things to say about the Lord Jesus, as he undertakes to separate him from his Deity, and make him a beautiful man, instead of a mighty Saviour from sin. He seems to have entirely overlooked that saying of Christ, that "It were better for a millstone to be hanged about his neck, and cast into the depths of the sea, than that they should offend one of these little ones." And so your modernist goes on rejoicing in his offending. He is not trying to build up the young people upon a firm foundation of biblical teaching. He has no positive message; he is given to the work of destruction rather than that of construction. His very pride, arrogance and boasting of himself ought to be proof, positive, that he is not of the Lord.

My dear Reader, fix this in your mind and keep it there, that men who come making an attack upon the Word of God as to its authority, and the Son of God with reference to his Deity, however well educated they may be, however plausible, are not God-sent. They get their authority and message from some other source. They may charm you, but so does the serpent charm the bird upon which it feasts. I can think of no more dangerous man than the man in the pulpit with the advantages of the schools, the elegant manners of a gentleman, with a message to charm and please the unsaved, rather than the Word of God which is the sword of the Spirit, to awaken and startle the sinner and bring him to repentance, surrender at the feet of Jesus and saving faith in Christ. Take warning against wolves in sheep's clothing.

H. C. Morrison.

found the gold, was digging it, and enriching himself with every stroke of his pick. His mind was closed against all arguments intended to prove to him that there was no gold there. He was digging the rich metal out of the earth, and filling his pockets. His mind was wide open to suggestion of how he could find a richer lode, or some better method of mining, but it was a waste of time on the part of any man to undertake to prove to him that there was no gold there.

My mind is closed to the fact that the sun is shining at twelve o'clock on a clear day in August, but is quite open to further information on the subject of astronomy. The Lord Jesus Christ is the greatest fact in history; the one all-comprehensive personality to those who have found him. It is not worth while to undertake to produce any argument to induce us to close our eyes to the fact of his existence, his Godhead, his atoning death and resurrection and his saving power, but we are ready and eager to learn more of him, to discover him more fully, to come into closer and more blessed fellowship. I would

modestly suggest to those men who proclaim themselves open-minded truth seekers, to seek Jesus Christ himself. If they should find him they would be happy; they would be content. They will no longer have an open mind with reference to the deity and saving power of Jesus Christ. That matter will be satisfactorily and forever settled. I would remind those who have sought and found Christ, who know him as a personal Saviour, that it will be well for them to be very firm in their faith; that they do not hesitate to give their testimony, and to earnestly contend for the faith once delivered to the saints. We have a class of people who seem more concerned about their intellectual standing than they do about their saving faith in Christ. Many of them are selling their spiritual birthright for a mere mess of pottage. The time has come when we should not only be followers of our Lord, but true soldiers as well.

### Open Letter to a Young Doctor.

My Dear Young Friend:

**I** am glad to know that you have finished your four years in the Medical College, and had considerable experience as interne in several hospitals, and now you are getting started into a very interesting practice of your profession in a village surrounded by wild and rugged country.

I feel like congratulating the people among whom you will practice your profession. There is, perhaps, no more important man, excepting the minister of the gospel, in any community than a good physician. I am thankful that you are a devout Christian and along with your skill and medicine, you will carry the people to whom you administer to consummations of faith in Christ.

I understand that you will by no means become a ranter exhorter, but you will know how to quote a comforting passage of Scripture to a sick and sorrowing patient. It would be a great comfort to most any patient to whom you administer, to let them know their physician is a man of prayer, and that he remembers them at the throne of grace, that he asks the great Physician for assistance and guidance in his diagnosis and prescription. It has been my good fortune to be intimately acquainted with some very excellent Christian physicians. Their faith in Christ and spiritual concern for their patients were of great value.

If you do not understand the mind has great influence over the body, you should not be engaged in the practice of medicine. The physician who is able to win the confidence of the patient in his understanding of his maladies, and that he has treated such troubles with success, will create a hopeful state

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# NOTES OF SALVATION AND SERVICE

Rev. G. W. Ridout D.D., Corresponding Editor.



At this time of writing I have finished my work in Chili, having spent two months there, when at first I had no thought of any extended work; but developments came of an unusual kind and I can say with one of old: "I, being in the way, the Lord led me." Gen. 24:27. During my stay in Chili I travelled by rail over 1,000 miles and preached from Valparaiso to Puerto Montt, the farthest railroad terminus in the world, and praise God, everywhere I witnessed revival stirrings; the power of the Spirit was manifested; in some places there were divine conflagrations. Chili is most responsive to the pentecostal gospel. The people are warm-hearted; dead things do not appeal to them. Where the church is on fire they will go there by thousands; when it is dead they attend only by scores or hundreds. The other Sunday morning in Santiago about seven o'clock, I heard people singing on the streets; they were singing gospel songs. They were on their way to the seven o'clock prayer meeting in their Temple where from 300 to 500 gather each Sunday morning. These people were Methodist Protestants or, in other words, the holiness people of Chili. One of the great mistakes of Methodism in South America as well as in North America has been the failure to recognize the operations of the Spirit of God in the Holiness Movement. Official Methodism has always been too ready to cry "fanaticism," "radicalism," etc., when the Spirit is poured out. The result, inevitably, is the fire is cast out and formalism takes its place. The Methodist Pentecostals of Chili are untiring in their evangelistic fervor; they are constantly after souls. As soon as their work is over Saturday afternoons groups of those men will go off to country towns and spend Saturday night and all day Sunday pushing the gospel work by testimony, prayer, and song, resulting in the planting of many churches all over Chili.

## II.

I made a mistake in one of my former articles when I wrote that South America had experienced no great religious revival. I ought to have added the words—"As far as I know." About twenty years ago a great holiness revival broke out in the Methodist Episcopal Church of Valparaiso under the pastorate of Rev. W. C. Hoover, who came to South America under William Taylor. For six months or more Bro. Hoover and his people were praying for a Pentecost; particularly impressed was Bro. Hoover with the mighty Pentecost which came on Ramabai's work in India, he asked: "Why not such a Pentecost for his church and for Chili?" After much prayer and intercessions lasting six months or more, God answered prayer and a mighty Pentecost broke upon the M. E. Church of Valparaiso. The church was crowded, galleries and all, to the utmost capacity and mighty things were happening in the conversion and sanctification of souls and the Pentecostal fullness. There were many manifestations and, no doubt, some extravagances and fanaticism. Tell me of any great revival without these! Every great awakening has these accompaniments. Well, sad to relate, the Methodist Conference entered charges against Hoover and the best thing he could do was to withdraw from Methodism, which he did, followed by hundreds of Methodists. Brother Hoover organized "The Methodist Pentecostal Church," holding exactly to the Articles of Religion and the Doctrines of the M. E. Church. The revival spread to Santiago and in other cities until now the Methodist Pentecostal Church of

## NOTES AND SUGGESTIONS.

A missionary in Argentina called my attention to Isaiah 30:27. In the Spanish Bible it reads thus: "Behold the name of Jehovah cometh from afar, his face is all aflame and deeply lined with suffering; his lips are filled with wrath and his tongue a consuming fire."

This is very suggestive. In an age like this, with its appalling godlessness and spiritual indifference and apathy, it is time that preachers should preach a few red-hot sermons on "The Wrath of God," or "Hell fire and Judgment." Oh, some one will say people don't believe in these things any more. Nor did they in the days of John Wesley, nor did they a hundred years ago when American colleges were infidel dens and religion was scoffed at; but some preachers like Jonathan Edwards, Finney and Peter Cartwright woke them up. Let us try again the old gospel that our fathers preached with such power forty years ago. "Have ye received the Holy Ghost since ye believed?" Acts 19:2.

We need the Holy Ghost to save us from the following, as set forth by an English writer:

"The poisoned arrows of unbelief.  
The Fever of Ambition.  
The Pride of Intellect.

The Sunstroke of Success.  
The Passion of Pleasure."

Rather, the German Theologian says:

"We can in fact speak with good reason of the languages of the Holy Ghost; for it lies in the Bible plainly before our eyes, how the Divine Spirit, who is the agent of Revelation, has fashioned for himself a peculiar religious dialect out of the speech of that people which forms its theater."

The Baptism of the Spirit was to the Bishop of Durham "A new contact with the inner and eternal movements of redeeming power; a new discovery in divine resources."

Chili in twenty years has more members in it than the Presbyterians and Methodists after seventy years of work, and more members than all the other evangelical churches of Chili.

I have preached in their temples with from 1200 to 3000 people in them there being hardly standing room in the huge temples. The last Sunday night in Santiago, after preaching in three Methodist churches, I preached at 9 P. M. to the largest congregation possible to pack into their biggest auditorium; possibly close to 3000 people were present.

Now, I want to record my thanks to God that many Methodist preachers and people are seeing the mistake made twenty years ago when that great revival might have run all through the Methodist Church, starting a hundred revivals all through Chili. Two and three Methodist preachers have been with me sometimes when I preached for the Methodist Pentecostals, and one of them has been my interpreter and his soul has been set on fire for pentecostal evangelism.

## III.

This time last year I was going the rounds of the Holiness camp meetings of the U. S. A. I thank my God this summer finds me in a dry and thirsty land preaching twice and three times a day to churches and preachers and people eager for the fulness of the Spirit. South America is a needy country. Many foreign missionaries are trying to meet the need by religious education, social work, etc., but what this land is crying out for is God in the power of the Holy Ghost. What can missionaries do to meet this cry who have never experienced the power of the Holy Ghost in their own lives? I was nineteen days in a certain city having revival after revival in the churches, preaching to thousands and, in this same city were many missionaries (so-called) drawing their salaries from Mission Boards and, in all these meetings one missionary was present two nights as interpreter, and at one day meeting one missionary attended; the other seventeen days no missionary was ever seen in my meetings! What's the matter with the missionaries, you ask? Well, simply this—They reflect the schools where they were trained which do not

believe in revivals, and they reflect the churches they came from which do not hold revival meetings. In fact, I know some places where the work of God took on new life and vigor after the missionary left because they opposed everything supernatural and revivalistic, but when the native church and pastors were permitted to go it alone, unhindered by modernists, the churches revived. This may be a hard saying, but I have the facts, else I would not dare make such a statement.

Now don't misunderstand me. Foreign missionaries have their place in this great work, but let the Boards send to these mission lands men and women who are soundly converted and who know God in the Holy Spirit; men and women of prayer and faith, people who have a passion for souls and who will spend and be spent totally in this great work of publishing the great Redemption. Let us get back to the old Korean idea of missions before modernism got in there: "First, evangelize; then educate the evangelized." A lot of so-called missionary educational work has no evangelistic objective to it, whatever. It is educational only and stops there. What South America needs is evangelism after the pattern of the Acts of the Apostles.

Yesterday was my first day in Argentina. I landed from the train at an obscure junction point to make a connection with a missionary with whom my first itinerary was to begin; went over to the only hotel in the town intending to stay there all day and night, as arranged. My knowledge of Spanish is rather limited, just enough to rough it as I go along. After ordering my coffee I found a German who could speak French, English and Spanish. He was a very fine fellow, and when I found he was going by his auto to the same town, my next point on the schedule called for, he seemed greatly pleased when I suggested going along with him. He lives in his auto and in hotels, as he travels for a German firm over that whole province. He was very kind to find a place for my luggage, and in a little while we were off on our automobile run of over 150 kilometers. All day long, as I rode through that Argentine country, I imagined myself in an agricultural section of Kansas or Nebraska. Argentina is a great country for farms. It is a country of vast domains and a great country for cattle. All along the way we passed the bleached bones of animals which have sickened and died on the highway. Cattle is so numerous, and prices so low, that it costs but little money to get fresh beef. I should suppose barbecues would be very plentiful. We stopped at various points as we came along, and again the stores reminded me of our far west farming districts. The stores were loaded with every imaginable commodity, gasoline tanks, garages, etc. When it came around dinner time we went into a hotel where a nice dinner, costing two pesos (about 60 cents), was served us consisting of prepared bano, soups, beef, chicken and vegetables, bread and butter, tea. This country is not wanting in courtesy, the waiters and servants seem trained to please; the hotels are neat and clean but at this time of the year very cold. It is winter in Argentina, no snow (except in the mountains) little ice in the mornings, but when the sun comes out in the day it is pleasant. One gets used to doing without stoves and fire places, both in the houses and churches. I often go to the pulpit in my overcoat and yet in those fireless churches people will stay through three-hour services without any complaint.

## IV.

My first Sunday in Argentina! Am preaching out in that section known as the LaPampa, near the desert. My first services are with the Christian and Missionary Alli-



ance. I was met by Rev. S. G. Barnes, who now is the sole missionary of the Alliance for Argentina. He has a big undertaking but is accomplishing things for the kingdom through native workers—and of course this should be the aim of missionary work to set the native preachers on fire and get them to do the preaching and the work. The Pauline method is coming back into missionary work, namely, start the work, plant churches and move on. This station business is not the best way; let the natives occupy the stations and the missionaries move on to new work

and new conquests. I am more than ever convinced that our holiness missionary work should be evangelistic.

We began this, our first meeting, in Argentina on Saturday night preaching to a well filled church on Acts 2:17. Sunday we held three services at 10 A. M., 4 P. M., and 8 P. M. In the afternoon we preached on Sanctification, Joshua 3:5, and a very precious spirit pervaded the meeting. When I gave the invitation the response was almost unanimous and the altar space was crowded with church members seeking the blessing. Mis-

sionary Barnes told me that the praying was very definite and earnest for sanctification; there were many hungry hearts and, though I could not talk to the seekers as I would like to, because of the language, yet I believe the Holy Spirit was present teaching, leading, blessing. At the night service I preached on Matt. 3:11, and at the altar service had many seeking both blessings; quite a number of sinners came forward and confessed their sins and confessed Christ. The Lord gave us victory and we feel the fire of the Lord is spreading in this place.

## JERUSALEM TO JERICHO.

Rev. C. F. Wimberly.



WHEN that impertinent lawyer stood up tempting Jesus with his catch questions, as recorded in the tenth chapter of Luke, thereby giving the Master an opportunity of telling a dramatic little story of an unfortunate man on the Jericho road, he did not know what he was doing for humanity. We doubt if any story or parable in the Bible, not even that of the prodigal son, has meant more to the physical needs of the world than that of the Good Samaritan.

First, it may be studied as an analogy for the whole human race, born as they are under the covenant relation to Christ, but when reaching the age of conscious responsibility, they go down the hill of life, going away from God until they are rescued by the Good Samaritan in the person of the Son of God. Jerusalem means safety, happiness, salvation, hope, heaven; Jericho means ruin, despair, destruction! The race goes down from Jerusalem, as it were, which means salvation, down toward Jericho, and ruin. It is a striking analogy.

Then, the story has in it the big question of human brotherhood; that we are not, or should not be, divided up into differences of race, color, or religions. No doubt the story is a big factor in the world-wide movements of fraternal organizations. We are convinced, that in this little incident is a depositum of truth which gave rise to the care of the sick and afflicted. There were no hospitals in those days, but now the world is filled with them, especially in all lands where the gospel has been preached. Think of such an influence in the world for suffering humanity. Many are the hospitals named: "The Good Samaritan." Furthermore, we believe the world-wide Red Cross organization found its original idea—its *vis uturga*, by the "first aid" given to the man left dying but rescued by the hand of the Good Samaritan. Thus, we can never estimate the influence of this simple, but unusual story.

But we find still another rare and suggestive teaching in the various characters that perform in this homely scene staged among the rugged hills of Judea. They are typical and representative. Let us examine them: First, the traveler that fell among the thieves and was robbed, represents a great multitude of unfortunates in all lands, and in all stages of civilization; the under-privileged; the victims of social inequalities, false notions of aristocracy; the morons, the submerged masses. From birth, they know nothing but poverty and ignorance. They are the pawn of social, economic, and political systems; the victims of superior intelligence, industrial plutocracy; victims of superstition and false standards. They suffer, and are helpless. The only rift in their darkening skies is the pitying heart of those inspired by the spirit of altruism.

This army of victims is called the "submerged tenth;" but it has grown until it far exceeds the tenth; it grows by leaps and bounds. They are not the "white man's bur-

den," but everybody's burden. They are with us: children of the ghetto, the slums, the mountain fastnesses; the victims of labor depression, feeling the sting first. They are in mines, factories, and rural districts. Oh, the suffering multitudes! Like the man of the Jericho road, they must be rescued and cared for, or they will die on the world's great highway. Robbed of their birthright; robbed of an equal chance in life's struggle; robbed of all except the monotonous grind until relieved by the great Reaper in the end. We can but believe, notwithstanding all the sin and rebellion against the laws of life and God, and humanity—the compassionate Judge will not be unmerciful; surely they will not be judged by our standards.

Then we find the robbers typical of a very pronounced group; the world owes them a living and they propose to get it—not by honest endeavour, but by their wits. They are the human vultures, parasites, leeches sucking the blood from small and great. They operate in Wall Street, in the lower east side, in the under-world, in parliaments, in congresses, in cabinets, highways, dark alleys, executive chambers, country crossroads; wherever unfortunate victims live and struggle. They are robbers.

Still we find another character appearing in the little drama—the inn-keeper. He stands for the man who prosecutes his business. He took apparently no interest in the injured victim. The store, the profession, the garage, the position are his life; whether a small grocery store, bank, or counting house, he lives in the realm of deals, markets, balance sheets, and bargains—profits. Their souls are in tune to no other music; their business is their only shrine. There they burn incense day and night, whether big deals or little; they know no other impulse. Love, beauty, music, home, literature, sympathy, helpfulness have no place in the program of life.

We notice in the next place the priest and the Levite—who are they? The *indifferent ones*. Lying before them was a man of their race; doubtless he had offered sacrifices in the synagogue where those functionaries operated; but they were looking after their own affairs. No difference about this fellow—that was his bad luck. "Why should we worry?"—they might have said in modern slang. The priest and Levite are typical of a big and an ever increasing group; the world cry does not penetrate their ears; let them look out for themselves. "I am in bed, and my children are in bed with me—all fed and warm, I do not want to be disturbed."

Where is the human stage upon which this group may be found? They are "conspicuous for their absence" in all relief movements, charity organizations, and wherever there is a call for unselfish service. They live around one center—their own comforts and pleasures. Life has but one arena, and that is for personal satisfaction. This group may be found by an examination of any church register of Protestantism in America. The church may bleed at every pore; suffer from

unpaid obligations, handicapped by limited resources, struggling, unpaid ministers—but who cares? The pastor prepares his heart message for the Sabbath Day; but early Sunday morning, the car is run out of the garage, and the family loaded in, and off they go to places of pleasure; several dollars will be spent for gas, lunches, and other things—but there you are—Priest and Levite passing by on the other side.

Let the church services go unattended; the prayer meeting as though no such gathering existed; let God's cause limp behind all other considerations. None of those things concern the *descendants* of the priest and Levite; they are traveling on the Jericho road thinking of one destiny; things that pertain to themselves alone. Yes, we have them in the churches; in the call of civic duties; the call of the debt we owe to the victims of misfortune, the problems facing the church. They carry none of the load; let others carry the load of a broken-hearted world. We have things more important—yes, to themselves.

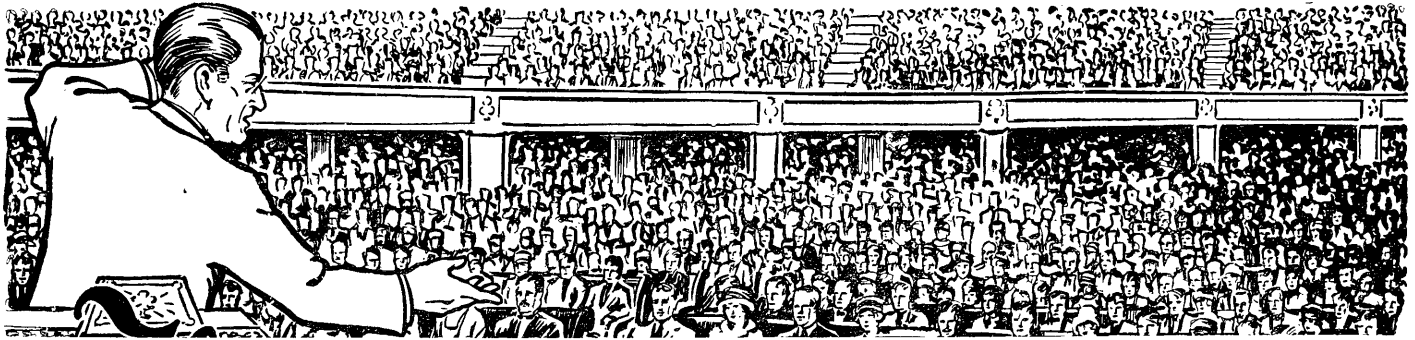
But now the picture changes as we study the real hero of the drama; he stands one over against four; but in the minorities are always to be found truth, virtue, and things worthwhile. Majorities have always been in the wrong throughout human history; the crowd misses the mark. In this heroic character we find a type of another group, small perhaps; but this group is the salt of the earth. Civilization would crumble and crush the other types mentioned, but for this one—the Good Samaritan—in his ministration of compassion; his unselfish service for an unfortunate victim. It remains for this group to hear and respond to the world's cry of agony; they are under the load. They rise to the sublime heights which say: "I am my brother's keeper." I must bear with his sins, his weaknesses. The fallen girl who has lost her way is a sister—a fellow human being—a fellow sufferer.

Paul caught the vision when he declared: "I am debtor both to the Greek and also to the barbarian, to the wise and the unwise." The Greek with his sophistication, but blind to the secret of Paul's passion; it was a debt he could not shift. He suffered every torture trying to pay that debt. But also, the barbarian, superstitious, cruel, revengeful, knowing no law, but the law of the jungle—living on the low plain of the animal. To this man Paul owed a debt he could not shift.

The Good Samaritan could have found plenty of alibis to continue his journey. "That man is a Jew—he hates me, why should I bother with his troubles? He will probably die anyway." But he went to the man bleeding, and half dead, festering in the hot sun; dressed his wounds and put him on his own beast, and cared for him during the long watches of the night; he did not have to do this. But in so doing he headed the procession of burden-bearers, allies to help human sufferers. Upon the shoulders of this group rests the burdens of the church, social ser-

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## MEETING JESUS.

Bob Shuler.

Text: "Behold Jesus met them."—Matt. 28:9.

**T**HE pessimistic note must never enter into the message of the church. Whatever may be the causes for alarm that inspire the unbeliever to lose heart, there never comes to the Christian an hour of such dejection as that he cannot look up and say, "I know whom I have believed."

The church does not depend upon human leadership nor upon earthly values. While we live as Christians in the world, we are not of the world. Our joys and the content that makes our lives happy and successful are not subject to the frailties and disqualifications that go with the things of time.

### FOR WE HAVE MET JESUS.

We have met the One, in the presence of whom the scales have dropped from blinded eyes and at whose word the maimed and crippled leaped with glad acclaim. Jesus changes not only the human heart, but the paths for our feet and the goals for our lives. Jesus transforms even the hour of peril and crisis so as to bring blessing and benefit. What other leader has offered a reward for cross bearing or shown the benefit that comes from suffering.

Whatever may have been the philosophies of those who have claimed for themselves a following as religious leaders, none but Jesus has made a cross glorious, or changed the time of death into an hour of conquest. The earth has never furnished another hilltop that will compare with Calvary, for Jesus met the sin-stained souls of men upon that mountain.

The world has not ceased to hear the story of that cross that was lifted there, nor will that story ever fail to bring hope and cleansing. Not that the beam of wood upon which Jesus died had any exceptional efficacy. But the fact that Jesus died on that cross, and by that death purchased redemption, has become the gladdest news that ever came the way of troubled souls, so that when all else fails, man with his burden of sin and guilt may come the way of Golgotha and there meet Jesus.

Nor was it anything that belonged to the tomb of Joseph that has made the spot where Jesus lay the most sacred spot of the centuries. That place of death became a fountain of life because Jesus therein met and conquered man's last enemy.

Whatever Jesus touches is blessed. Whoever meets the Man of Galilee has life. And the burdens and crosses that characterize that relationship which is described by the word Christian, but make more beautiful and gracious the association by which the Master builds a human life into symmetry and success. Jesus can take a burning stake and light the centuries with the beacon of progress. He can transform a prison into a royal court where princes match their heroic spirits with the loss of liberty with which tyrants seek at times to conquer.

There may be times of depression when other men's hearts fail. They commit suicide. They turn in dejection from life's task and pronounce the whole program a failure. With Solomon, whose mistakes had possibly found him out, they cry, "All is vanity and vexation of spirit."

But not the Christian man. He has deposited his treasures in the place of security. Depressions and panics cannot rob him. His are eternal possessions. His bank does not close its doors. His stocks and bonds do not fluctuate in value with the markets of men. For the Christian man has formed a partnership, as did Jacob at the foot of the ladder over which the heavenly messengers ascended and descended. The Christian man has signed up with Jesus.

We of today seek oftentimes to place Jesus in the far-off years. We thoroughly believe the story of the storm-tossed disciples and their danger when Jesus spake the words, "peace be still," and we are told there was a great calm. But we doubt the ability of that same Jesus to send a great calm the way of our spirits in hours of test and trial. He is the same today that he was yesterday.

I am not contending that all is right with the world even for the Christian man. All is not right. It would be utter folly to say that the world is right in this hour for any man. But all is right with Jesus and Jesus is all right. The Man of Galilee does not fail at any point. Even his severest critics call him a great teacher and declare his life and character to have been above reproach. His golden rule would cure all the injustice of the centuries. His sermon on the mount would right every wrong that has ever found its way to the paths of men. No sane teacher of the twentieth century dares ignore Jesus of Nazareth, it matters not what may be his faith or lack of faith.

I would go much further than the infidel who is forced to concede to Jesus a place among the world's great men and mighty teachers. I would declare that he is the Author of Life, the Fountain of Hope, the Source of Strength, and the Architect of the only finished character that the world has ever seen. He is man's Inspiration and Guide and as such he knows the way.

No, there is little need that I seek to make you believe that all is right with the world. The blindest can discover the fallacy of such a statement. All is not right with the world. In fact, little is right with the world at the present time. Man's heart is wrong. His deeds are evil. Injustice and unrighteousness walk brazenly throughout the nations. But the heart of Jesus is right, and no evil thing can be charged to him.

Faith is still right. The baptism of power is still efficient. The cleansing that comes to penitent hearts still works a mighty transformation. Those who meet with Jesus still find a silver lining on Heaven's side of every cloud that floats above their earthly paths. The grace of God still offers that which all the ingenuity and genius of man may not afford.

The background of this text is most illuminating. The disciples of Jesus were thoroughly discouraged. Their hearts were broken. Their hopes were blighted. They had seen their fondest dreams vanish as the mists, for they had looked forward to the establishment of an earthly kingdom. They had seen visions of power and dominion. They had dreamed of marching armies and the splendor of royal courts. And now all was blighted. Adversity had come. Disaster had befallen. Their leader was dead. He had been crucified amid the derision of a hostile mob. He had died helplessly between two common thieves. All hopes of the establishment of a glorious Kingdom were gone. And these men who had followed faithfully sat down to mourn their loss and deplore their misfortune.

But a couple of faithful women, broken-hearted also, wended their way through the early morning to the tomb of the man they had loved and followed. Strange things had happened at that tomb. A royal visitor greeted them. He stood on guard amid the emptiness of the cavern where the body of Jesus had been placed. He bade them go their way and declared that the Holy One they sought had risen from the dead.

Strange and unthinkable as were his words, they half believed and started through the garden without the tomb with whispered words of wonder and hope on their lips. And then they met him. They saw his face. They fell at his feet. They heard his words, "Be not afraid."

And two trembling women suddenly became bold ambassadors to carry the message of their risen King to his scattered followers.

And then his disciples met him. Their hopes revived. Their courage returned, and they stood with resolute countenances as he pronounced his great commission and sent them out to the evangelization of the world.

Meeting Jesus transformed them. Meeting Jesus began in them a glorified transformation of life that should spread through the world and transform the generations, remaking the history of every age that should follow. No longer were they downcast and despondent. No longer were they whipped and conquered. At last the strong might of Heaven was in their hearts and the courage of their risen Lord fired their spirits.

Undoubtedly the church faces a real crisis today, for the nations of the world have forgotten God and in their backsliding find themselves prostrate. Financial difficulties weigh heavily everywhere. There is unrest that the councils of men cannot cure. Kings and princes totter to their fall. Constituted government is sorely tried. Lawlessness has flung its challenge into the very face of law. There are racketeering, exploitation, injustice, perjury, corruption of every character and organized evils of every description.

And the inability of man to solve the problems of this age is now acknowledged by those who are seriously weighing the situations which humanity faces. We can no longer depend upon horsemen and chariots. The



armor of Saul has failed us. Our boasted fortifications have fallen before the foes of civilization and we are at the mercy of the despoilers.

Is there hope? There is hope. If the human heart will only meet Jesus in the garden there is hope. For the world today needs to be transformed. Civilization must be reborn. The sordid defilements that have brought near chaos must be washed away. Some balm of Gilead must be applied that will cure this sickness at the souls of the nations. Nor have the centuries discovered any help of such potentialities outside of the fountains that flow from the foot of Calvary.

Jesus is the only "rock in a weary land" or "shelter in the time of storm" that has stood the test of the ages. Therefore I say, if the world would have life, let it look to him who is the source of life—yea, who is life himself.

"Behold, Jesus met them" and the highways of history were re-surveyed that hour! —*Bob Shuler's Magazine.*

## Outdoubting the Doubters.

BY BISHOP W. A. CANDLER.



HENRY Ward Beecher, before the days when liberalism had impaired his faith and disordered life, said, "When one has given up the one fact of the inspiration of the Scriptures he has given up the whole foundation of revealed religion."

The contrast between this obvious truth and the ruinous rationalism of his later years corresponds almost exactly with the decay of faith and decline of power of not a few preachers in all denominations today. By the same currents they have drifted into doubt such as carried Mr. Beecher into frigid faithlessness, utterly away from the gospel which he preached in his earlier days.

Doubts and scepticism which the rationalists and infidels declined to entertain a generation ago are now proclaimed from many pulpits as the truth concerning the Holy Scriptures, although during the same period archaeological discoveries have been made which have attested the Bible as never before. Many men now in the pulpit out-doubt the doubters in the streets.

Very much of Tom Paine's "Age of Reason" is found imbedded in the "assured results" of the "Higher Criticism." Theodore Parker was indeed skeptical enough, and he said: "View it in what light we may, the Bible is a very surprising phenomenon. This collection of books has taken such a hold on the world as has no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book of a nation alike despised in ancient and modern times. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and it colors the talk of the street . . . It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mournings; tempers our grief to finer issues. . . . Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is never loosed nor its golden bowl broken, as Time chronicles its tens of centuries passed by. Has the human race gone mad? . . . It is only a heart that can speak deep and true to a heart; a mind to a mind; a soul to a soul; wisdom to the wise and religion to the pious. There must be in the Bible, mind, heart and soul, wisdom and religion. Were it otherwise how could millions find it their law-giver, friend, and prophet? Some of the greatest of human institutions seem built on the Bible; such things will not

stand on heaps of chaff, but on mountains of rock."

Is anything short of Inspiration an adequate explanation of the existence of such a Book? If it were lost, and its teachings all forgotten, could any one or all of the most intellectual, wise and learned men in all the earth make another Book like it?

In answer to such questions said Rousseau: "I confess that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible, are they compared with the Scriptures. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred Personage whose history it contains should be himself a mere man? . . . Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel; the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing man than the hero."

If doubters thus believe, what shall be said when professing Christians, especially preachers, doubt the Bible and question its divine inspiration? The wisest and best men, who have read the Bible, have believed it to be God's Word and have bowed themselves to its authority.

William Ellery Channing, although a liberalistic theologian, said: "The incongruity of the Bible with the age of its birth; its freedom from earthly mixtures; its origin, unborrowed, solitary greatness; the suddenness with which it broke forth amidst the general gloom; these, to me, are strong indications of its Divine descent: I cannot reconcile them with a human origin."

Sir Isaac Newton declared: "We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever."

Ewald said: "In this little book—the New Testament—is contained all the wisdom of the world."

It may be said that many things have changed with reference to belief of the Bible since these mighty men declared so strongly their faith in the Book. Of course, there have been changes in some forms of the evidences of Christianity; but the attestation of the authenticity of the Holy Scripture is stronger now than ever, and it grows stronger with the discoveries of science and the progress of learning. The greatest scientists of the present period are the greatest believers.

Sir John Herschel said in his day that "all human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the sacred writings." What he thus said a hundred years ago is even more manifestly correct now.

To the same effect spoke Professor Dana, the celebrated geologist, saying, "The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

Such has been, is, and will be the case with "the Word of the Lord which abideth forever." Some shallow men among us are over-zealous in warning us against "bibliolatry"—the worship of the Book. With much warmth they are wont to say, "I worship and preach Christ, and Christ alone." But without the knowledge of Christ that is imparted by the

Scriptures, they worship an unknown God.

Saint Jerome said that "ignorance of the Bible means ignorance of Christ." God's Word manifest in the Incarnation is revealed in God's Word written in the Scriptures; and no genuine experience in the hearts of men differs from his revelation of himself, which shines through the pages of the Bible.—*Pacific Methodist Advocate.*

## Does God Care?

BY H. H. SMITH.

Has God made the world and withdrawn himself from it to let it run itself? Does he care when we suffer the ills of life? We know he cares, for Jesus Christ is the "express image" of the Father, and, looking upon the toiling, care-worn multitudes, "He had compassion on them." That answers it all. Never more ask if God cares when his children suffer, but read the Gospels and see how Jesus regarded all affliction. He is still showing compassion to the world, but he shows it through his followers. A little boy had seen the picture of a Hindu worshipper burning a human victim to death, and, looking up to his mother, said: "Mother, is this true? Do they burn people in India?" "Yes." "Does God care?" "O, yes, my child, God cares." "Well, then, why doesn't God put a stop to it?"

That last question is a searching one. The physical and moral sufferings of mankind are a matter of great concern to God. He does care, but he cares through us. For centuries, God was pained to see widows burned on the funeral pyres of their husbands, and infants cast into the Ganges, and little girls tortured by foot-binding, but it took a long time to arouse his followers to care enough to put a stop to it. God was grieved to see millions of his children groping in darkness and superstition, "without hope and without God," but it took a long time to arouse his Church to do something about it. African slavery, and every other form of slavery,—including that most diabolical of all slavery—white slavery, or the slavery of poor, unfortunate girls, is an abomination in the sight of God, but it took a long time to abolish African slavery, and white slavery, mentioned above, has not yet been driven from our large cities.

As we view the manifold ills of mankind today—for there is really much distress in the world—let us bear in mind that God cares, and that he is striving to move his children to relieve the distresses of their fellow-men. But he can work only through his children.

"Thou hast no hands, O Christ, as once of old  
To feed the multitudes with bread divine;  
Thou hast the living Bread, enough for all,

But there's no hand to give it out but mine.

"Thou hast no feet, O Christ, as once to go  
Where thy lost sheep in sin and sorrow pine;

Thy love is still the same, as deep, as true,  
But Thou hast no feet to go but mine.

"And shall I use these ransomed powers of mine  
For things that only minister to me?

Lord, take my tongue, my hands, my heart,  
my all,

And let me live, and love, and give, for Thee."

## ENLARGE INTERESTINGLY

in the teaching of your Sunday school lesson, or any other religious theme you wish to discuss. If you want something that will tell you all about Paul and his co-workers you want to know—something that will give you real enlightenment on any Bible subject, you will find it in Faussett's Bible Cyclopaedia and Commentary. It is a large, handsome volume, running over with help and information for any Bible student, at home, in school or in church work. Published to sell at \$3.00; we have a few remaining copies that we are closing out at \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.



## JERUSALEM TO JERICO.

(Continued from page 3)

vice, and the regions beyond; burden-bearers for the social, industrial, and political juggernaut. To them we must look for all relief of the unfortunate.

The Good Samaritan is the fulfillment of the prophecy by the mouth of Isaiah, when Christ said of himself: "The spirit of the Lord God is upon me: for the Lord hath appointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

But for the followers of the Good Samaritan, civilization would rot and sink of its own weight.

## "GO, AND SIN NO MORE."

REV. A. S. HUNTER.



O two persons, a man and a woman, Jesus said, "Go and sin no more." That is God's standard for his saved people. Why not? And, why not his people live up to his standard? Yet, how many professing Christians regard it as impossible, and the idea as fanatical! Satan has the whole human family under bondage to the idea of sinning! It is very generally regarded as inevitable, if not necessary. Not a few preachers denounce the idea of non-sinners as chimerical. It is often said that sin is unavoidable.

Let us look at that, and have a show of hands. What sin must you commit? Lying is a sin. Do you have to lie? All who must lie, you can't avoid it, put up your hands. (No hands. No one has to lie.) Do you have to steal? All who must steal, show your hands. (No hands. No one has to steal.) All who must swear, raise your hands. (No hands. No one has to swear.) Those who must become angry, get mad, lift your hands. (Again no hands. Folks will not admit that they must have "spells"). You who have to be jealous or spiteful, show your hands. (Still no hands. Those who may have pangs of jealousy, or speak spitefully, will not say that is necessary). Will some one please rise and name the sin you must commit? (No one speaks. None will identify the sin he must commit).

The above is not fanciful, but factual. People who may commit those or other sins, know that they do not have to commit them. And yet, many expect to go right on committing sin! Why? Partly because they are in bondage to the idea of sinning!

But, the thing is deeper than that. There is a three-fold reason why people commit sin. Jesus showed part of the secret when he said, "Whosoever committeth sin, is the bondsman of sin." The real source of sins committed, is the sin inherited and indwelling! Paul realized that, and said, "It is no more I that do it, but sin that dwelleth in me." And John tells us, "He that committeth sin is of the devil." Then, there is the universal example of sinning all about us. A three-fold cord draws people on to sin; the flesh, the devil and the world.

So, there is a compulsion to sin! Yes, even an irresistible urge to sin, for very many people. This trio—the flesh, the devil and the world—is too strong for any human will or personality! Saul of Tarsus, or Paul, was doubtless as strong as any of us, and here is his confession: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence, . . . deceived me, and by it slew me . . . Sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment, might become exceeding sinful . . . For the good that I would, I do not; and the evil that I would not,

that I do . . . I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members! O, wretched man that I am! Who shall deliver me from the body of this death?"

How many professed Christians live where Saul then was! While they will not lift a hand to confess the necessity to commit any specific sin, yet, they know that they will keep on sinning daily. But, Jesus said, "If the Son shall make you free (from sin-bondage, the point then under discussion), ye shall be free indeed." So, there is a deliverance from all necessity to sin! Again we read, "Whosoever is born of God, doth not commit sin. Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not!" The new birth by the Spirit enables one to be victorious over the flesh, the devil and the world! Old-fashioned Methodist "conversion" settles the *sinning* question! But, it does not settle the *sin* question, "sin that dwelleth in me!" It does not "deliver me from the body of this death," or, "this body of death," the inherited carnal nature.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Any person who violates the provisions of the prohibition act violates the principles of the Constitution of the United States, and cannot be held to be attached to the principles of the Constitution, nor can it be said that such a person possesses good moral character."—Court of Appeals, Washington, D. C.

But, Paul found the remedy for that! "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death!" He was manumitted from the old law in his members, which warred against the law of his mind, and kept him in bondage. He was delivered from, not only committing actual sins, but also from "the law of sin!" It was repealed and annulled in him!

Now, if the professing Christians, the church members, would move up to the line of being Spirit-born, and of having victory over the actual commission of sins; if they would be "justified by faith, have peace with God through our Lord Jesus Christ," and maintain a justified standing with God; if they would steadily bear witness that they constantly obeyed God, and did not disobey him (which is sin); if the visible, organized church (all branches) would move up to that standard of "sin no more"; what effect would it have upon the non-churches, non-professing world? How long would it be before there would be salvation revivals among the ungodly in every church community? How long would it be before there would be holiness revivals in every church?

## Settle The Question

of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

One of the Alarming Sins PERMISSIBLE TO BE of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.

## ONE MINUTE SERMON.

BETHEL COOK.

## THE LILY.

Text: "Consider the lilies of the field. Solomon in all his glory was not arrayed like one of these." Matt. 6:28.

The lily is one of the beauties from God. It is a thought of the divine mind. Its whiteness is a synonym for purity. It is so designed that it must come out of the dirt and mud of the earth, yet so protected that it is unstained.

God has another creation, more beautiful and wonderful than the lily. It is your soul, which is not only a thought of God, it is fashioned in the image of the divine.

Only sin can soil it, and only God's grace can protect it from sin.

May you keep your soul as pure and white as the lily—always remembering that only the pure in heart shall see God.

## Greetings!

My dear good Friend,—Today I send you greeting

In that great Name which is above all names,

Which stands unchanged among all else so fleeting,

Which soon will pass in winding sheet of flames.

His holy Word which never can be shaken

Though earth and heavens, all shall pass away,

This Word of God we've gladly undertaken To give to all mankind in this our day.

By printed page, by gentle conversation,

By burning message, when he wills it so,

We preach his gospel to our generation

And thousands hear us on the radio.

You've helped us much by prayer and gift and letter

To keep his precious Story on the air,

We wish we had some way to tell you better

How tenderly we feel towards those who care.

Time wings its flight. Our day will soon be ended,

And then we'll meet where life's pure river flows,

Our last tears shed, our broken hearts all mended,

We'll grieve no more for earth and all its woes.

I may not meet you in this vale of sorrow,

Nor have your kindly eyes look into mine,

But I am looking for a glad Tomorrow

When fadeless beauty on your face will shine.

RAYMOND BROWNING.

Romans 8:28.

## Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30c; or 4 copies for \$1.00.

## Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.

## WANTED!

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## REVIVALS AND CAMP MEETINGS.

We will give a brief account of our evangelistic activities during the summer. We preached nine times in the Paul Rader Tabernacle, Chicago, the first part of July. From there we went to New Castle, Pa., and held a three-weeks' revival in a tent at Greenwood Church, several miles from the city. Rev. Sam Maitland is the pastor of the church. He has done a great work in that community. Rev. Harry Maitland, Winfield, Kan., conducted the singing. He is not only a good leader but a great and successful evangelist. The Shaffer Brothers of New Castle stood by us nobly in this campaign.

We made a brief visit to Conneautsville camp meeting and took in a few services of the same. Rev. C. M. Dunaway, famous Georgia Evangelist, and Rev. Joseph Owen, President of John Fletcher College, were the workers in this camp. All know the high qualities of these two men. From here we went to the grand and historical Hollow Rock camp meeting and remained for five days as a co-worker in the camp with Dr. E. W. Petticord, evangelist, and Rev. Howard W. Sweeten, of Ashley, Ill. They are both great preachers and orthodox expounders of the Word. Prof. C. E. Campbell, song evangelist, conducted the music in a winning way.

Our next visit was made to the Clinton, Pa., camp meeting. Here we found a live group of holiness people on fire for souls. Dr. C. W. Butler, of Cleveland, Ohio, Bible Institute, Rev. Lawrence Reed, of Ohio, and Rev. Fielding Howard, of Kentucky, were the workers. They were rendering great service from day to day. The writer delivered his lecture on the "Twelve Fatal Gaps" in Evolution. It was well received. Dr. Butler urged its publication in permanent form and said he would take two hundred copies as soon as it came from the press. We intend to have it published in the near future. Please keep on the outlook for it.

We next turned our footsteps toward the good old Bentleyville camp. Here we were permitted to hear the famous Mackey Sisters sing in their inimitable way. Rev. Chas. B. Kolb, the noted holiness mountain missionary of East Tennessee, was one of the preachers. Bro. Kolb is a standpat and barn-stormer in the great Holiness Movement.

Rev. Andy Dolbow, the well-known ex-boiler maker evangelist of Wilmington, Del., was also one of the workers. He is a wonder. God has given him hundreds of unusual victories along life's highway. While he is far into the eighties in years, yet he is a live wire in the evangelistic work. His presence in the camp was a benediction to all.

The last week of the camp Dr. Warren C. McIntire, evangelist, arrived on the ground and contributed much toward the success of the meeting in the closing days of the campaign. He is a choice spirit and cuts close in his well-prepared, scriptural and analytical sermons. It is a rare privilege to be associated with him in any meeting. At the close of the camp we went to Buffalo, N. Y., for a three-days' convention in the Nazarene Church with Rev. W. A. Henry, who is a busy pastor, doing a great work in old Buffalo.

Our meeting, scheduled for Toronto, Canada, was cancelled on account of financial conditions. If other fields desire our services as an evangelist we can be reached at Wilmore, Ky.

Yours in Christ,  
Andrew Johnson.

## UNIVERSITY OF LOS ANGELES.

Some time has elapsed since articles have appeared in the Witness concerning this Christian Holiness institution, which is a non-profit corporation under the laws of the State of California.

It will be of interest to many Witness readers to know something concerning this unique educational corporation, though to very many it has been well known for several years.

In compliance with a request it will be the endeavor of the writer to present something which may be of encouragement to the representatives of other holiness schools as well as friends of the University of Los Angeles. The holiness people in the aggregate number too few to accomplish the most possible in the spreading of Scriptural holiness when co-operation is lacking. The educational field of that work is a most important one in these days of loose religious thinking and teaching, in and out of college.

Our Pacific Coast position is unique among the holiness schools, located as we are in the great City of Los Angeles, which has grown in about twenty years from a city of approximately two hundred thousand to one of over one and a quarter million in population, and it seems necessary, with your patient indulgence, to state briefly some historical facts leading to the present position of holiness schools and colleges in California.

When the University of Los Angeles was incorporated under a very strict charter providing a "Statement of Doctrine" and fixed rules of government, there was no intent on the part of the founders to start a new college. At that time there were in Los Angeles County five holiness schools giving instruction in grade, college and Bible courses.

The distinctive purpose in organizing the University of Los Angeles corporation was to prepare a foundation upon which schools and colleges already in existence might, as was said, "Co-operate, affiliate and consolidate."

During the first year of the new corporation the

principal activity was getting together a fund or "Foundation." Later one of the holiness schools, after several meetings of its Board of Trustees, and also, meetings of the University Board of Trustees, made formal writings of agreement with the University for affiliation which was approved by the respective Boards, signed by the Officers of the corporations and the corporate seals attached.

A short time thereafter another of the holiness colleges, after consideration and approval of the Boards, entered into very similar formal agreements in writing. Both of these agreements are still in effect, and operation thereunder has resulted in co-operation, and in financial assistances to the amount of many thousands of dollars. If nothing further had resulted the organization had then justified its existence.

About the time these schools entered into the formal agreements with the University of Los Angeles corporation another holiness college, then conducting grade, high school and college work, was invited to enter into similar agreements. This school held meetings of its Board of Trustees, but did not perfect arrangement then to become affiliated. However, about a year later this school, after mature consideration by its Board, sent an authorized committee to the University Officers with a proposal, which was a most agreeable surprise, that the corporation, which held title to the school property, convey free of incumbrance, the entire plant and good will, valued at over one hundred thousand dollars, to the University corporation. The proposal was accepted by the University of Los Angeles, and with the assistance of the former officers and trustees of the college, some of whom became trustees of the University corporation, the school was conducted for two years with full profit to the young life of the student body. During the two years the University assumed and paid about twelve thousand dollars over and above the sums received for tuition, board and collections from other sources. An Executive Board made up of members of the respective Boards of the University and the College was in charge and responsible during the two years by authority of the University of Los Angeles.

Later action was taken by the Board of Trustees of the University Corporation and the Board of Trustees of the corporation owning the Los Angeles Pacific College, already an affiliated school, with the intention of providing closer relationship between these two holiness colleges. After several meetings of the respective Boards a formal agreement was entered into, by which the administration of the two colleges and a merger of the student body of each—as well as faculty as far as practicable—was conducted by an "Administrative Committee" under the control of a "Joint College Board." The college, so merged for administration purposes, is by agreement known as Los Angeles Pacific College, and has adopted the University "Statement of Doctrine," and Rules. This administrative agreement resulted, in the transfer of students of the high school and college departments, also much of the personal property and equipment to the campus of the Los Angeles Pacific College, and the administration of the merged institution was carried on at Highland Park in Los Angeles. Meantime the larger part of the buildings and a part of the furniture and equipment of the school at South Hollywood in Los Angeles has been used by a grade school under the management of Misses Leora Maris (now deceased), Rachel Maris and Bess S. Wood, who were formerly in charge of California College. All the real property conveyed to the University of Los Angeles was later disposed of and is now the property of the Oriental Missionary Society.

Paul R. Helsel, former president of Los Angeles Pacific College, once wrote an article in which he said, "The relationships are both historical and organic. They have been the roots which over a period of time and development have helped to produce a situation which is unique and reaches more deeply than the agreement of two contracting parties."

"The unifying elements, mentioned in the preceding paragraph, are the bone and sinew of the association, but in themselves they have been inactive. The active vitality which has begotten life and brought about results has been the Christian fellowship which has taken possession of those groups. This is fundamental. Elements may be frozen together, yet under the heat of the sun they fall apart again. But when the elements are forged together under the warmth of sincerity, fellowship and mutual confidence they will manifest strength and endurance."

Byron S. Lamson is now President of Los Angeles Pacific College and Fred H. Ross, who has been the President of the University Corporation since its organization, is the Vice-President. During the recent months of the history of this College there has been an increase of forty per cent in registration, \$10,000 increase in assets and \$13,000 decrease in the indebtedness. It is a fully accredited College, with "Old fashioned virtues, strong faculty, religion made attractive, students engaged in Evangelism, radio broadcasting and concert tours."

The Training School for Christian Workers at Huntington Park has an Alumni numbering over one hundred, nearly all of whom are ministers and missionaries. The Rev. D. H. Scott is the new President and "With God First" is going on victoriously with a newly enlarged enrollment.

We "have faith in God" on the Pacific Coast, for "God is Faithful."—W. Burt Clark.

## LAWRENCEVILLE, ILLINOIS.

We report the following with an earnest desire to glorify God and praise his precious name for the marvelous way he has worked in our midst. The saints felt a great need of having a revival in the Mt. Olivet neighborhood on the Cisne Circuit, but we had to face a lot of opposition. The date of the meeting was changed two or three times, but we knew God was with us. Rev. Struebing, the pastor, is a very consecrated man, and Rev. Willie Court-right, the local preacher who had charge of the music, has a zeal for souls. God poured out his Spirit on the people in a wonderful way and twenty-two were saved. I never preached with more freedom than at this place where these people had such a thirst for righteousness. Our revival lasted three weeks, but some nights we remained until midnight with some young boys who dedicated their lives to God. We pray that God will lay his hand upon them, for he surely is calling them out to special work. They feel that they have received a call to the ministry. Praise God! We can pray down a revival most anywhere. Eula B. Crouch.

## KEARNEY, NEBRASKA, CAMP.

The West Nebraska Holiness Association recently closed their 28th annual camp meeting on their grounds at Kearney, Neb. There was real victory in the camp from the first to the last service. All who were present agreed it was the best camp the Association has had in many years.

God gave us fine weather and the attendance was good; the crowds came in large numbers to hear the old-time gospel preached. Brother and Sister Aycock and daughter have been with us in camp for the sixth time, and are getting better in the Lord's work. We would recommend them to any camp or church who want the old-time gospel preached.

Rev. R. E. Gilmore, from Bethany, Okla., came to us for the first time. His strong messages and loving disposition won their way into the hearts of the people. May God's blessing be on this servant of his. If you want to get an evangelist who will put the devil on the run, get R. E. Gilmore.

We had Miss Jean Pound, a returned missionary from China, for the children and young people's worker. She was a real blessing to the children and young folks. Miss Pound works under the Oriental Missionary Society, or the Cowman and Kilbourne work in Tokio, Japan.

There were a large number of other ministers with us to pray and help push the work along. How we did enjoy having them with us. May the Lord bless each one of them who plans to be with us again next year.

The Association took in a large class of new members which indicates that people still love and are interested in interdenominational work.

There were many prayed through to victory; on some occasions the long altar would not accommodate all the seekers, so the front seats were used. Eternity will only tell the good that was accomplished in the 1931 camp.

Most of the old officers were re-elected for next year. Rev. E. P. Booher, President, Kennard, Neb., Rev. John Roe, of Riverdale, Neb., Vice President, B. J. Patterson, Secretary, of Kearney, Neb., A. H. Hughes, of Litchfield, Neb., Treasurer. The Association has called R. E. Gilmore, of Bethany, Okla., and O. H. Callis, of Wilmore, Ky., Otho and Billie Schwabb for our 1932 camp. Gaddis-Moser Evangelistic Party of Cincinnati, Ohio, for 1933 camp. Rev. J. Aycock, wife and daughter, of Bethany, Okla., and Rev. Mac Anderson, of Hutchinson, Kan., for 1934 camp.

Now if you have never been to the Kearney camp, come and you will come again. We give God all the glory for all that has been accomplished in these twenty-eight years. Please pray for us.

B. J. Patterson, Secretary.

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(Continued from page 1)

of mind, along with confidence on the part of the patient in his physician. As you well know, this will be of much value in your practice of medicine.

As a preacher, I have tried to judge my unselfishness and real love for mankind in my attitude toward the very worst moral and spiritual specimens of humanity. We have no trouble in admiring successful, magnetic, handsome people. As a rule, we are quite ready to render them any assistance within our power. We would naturally feel they were worth praying for and, if possible, bring them into the church, and receive from them compensation for any labor or care we might have invested in them. But this is no test of a preacher's piety. Do I love the human wrecks? Do I hasten to pray for and succor a sick harlot or a condemned criminal? Does my heart go out in tender pity to the bloated drunkard, drivelling in his inebriety and rags? Will I, with an earnest, warm heart labor for the salvation of human souls where there is no probability that they will in any way be able to make returns to me. Our Lord Jesus gave us some most striking examples along this line.

I suggest that you make this test of your spiritual life. Will you give the full benefit of your skill to a poor, unworthy, desolate sufferer from whom you can expect no reward. If you can do this with genuine professional enthusiasm, I think you stand the test of a true Christian.

It is a fine thing for a doctor, when attending a patient, to be able to very largely disconnect his mind with other patients and other things, and combine his thought, learning and experience upon the party whom he is now attending. An excellent physician, with a sad heart, told me of the loss of the life of a promising young man because he failed to concentrate, and make a thorough investigation of that young man's condition. He said he could hardly forgive himself, when he reflected on the fact that his mind was diverted and he failed to carefully examine the patient and to diagnose as he should have done. Had he done so, he believed he could have saved the life of the young man. A sad memory to carry through life, although he determined that it would make him more careful ever afterward.

Some doctors enter a sick room with the appearance of being in a great hurry to get

away and attend some other patient of so much more importance that they scarcely have time to look at, speak to, or learn anything of the patient now supposed to be receiving treatment. A little conversation is good for most any patient. It helps him to feel that the doctor is a friend and is willing to take time to draw up close to the bedside, to examine the eyes, feel the pulse, look at the tongue, and to say something encouraging.

I have frequently gone to physicians for treatment in their offices. They gave me an examination, but said nothing about my condition, whether my symptoms indicated a small disorder or a serious state of health. I have them treat me frequently, without saying why they did it, or what the results would be; act, you understand, as if I were a wooden man, or an ignoramus, without intelligence to appreciate whatever they might have to say about my condition. The fact is, the doctor acted as if his mind was somewhere else, and my treatment was entirely mechanical. The mental effect was not at all beneficial to my physical condition.

Situated as you are, you will necessarily be a very active man, hurrying to and fro looking after your patients, sometimes in an automobile, sometimes by buggy, often on horseback. You will have hurry calls which will interfere with your meals, night calls which will take you out of a warm bed into the winter blast. It will be thoroughly romantic; you will hasten to assist the stork with a new arrival; you will go among feudists to try to staunch the blood of some one who has been shot down in a brawl; you will hurry to relieve excruciating pain, and to save life. You will be filled with gratitude and renewed confidence in your skill when those who were near death's door, come back to life, strength and usefulness. Your heart will ache with sorrow when disease overmasters your skill, and death claims your patient you have come to love. What a busy, interesting life is yours! May God grant you grace and guidance in all of your service to your fellowbeings.

Faithfully, your friend and brother,  
H. C. MORRISON.

### The Prison Problem.

We are hearing much through the public press of overcrowded prisons, penitentiary riots, and the importance of new and larger prisons. It has occurred to us that a very practical way to reduce the overcrowded conditions in the prisons would be such a prompt and severe punishment for crime that men would be deterred from the commission of crime. It is a well-known fact that the murders committed in England are a mere trifle compared to the murders committed in the United States. It is well understood that they make short shift of murderers in England. Prompt trial, no escapes, and the hangman's noose awaits the murderer in England. Who is going to commit murder if he or she, thinking over the matter, believes that they will almost certainly go to the gallows for their crime. The prompt enforcement of the law and the punishment of criminals are sure to have a deterrent effect upon those disposed to crime. I do not suppose that Brisbane would agree with this statement, nevertheless, it is true.

A very large percent of the crime committed in this country is committed by foreigners. It would be a great thing if a shipload of these people could be sent out of this country every few months until we were relieved of much of the bootlegging, murder and robbery that goes on about us everywhere.

A criminal was taken from jail and hung by a mob down in Texas. He had robbed a bank, shot down a banker and reached the limit of law violation and for some two years had been in prison, with a group of lawyers staying proper conviction and punishment. Why should not a bank robber who shoots down in cold blood, the banker, be brought to trial and punished at once? It was well

known that he had committed the crime; after two years' delay he assumes to be paralyzed, practices the deception with such remarkable skill, that one afternoon the cell door is left open, he leaps up, undertakes to make his escape, seizes a pistol and kills the jailer, an excellent and highly respected citizen. A mob rises, breaks into the jail and hangs the man who should have been punished by due course of law at least eighteen months ago. But the slowness of the courts and shrewdness of lawyers keeps this cold-blooded murderer alive until he shoots down another citizen. We by no means endorse mob law; we detest it, but we are not much surprised that now and then people become outraged by the delays of the courts and the shrewd tricks of lawyers in the defense of criminals who are guilty of the highest crimes possible.

Prompt and severe punishment is bound to make those who contemplate crime think of the seriousness of it. No one criminally inclined wants to be hung. If murderers were promptly punished in this country it would cut down the number of murders committed to a comparatively small number. No thief wants to spend a term of years in the penitentiary. If the officials and juries of this nation would inaugurate a tremendous drive against crime there would be a wonderful decrease of crime.

H. C. MORRISON.

### A RARE COMMODITY.

MRS. H. C. MORRISON.



We recently read a clipping, written by Henry M. Hyde, which voices sentiments which have been running through our mind for some time. It is on "The Gift of Sincerity," and he tells what we want to say so much better than we could, we are going to give the clipping in full. He goes on to say:

"Take from a man every gift but sincerity; let him be blind and deaf and lame, let him stammer in his speech, lack education and good manners; handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing, will gladly overlook all his infirmities.

"In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his soul does not approve need look no farther to explain empty pews.

"There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks, things are largely what they seem.

"The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family put a mortgage on the house and let the butcher go unpaid to the end that they, too, may boast an automobile.

"If they are ignorant, they at least affect culture. 'We are going to spend the winter in Washington on account of its wonderful educational advantages,' says Mrs. Jenkins. 'We expect to put dear Alyce in the Smithsonian Institute.'

"Be a real man—not a shoddy sport or a sham aristocrat. Be sincere with yourself,



your friends, and your work. With sincerity, a few talents and a little strength may go far. Without it genius must fail."

Now do you not all agree with us that Mr. Hyde strikes the keynote on this question? It has gotten to be a genuine treat to have a real, transparent, sincere person cross your path, and oh, when you do find such an one, how refreshing it is. You feel like you want to hold them fast and never from them part.

We were in a grocery store not long since and a girl was at the phone who seemed evidently in much trouble; presently she said to the groceryman, "George died last night." "He did," said the groceryman, "That is too bad," and after she had left the store the man said, "I think it is a good thing, for some reasons." Now we do not censure the man for thus expressing himself, but it shows how apt we are to say one thing when we mean another. Of course an unscrupulous person does not think anything of this, but to be genuinely sincere, we must be watchful of our remarks and always speak what we really feel in our hearts.

It is said in making massive pillars for ancient buildings, they would often get damaged material and cement the broken fragments together with wax and then polish it over until the defects were entirely hidden. So we are told that the word *sincere* means *without wax*. That is, the pure article clear through; no faulty particles cemented together with wax, but genuine from core to rind. The honey without the comb. This is what we mean by a sincere person; one who has not tried to cover up his defects and shortcomings by cementing them together with a profession of gentility, false smiles and smooth words.

Paul doubtless saw much of this in his time, for when writing to the Philippians he prayed that they might be *sincere* and *without offence* till the day of Christ. Waterland truly said, "The more sincere you are, the better it will fare with you at the great day of account." But the trouble is that people who are insincere, forget these solemn facts and drift along bent on "making an impression" in spite of what the consequences may be in the other world.

There are some natural woods which can never be improved by polishing them. The very grain and weave in their natural state are beautiful to behold; so it is with an unadulterated, sincere character; there is no sort of polish which is necessary to add to its luster and beauty. In fact, the natural is so beautiful, that it does not occur that improvement is necessary.

One commenting upon this word says, "Sincerity is a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection." In other words, "We are to be so purified and refined in our souls, by the indwelling Spirit, that even the light of God shining in our hearts, shall not be able to discover a fault that the *love* of God has not purged away." To sound the word down to its real meaning, we find that it places one upon the plane of moral perfection, or as Clarke says, "The soul that is sincere, is the soul that is without sin."

When we began to write upon this subject it did not occur to us to be as serious as it does since we have been contemplating its depth of meaning. Most people consider that to be insincere, is just to be a little deceitful, to be tactful in keeping up appearances, to "pass well" in the eyes of the world, but when we measure it by the plumb line of perfection, how far short many of us come. Let us be so conscious of the integrity of our inner selves, that we will not scringe to be held up where the Sun of righteousness can shine through us without any obstruction occasioned by concealed defects and sins. May the prayer of our heart be that of Philip Dodridge when he said,

"O Thou great God, whose piercing eye  
Distinctly marks each deep recess,

In these sequestered hours draw nigh,  
And with thy presence fill the place.

"Through all the mazes of my heart,  
My search let heavenly wisdom guide,  
And still its radiant beams impart,  
Till all be searched and purified.

"Then with the visits of thy love,  
Vouchsafe my inmost soul to cheer;  
Till every grace shall join to prove  
That God has fixed his dwelling there."

## Promoting Christian Fellowship.

BY A. H. M. ZAHNISER.



NE of the beautiful Psalms of David opens with the exclamation, "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1). As a part of the marvelous prayer offered by the Master, and recorded in the seventeenth chapter of John, he prays "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Doubtless the great apostle Paul was familiar with the teachings of both the Psalmist and the Lord Jesus, when he wrote, "Let us therefore follow after the things that make for peace, and things wherewith one may edify another;" and, again, "Above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body and be ye thankful."

Saint Peter was impressed and imbued with the same sentiment and purpose, and urged, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:8). And in his second epistle he exhorts against apostasy, and to perseverance. In doing so, he gives us an interesting problem in spiritual addition. Observe his words and method. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:5-7).

How can we better promote Christian fellowship within the Church than to give heed to the exhortation of Saint Paul to "follow after the things that make for peace, and the things wherewith one may edify another?" And how can we do this more successfully than pursuing the course prescribed by Peter, and quoted above? He seems to reach his climax in urging brotherly kindness and charity. Such a course will preclude harsh and hasty judgment of others. It will cause Christians to be ladies and gentlemen, and will result in the little girl's prayer being answered, who prayed, "God, make all the bad people good, and the good people easy to live with."

One family which had formerly disagreed strongly and quarreled among themselves, after ceasing to do so and after having a quiet and peaceful home, assigned as the cause that they had taken two bears to live with them. The one described in Colossians 3:13, "Forbearing one another, and forgiving one another if any man have a quarrel against any: even as Christ forgave you, so

also do ye." And the other named in Galatians 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." These are two valuable bears, more than worth their keeping, in every church society as well as within every family circle.

There is at least one Christian endeavor society to which every one of us should belong. It is mentioned in Ephesians 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace." As we are drawn to Christ, and become more and more like him, we will be drawn closer to each other. United to Christ the living Head of the Church, in him we are united with each other. Abiding as living branches in the One True Vine is not only the sure way to be fruit bearing Christians but also keeps us partaking of the same life-giving flow, and closely related and united.

Sin is always a disquieting and a disturbing element. We are told through the Prophet Isaiah that, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (See Isa. 57:20, 21). If Christians would be freed from that which divides and makes trouble, let them put away wrong-doing and seek to get rid of sin. The true and lasting ground for Christian fellowship is on an anti-sin basis. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7).

When such an experience is attained we may sing with real meaning and true fervor,

"E'en now we think and speak the same  
And cordially agree,  
United all, through Jesus' Name,  
In perfect harmony.  
And if our fellowship below  
In Jesus be so sweet  
What height of rapture shall we know,  
When round the throne we meet."

## The Methodist Holiness League Convention.

A convention of five days will be held by the Methodist Holiness League in Trinity Methodist Church, Corner Third and Guthrie, Louisville, Ky., beginning Wednesday evening, October 28, closing Sabbath, November 1. All Christians desiring to see a spiritual awakening and a genuine revival of religion are especially invited to attend these meetings. Those who cannot attend will please to pray earnestly for the presence and blessing of the Holy Spirit. Rev. H. C. Morrison will be the preacher for these meetings. Any one outside the city desiring to attend these meetings may write the pastor, Rev. E. R. Overly, D. D., care Trinity M. E. Church, Louisville, Ky.

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Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THREE CHAPTERS FROM MY LIFE STORY.

By Mrs. Lee Aroll.

#### Chapter I.

I was sweet sixteen; a good natured, happy, healthy, pretty girl. I was one of a family of pretty girls; we were known far and near as "the pretty Alexander girls." We all had very fair complexions, white teeth, large blue eyes and kissable mouths. Lastly, we all, like our much envied English sisters, had low, soft voices. We all loved to go, loved to dress, loved to have company and, shall I say it? We all loved the attention and flattery of gentlemen. Being only sixteen years old, of course, I was in school; but after I met handsome Mr. M., I studied his endearing words to me more than I studied my textbooks, and school became to me a secondary matter. Mr. M. was many years older than myself, but he was certainly the handsomest man I ever saw. He was rather an artistic man, dressed elegantly, and his company manners were almost faultless. He seemed very much in love with me and I simply worshipped him. When he asked me to be his wife and urged my mother for her consent to an early marriage, she very wisely said I was too young and inexperienced, and that she did not feel that she knew him well enough to commit me to his keeping. He pleaded so earnestly that she gave a very reluctant consent; and when I was barely seventeen years of age I became Martin M.'s wife.

I cannot tell how much I loved him and how proud I was to be his wife, nor how I hastened to do his every bidding. I shall never forget how happy I was the first six weeks of my wedded life; then came my rude awakening from this happy dream. One evening Mr. M. went to his lodge and did not get home until next morning. He was brought home, for he was so drunk he could neither walk nor stand. He drank for a week. This was my first experience with whiskey, but I soon found it was not to be my last. I thought my heart would break, for not only was I filled with unutterable shame, but this man who had wooed me so gently, and had been so kind, loving and indulgent to me since my marriage, was now cross, exacting, fault-finding and sometimes even cruel. God alone knows what I suffered during that terrible week. After the week was over he quit drinking, begged my pardon, made many fair promises and I took him to my bruised, sad, heart and was more of a slave to him than ever.

For the next three months we were very happy, excepting one sad day for me. We were keeping house and I was trying so hard to please Mr. M. with my cooking and housekeeping. My, oh, my, how hard I worked—but one day I was so busy that I did not dust after sweeping. After dinner I went into the room to change my dress and to arrange my hair, and up on the dresser in the thick dust were these awful words: "Sloven Sally." I cried until my eyes looked as though I had attended the funeral of my last earthly friend, for I knew these awful words were written by Mr. M., and I loved him so they were more than a whipping from anyone else. I never forgot to dust the furniture after that day, and I worked harder than ever to please him and make him proud of my house-keeping and cooking. And then came the second awful blow. One night he was brought home drunk, and instead of drinking one week, as he did before, he drank one month. I thought this time I should die, but death does not always come to the young and strong; and after days of trying he again quit drinking, made many fair promises and kept them for three months. Then he got on a spree and stayed drunk for weeks. I cannot tell what I suffered, for there are no words in the language to express the woes of a drunkard's wife. These days people think very lightly of divorce but in those days a woman, carefully reared, would nearly as soon thought of going

to jail as of getting a divorce; and she would have thought going to jail nearly as respectable. So I bore it bravely as I could, and I bore it silently and loved him through it all. But ere long I knew his case was hopeless, and in less than three years he filled a drunkard's grave. I loved him and was his devoted slave until death did us part.

(Continued)

Dear Aunt Bettie: Will you let a little girl from Massachusetts join your happy band of boys and girls? I am twelve years old Dec. 25. I am in the fifth grade. I have brown eyes, black hair, and tall. Have I a twin? See if you can guess what my middle name is. It begins with L and ends with E.

Marion L. Hardy.  
East Braintree, Mass.

Dear Aunt Bettie: Well here I come once again, with a plan that I hope will gain me just lots of correspondents. Have any of you cousins ever belonged to a Round Robin Club? That is a club where one person writes a letter to another who reads the letter, writes one of their own, places the two letters in an envelope and mails them on to a third person. The third reads the two, writes one, places all three in an envelope and mails to the fourth person. The fifth and sixth do likewise, then the sixth mails all six letters back to the original writer who removes her or his letter from the six, writes another and starts it on its round again. I think this would be lots of fun and it would save one person from writing so much. So if any of you cousins would care to join this club just write to me and the first five letters that I receive I will make into a club, and the next five the same way. Of course I would have to tell you who to send your letters to. So get busy, boys and girls, and write to me immediately. Say Peter Mayer, what ever has become of you? I wrote and mailed my last letter to Detroit, Mich., and it came back unclaimed. Then I sent it and another to Enid, Okla., and I never heard from you again. So if you see this please write. I am twenty-two years of age and have been sick about seven years, but thank God I am trying to live a Christian life. Here comes Mr. W. B. with his mouth wide open; he just looks so hungry. Hide me, Aunt Bettie, quick, so that he won't get me.

Mabel L. Adams.  
Rt. 3, Box 38, Latham, Kan.

Dear Aunt Bettie: Will you please move over for just a moment and let a little Colorado girl in your bright and happy circle of boys and girls for a little chat? If you were seeing me personally, you would see a violet-eyed girl, with brown wavy hair, fair complexion, who stands just an even five feet. I am twenty years old. I am wondering if you could secure for me any information concerning my penpal who was at the time Miss Estelle Gorman. She taught school in Walnut Hill, Fla., the last that I heard. If any one can tell me her address I would appreciate their doing so, for I would love to hear from her again. Anyone else wishing to write I would love to hear from them but I can't promise to answer all letters I receive, but I will certainly try. Aunt Bettie, be sure to print this for me please, and help me find my lost penpal. I am a member of the Church of the Nazarene and try to attend every Sunday I can. Hoping Mr. W. B. is busy looking for "Lindy," I will close.

Martha Alice Langley.  
Weldona, Colo.

Dear Aunt Bettie: Please admit a Senior shut-in to your corner. I am in very ill health. I had a paralytic stroke and can't walk. I can't see how to read and write much. My aged husband and I live alone on a farm. I sit up most all day in my chair. Postman comes near my room. Please give me a shower of letters and reading matter. I am a Christian and love all churches. Glad to know so many young folks are following Je-

sus. My niece, Mrs. Jack Krone, Lanes Prairie, Missouri, is also a shut-in. She is my oldest correspondent. For forty-five years we have written each other. I hope to meet you all in heaven. May God's richest blessings rest upon you all. Please pray for my healing. I am now seventy-three years young. If Mrs. P. F. Letterman reads this be sure to write to me.

Your sister in Christ,  
Mrs. Mary Adkins.  
Elwood, Mo.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am fourteen years old. I am in the sixth grade. I have black hair. I have one sister and one half sister, Sybil Ruth and Una Mae. My birthday is March 24. I am a Christian but have not joined a church. Can anyone guess my name? It starts with M and ends with E, and has four letters in it. With greeting to all the cousins and Aunt Bettie.

M. Dee Jones.  
Magnolia, Ark.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band of boys and girls? I will be twelve in October. I have been saved and want to join the church this winter. Who can guess my first name? It begins with S and ends with Y. It has five letters in it.

S. Ruth Jones.  
Magnolia, Ark.

Dear Aunt Bettie: Here comes a man from Chicago. I have taken The Herald for a number of years. I have just begun to enjoy page ten. I thought it was just for children but I see older people write, too. I surely do love The Pentecostal Herald. I have met a very nice young man through page ten, and have had the pleasure of meeting him this summer. We have been corresponding almost a year. I do love to meet people who love to read the dear old Herald. He has come back to Chicago to live for awhile. I am thirty-seven years old, weigh 197 pounds, have light complexion, blonde hair and blue eyes. I would love to get some letters from some who are lonesome and feel as if no one cares for them, or any one without a mother, for I know how one feels. I travel every summer and would love to have some one near my age to travel with me. I will close for this time. Aunt Bettie, please print this for me, as I want some pals through page ten. Will answer all who will send their photos, and promise an answer without fail.

Your cousin and friend in The Herald,  
Edward Gregg.  
General Delivery, Chicago, Ill.

Dear Aunt Bettie: Will you let a New Mexico girl join your happy band of boys and girls? I am a girl eleven years old and in the fifth grade. I have blue eyes and brown hair. I have one sister and one brother. My sister is seventeen years old; she is married and has a baby girl seventeen months old. My brother is thirteen years old and in the seventh grade. I belong to the Nazarene Church. I have been baptized. Will all of you cousins save up all of your stamps and send them to me. Betty Koehled, I guess your middle name to be June. Charlotte Show, I guess your middle name to be Irene. Reba Eby, I guess your middle name to be Jean. Am I right, girls? If I am, please write to me. I will answer all letters I receive. Now guess my middle name. It begins with E and ends with A, and has four letters in it. I will give some one else room because this is my second time to write. I hope Mr. W. B. is out in the mountains hunting when this letter arrives.

Ina Zell.  
Pedernal, New Mex.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I am eighteen years old, and a senior in High School. I would like to hear from both young and old everywhere. I love Jesus with all my heart, and am walking in the narrow way with him by my side every day. I have found that it pays to serve Jesus, and I expect, through his grace, to go all the way with him. Praise his holy name. I am quite sure that I have had the call to the mission fields of Africa. I am ready to go when he sends. I want to go to God's Bible School in Ohio for my training.

## Gospel Tents

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I praise God for what he has done for me. He has given me a peace that "the world can't give, nor take away." He has taken all desire for the things of the world out of my heart, and now he abides. Jesus truly is a wonderful Savior, and I want to tell every reader of this fine paper that I have never regretted the day when I came to the cross of Calvary and had my sins washed in the precious blood of Jesus. Glory to his name. It's a rugged way, but oh, such a peaceful, happy way.

Marguerite Merchant.  
Waterford, Va.

Dear Aunt Bettie: Will you let me into your happy circle of boys and girls? This is my second letter to The Herald. I live way back in the mountains of Virginia near the President's Lodge. I go to Mr. Hoover's school. We have a nice school. He sure is a nice President. Miss Christine Vest is my teacher. My two sisters and two brothers and I go to school. I am in the seventh grade. When I get high enough I am going to High School if I possibly can. I am a member of the Brethren church. I joined the church six years ago, and I want all the good Christian people to pray for me and my little afflicted sister who is almost blind and can't talk. She is four years of age. As it is getting late I will quit hoping to hear from all the girls and boys all over the U. S. A., and would like to hear from old people too. Am seventeen, five feet, five inches tall, weigh 130 pounds. I will answer all letters I receive if it takes me a year to write them.

Essie V. Meadows.  
Syria, Va., Madison Co.

Dear Aunt Bettie: Will you let a girl from Georgia join your happy band of boys and girls? Georgia seems to be the dearest state to me. You are doing better now. Sept. 2, there were two letters from Georgia. I am fourteen years old and in the ninth grade. My birthday is Aug. 3. Have I a twin? If so, please write and let me know and I will write to you. Josephine Dunn, I guess your first name to be Sarah. If I am right don't forget your promise. Clara Riggs, I guess your middle name to be Ruth. I am four feet, nine and one-half inches, light complexion, long, dark hair and blue, gray eyes, weigh 70 pounds. Who can guess my first name? It starts with G and ends with E, and has six letters in it. I started in August to reading the Bible and am going to try to read it through by next August. I read the daily Bible reading most every day. I will answer all letters I receive if I possibly can. I like to read The Herald, especially page ten. I hope Mr. W. B. will be at the barber shop when this letter arrives.

Mescal Smith.  
Rt. 4, Cairo, Ga.

Dear Aunt Bettie: Will you please let two little brothers join your band of Boys and Girls? I am Jack Willson Logan, eight years old, and my little baby brother, Kenneth Ray Logan, is five years old. We are little Christians. We love Jesus and try to do right every day. We see a hard time as our dear Daddy has been sick two or three years, not able to work. He is in the last stage of T. B., and cannot be with us much longer. Little brother and I used to go to church and Sunday school every Sunday with Daddy before he got past going. Daddy is a preacher. Our address is, Jack and Kenneth Logan, Box 153, Sanger, Texas.



## FALLEN ASLEEP

### NAPIER.

Clare Bessie Napier, daughter of C. S. Blankinship, was born Oct. 26, 1909; passed to her eternal reward, Sept. 30, 1931, age 21 years, 11 months, four days. She was married to Maxie A. Napier, June 5, 1927. She professed faith in Christ and joined the Church at Mt. Union, Aug. 29, 1920, where she remained a faithful member until God called her home.

Bessie had been in ill health for several months; suffered a great deal but was patient through it all. The writer was a witness to her passing away and has never witnessed anything so wonderful. Just before losing sight of this world she told her loved ones that their faces shone like gold. She then lost sight of this world and saw into a far better world than this. She spoke of seeing her sister, cousin, grandfather, grandmother, and mother-in-law who had preceded her; and then she saw a whole host, also pretty flowers, a beautiful gate, gold-paved streets, and a beautiful light. She said, "Just listen at that pretty singing." She sang two songs just before going home—"I'll be no stranger there," and "When we all shall gather home." She asked her friends if they were ready for the trumpet to sound. Her last words were, "Bessie, you're healed." Bessie was indeed a lovable character and will be missed by all who knew her. She is survived by her husband, father, mother, three brothers, two sisters, two half brothers, two half sisters, besides a host of friends and relatives.

Her funeral services were conducted by Rev. E. C. Jones and Rev. E. L. Napier, which were largely attended; after which her body was laid to rest to await the resurrection in the Mt. Union Cemetery.

"A precious one from us is gone,  
A voice we loved is still;  
A place is vacant in our home  
That never can be filled.  
But as she could no longer stay,  
To cheer us with her love,  
We hope to meet her some sweet day,  
In the beautiful home above."

Her brother-in-law,

Ray Gilliam.

Rt. 1, Westmoreland, Tenn.

### A BRAVE BOY.

Lora S. LaMance.

After Braddock's defeat in 1755 the Indians of Pennsylvania went on the warpath. More than 150 settlers were killed and many houses were burned. There was a family there by the name of Waltman. The father and older brother belonged to the militia and had been ordered west to protect a fort.

One day a messenger on a fleet horse came dashing up. He stopped just long enough to shout, "The Indians are coming, and killing as they go! Run to the garrisons at Lancaster or Bethlehem!"

At the Waltman home there were the mother and eight children. There was not a grown man on the place. The mother turned to Valentine, the oldest boy at home. He was fourteen. "You must be a man," she crisply said. "We must be out of here in fifteen minutes."

Valentine rounded up Frederick, twelve years old, and William, who was ten. "Turn out the hogs and the chickens! Turn the cattle out! Tie the horses together, ride on two of them. Take that path over the hill and go straight west and north to the stockade. If the Indians come, ride hard, or if necessary let the stock go and save your lives. Take two loaves of bread with you, and cold meat. Make no fires. Keep a sharp lookout and hide in the bushes and keep still!"

The two little fellows were off in ten minutes. Three days after they

reached the fort, hungry and tired, but they had saved the horses and themselves.

Valentine took the fastest team of horses for the rest of the family. By the time that he had hitched them to the wagon and piled in feed, his mother and sister Eleanor had brought bundles and bed quilts full of household plunder and a big box of victuals. Mrs. Waltman sat on the front seat with Valentine. She held the three months old baby. In the back, among the bundles, sat Eleanor and her charges, little Michael and Lewis and sobbing two-year-old Barbara, frightened and trembling.

Off they went, bumping over the roughest of roads, with mud holes and deep ruts everywhere. Bump! bump! bump! Valentine drove furiously, keeping an eye open for Indians, and looking to see if his little brothers were coming with the horses. They got through in safety.

Boys could be men in those days.

### PLEASANT THOUGH NOT PLEASED.

This not hypocritically; but graciously. Some give us no pleasure spiritually, in fact they are as painful griefs, and empty disappointments to our souls. They have neither fellowship with our spiritual service for Christ, nor any sympathy with our loftier aspirations. And yet they are nominally and formally and perhaps, even actively related to the church. To them our zeal seems like fanaticism, our renunciation of worldly vanities is needless self-denial; and they pride themselves on their superior moderation and better balance in religion. And until they see us hopelessly set in our ways they would express their friendship for us by advising or urging us to "take better care of ourselves," and to be like them in having a good time. All of this grieves and grates upon us, and, far from giving us pleasure causes us much pain. The pain even, of isolation or desolation so far as these are concerned.

Yet some of these are in daily contact with us, as neighbors, as fellow workmen, or even as members of our own families—possibly our own children or maybe even the companion of our own bosom. And all of them have souls like ours, as precious to the Lord as are our own.

We cannot, we must not,—and divine love says we will not, regard them either as enemies of ours or as non-entities or of no account. We must bury our own feelings in their interests. We must lose sight of our pains for their pleasures. We must study and labor to "please every man for his good to edification."

And how can we do this? How can we be pleasant when we are not pleased? How can we, without feigning, smile without when we are weeping within?

We shall suggest three rules for this:

1. With all our other cares, cast our heart ache upon him that careth for us. For our lack of pleasure in others he will give us peace in himself.
2. Think more of their side of the case than of our own. Seeing they lack the deep pleasure that we ourselves have in God, let us give them all the pleasure that we ourselves can consistently afford. Let our very deprivations of their fellowship impel us to give them the best we can of ourselves.
3. Let us depend upon the indwell-

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ing Spirit to reproduce through us the life of him that "pleased not himself"; but suffered all manner of slight, of slur and of scorn, from those in whom he had right to expect joy. The world he made failed to recognize him. The people and nation he built up rejected him. And a disciple that ate bread with him lifted up his heel against him.

The loving mother still welcomes to the warm and tasty meal she has prepared, the boy that is breaking her heart. She strokes the hair and kisses the cheek of her erring daughter who is wandering from the house of God and the paths of righteousness to the playhouse and the ways of the world.

The faithful doctor, despite putrid sores, the foul breath, and the fretful spirit, and cantankerous will of a disgusting patient, smiles and cheers and makes it appear his delight to labor to relieve and to save the life of such a one.

And where we can see no vestige of change or ground of hope for those who have deserted us, and wellnigh thrust us through with spear and arrows, we may still have the pleasure of knowing that: "If we suffer with him we shall also reign with him." And thus the pleasures we miss in others we find in love and in him.

"Paulus."

### REQUESTS FOR PRAYER.

T. W. B.: "Will those who know the worth of prayer, pray for a father who is sorely afflicted, that he may be healed in soul and body."

E. T. W.: "Please to pray for my wife who has been afflicted for several years, that she may be healed, and most of all, that she may be sanctified."

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Isa. 26:3.

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Prof. F. J. Foakes-Jackson, D.D.

The Jews' return to Jerusalem from their Babylonian Captivity (B.C. 535) is the point at which Prof. Foakes-Jackson begins this delightfully interesting history of the Christian Church. Ideas hospitable to Christianity were current centuries before the coming of Christ. Greece and Rome both contributed to the preparation of the way for the Gospel—the one by philosophy and the other by the establishment of law and order.

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Draw nigh to God, and He will draw nigh to you. James 4:8.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson V.—November 1, 1931.

Subject.—World's Temperance Lesson. Gal. 5:13-26; Romans 13:1-14.

Golden Text.—Be not drunk with wine, wherein is excess; but be filled with the Spirit. Ephesians 5:18.

Time.—A. D. 56 to 58.

Place.—Not certainly known, but either in Macedonia or at Corinth. Romans was written at Corinth.

Introduction.—Galatia was not a city, but a region of country north-east of the Mediterranean Sea. It was composed of such cities as Iconium, Lystra, Antioch, and Derbe, and the regions surrounding them. It was in these cities that Paul and Barnabas established churches on their first missionary journey. This great epistle must have passed from place to place, in order that all the churches might hear it read.

The lesson from the epistle to the Roman church is given here more as a reading lesson than as a critical study. No doubt the lesson Committee intended that it should strengthen the selection from Galatians. Therefore, we shall confine our study mainly to the latter epistle.

It may be well for us to repeat here the oft-quoted statement, that liberty does not mean license. In a civilized land one man's liberty ends where another man's rights begin. True freedom does not permit me to take, or to destroy, what properly belongs to my neighbor. Just herein lies the true basis for prohibition of such things as narcotics and alcoholic liquors. Men who sell and drink intoxicating liquors, and such drugs as cocaine, opium, morphine, and kindred drugs trample on the rights and liberties of decent citizens; and the state must protect these innocent people. No one has any moral or civil right to sell, give away for drinking purposes, nor to use and drink that which militates against the welfare of his fellow-men.

The wets in this land are crying for personal rights, personal liberty; but that is mere propaganda. What they wish is license to do as they please. For the sake of dollars and booze they are ready to trample the very life out of helpless women and children. But these innocent ones must be protected, if this nation is to stand for the coming years. "Woe to him that buildeth a city with blood," is just as true now as it was when Israel was a nation.

Why is it that the wets are crying so loudly for states' rights in dealing with the problem of intoxicating liquors, but make no fight for states' rights in dealing with other narcotics? Do they wish the states to fight cocaine and opium individually and singly, as they wish them to fight alcohol? Both fights would be impossible. There is something dishonest and unmanly in this demand. Give it no quarter. These wets howl like coyotes in a snow-storm, till two sound like forty.

It is pitiable to hear that such numbers of the American Legion are crying for intoxicating drink. It is sad, because it is going to react against them as certainly as good men live. The nation should be justly concerned for the welfare of those men; and, as far as possible, when it can be done without national injury, their reason-

able demands should be met; but this nation has no moral right to yield to their demands when by so doing the great mass of our citizenry will suffer injury. These men should have that sort of patriotism that sacrifices for the upbuilding of the nation.

It might clinch things a bit to tell the story of Pat and Mike when the latter went on a spree. In the fullness of his alcoholic joy Mike was shouting for his American liberty, and throwing his arms about vigorously; whereupon he landed a severe blow on Pat's nose; but Pat promptly knocked him down, and said: "I will have you to know, Sor, that your liberty ends just where my nose begins." That is the entire thing in an acorn shell.

Paul had no little trouble with the churches in Galatia because of certain Jews who professed to be Christians, but were legalistic Judaizers. They taught the converts that they must comply with the ceremonial laws of Moses in order to be saved. That was contrary to the freedom of the gospel; and Paul met them with kindness, but with terrible severity, declaring that if any other man, or even an angel from heaven, preached to them any other gospel than that he had preached, "let him be accursed." A false gospel is worse than none, for it pre-empt the ground, so that it is impossible to reach its dupes with the true gospel of Jesus Christ. The epistle to the Galatians was written largely to overthrow this false teaching.

Comments on the Lesson.

13. Ye have been called unto liberty.—Anything but true Christianity is slavery. But, while we are thus called unto liberty in Christ Jesus, we must not use our "liberty for an occasion to the flesh." Our liberty must not lead us into sin. Rather must we use this liberty for a service to our fellows in love one toward another.

14. Thou shalt love thy neighbor as thyself.—Paul says this fulfils all the law, meaning, of course, in relation to men. There is still a higher law which demands that we love God with all our heart, soul, mind, and strength; but this in no way conflicts with Paul's teaching: these two laws are counterparts of each other. He whose heart is filled with pure love to man and God, does everything else that is right to man and God.

15. If ye bite and devour one another.—Here the savage, carnivorous beast comes on the scene. Men of such a spirit will destroy one another just as beasts do in the jungles.

16. Walk in the Spirit.—Follow the leadership of the Holy Ghost. There is no other safety for any one; for otherwise he will "fulfil the lust of the flesh," the desires of his carnal nature.

17. The flesh lusteth against the Spirit, and the Spirit against the flesh.—This will always be true until the flesh, the carnal mind, is removed by entire sanctification. Mark the word Entire. It means All. So that ye cannot do the things that ye would.—The Revised Version has "may not," which is correct, there being nothing in the original to express impossibility. "Sin shall not have dominion over you."

18. If ye be led of the Spirit, ye are not under the law.—Some have

wrested these words to their own undoing. Certainly no Christian is under the ceremonial law of Moses; but the moral law must stand forever. No Christian is at liberty to lie and steal. Paul did not teach antinomianism. In Rom. 6:15 Paul asks this question: "Shall we sin, because we are not under the law, but under grace?" He answers his own question: "God forbid."

19. The works of the flesh.—Not the body, as some would teach. That cannot sin. The flesh here means the carnal nature, that which is enmity to God, and cannot be subject to his will. The works of the flesh are a nasty lot, too dirty to talk about in public. There is no need to write about most of these, for nearly every one is familiar with their import; but some of them may call for a little exposition. Uncleanliness and lasciviousness refer particularly to heart-vileness, a filthy heart condition that results in foul thinking. Witchcraft is sorcery and all sleight-of-hand trickery. Wrath means spurts of anger—"flying off the handle." Revellings means eating and drinking to drunkenness and gluttony.

21. They which do such things shall not inherit the kingdom of God.—I have seen preachers and laymen in fits of anger; and they claimed the right to grow vexed; but I shall have to deny it. No one can indulge in these unholy tempers, and escape the wrath of God. There can be no heaven for such wicked souls. That is the Bible on the subject.

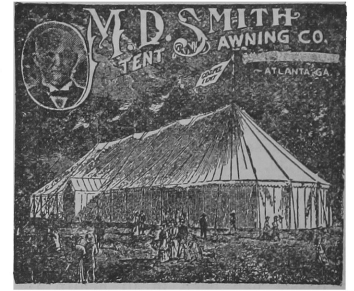
22. The fruit of the Spirit.—I like that beautiful bunch of ripe grapes. Love.—Here we have the great Greek word for love—agapao, God-given, heaven-born love. No word in English can translate it. Joy.—Not the joy of this world, that is passing away; but the joy of the Holy Ghost that abideth forever. Peace.—Not peace with God, but the peace of God imparted to our souls. Longsuffering.—Patience in the modern sense. Meekness.—Humility—too modest to be talked about, lest she blush and hide herself. Temperance.—Self-control. All good: "against such there is no law." Cultivate the biggest crop you can. Such fruit will always be above par.

24. Have crucified the flesh with the affections and lusts.—One cannot be a Christian, and permit the lusts of the flesh to grow and come to fruition in his heart. They must be destroyed by faith in Jesus Christ.

25. This verse turns on the light. "If we live in the Spirit, let us also walk in the Spirit." If we are led by the Spirit, we shall not follow the lusts of the flesh; nor shall be desirous of vain glory. We shall not envy one another.

## REVIVAL NOTICE.

A bond of blessed fellowship has been entered into by the three following M. E. Churches in New York State—Burke, Brainardsville, and Chateaugay—for a real old-fashioned revival commencing at Burke, Oct. 25 and ending at Chateaugay sometime in December. One of the leading evangelists in America, Rev. John F. Knapp, of God's Bible School, Cincinnati, Ohio, has been called and accepted. These churches with their pastors, Rev. W. H. Stinson, Burke, Rev. M. E. VanOrum, Chateaugay, Rev. L. McConnell, Brainardsville, are looking forward and praying for a mighty revival. God's people are united to pray earnestly for these meetings and attend whenever possible.



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# FLORIDA HOLINESS CAMP MEETING.

The Florida Holiness Camp Meeting is conducted during mid winter, and at a time in the year when all other camp meetings are closed. We, therefore, extend a special invitation to all who expect to spend their winter in Florida, to attend the Florida Camp Meeting, at Lakeland, February 11th to 21st, 1932.

Engaged speakers are, Dr. H. C. Morrison, Dr. C. H. Babcock, and Dr. C. W. Butler. Entertainment on the grounds, very reasonable. Write Rev. H. H. McAfee, P. O. Box, 534, Lakeland, Florida.

## NOTICE!

A letter from Miss Ollie Mae Putnam, Director of Young People's work in Zoar Church, Shelby, N. C., writes to know if we have any tracts, books, or pamphlets for free distribution that she could use in the church library. It occurred to us that there might be those who have some good books they could send her, or if you will send us a contribution we will give her some excellent books at greatly reduced price. Let those interested communicate with the above young woman, or write us in the way of contribution stating it is for this work.

Mrs. H. C. Morrison.

H. J. McNeese: "We begin revivals near Trenton, N. J., Oct. 18. Continue three weeks. Watch Bristol, Pa., and Trenton, N. J., dailies. Pray. Come."

## KEEP HIM BUSY.

Rev. J. L. Glascock, 1850 Grace Ave., Cincinnati, Ohio, is an old and tried veteran of the cross who has held revival meetings up and down the land for many years. He is a fiery, searching, earnest, forceful preacher who see results in his meetings. After his meeting in Homer City, Pa., closes October 18, he has some vacant time he can give those who may desire the services of a man who preaches the gospel in demonstration of the Spirit's power. Address him as above.

Mrs. H. C. Morrison.

## LORD'S DAY ALLIANCE OF KENTUCKY.

Dr. W. J. Mahoney new General Secretary.

Rev. W. J. Mahoney, D.D., has been elected General Secretary of the Kentucky Auxiliary of the Lord's Day Alliance, which is affiliated with the Lord's Day Alliance of the United States, with headquarters in New York City. Dr. Mahoney has begun his work and is meeting with great encouragement. He was born in Virginia, and his latest pastorate was with the Baptist Church in Bayonne, N. J. Most of his life, however, has been spent in the south in pastorates of Baptist churches. He is a graduate of the Southern Baptist Theological Seminary at Louisville, and is widely known throughout the denomination. Dr. Mahoney will address the Synod of Kentucky of the Southern Presbyterian Church at its meeting in Shelbyville, Ky., Oct. 14. He is open to engagements to present the cause of "Sabbath Observance" in any church or community. His address is P. O. Box 484, Louisville, Ky.

## EVOLUTION.

By Judson Little.

Evolution is a good English word but like all good things, it is sometimes misused. When we say the human race evolved from a beast we make a very foolish, questionable and unfounded assertion. It makes the Bible a lie. It is an insult to God as well as to the intelligence and common sense of man. It is a subterfuge of Satan to destroy faith in God's word. It is a snake in the grass to bite man's heels and man must crush its head. It makes man an intelligent but soulless beast.

But, says the evolutionist, at a certain period in the course of evolution, God gave man a soul. Was this an instantaneous act or did the soul have to grow and develop slowly? If the latter be true, what did God do with all the partly developed souls that were ushered into his presence by the death of their human habitations? Must we accept the old heathen doctrine of reincarnation to uphold this more modern but equally foolish and unscriptural theory of man evolving from a beast?

You have found tribes of human beings little better than animals, also beast-like human bones and you are diligently looking for the so-called missing link to prove your theory. Will anything you have found or may find prove it?

Did it ever occur to you that man is retrogressive as well as progressive, and that he is capable of degenerating to the lowest degree of degradation, becoming beastly in appearance, action and desires?

We have with us today people who would not be any better than the most degraded bushman if they had been born and reared in the same environment. There have been discovered ruins and traces of ancient civilizations of a high order that have crumbled and fallen, proving that man can and does fall from his high estate back into barbarism. Some men climb to a high pinnacle of achievement and honor, while others equally qualified and equipped sink into oblivion and dishonor.

God created man in his own image, but man fell and continued to fall generation after generation until he became so degraded and beastly that God had to destroy him (excepting Noah and his family) from off the face of the earth.

Noah, no doubt, had fallen far below the perfect man God made, and as his descendants spread over the face of the earth, some of them, we have reason to believe, wandered into the wilderness and became the ancestors of savage tribes, that like Adam's descendants, kept falling lower and lower until they nearly reached the brute line.

It is in accordance with Biblical teaching and logical thinking to believe that we are the progressive and the wild tribes you found are the retrogressive descendants of Noah. It is equally rational to believe that the beast-like human bones you found belonged to the degenerated people God destroyed.

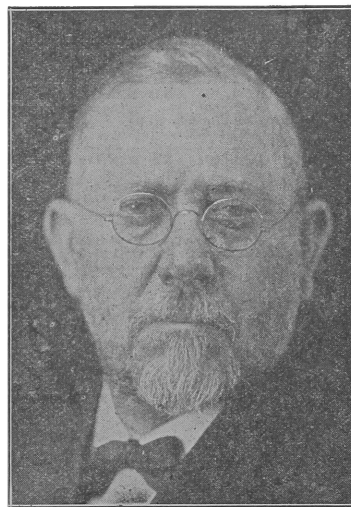
But it most certainly is not in accordance with Biblical teaching and common sense to call God a liar and believe the absurd mother-goose story of human beings with never dying souls being the descendants of soulless beasts.

"Heaven and earth shall pass away, but my word shall not pass away,"

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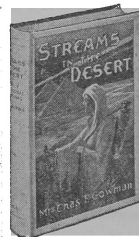
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says the Lord. But we are so foolish and wise in our own conceit that we reject God's word and put our faith and trust in so-called scientific facts(?) which are as unstable as water. "The scientific fact(?) today is foolishness tomorrow." Shall we establish our faith, hopes and belief on the shifting sand of human supposition or on the solid rock of God's assertion?

## CHAPTERS OF PURE GOLD.

It is very easy to love the Bible if one only will read it right. For instance, put the fifteenth verse of every chapter in the Gospel according to St. John together, and you have a very full "life of Christ." A necklace, not only of pearls, but of diamonds, can be had by taking one promise from each of the sixty-six books of the Old and the New Testaments, and by this the whole Bible will be precious. Or, search for the fourteen mighty promises in the fourteenth of John.

But above all these are the chapters of pure gold. As, for instance, the rock chapter of the Bible, Deut. 32, or the bottomless chapter, Eph. 3. When courage is needed what is there so helpful as Joshua 1? The fear not chapter, Isaiah 41, has been both rod and staff to thousands; while character has never been better described than in Job 29. The convert's chapter, Isa. 12, and the soldier's chapter, Eph. 6, should be taught to every child. Many need the tonic chapter, Psalm 27, for there is beef, wine, and iron for the soul. When hungry let us search for bread in John 16. When faith is weak read Hebrews 11. The Spirit seems to have gathered the broken fragments

of the alabaster box of ointment, and filled it again with pure spikenard of love in 1 Cor. 13. Rest comes so easy after reading Hebrews 4. Work has a meaning beyond Webster in James 2, while those who truly fast should study Isaiah 58. The lost and found chapter is the fifteenth of Luke, and goes beautifully with the Prodigal psalm, the fifty-first. And so it is that hundreds of these wonderful chapters are sweeter than honey or the honeycomb.—Sel.

## TWO ROADS.

There's a road that leads to Glory,  
For the Bible says 'tis true,  
Though it's very straight and narrow  
There is room enough for two.  
There was room enough for Daniel,  
With his God beside him then,  
And they traveled on together  
Right into the lions' den.

But alas, there is a broad road  
With its gate so very wide,  
Filled so full of pleasure seekers,  
They have always Christ denied.  
With their shows, and cards, and dances,  
Pleasure, fashion, pomp, and pride,  
'Tis the Devil keeps them blinded,  
Poor lost souls for whom Christ died.

Yes, oh yes, He died for sinners  
He his life-blood freely gave;  
There could be no other ransom  
This poor dying world to save.  
Look to Jesus, O, ye lost ones,  
Leave the broad road and the wide,  
Or you'll reap a fearful harvest  
Over on the other side.

Ella J. Avery.

The eternal God is thy refuge, and underneath are the everlasting arms.



## EVANGELISTS' SLATES

**ASBURY FOREIGN MISSIONARY TEAM**  
Kirkpatrick, Crouse, Erny.  
Pittsburgh, Pa., Oct. 13-16.

**BENNETT, FRED E.**  
(Suite 1008 Chicago Bank of Commerce Bldg., 7 S. Dearborn, Chicago, Ill.)  
Wichita, Kan., October.  
Seattle, College Church, Nov. 6.  
Palls City, Ore., Nov. 26.  
Newberg, Ore., Dec. 13.

**BENNARD, GEO.**  
(Hermosa Beach, California.)  
Bradford, Pa., Oct. 11-25.  
Albion, Mich., Oct. 26-30.  
Polson, Mont., Nov. 1-15.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)  
Liberty, Pa., Oct. 1-Nov. 1.  
New Point, Va., Nov. 2-15.

**BUSSEY, M. M.**  
Waco, Tex., Nov. 4-18.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Warsaw, Ky., Oct. 19-Nov. 1.  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CARNES, B. G.**  
(200 Morrison St., Wilmore, Ky.)  
Groveport, Ohio, Oct. 11-25.  
Chillicothe, Ohio, Oct. 28-Nov. 15.

**CAROTHERS, J. L. AND WIFE.**  
Bennington, Kan., Oct. 18-Nov. 1.  
Paoli, Colo., Nov. 8-22.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(515 Allegan St., Lansing, Mich.)  
Portland, Mich., Oct. 19-Nov. 1.  
Grand Ledge, Mich., Nov. 2-15.  
Jackson, Mich., Nov. 22-Dec. 6.

**CAREY, A. B.**  
Augusta, Maine, Oct. 13-25.  
Bath, Maine, Oct. 27-Nov. 8.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Pittsburgh, Pa., Oct. 19-Nov. 1.  
Pittsburgh, Pa., Nov. 8-22.  
New Dunkirk, Ind., Oct. 7-20.

**EDWARDS, J. R.**  
(Elmore, Ohio, L. B. 29)  
Sebring, Ohio, Oct. 4-25.

**FLEMING, JOHN**  
Norristown, Pa., Oct. 12-25.  
Bloomsburg, Pa., Nov. 3-15.  
Blackwell, Okla., Nov. 17-29.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Columbus, Ohio, Oct. 4-25.  
Mishawaka, Ind., Oct. 26-Nov. 8.  
Sacramento, Calif., Nov. 15-29.  
Stockton, Calif., Nov. 30-Dec. 13.

**FLEXON, R. G.**  
(Shacklefords, Va.)  
Camden, N. J., Oct. 11-25.  
Indianapolis, Ind., Nov. 3, 4.  
McDonald, Pa., Nov. 5-15.  
Oneonta, N. Y., Nov. 22-Dec. 6.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
East Detroit, Mich., Oct. 11-Nov. 1.  
Pierston, Mich., Nov. 8-29.

**FUGETT, C. B.**  
Hoinny, Okla., Oct. 25-Nov. 8.  
Ada, Okla., Nov. 9-22.  
St. Louis, Mo., Nov. 23-Dec. 6.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
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**GOODMAN, M. L.**  
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Dec. 20-Jan. 1 reserved.

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**HARVEY, M. E.**  
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Dover, N. J., Nov. 1-3.  
Jersey City, N. J., Nov. 4-22.

**HOOVER, L. S.**  
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Washington, Ind., Oct. 26-Nov. 15.

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**KINSLEY, MR. AND MRS. W. C.**  
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**LARKIN, BESSIE**  
Weissport, Pa., Oct. 25-Nov. 8.  
Richmond, Va., Nov. 15-29.  
Wind Gap, Pa., Dec. 13-27.

**LINN, C. H. JACK**  
(Oregon, Wis.)  
Milwaukee, Wis., Oct. 25-Nov. 15.

**LINCICOME, F.**  
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Troy, Ohio, Nov. 1-15.  
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**LOWMAN, J. W. AND MAYBELLE**  
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Detroit, Mich., Nov. 15-29.  
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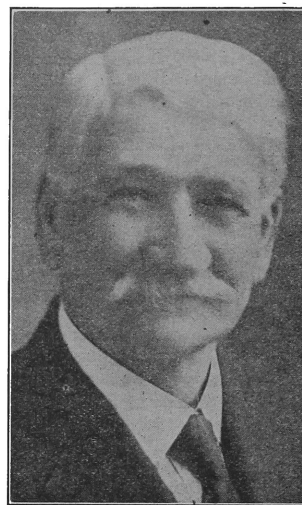
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I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe; by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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## THE GOSPEL HAS POWER.

By The Editor.

**T**HE greatest need of our time is the power of God among men that can so change and renew them that utterly bad men will become genuinely good men.

There is a divine power that can make men new creatures in Christ; that can change their nature, desires, impulses, dispositions, attitude toward all things. There is a divine power that can so transform men that the Lord Jesus calls it being "born again."

The great need of the times is an army of men who have within themselves the power of the gospel to preach the gospel in its power. We hear that there is a surplus of preachers, more than are needed. This is a mistake. These United States right now need ten thousand preachers with something of the spirit of St. Francis of Assisi, dead to the world, its applause, its possessions, and really on fire with a quenchless spirit of a divine-imparted love. Men who, under the baptism with the Holy Ghost, have gotten beyond control, who will have souls, who cannot, and will not, be satisfied with anything less than repentance and saving faith among their fellow-beings.

There are no times or places where men thus on fire cannot get most gracious results. There is such a thing as a preacher having just enough life to keep him fairly decent among his fellows, but not sufficient life to produce any new life; not enough power to so preach and catapult the truth that it will penetrate and recreate. Real gospel preachers, men intoxicated with the Holy Spirit, whose faith is without doubt, whose zeal will blaze and burn, overcoming all obstacles and bringing to pass those spiritual marvels that are possible under the powerful influence of the gospel. Remember that the "gospel is the power of God." Note that word "power." God has power of creation which produced the universe. He has a sustaining power that holds it intact and guides the material worlds on their appointed paths. He also has a power that transforms men, that regenerates men. To regenerate is to re-create. It makes men over; it makes saints out of sinners. The preaching of this gospel is the need, the one imperative need in this crisis of the history of this nation, and of the world.

This type of preacher that we are thinking of is by no means an impossible man. God can lay hold upon the very ordinary man and fire him with a holy zeal and put within him a great cry for the redemption of men, awakening to the value of souls. The Holy Spirit can so put the love of God into men that they love the lost with the love that gave the Christ to redeem the lost. This is a love that the easy-going preacher, who is perfectly contented, apparently seeing a soul regenerated, knows nothing about. Oh, for a host of preachers with a holy passion for the salvation of souls! Preachers who will awaken to the fact that it is not so difficult a task to

### PEOPLE ARE INFLUENCED BY THEIR RELIGIOUS TEACHERS.

We would do well to remember that people are wonderfully influenced by their religious teachers. The teaching of the Greek Church produced the moral life of Russia. The teaching of the Roman Catholic Church produced the moral life of Spain, Italy, Austria, Mexico and South America. The teaching of the Protestant Church has had much to do with the moral ideals and life of Germany, England and North America.

If the religious teachings given to the people are unscriptural and false, they will fail to satisfy the demands of man's spiritual nature, and, in time, the starving soul will revolt against falsehood and become the bitter enemy of its religious teachers and the church. Under such circumstances, a people are most likely to make the unfortunate mistake of believing that, the false teaching they have received is all there is to the whole of religious teaching, and they drift into resentful infidelity.

This is true not only of the educated classes, but also of the many countries that have, for years, been under the domination of the Greek and Romish churches. This is quite notable in Spain, Italy, France, and the better educated classes of Mexico and South America. Sad to say, when the people reject the unbiblical and superstitious teachings of these ancient churches which enslaved men, rather than leading them to Christ for freedom from sin, they almost invariably go into infidelity and array themselves against the church.

Russia is a striking example of this fact. For centuries the people were under the instruction and leadership of false religious teachers, which deceived their souls and left them famishing for the bread of life; meanwhile, their carnal natures, unrestrained by piety, grew into beastly proportions and finally, rebelled, sword and torch in hand, Russia became a vast slaughterhouse, the horror of modern civilization. At bottom, it is the logical outcome of false religious teaching which demoralized the entire life of the people, political, economic, social and spiritual. The real, the spiritual man, being taught wrong, the whole man went wrong.

H. C. Morrison.

win the people to Christ if, only the preacher can get into himself the spirit of Christ; the spirit of self-sacrifice, a spirit that death, itself, cannot repel, that makes men real soul-hunters, and never so happy as when they capture an immortal human being for God and Heaven.

### A Serious and Delicate Situation.

**O**NE of the most serious and delicate problems confronting the American people, is the rapid increase and political aggressiveness of Roman Catholicism in these United States.

A very large per cent of the immigrants coming from Europe are Roman Catholics and, it may be safely said, that a very large per cent of these people are of a low grade of education, intelligence, and what is generally considered in this country piety. They are poorly prepared for high-class citizenship.

We would not insinuate for a moment that there are not many excellent people among

these immigrants capable of development into good citizens anywhere within the borders of this republic, but their ideals and customs with reference to keeping the Sabbath, education, and the moral and political life of the United States are not of a character to prove healthful in the development and progress of our American civilization.

Our present immigration laws reduce very considerably the vast number of these people who poured a perfect flood of humanity in upon us that was very difficult, almost impossible, to amalgamate into high-class American citizenry. They established their own schools, did not, and do not, attend our public schools, and, under the direction of their bishops and leaders, became a powerful political force, especially in our large cities and, I may safely say, a dangerous element in the election and support of men who sought office to be administered not to the best interests of the people, but for their own aggrandizement and selfish interests, often looking more to the Romish Church and its interests than to the well-being of the people at large, by way of favors returned for votes received.

We have no disposition or desire to misrepresent or to be uncharitable toward these, our fellowbeings, but they are unacquainted with the best ideals of our people. They are almost entirely ignorant of the teachings of the Bible, and by many thoughtful and serious people, as a great political force, they are believed to be a menace to the best interests of our republic. There is no question but that, under the guidance and direction of their religious teachers and political leaders, they can and do deliver a sort of mass ballot that by no means represents the best American ideals, but a dangerous and powerful force that is interested in the propagation of a great ecclesiasticism.

The thought of the Pope, cardinals, bishops and priests is set upon the United States, and that they are planning and maneuvering for the political domination of this country, there can be no doubt. The Romish people certainly believe themselves to be the people, and that their teaching and domination are best for humanity at large. There is no possibility or hope of any sort of religious co-operation between Romanists and Protestants. The Roman Catholics are a cohesive people. They are remarkably obedient to the teachings and orders of those in ecclesiastical authority over them. They are politically aggressive; they hold every position they have secured and are constantly moving forward for the occupation and control of new territory. They are not at all in sympathy with the educational system of this country. Their devotion to their church and its rulers is admirable, but unfortunate for the best interests of themselves and any country dominated by their influence.

There is no part of the world today that offers so rich a harvest field for evangelism and propaganda as this country. Here we have

(Continued on page 8)



## BIBLE NOTES AND OBSERVATIONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Mark Twain once said, "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I have always noticed that the passages in Scripture which trouble me most are those which I do understand."

This is notably true of young people. The Ten Commandments are simple and plain, but lots of people have trouble with them. Hebrews 12:14 is very clear. None of the modern versions of the Scriptures have withdrawn the original meaning of the verse and yet how many people have grave trouble with the question of holiness. They oppose it; they avoid it; they ignore it; they neglect it, but still it stands "Holiness without which no man shall see the Lord." The earnest, sincere Bible Christian takes a different attitude and says:

"He wills that I should holy be;  
That holiness I long to feel;  
That full divine conformity  
To all my Savior's righteous will."

## II.

Dr. John Hall was a wise minister in his day, and could pierce pretenses. For example: When I hear a man say (said Dr. Hall), "My parents brought me up so rigidly that a reaction took place in my mind, and I have turned away from religion," I have sometimes asked, "Did they teach you to be honest?" "Yes." "Were they strict about it?" "Yes." "Has any reaction taken place on these points?" No man learns the multiplication table from sheer love of it; but I never knew of anyone whose mind was in reaction against the multiplication table.

This is an age when a perilous philosophy is teaching the young people a "self-expression," so-called, that induces them to fling to the winds home teachings and the religion of their fathers and mothers. A lot of foolish teaching is indulged in which encourages young people to break the commandments and to go into sin of all kinds; and in many churches strictness and discipline are unknown for fear of the dear young people. Thank God, there are tens of thousands of young people belonging to spiritual churches and attending Bible and holiness schools who can say with John, "His commandments are not grievous." 1 John 5:3.

## III.

A certain European said once: "When you Americans get an idea at once you make an organization. By the time you have the office organized and the secretaries working you begin to wonder what the original idea was."

I think this observer has struck the core of things in religious matters and in missionary affairs, too. If the Kingdom of God could come about by organization and machinery it could have been here long since. John Wesley brought on the biggest religious upheaval in modern history and he didn't even have a secretary. Typewriting was unknown, yet Wesley wrote over 70 books. We are in an age of organization. When was Methodism so highly organized as it is today, and yet the original idea of Methodism has been buried out of sight. Who today aside from a few holiness people cares that the original idea of Methodism was holiness? "God thrust them out to raise up a holy people," said Wesley. We have our big organizations, commissions and the finest machinery, but we have lost sight of Methodism's original idea. Then again this organization business is a costly thing. We have tremendous overhead expense. What we need is to return to simplicity and sincerity.

We are trying nowadays to bring about the Kingdom of God by all manner of means but by the Bible way. An exchange has said:

"Almost every subject under heaven is presented from the pulpits of the popular churches of today except those that pertain to personal salvation and vital godliness. The Presbyterian published the sensible views of a level-headed farmer. That it is to the point everyone who knows anything about the gospel and the work of the true preacher will admit. It was as follows:

"While attending a rural church conference at one of our universities, I heard an instructor advise the rural pastor to take a short course in agriculture in some State college. Now let me say right here that one of the things that I do not want and do not expect from my pastor is an agricultural lecture from the pulpit. When he calls on me, I would much rather talk church than crops and cows. Pastor, please do not force your ideas on agriculture or animal husbandry upon us from the church pulpit on the Lord's Day."

## IV.

In South America a prominent Spanish-speaking (native) preacher said to me that so many of the foreign missionaries never preach the cross, the blood, or salvation through the atonement of Jesus. They preach morals, ethics, good living; they preach about the life and example of Jesus, forgetting that no one can live the Christ life without regenerating and sanctifying grace. Miss Anna Johnson Flint, the poetess, sings truly of Calvary and the Cross in the following lines:

"Christ does not save men by His Life,  
Though that was holy, sinless, pure,  
Nor even by His tender love,  
Though that forever shall endure;  
He does not save them by His Words,  
Though they shall never pass away;  
Nor by His vast creative power  
That holds the elements in sway;  
He does not save them by His works,  
Though He was ever doing good;—  
The awful need was greater still,  
It took His Death, His Cross, His Blood.  
Men preach today a crossless Christ,  
A strengthless Saviour, vague and dim.  
They will not see their sinful state,  
They will not own their need of Him.  
They will not know the Lamb of God,  
Despised, rejected, crucified,—  
That were to humble into dust  
Their boasted intellect, their pride.  
Yet no man cometh unto God  
Save by the Son alone, He saith.  
The deathless life for which we long  
Can only—ever—come through death.  
Not Bethlehem or Nazareth  
Stern Justice's lifted hand could stay;  
To Calvary the soul must go  
And follow Jesus all the way."

## V.

In my student days, and for many years thereafter, I have read deeply the writings of Spurgeon, of London, that mighty preacher of the gospel. In one of his books we read the following:

"A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the 'Larger hope.' One way or the other we must go. Decision is the virtue of the hour.

"Neither when we have chosen our way

can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"

The Modernists of today join hands with Tom Paine and infidels. The Press reports: Dr. E. F. Tittle, pastor First M. E. Church, Evanston, saying in his weekly church paper: "I do not believe that the broken body of Jesus was ever restored to life. What happened to it I do not know, nor do I feel any need to know! I do, however, believe that Jesus himself survived his crucifixion. I could not carry on without it."

A man who preaches that way does not believe his Bible or in Historic Christianity.

## VI.

A returned Methodist Missionary from India writing on the situation, as he sees it, says: "The financial trouble the Church now faces is only symptomatic. Back of this financial failure is a loss of spiritual life and power. Man must blunder when he is not led of the Spirit. Man must fail when not empowered by the Spirit. No plan can ultimately succeed unless it is in line with God's will. Our Church must get back to the old landmarks of our faith—to the doctrines that gave birth to Methodism—or look upon failure after failure in the supreme work of the Church. Our Church plants were never so complete and costly as now. We never have had more machinery. There were never more men and women in our Church bearing the name of 'expert,' and we have never had more all-inclusive plans; but these possessions of ours do not enable us to accomplish what Jesus went to the cross to make possible."

At the annual meeting of the Board of Foreign Missions the treasurer "presented a document comprehensive and satisfying as far as information was concerned. However, it was not inspiring to hear him state that the board will have 11.60 per cent less money to spend this coming year than last. Activities must be curtailed. This means another cut. Money available for appropriations amounts to \$3,051,273; compared with last year, \$3,451,500. This indicates a shortage of nearly \$400,000. The words of the treasurer fell like sledge-hammer blows upon the ears of those who heard him. They made every man with a missionary passion cry out in his soul, 'We cannot do what we want to do! We cannot do what we ought to do in an hour of unprecedented opportunity!' It was a humiliation and a distress! In an hour of the most insistent call we are weakened for action by lack of will to advance. What can be done? What has overtaken Methodism? Has she been defeated by betrayal within her own borders? Has she been stricken on the battlefield by a fatal malady? Has the great Captain who led her forth to battle been sorely wounded in the house of his friends?"

Shall we be thought presumptuous if we venture a reply to these questions? Let us say a few things anyhow.

(1) Yes, Christ has been wounded in the house of his friends by the denial of the great doctrines of Redemption.

(2) Yes, Methodism has been betrayed within her own borders by permitting the Unitarian teachers to teach in her schools and preach in her pulpits.

(3) Yes, we have been stricken on the field of battle by a fatal malady—unbelief and out and out skepticism. How can we expect our mission fields to prosper when we have teachers sent to the fields who openly say they do not believe in "slaughterhouse religion," thus bringing scandal on the atone-



ment. What can we expect but defeat when native preachers in mission lands dread the advent of another foreign missionary because of the fatal malady of modernism he brings along with him. How can our young missionaries be anything else but modernistic when they are trained in schools where the Bible is discounted, the Atonement ignored, the Holy Spirit forgotten and philosophy takes the place of saving and sanctifying faith.

#### VII.

The doctrine of Satan is clearly taught in the Word of God and in evangelical theology. Read such passages as the following:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that *old serpent*, which is the *Devil*, and *Satan*, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3).

"And the *Devil* that deceived them was cast into the lake of fire and brimstone, where the *Beast* and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

"Ye are of your father, the *devil*, and the lusts of your father, ye will do. *He was a murderer from the beginning*, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for *he is a liar*, and the father of it" (John 8:44).

"In whom the *god of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them" (2 Cor. 4:4). See Heb. 2:16; 1 John 3:8; Eph. 6:10-18.

Both Tom Paine and Dr. Fosdick teach that the Book of Job, where Satan is mentioned so frequently, is not Bible at all.

Paine says: "The Book of Job does not belong to the Bible. . . . It has been translated from another language into Hebrew, and the author of the book was a Gentile; that the character represented under the name of

Satan . . . does not correspond to any Hebrew idea" (p. 112).

"The Christian Mythologists tell that their Satan made war against the Almighty, who defeated him, and confined him afterwards, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan" (p. 13).

Fosdick says: "He (Satan) never appeared in the Old Testament until after Persian influence had begun its work, and then he was spoken of in three connections: Job 1:6-12; 2:1-7; Zech. 3:1, 2; 1 Chron. 21:1" (p. 119).

"Unembarrassed by any intellectual difficulty. . . . Satan and his satellites were supposed to work miracles continually" (p. 137).

Notwithstanding Mr. Paine and Dr. Fosdick, we are in an age of terrific Demonology; the Devil is doing a roaring business.

"The Devil was fairly voted out,  
And of course the Devil is gone:  
But simple people would like to know,  
Who carries his business on."

## THE ENTERING WEDGE.

C. W. Ruth, Evangelist.



**T**HE entering wedge! Ah, there is the Christian's greatest peril! And it is the label on this entering wedge that makes it the most dangerous and the most effective device of Satan for the destruction of God's work, and the damnation of immortal souls. This entering wedge is usually done up as a religious package, said to be not only innocent and harmless, but even useful for the advancement of the kingdom of God: it is invariably labeled, "No Harm."

The old veterans of the cross have learned that his satanic majesty has an endless supply, and an innumerable variety of these "entering wedges," suited to all ages, conditions, and circumstances, with which he carries on his nefarious business, and accomplishes his diabolical purposes most successfully; but they are all so carefully wrapped in a covering called "Good intentions," and decorated with the label of "no harm," until even the "very elect" are at times in great danger of being deceived and ensnared by their seeming innocence and harmlessness; indeed, this "no harm" label is known to be Satan's masterpiece, and the most effective weapon he has ever invented for the defeat, and the destruction of God's people. The wrapping is so clever and so delusive, that frequently the only way it can be detected at all is by the label itself, which always bears the imprint, "No harm."

We would like to sound the following note of warning to all travellers to the Celestial City: "Beware of the 'no harm' products;" they invariably contain some of Satan's most dangerous opiates and narcotics, which inevitably produce narcosis, resulting in a benumbed conscience, and spiritual coma; even when taken in very small doses they have a most unwholesome and deleterious effect, frequently terminating in spiritual death. Remember, the good book tells us, it is "the little foxes that spoil the vines." Sol. Song 2:15. It is always "a little fox," before it appears as a large fox. It is these "little foxes" that serve as the "entering wedge," and make possible the accomplishment of all his satanic purposes. It is these "little foxes" who serve as Satan's advance agents; they are frequently disguised as "angels of light," and thus deceive and destroy the unwary and unsuspecting.

One of the sweet, and most certain ways of detecting the "entering wedge" is to rigidly apply the scriptural rule of conduct, as re-

corded in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or *whatsoever ye do*, do all *to the glory of God*." So that instead of inquiring "Is it any harm," and thus accepting Satan's "no harm" products, we should always remember that the Christian is not to be merely passively good, so as to do no harm, but always to be actively good, doing all things to the glory of God. Any act or attitude which requires an apology and a "no harm" explanation, thus indicating that there is some doubt and uncertainty about the matter, should always be avoided, and instantly rejected. Giving God the benefit of the doubt and thus keeping on the safe side of every question, is the only sure way of escaping Satan's entering wedge. He who has a fixed purpose of heart to do only that which he knows to be "to the glory of God," and will steadfastly abide by this rule, will escape Satan's snares, and glorify God by a truly consecrated and consistent life. All backsliding, and failure in the Christian's life may be attributed to the failure to observe this scriptural rule. Because a matter may seem to be innocent, and is labeled "no harm," is not sufficient reason for a Christian to indulge the same; the question still remains, "Will it do any good?" Rather, "Will it glorify God?" "Whatsoever ye do, do all to the glory of God." The failure to observe this rule is Satan's "entering wedge," and invariably leads to compromise and open sin.

But not only does Satan use the "entering wedge" for the destruction of the individual Christian character, but for the overthrow of the work of God in general. I am thinking particularly of the work of holiness, as it pertains to our holiness churches, holiness camp meetings, and holiness schools. It is not open opposition, nor outward foes that endanger us. No, when persecution rages and the forces of evil assail from without, the saints are driven to prayer, and dependence upon God, and are more alert, and more victorious than at any other time.

We think one of the most effective and successful methods of Satan in these latter days for the overthrow of our Holiness Institutions, is to place men on the church board, the camp meeting board, and the school board, who are good men, but who are not themselves in the experience of heart holiness, and therefore not definitely and explicitly committed to the doctrine and experience of holiness—these men are usually selected because of their financial status, their influential standing in other circles, or their

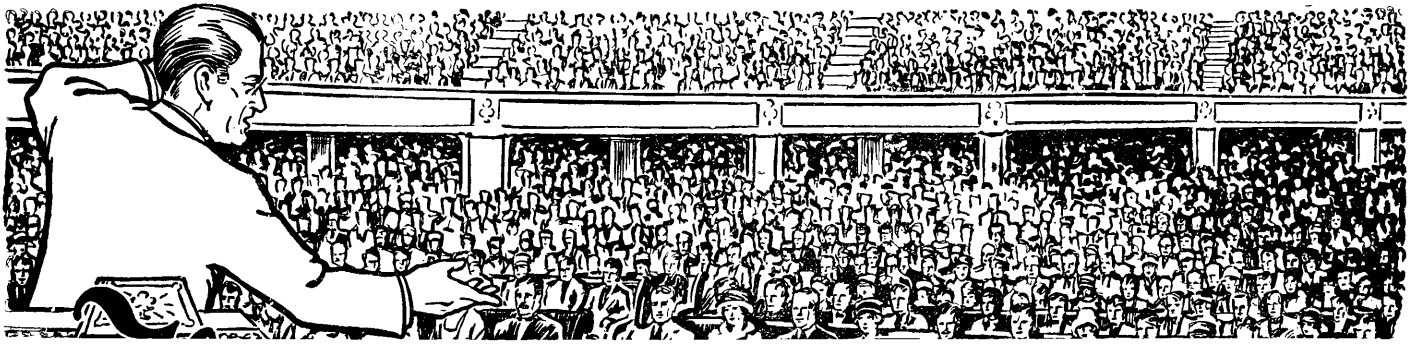
"scholastic attainments;" in a word, they are selected for other reasons, than that of having a definite, clear-cut experience of heart holiness. While they are doubtless good men, they have never thought the matter of sufficient importance to seek the experience; and in some cases, have never fully subscribed to the doctrine; at any rate they have never yet paid the price and entered the experience; and yet they are selected to serve on a Board that is expected to push the work of holiness. This, we contend, is Satan's "entering wedge."

It should be understood that a man who does not regard the matter of sufficient importance to seek and obtain the experience for himself is not likely to see the importance of others seeking the experience, and is not likely to do much for the propagation of the same. Having some mental reservations concerning the doctrine, he will probably say and do nothing in favor of the same. But, by placing him on the Board he is given a vote; and then, he too knows some very "influential friends" who might serve on the Board; and perhaps this "friend" also has money, or a high standing in some "influential circle," or some fine "scholastic attainments," and college degrees, and so he is also selected as a member of the Board; and by this process these "influentials" on the Board soon have the balance of power in voting, and they select the pastor for the church, the evangelist for the camp meeting, and the President of the college; and naturally they select men who are of like mind with themselves; thenceforth holiness becomes a matter of minor importance, and the church, the camp meeting, and the school are holiness institutions in name only. This is the history of the past, and is rapidly becoming the history of some of our holiness institutions of today.

Particularly is this the danger of some of our holiness schools today. A college president who does not himself stand four-square for the experience and doctrine, and regard the same as the dominant issue, is almost certain to dictate the selection of teachers, who, like himself, regard the matter of holiness of only secondary importance, (if given any consideration at all) and degree, and scholastic attainments are given first place; and thus we become, like "the nations round about us," having lost our distinctive commission and doctrine. And all this was accomplished by his satanic majesty through

(Continued on page 6)





## THE MAN WHO GOT OUT OF HIS PLACE.

Rev. E. E. Shelhamer.

2 Chronicles 26.

**I**N 2 Chron. the 26th chapter, we have an account of the rise and fall of a mighty king. Years ago when going to college we studied ancient history, and there we found the account of the rise and fall of the Roman Empire—how it started from obscurity, rose to a high pinnacle, then fell and went into oblivion. Men are like kingdoms; they start in obscurity, and a few rise to great popularity, then—

I have four leading thoughts in the study of this remarkable king, Uzziah who reigned 52 years. These four divisions are:—

- First. *Obscurity.*
- Second. *Prosperity.*
- Third. *Popularity.*
- Fourth. *Oblivion.*

Let us study this character closely. Read from the first to the fifth verses, inclusive. "Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father, Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers."

"Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem."

"And he did that which was right in the sight of the Lord, according to all that his father Amaziah did."

"And he sought God in the days of Zechariah, who had an understanding in the vision of God: and as long as he sought the Lord God made him to prosper."

1. *Obscurity.* Here was a boy in great obscurity. We do not read a thing about him until he was sixteen years of age, when he came upon the scene of activity. He was evidently a very remarkable youth for it is seldom you will read of a boy at the age of sixteen who seeks the Lord, and takes delight in associating with the humble saints of God. We read that he sought God in the days of Zechariah, who had "understanding in the visions of God." Get the picture! Here is an exception; instead of being found down town, on the street corners, or at the ball grounds, he would rather seek God and associate with the old prophets. I do not care who you are, how humble, or how homely has been your parentage, how obscure your life, if you associate with good people, especially the remarkable saints of God, sooner or later the world will hear from you. It is a greater heritage for a boy or girl to be brought up with an old-time, conscientious saint than to fall heir to millions.

2. *Prosperity.* I do not want to invite criticism, but I must preach something that is contrary to the theory of many good people. It tells us here distinctly "as long as he sought the Lord" which gives me reason to believe that we ought not to stop with being saved or sanctified. I believe in two distinct works of grace: we ought to seek definitely until we obtain them; they should stand out in bold relief in our lives. But, oh, it is a pity when we crystallize around a certain

blessing, great as that blessing may be. I am afraid that some of the dear holiness people, after they were saved and sanctified, settled down and went to seed around a wonderful blessing.

God bless you! There are heights and depths, lengths and breadths after you have been sanctified of which you have never dreamed. Some good people remind me of the nanny-goat that we have in California where there is not much pasture land. We stake her out with a long chain allowing her a certain range. For the first few days she has a wonderful feed, and the result is we receive a wonderful supply of rich milk. But after a while she has eaten the nice alfalfa or clover off, down to the roots. Then, unless we give her a longer chain, or move her, she will suffer and we likewise will suffer with a cheap supply of milk. A rather homely illustration, you say. Yes, but we read in Isaiah 54:2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." This is what many good people need to do! Get out of that little treadmill! Lengthen your cords and strengthen your stakes, then see if you do not grow more rapidly.

Yes, I thank God for two distinct works of grace, but I am still seeking God, for I believe there is advance ground that will make my yesterdays look cheap. Our mountain peaks today ought to become our valleys tomorrow, if we continually seek God and rise to higher heights.

Again, it tells us that as long as Uzziah sought the Lord, "God made him to prosper." I do not know where some of us have gotten the idea, but we have gotten the notion that God puts a special premium on poverty. We think that because a man is poverty-stricken and can scarcely pay his rent or clothe his family, that for some reason this goes with righteousness. Now, beloved, do not misunderstand me! I am not preaching that we should strive to gather the riches of this old world. We read "The poor have the Gospel preached to them," and we are glad to know that God is no respecter of persons. It is also true that the poor, as a rule, receive the Gospel more gladly than the rich, who have so many comforts and luxuries that they do not feel the need of comfort from God. You are not to blame because you were born poor, or because for the time being you are hard pressed, financially. But I believe if you seek the Lord as Uzziah did, tithe your income, and are careful in your home life, that sooner or later you ought to get to the place where you can not only take care of yourself but turn around and help somebody else.

My father-in-law was a great lecturer, and I remember his making this statement: "When the struggle for existence begins, the opportunity for usefulness ends." The meaning is that as long as one is struggling for an existence, all he can do is to pay his rent, feed and clothe his own family; in short, as long as he can merely keep his own head above the billows he is not able to reach out

and help another. He is busy taking care of himself. As long as this is the case he cannot be a benefactor to others.

Turn with me to Joshua 1:7, 8. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

We read also of Joseph in Genesis 39:23. "The keeper of the prison looked not to anything that was under his (Joseph's) hand: because the Lord was with him, and that which he did, the Lord made it to prosper." Again in Psalms 1:3, "Whatsoever the righteous man doeth shall prosper." I take it from these passages that if you are pure in your secret life, as was Joseph; if you stick to the good old Book, as did Joshua; and if you are righteous in your dealings with your fellow-men as you ought to be, God will bless and prosper you so that later, you will be able to help, rather than be helped.

Please pardon a personal reference. We were born so poor that we could make snowballs by reaching out of our bed in the old attic. We did not know what a suit of underwear felt like until fourteen. For a cap we wore one of mother's old stockings pulled down over the head with part of the leg flopping in the air. And since we grew up and became a preacher we have known how to drink the dregs of poverty. For a number of years it was all we could do to pay rent and take care of our little family. But God led us to tithe, though it was very small. Then he led us to start writing pamphlets and books, though we did not have enough money to get them published. But I kept on seeking God, tithing and humbling myself, and finally got ahead. Let me say it humbly, in the last forty years we have published over \$50,000 worth of books. And now it has become a delight, a great delight, instead of having to look to other people to help me, it has become my great delight to give away hundreds and thousands worth of dollars in cash and books. Yes, I repeat, if you behave, and seek earnestly, sooner or later he will make you, like Uzziah, to prosper.

3. *Popularity.* The third step in this king's life as he climbed, he reached a dangerous pinnacle—that of popularity. This is such a dizzy tower that very few can keep properly balanced on it without toppling over. We read in the 15th verse: "And he made in Jerusalem engines, invented by cunning men, to be on the towers and on the bulwarks, to shoot arrows and great stones withal. And his name spread abroad; for he was marvelously helped, till he was strong." Oh! the multitudes of men and movements that started in obscurity, and because they humbled themselves and sought God earnest-



ly, he prospered them; and then they became popular, and now I must hasten and drop the curtain, for the downfall is too sad to look upon.

Continue to read the sad epitaph: "*But when he was strong, his heart was lifted up to his destruction*: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." Very few people can survive prosperity and popularity and keep truly humble. Adam Clarke gave some fine advices to young preachers. He said: "Do not allow yourselves to be invited out frequently to rich dinners and associate with people of fine clothes, fine carriages and fine homes! How different was this advice from the practice of a lot of young preachers of today, who think, 'If I can only get my picture or name in the paper; or, if I could dine with those of influence; or sit on the platform with men of reason, this will give me a start, increase my standing and put me in great demand.'"

Methinks I see the devil standing around the corner chuckling to himself at this young fellow who is climbing so fast and becoming so popular! Satan is saying, "I am just delighted to see you climbing so high and getting so popular, for the higher you climb the greater will be the fall!" Brethren, I do not feel envious of any young preacher who climbs faster than myself, but I feel rather a sense of pity, for in many cases up the road there I fear he is going to come to disgrace or to an untimely end. Oh, dear students and young preachers, do not be ambitious to succeed, as compromising men count success! I would rather be on a greenbrier circuit, out in the brush or woods, and have the peculiar blessing of God upon me, with new revelations from God upon my Bible as I read it, than be in the city, riding around, and feel when I retire at night, "The old-time glory has departed!"

4. Finally, I come to the saddest word of all, "*Oblivion*." Here was a mighty man of God out of his place. He vainly thought that because he had rebuilt Jerusalem, fortified a number of cities, and now had a standing army of over 300,000 men; that because he had put Judea and Jerusalem on the map, and his fame had spread throughout all the nations round about, so that they feared him because of his riches and might; yea, he vainly thought that because he had done all of these things he could go into the temple of the Lord and burn incense. "And they (the priests) withstood Uzziah the king, and said unto him, it appertaineth unto thee, Uzziah, to burn incense unto the Lord but unto the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary for thou hast trespassed; neither shall it be for thine honor from the Lord God."

"Then Uzziah was wroth, and had a censor in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and behold, he was leprous in his forehead and they thrust him out from thence; yea, himself hastened to go out, *because the Lord had smitten him*. And Uzziah, the king, was a leper unto the day of his death, and dwelt in a several house, being a leper; *For he was cut off from the house of the Lord*: And Jotham, his son, was over the king's house, judging the people of the land."

See the sad picture! Here is this mighty ruler who got out of his place and nobody could deal with him; nobody could reprove him, for he was head and shoulders above his cabinet. He thought, "By my own sagacity and power I have brought Jerusalem to the top!"

And God alone had to deal with him. He was compelled to dwell in a separate house, (the pest house) and here he remained until the day of his death a despised leper. See

#### OUR SPECIAL OFFER.

We are offering The Pentecostal Herald to trial subscribers from November 1 to February 1, 1932, for the very small sum of TWENTY-FIVE Cents.

We desire to put the message of The Herald into the hands of many people who have not read the paper. This offer gives an opportunity to those who have received spiritual help from The Herald's pages to pass it on to other people.

During the time mentioned we shall have a most interesting series of articles. There will be some choice matter from that most remarkable and versatile preacher and writer, Rev. C. W. Ruth. He will have something to say on "Why Women Should Not Smoke," and other interesting subjects. There will be two great articles from that remarkable New Testament teacher and preacher, Rev. Joseph H. Smith, on "Holiness Standard Bearers in Methodism." It is a most interesting and instructive piece of religious literature. I wish it might be read by a million people.

There will be a series of articles during the period mentioned from Rev. C. F. Wimberly, D. D. No more charming and instructive writer speaks through the columns of The Pentecostal Herald. The articles mentioned above will be worth many times the price of the paper for the three months indicated.

There will appear a series of articles on "If Christ Should Come to Jerusalem," by the Editor, H. C. Morrison. He makes a different approach to the subject than usual, and we believe these articles will be read with interest and profit. The end of the present age and the Coming of the Lord is a subject claiming the attention of many thoughtful people.

Send in the names of a group of your friends and let them have a taste of the bill of fare presented by The Pentecostal Herald. Many of them will become yearly subscribers. If there ever was a time when the Lord's people should sow spiritual truth beside all waters, that time is now. The forces of unbelief are united, strong, determined and aggressive. The Lord's followers should do all they can to bring the saving truths of the gospel to the thoughtless multitudes. The truth is, there are multitudes of hungry souls who do not know where to find bread for their pressing spiritual needs. Give a helping hand, and do it now.

him! He dare not go outside of his own lot, for no doubt they had a high wall around the enclosure; and if anybody dared to come inside the wall, the law demanded that as soon as a leper saw another person he must throw up both hands and cry at the top of his voice, "Unclean! Unclean!"

See him! He is not riding down the boulevard with prancing steeds! He is hidden away, and not even his wife and children dare visit him; and if they want to give him a precious dish they must put it at the gate, then flee as he or one of his servants comes out to receive it.

And why all of this? I answer because he did not keep humble; because he got out of his place; because he could not take a reproof. After he died they did not allow him to be buried in the sepulchre of the kings; he had to be buried in a separate burying-place. I think we all might take warning if we study the life of this young man, this powerful king, then this leper who died and dropped into oblivion. Better fall upon your face now before the Lord than have the Lord crush you with a sad calamity. Better live at everybody's feet, and take reproof from the least person, than get exalted, then later die like a beast and go into oblivion.

#### New President Inaugurated at Taylor University.

The inauguration of Robert Lee Stuart as president of Taylor University will be signalized October 28 and 29 by appropriate ceremonies, and the new Maytag gymnasium will be comfortably seated for the occasion. Invitations to the event have been received by all colleges in Indiana, and many will send representatives. William Lowe Bryan, of Indiana University, recognized as dean of Indiana college presidents, will address the gathering. Other distinguished speakers will be President L. A. Pittenger, of Ball State Teachers College; President Earl E. Harper, of Evansville College; President L. R. Akers,

of Asbury (Ky.) College; Bishop Edgar Blake, of Indianapolis; Dr. Ernest C. Wareing, of Cincinnati, member of the Christian Advocate editorial board; Superintendent L. W. Kemper, of Kokomo; Superintendent M. O. Lester, of Wabash; and the following Methodist pastors: P. B. Smith, Anderson; W. T. Arnold, Marion; S. H. Turbeville, Kokomo; L. G. Jacobs, Logansport; and M. J. Hill, Buffalo, N. Y.

The inaugural address by President Stuart will conclude the events. A regular meeting of the Legal Hundred, Taylor's board of control, will be coincident with the inauguration, and Mr. Linton A. Wood, of Indianapolis, president of the board, will confer upon the new president the symbol of authority.

M. G. WRAY, Correspondent.

#### Don'ts For Preachers.

REV. F. LINCICOME.

Don't forget that a call to the ministry is a call to study. I am not saying that a man must attend college to be successful, but I firmly believe that he must study continually. One reason so many young men find themselves with no place for service is because they do not like the work of diligent study. Because of their dislike for it they just let study slide.

Don't forget that personality goes a long ways toward your success. There are two things that make strong personality; namely, your dress and your address. So don't be untidy in your person. Keep your face shaved, clothes brushed, shoes shined and trousers pressed.

Don't be soft with the opposite sex. Great danger lies here. The holding of the hand, a wink of the eye, a patronizing glance, visiting too long, when your wife is not with you, calling too often on the same woman, will sooner or later reflect upon you as a minister.

Don't say, "Just a few words in closing," then take a long breath and proceed to preach another half hour. Better stop preaching in time to make an altar call. You should always try to string the fish if there are any in the stream. If you are not after fish, what are you after?

Don't be a policy man. A policy man is only a timid time-server, man-pleaser, and a man-fearer. He has no deep convictions, no fixed, settled purposes. He feels his way, keeps fingers on the pulse, his eye on the weather, and his ear on the ground. He seeks the line of least resistance. He is vacillating and like a tree toad, changes color with the crowd.

#### St. Francis of Assisi—The Little Poor Man.

The above is the title of a book by James O. Dobson. It gives the very fascinating story of this wonderfully saintly man. It is unusually interesting. It gives one a good insight into conditions in the twelfth century in the church and spiritual life in Europe. It is a spiritual tonic, and we commend the book to all classes of readers. It ought to be especially interesting to ministers. It is neatly bound in cloth, on good paper, clear type, easy reading, and contains 149 pages. Price \$1.00. Can be had of The Pentecostal Publishing Co., Louisville, Ky., for 50c. The number of copies is limited. Write at once.

H. C. MORRISON.

#### Christmas Presents

bought now, will keep, and if you want to make a handsome gift—one that will last and do good, we do not know of a better one to suggest than "Beautiful Story of the Bible." It is a beautifully bound book, published to sell at \$2.95, and has every appearance of a high-priced book. We offer the copies we have, the remainder of the edition, at \$1.00 each. Don't let this opportunity pass.

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## THE ENTERING WEDGE.

(Continued from page 3)

the use of the "entering wedge" in placing men on the Board who were not real, definite, outstanding holiness men.

Remember, it was "while men slept," the "enemy came and sowed tares among the wheat." Matt. 13:25. No man should be placed on the Board of a holiness church, a holiness camp meeting, or a holiness college who has not himself felt and seen the absolute importance, and necessity of the experience, so that he himself has "sold all that he had, and bought it," (Matt. 13:46) and thus become a definite, radical witness and advocate of the experience. Beware of the "entering wedge!" The fact that men are good men, and moneyed men, and influential men in other religious circles does not qualify them for membership on the Board of a Holiness Institution. Only they who have themselves paid the price, and have definite, inwrought convictions on the subject should be selected for these responsible positions. An ox and an ass were both good, useful domestic animals, calculated to pull the load: but they were not to be hitched together: presumably because they did not fit together, and would not feel the pressure at the same point. Deut. 22:10. Better be small, and poor, and despised, but clean and wholehearted—with dependence only upon God—than to be large, and rich, and popular, and only half-hearted, with dependence upon the wisdom of men. Compromise will weaken and defeat us. "If God be for us, who can be against us." Rom. 8:31.

## THE RACE.

JOSEPH H. SMITH.

Hebrews 12:1.



What is he speaking? Is it life in general as of a race simply with death or with time? Or, is it the Christian's pathway and pilgrimage that is here in mind?

The setting of the context, and the examples cited, and the incentives urged leave no question open but that it is the latter. Then, in what sense, may we ask, is the Christian's life a race? Is it a competitive run to outstrip others? Is it a flight from some besom of destruction? Is it a making of speed lest we be too late for some great occasion? Or, is it that the prize we seek is still conditioned upon some goal we must reach? And does the attaining that mark require the pressing of all our powers, as well as the stripping of ourselves as if for a race, if we would really apprehend that for which we are apprehended of Christ Jesus?

All Scripture answers in the affirmative to this question. And the triumph of the victors gone before, together with the sad and silent eloquence of the many that have fallen out by the way, bids us to: "So run that we may obtain." John Wesley faithfully tells us that many of those who had once obtained the grace have lost out—some of them time and again. Will Huff, some ten years before he left us, said of the near four hundred saved in the same revival in which he was so graciously converted, that, to the best of his knowledge, he was the only one now in active Christian service. Jesus said: "Many are called and few are chosen." Yes, it is a race!

But next we notice, *It is not an adventure.* Not a mere enterprise or exploit of our own. It is, as spoken of here, a "race that is set before us." This both as to the divine plan for all Christians, and the particular pathway for each individual Christian. Nothing is by chance. Nothing is haphazard. There is a just sense in which there are 'no accidents,' 'no misfortunes,' no 'good luck.' There is neither favoritism nor prejudice in the ad-

ministration of life's affairs with any of God's people. All must "through much tribulation enter the kingdom of heaven." Of all of them it is truly: "The Father's good pleasure to give them the kingdom." And to each and everyone he saith: "My grace is sufficient for thee."

This entire context indicates that "the race that is set before us" is "*The way of the Cross.*" It majors on such terms as "shame," "contradiction," "striving," "chastening," "grievous," and "blood." Hence the seeming paradox at the outset: "*Run*" with "*Patience.*" The truth is this "race" is a mountain hike. It is a climb. Sometimes by a mere footpath where none but one can step at a time. Sometimes with many sharp turns, and that by rugged precipices, and again up against huge boulders which seem to halt us from further progress.

For such a race, this tourist manager, or rather this racer's coach, at the very gateway bids us:

"*Lay aside every weight*"

and

"*The sin that doth so easily beset us.*"

Is this last named, so in any sense or measure, after once the soul has been cleansed from its inbred iniquity? Yea, verily. And this will be seen from two, if not three considerations.

## FACTS FROM THE FIRING LINE.

"*My people are destroyed for lack of knowledge.*"—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"It is ridiculous to say all young people are drinking since prohibition. We don't find it so. We have no evidence that boys and girls on the verge of delinquency are in this unhappy position because of the prohibition laws."—Miss Jessie Binford, Director of the Juvenile Protective Association of Chicago.

The death to sin within us has not made dead *the sin of the world* that is about us. It presses us upon every side. Our cleansing has not destroyed our free moral agency with its power of choice and capability of sinning, nor has it utterly removed our *vulnerability* at points where former sinful habits had weakened our will power.

And we are all aware that *Satan* still "as a roaring lion goeth about seeking whom he may devour"—watches for unguarded moments at these weak points, and engages the sinful world, of which he is in some sense, the prince, to lure or to lash us from the way of holiness. So that there is even yet a three-fold sense in which "sin does so easily beset us." But if to humility and dependence, we add vigilance, with much diligence, in the prayer life of faith—and if "these things be in us and *abound* they make us that we shall never fall."

Now it is to this other, that the Spirit would seem to have us press attention: "*Lay aside every weight.*" There are some things which, while not unholy, are nevertheless quite *heavy*. "He that warreth *entangleth* not himself with the things of the world." "All things (that) are lawful, but are not (always) *expedient.*" When Jesus spoke of "hand" to be cut off; or "eye" to be plucked out, he was not implying that sin or moral corruption might attach to our physical being *per se*; but if one's trade or business, as illustrated by the *occupation* of the "hand," if one's *pursuits* as indicated by the "foot," or his *pleasures* as suggested by the "eye" caus-

ed him to stumble or go astray, let him sacrifice them for *safety* and "security." See!

Within a fortnight of the writer's conversion, his pastor and spiritual father charged him impressively, saying: "Now, any intimate friendship that will not help you nearer to Christ will help draw you away from him." And this has kept me from mixing in worldly "societies," in "clubs," in "secret orders," etc., and from close friendship with any but deeply spiritual persons. A little chain of warnings upon this line, given by the apostle Paul in 2 Corinthians 6:14-17, will easily recur to your minds. It shows that to all our choices, associations, yokefellowships, and interests, the test of "fellowship," "communion," "agreements," and "concord" with *righteousness*, with *light*, with *faith*, and with the *temple of God* is to be applied. And this will aid us in our lines of obedience to this command, that we "*Lay aside every weight*" if we would *apply the test of harmony*.

Does this conformity to the world's fashions in *my dress* accord with the meekness and modesty and simplicity of the mind of Christ? Does *this friend* fellowship with me in my friendship for Jesus? This *recreation* or *amusement*, does it, either in its influence upon my own mind, or in its example and influence upon others about me, agree with my consecration and covenant relations with the Man of Galilee? Can he and I go together there, and will we come back without any measure of separation of our spirits? And in my eagerness for education does my promiscuous reading and study of literature, and my hearing of teachers that have taint of unbelief and of anti-Christ agree with my call, and my worship in the temple of God?

Harmony or discord with one's deadness and distance toward the world; and help or hindrance to my spiritual life and my progress in "the race set before me" must determine *where* I go, with *whom*, and *what* I go for, and *what* I *do*, and *what* I *wish*, and *what* I am willing to secure.

The race, remember, is not a jaunt, it is a 'hike.' It is not for a vacation; it is life-long. A single misstep may give one an irretrievable fall. A day's delay or an interruption may cause us to miss the prize and find the door shut.

This is the *Way of the Cross*—and there must be the dual crucifixion of the world to me and of myself to the world. One must "take up his cross daily." To prove God's perfect will he must be "no longer conformed to the world, but transformed."

But this "*Way of the Cross leads Home.*"

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H. C. MORRISON.

## One of the Alarming Sins

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# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## THE EIGHTY-SIXTH SESSION LOUISVILLE CONFERENCE.

By Rev. C. K. Dickey, D. D.

The eighty-sixth session of the Louisville Annual Conference met in the college gymnasium of Lindsey-Wilson, Jr. College, Columbia, Ky., Sept. 30, Bishop W. F. McMurry, presiding. Dr. B. W. Napier, who was elected for the thirteenth time secretary, resigned, and Rev. H. R. Short, a college and university graduate, just twenty-eight years of age, and pastor at Greenville, Ky., one of the leading stations of the conference, was unanimously elected secretary. He is said to be the youngest conference secretary in Southern Methodism.

The high point of the conference was Saturday morning when at 10 o'clock in the morning was made the special order of the day for projecting the campaign for the Kentucky Educational Fund to raise, Nov. 8-17, the sum of \$660,000 for Kentucky Wesleyan College, Dr. C. M. Danell, president, Winchester, an A-grade, four-years college, and Lindsey-Wilson, Jr. College, Columbia, giving four years high school and two years college, Dr. R. V. Bennett president. Had not Bishop McMurry and the Joint Board of Education of the Kentucky and Louisville Conference inaugurated this movement, neither of these colleges could have opened this fall. Logan Junior College for girls, Russellville, with \$60,000.00 indebtedness was closed and ordered sold. It will be the policy of these two jointly owned conference colleges to maintain an A-grade junior college and a four-year senior college to meet the standards required by the Southern Association of Colleges. Bishop McMurry, who closed the address, after Drs. Bennet, Danell, and Rev. Virgil Long, graduates of both institutions, for the alumni, and Woodruff Flowers for Lindsey-Wilson, and Judge John J. Howe, General Chairman, who spoke for both conferences, said, "It is not a question of your choice or mine—it is a question of death to death, ashes to ashes, life or death. The Methodist preacher, who does not measure up to his best, is a traitor to the best interest of the church." The resolution for the campaign of the Conference Board was unanimously adopted by rising vote.

There was raised for all purposes last year \$690,870.00 against \$797,645.00 for the same period a year ago, or a 15 per cent decrease. The per cent paid on benevolences was 62 per cent, only two districts showed a per cent gain, Henderson 2 per cent, Owensboro, 18 per cent. The gain in church membership was only 150, making 66,384 members. There was an increase of 1020 in Sunday schools over last year. There are 171 pastoral charges, 523 societies and seven districts. The Bishop said the Elizabethtown District should be absorbed by the other surrounding districts but he did not do this this year because it would interfere with the organization to raise the \$660,000.00 endowment fund. The twenty-nine superannuates subscribed ten dollars a year for three years to start off the campaign. Five were superannuated, viz: Revs. W. H. Archey, with 51 years of service, B. C. Horton, with 40 years service, G. A. Gailor with 30 years service, R. A. Bogard with 22 years service, and Robert Johnson.

Four were admitted on trial, viz: Revs. J. C. Hayden, Geo. S. Woods, J. P. Boer, E. M. Wilcox. Four were given an honorable location: Revs. B. F. Copas, A. B. Underwood, W. S. Hill, John F. Hill. Two died: Revs. A. C. Gentle, E. C. E. Smith. One was transferred to the Central Texas Conference, Dr. J. W. Johnson, pastor Fourth Avenue, Louisville. One was received by transfer, Dr. D. E. Hauk, from First Church, Ft. Worth Tex. These brethren were exchanged by the bishops presiding over these two conferences.

Eleven traveling and one local elder was ordained. Four were admitted into full connection, viz: Revs. W. S. Bowles, C. S. Rainey, S. J. B. True. Four were ordained deacons, viz: Revs. W. S. Bowles and C. S. Rainey, traveling deacons, and Revs. G. C. Oliver and J. A. Humble, local deacons.

Judge T. J. Sparks, District Attorney for the Western District of Kentucky, spoke on "Law Enforcement." He referred to the false wet propaganda, saying that while there are only 2,500 enforcement men in the U. S., yet a leading newspaper recently stated the government had discharged 70,000 enforcement men because they were in sympathy with the repealing of the Eighteenth Amendment.

The vote for the Judicial Council stood 118 for, and 49 against, lacking only eight votes of a three-fourths majority to pass in this conference. But this does not mean that it will fail in all the conferences, in fact this scribe believes it will pass for the whole church, when all the conferences shall have voted.

The conference was invited to meet next year at Settle Memorial, Owensboro, Rev. Dawson W. Bryan, pastor. By a majority vote the next presiding bishop was asked to convene the 187th session on Thursday morning instead of Wednesday, with a view to closing Sunday. All the business of the conference was completed Saturday afternoon. The Rev. J. S. Chandler conducted the Conference Love Feast at nine o'clock Sunday morning. Bishop McMurry preached a great sermon at the eleven o'clock hour. The deacons and elders were ordained Saturday morning. At the close of the sermon the Bishop read the appointments and the Conference adjourned sine die. The crowds were large. The neighboring towns of Campbellsville, Greensburg,

and village and neighboring churches helped to feed the visiting ministers and delegates on old ham, fried chicken and too many other good wholesome nourishing eats to mention.

## FROM THE FIRING LINE

Since June 8th we have engaged in several revivals. These have been blessed days. Some meetings have been too short to see large visible results but there have been souls blessed in each meeting. There have been around 400 happy finders in these meetings. The meeting in Kings Mountain with Rev. John Church was wonderful. Near a hundred souls were blessed. Bro. Church is beyond question the best holiness preacher in North Carolina, and the best gospel preacher in the Methodist Church in North Carolina when it comes to definite, clear gospel preaching. At Greensboro we were engaged in tent meeting sponsored mainly by Rev. W. A. Way of the Pilgrim Holiness Church and aided by the other praying people of Greensboro. So far as I know Greensboro has more good, spiritually-minded Christian people in it than any city I ever worked in in revivals.

The meeting here cannot be described. Reader, have you thought the day of revivals is past? That real old-time holiness meetings are no more? You should have been here. I am confident this was the greatest holiness meeting I have witnessed in ten years. Never will those scenes and testimonies and victories be forgotten by those who were there. At least two hundred were blessed—scores of them sanctified. We then were engaged at Camp Free with John Paul, John Church, A. L. Stanford and others as workers, and Vaughn Radio Quartette as singers. No man can describe this meeting. The messages, music, power, testimonies were wonderful. The attendance excelled any camp ever held here. Dr. Paul was at his best. He was far ahead of anything we have ever before heard. His message on "Christ Among the Candlesticks" in the seven churches was said to be the greatest gospel message ever delivered at Camp Free. Our own Brother Stanford's sermon on the "Second Coming" on Sunday morning was wonderful. Miss Edith Crouse again led the children's work. She is unexcelled in such work.

We next were engaged with Rev. Luther Payne in opening a new camp near Galax, Va. Bro. Payne is a true, capable, clear-cut holiness preacher of the Holston Conference. God blessed and gave a blessed meeting and the work goes on. We next had the privilege of assisting at Baldwin, N. C., in the old church where, thirty-three years ago, we were converted. What happy and blessed time we did have there. Then we spent a week with Rev. G. N. Dulin near Canton, N. C., in Beaver Dam Church. He is a wide-awake, courageous boy with promise. He is true to the Book. God bless him. At this writing we are closing a nine-days' meeting near Elizabethtown, N. C., at the well-known Eureka Church. Here is a Methodist Church where holiness has been preached and loved. Glorious are the reports of this blessed place. Footprints of saints are here. Holy memories are heard from many lips. God is yet with us. The meeting is so deep and rich in truth and grace that we will not try to describe it.

Our next meeting is in Methodist Church, Burlington, with E. G. Overton, beginning Oct. 4, for two weeks. October 18 we begin with Wesleyan Methodists in West Durham. Keep us in prayer.

Jim Green.

## YUANCHOW, HUNAN, CHINA.

"Therefore will I look unto the Lord." Micah 7:7. Dearly Beloved in the Lord:—

During the time of the prophet Micah there was nothing but idol worship, unbelief and sin in Judah. As in our days, the family life was broken up, the children were dishonoring father and mother, and a spirit of distrust was seen everywhere. It was a heartbreaking time for the Prophet, but he did not look unto the apostasy of the people, he looked unto the Lord. The situation in the world is very bad, and it will get worse, therefore the Lord is looking for men and women who will "stand in the gap" and look away from everything unto Jesus. He is the God of our salvation. He will hear and answer us, and we shall behold his righteousness.

During the last two months I was away for thirty-five days. I visited eight out-stations and rejoiced at the Lord's doings everywhere. There is still very much to be done in this district in spite of our many preachers, Bible women and Evangelistic Bands. In all we have fifty-five paid native workers besides many unpaid helpers. But this district has 10,000 square miles and about 1,200,000 inhabitants. To reach all the people who are living in the mountains is very hard, but the work must be done as the Lord's word is "Go." We are praying for a God-given revival and that our native workers will get on fire for God and for souls.

At Yuping I saw the chapel which the Communists had destroyed. I at once asked carpenters to come and repair the Lord's house. The Christians were glad to see me again and we had four days of fellowship in the Lord. Mr. Loh, the leader of the C. E. Society, was very happy and had forgotten all that he had suffered from the Communists. The students are still giving us much trouble, such as throwing stones at the chapel, but in spite of this many came to the meetings. Yuping has now three preaching places, ten to fifteen miles away. At one place is a widow and her son. Formerly she also

walked fifteen miles to the meetings and now is so glad for the preaching place only three miles from her home. She suffers much persecution. The elders of her clan have worked her son up against her and she has it very hard at home. She hopes to preach the Gospel and enter the Women's Band as soon as the leader, Miss Seiler, returns from furlough. To see these dear Chinese saints, who suffer so much for Christ's sake, made my heart rejoice. You see that Mission work is not in vain. The Lord will surely bring souls out of darkness into his light. Pray much for the work here.

At Liangshan, a place four days overland from Yuanchow, there is still much work to be done. We have an out-station there with a few Christians. On market day I preached on the street and wanted to give out tracts. No one wanted to take a tract as they feared they would fall into a trap. I went back to the church and got a bundle of pictures and used postcards. I called out that anyone who would take a tract would also receive a picture. As soon as the first one dared to take a tract and had received a specially nice picture, others came and soon we had given away hundreds of tracts. One man after listening to me preach for some time, called out, "Why didn't you come many years earlier? Now I am an opium slave and a great sinner and there is no hope for me." I could tell him otherwise and I believe that some day this man will come to the Lord. Another man asked if I could give him a New Testament. He had heard the Gospel at another place. He received a Testament and soon was helping me, and preached what he had heard. In the evening three men decided for Christ and are now being taught by the preacher.

Last Sunday at Jaoshang we baptized and took into church fellowship another six souls. Praise the Lord for this increase. More will be baptized in the next few weeks of whom we will tell you in the next circular letter. One of our Evangelistic Bands is working at Jaoshang and saw many coming to the meetings. The teacher in the place started with opposition. He himself preached every evening against us and warned the people not to believe as we take the eyes out of children. After that all new comers stayed away and it was very hard to preach. Prayer will change this place, too, and we rejoiced that in spite of this opposition these six dared to be baptized. Praise the Lord.

In Chiki we have bought a house for an out-station and also for staying there over the summer. Since we were there last summer, nearly every Saturday one of the preachers or I have gone to preach on Sunday. Forty to sixty were always present and not a few have given up idol worship and are praying to the Lord now in the meetings. We pray that the Lord will give us the right helper to put there. Sometime ago the leading man with two teachers in the orphanage made us much trouble. We could not do anything as they were not willing to hear. We prayed much for guidance and asked the Lord to help us. All three left us and we had to rearrange the work in the Orphanage, but kept on praying. Shortly after the leader had left us he fell amongst the bandits and God spoke to him. He came back and confessed his sins and now is better than before in the work.

Next week Miss M. Roesti from Switzerland will reach Yuanchow and will help us in the work. We are thankful for her coming. But we are also praying for a man full of the Holy Spirit and of faith, a man who is able to walk and go from village to village to preach the Gospel. Pray much for us and for the work here. God be with you.

Yours for souls in dark China,  
Mr. and Mrs. H. Becker and Co-workers.

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(Continued from page 1)

the mixed multitudes of all nations, of all colors, of all sorts of ideals, speaking all languages. Here we have the most splendid enterprises for the advancement of agriculture, manufacturing, and commerce along with education in all branches of the arts and sciences. Here we have the largest accumulation of capital in the world and the best possibility for individual success to be found anywhere. Why should not Rome set her heart for the conquest of the United States? This she certainly has done and is moving forward in a manner to awaken uneasiness in the minds of many devout and patriotic people.

The recent wars in Cuba, the Philippine Islands and Mexico rolled up the curtain which somewhat obscured moral, educational, and economic conditions in those countries. Here the Romish Church has held undisputed sway for centuries. The ignorance, the poverty, the disease, and degradation of these people, so capable of higher and better things, is startling. The Lord Jesus taught us that a tree is known by its fruits. This is certainly sound philosophy and the fruit produced in the countries mentioned, as well as in South America, generally, is certainly not a good recommendation for Romanism. What country has ever been in the grip of this tremendous ecclesiasticism that has not suffered in every way, physically, mentally, and morally? Take Spain, France, in fact, any part of the world where the Roman Catholic Church has had undisputed sway through the centuries and the results have been disastrous to the spiritual life, and the best interests of the people.

The Pope is constantly sending over to this country his greetings and his blessings. His envoys in large numbers visit our nation and are received with great honor, magnificent parades and special manifestations of pleasure by those in high position who expect to secure their political support. Cathedrals, costing millions of dollars, have been and are being erected in our centers of population which give remarkable prestige and influence to Romanism among the people. Their great pageants, with marching columns, bands of music, and floating banners are to be seen on various occasions in American cities, with distinguished bishops and priests riding in splendid automobiles, arousing the admiration and enthusiasm of their own people, and

making a profound impression upon the common masses who are outside of any church. All of these things are having a powerful influence for the Romish Church, and are having a very decided influence upon those who aspire to office. Politicians are eager to secure the Catholic vote. The problem of meeting the situation is difficult for many reasons. You may be sure that politicians will court the favor and, if possible, secure the vote of this great ecclesiastical body. The public press will seek its favor. No political party can say ought against the aggressiveness of this ecclesiastical body without arousing an indignation that puts him in danger of political decapitation. No city paper dare publish the strange superstitions and idolatries of Romanism without suffering financial loss. Merchants, everywhere, must listen and respond to their solicitation for their charitable enterprises or there is a quiet notification that means a cutting down of their sales and the curtailing of their financial income. There is nothing more dangerous to a man's political or commercial life than that he should, by any means, arouse the disapproval of Roman Catholics.

The reader may ask why do we object to the growth and domination of Roman Catholicism, to which we answer, first of all: the Bible, the public schools, and the Protestant Church have been and are the great factors which have made American civilization possible. They have been the chief cornerstone in the structure of our progress and liberties. The Bible has revealed to us the will of God and the just and equal laws with which it proposes to regulate and elevate human society.

The public schools, the best in all the world, have educated and developed our intellectual life. The Protestant Church has disseminated the Holy Scriptures. It has sought, at tremendous outlay of money, to place the Scriptures in every home in the land and to interpret and explain their profound meaning to all the people. The wide proclamation of the Gospel of Christ from our Protestant pulpits has made an earnest appeal to our consciences, warned us of the danger of sin, held up before us the crucified Christ, has called the lost multitudes to trust, not in forms, or pope, or priest, but to come to Christ and trust in him, and him alone, for the forgiveness of sin. The Romish Church has, through the past, arrayed herself with all her power against the dissemination of the Bible broadcast among her people. She has boldly and determinedly set against the public school for the education of our children, and she stands with bolted door against Protestantism in all countries. Would not history repeat itself in this country if Romanism could have the power here she has exercised in other countries where she has kept the Bible from the common people, left them in ignorance and destitution, and placed every barrier possible against any advance or opportunity of a Protestant ministry to proclaim the saving Gospel of Christ to the great masses of her ignorant and idolatrous people. If it were possible to build some great stage and let the vast procession of South American peoples, who have been for centuries under the domination of the Romish Church, pass before our American people it would be to sound the deathknell of the political aspirations and efforts of Romanism to secure the reigns of the government and direct the political destinies of this country. No such possibility exists.

More to follow.

### The Sorrows of the Pope.

The elevation of the Pope of the Roman Catholic Church to the position of Emperor has not increased his spiritual or political power in many of those great countries where, for centuries, the people have worn the iron yoke of his ecclesiastical and civil rulership. The National Assembly in Madrid, Spain, of the new republic of that country,

by a vote of 267 to a vote of 41, decided on a separation of Church and State which entirely frees the State from the domination of Roman Catholicism and leaves the people free to worship God according to the dictates of their consciences. Thus the good work goes on.

Church and State were separated in France in 1905; the same separation took place in Portugal in 1911. Church and State were separated in Mexico in 1917, and in Chili in 1925, in Italy the Catholic Church is still associated with the State. This same relation exists in Belgium, Poland, Bolivia, Brazil, Colombia, Venezuela, Argentina, Peru and Paraguay and the Irish Free States. There was a tremendous effort to break the power of Roman Catholicism in these United States at the last presidential election. There was a hope among many good people that the United States government would be entirely delivered from Roman domination, but the forces of evil are united to, if possible, increase the Pope-Emperor's influence in this nation. There ought to be a tremendous uprising and determination among the people of the United States to once, and forever, break the power of Romish rule in this government.

### GOD'S WAY, NOT OURS.

MRS. H. C. MORRISON.



WE presume the failure to have immediate, affirmative answers to our prayers, has been the cause of more doubt on the part of God's children than most anything else. We often think we have prayed the prayer of faith, and when we do not receive an answer at once, we wonder if God's word is really true, that he hears and answers prayer, and if we are not careful we will let the enemy inject a spirit of mistrust, which will sap the joy and restful content out of our spiritual life.

We remember in the case of Paul, how he prayed that the thorn in his flesh might be removed, but after asking three times, the answer was denied—shall we say denied? Yes, after Paul's interpretation, it was, but when we study the situation a little later, we must conclude that in the seemingly bitter denial, there was the most blessedly satisfactory answer.

Yes, three times, said Paul, I asked the Lord to rid me of that annoyance, but he did not answer in the affirmative, but whispered in my ear, "My grace is sufficient for thee." What does that mean? Would it not be better not to have need of the grace at all? Would it not be better to live above the taunts of the enemy? Oh no, not if we study the Master's interpretation. Why was it best for Paul to retain the thorn, this harassing messenger of Satan to buffet him?

In the first place, Christ assured Paul that in order for him to need his help, he must be willing to be weak, that he might have an opportunity to make him strong. So Paul comes to the conclusion that it is better to have weakness seasoned with grace, than to be liberated from this constant pricking of Satan and not have grace. Hear the note of triumph that rings out upon the air, as Paul cries, "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Nor does he stop here, but it seems he has caught a new vision of the negative answer and takes a higher stand upon the mountain peaks of victory, declaring, as if he realized he had made a most wonderful bargain, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake, FOR when I am weak, then am I strong." Upon the foundation of Paul's weakness was to be erected the tower of Christ's strength. What a glorious solution



Paul had found to the problem which had bothered him so long! Perhaps, thought he, I could never stand it in the world, if the Master did not hear my prayer and remove the thorn, but there was something better in store for me. The superabundance of grace so soothes the pain of the thorn, that it really gives me pleasure to suffer, for in my suffering, the grace of Christ has a chance to show its power in helping me to endure, what otherwise would be unendurable.

Paul acknowledged that he was in danger of being "puffed up," and in order for the Lord to save him from spiritual pride, he had to puncture his sails of exaltation, that he might fall into the arms of protecting grace. We imagine, as Paul was drawn close to the heart of the Master, who in tender love, had refused to grant his request, yet with the assurance that "his grace would be sufficient," that Paul realized that it were better to be under the power of infirmities, which would necessitate his lingering near the supernatural, than to be free and not know the sweetness of drawing on the storehouse of Christ's inexhaustible resources of grace divine, and nestling under the wings of his sympathizing Lord.

We see from this fact in Paul's life, that our prayers do not have to be answered in the affirmative, in order for us to be assured that we have been heard, but often God's *no*, we shall see, in the end when our vision is clearer, is what we meant to ask for. This is why we should always pray in the will of the Lord, for we cannot know what is best, and in our shortsightedness we are apt to ask amiss, and if God answered us all the time affirmatively, doubtless we would be made to weep more often than to rejoice.

The following verse voices our sentiment:

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know that he has given his word,  
Which tells me prayer is always heard,  
And will be answered, soon or late.  
And so I pray and calmly wait.  
I know not if the blessing sought  
Will come in just the way I thought;  
But leave my prayers with him alone,  
Whose will is wiser than my own,  
Assured that he will grant my quest,  
Or send some answer far more blest."

## Our Children and the Pentecost.

JOSEPH H. SMITH.



HOEVER denies or doubts the possibility of childhood conversion, does not understand human nature, and misunderstands the nature of Christianity. One who would debar children from the conscious knowledge of salvation, until the period of reason's development, would, for similar cause, discontinue that conscious experience in the period of decrepitude. Whereas, Christian biographies show that some of the most glorious experiences and testimonies date in the gloam of reason's twilight, and at the very dropping of the curtain upon the scenes of life; and, likewise, a Samuel of the Old Testament and a Timothy of the New, with the child Jesus at the summit stand before us in demonstration of the possibilities of piety even from a mother's knee. The pride of Reason, in fact, is more apt to erect a stumbling-block in the way of faith than is the simplicity of childhood. Our Lord took cognizance of this when instead of saying that until your children grow up to stalwart, mature men they cannot enter the Kingdom of God, he said rather, "Except ye (be converted and) become as *little children*" ye shall not enter into the Kingdom of heaven;" and throughout all the New Testament, it is not one's graduation, or his maturity, that is made the simile of conversion, but *one's birth*. "Ye must be born again."

Human nature has a capacity and a capability for spirituality from the earliest stages of life. This capability is rather weakened than strengthened with the passing of years, and as a consequence very few comparatively are ever saved in mature life. Much that passes for Christianity in those that are proselyted into some one or other of the different sects in middle life, or beyond, is as lacking of the true essentials of the Kingdom of God as was that of the church ruler, Nicodemus, when he came to Jesus by night. Childhood and youth are no more truly the time for an education than it is the normal period for salvation. And those are unwise parents who spend more time and thought upon their children's education than they do upon their salvation. Those, too, are unskilled if not unfaithful Sunday school teachers, and pastors who stop with the letter of the Bible, and the activities of the Sunday School and Church, with the children and youth that are committed to them at the period most meant for their salvation. That the best and bigger things in the Gospel are meant for yours as well as for yourself is shown by Peter when he says: "*The promise is unto you and your children.*" Acts 2:39.

That there is a promise of the many hundreds in God's word that is honored with the distinction of "*the promise*" must have attracted general attention. We were deeply struck with this when reading in the 11th of Hebrews, that besides their many other achievements, the worthies of past ages, had "obtained promises," and to find it stated in conclusion that "these all, received not *the promise*." Our Lord, too, though he himself had fulfilled so many promises to them, in charging his disciples, even after his resurrection, bade them—"Wait for *the promise of the Father*." And all the apostles have repeated this emphasis in various ways. No doubt is left, nor any question opened as to which promise is meant. It was the great boon secured by the Savior's mediation in our behalf. "Being by the right hand of God exalted, and having received of the Father *the promise of the Holy Ghost* he hath shed forth this which ye now see and hear." Acts 2:33. And again in words spoken here by Peter we read: "Ye shall receive *the gift of the Holy Ghost* for *the promise* is unto you and your children, and all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). And the apostle Paul blends promise and gift together with demonstrative emphasis when writing to the Ephesians: "After that ye believed, ye were sealed with *that Holy Spirit of Promise*."

Now we shall stress but two reasons why the gift of the Holy Ghost is justly entitled to this distinctiveness of the definite article and the demonstrative pronoun, though there are several other great reasons. *First*, it is at once the culmination and the pledge of all the other promises. *Second*, it is the complement upon earth of Christ's glorification in heaven. *Third*, it is easily the promise of the greatest gift a Creator could ever bestow upon a creature—to give him *Himself*: for the Holy Spirit is no less and none other than God himself.

But, as we have stated, we mean here to stress none but two of the reasons, why the Gift of the Holy Ghost is "*The promise*." These are: (1)—It completes our *present* salvation. (2)—It seals our *hope* of eternal salvation.

When we speak of *completing* our present

salvation, none will make the mistake of supposing that we say or mean that our life work is done and our character is all matured the moment we are baptized with the Holy Ghost. No, to guard against any such fallacy let us keep our mind's eye on that word "*Salvation*." This is our *deliverance* out of the hand of our enemies. This is the *destruction* of the alien foe within the domain of our being. This is *cleansing* from all sin. Salvation is primarily a deliverance, a destruction, and a defense. It is *Redemption*. And this is more a negative than a positive effect. The positive result of our life's achievements, and our own development is thence to ensue. And we assume that eternity itself will but accelerate our progress and augment our endeavors rather than end either.

But in evidence here, we would note that when Peter was called, according to divine appointment, to Cornelius' home it was that he might speak words to him *whereby* he might be saved. And that while he was speaking the *Holy Ghost fell upon them*. This Peter declared, later, resulted in the *purification of their hearts by faith*. But this was notwithstanding that at the very outset, Peter had discovered and announced that Cornelius was accepted by God, and declared that "The way of peace" by Jesus Christ was already known by him. Hence, we are careful to say that this promised gift of the Spirit *completes* the believer's salvation. And here we see that this completion is in the *purification of the heart*." No other blessing has ever been promised to do this, and this destruction of the work of the devil from within the soul of man is evidently the completion of salvation from sin itself, so this is most worthily termed "*the promise of the Father*."

Again, it seals our *hope of eternal salvation*. As there is a full assurance of faith, so, likewise, there is a full assurance of *hope*. Not that we would imply that this gift of the Spirit is an absolute guarantee of eternal salvation. No, for though we are "sealed thereby unto the day of redemption," we are nevertheless faithfully exhorted and warned against "grieving the Holy Spirit." But it is so far a foretaste of our future bliss as to be styled "*an earnest of our inheritance*." The promises of this gift at the time of Jesus' appearing insures all that is needed by his children for readiness at his appearance. This is the oil in our vessels "when the midnight cry is heard: Behold the bridegroom cometh, Go ye out to meet him." Our lamps will not then go out. His purifying baptism has enabled us to wash our robes and make them white in the Blood of the Lamb, and we are found having on the wedding garment. His abiding presence has enabled us to *withstand* in the evil day and "*having done all to stand*." And he himself will then present us to Christ as a chaste virgin to the Bridegroom of the church he has purchased with his own Blood. And *this* promise, beloved *the promise* is unto you and your children. Why not now! Our children are entitled to not only the best we can give them; but to the best also that God has promised them. We must not only supply them with food, we may minister unto them also the Holy Spirit.

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## OUR BOYS AND GIRLS

### THREE CHAPTERS FROM MY LIFE STORY.

Mrs. Lee Aroll.

#### Chapter II.

It is said that "Time alone can heal heart wounds." I think it is a true saying for, after three years of retired home life with my mother, I began to go out a little and take some interest in social affairs. Some women are never satisfied unless they have something to be unhappy or miserable over, and I am certainly one of those women; for just as soon as I began to take interest in society men began to take interest in me. Then, there is something "quite fetching" about a very pretty young widow. I was especially sought after by young widowers, oldish young men, and bachelors. And then my kindness and devotion to Mr. M. made some men imagine they were in love with me. I tried to be very wary and careful, but when Major F. came to our town fresh from the late cruel war covered with the halo of glory that belongs to every man that has been in real battle, I slowly succumbed. Of course Major F. was all right, mother said, for had he not offered his life to his country, and did he not carry the proofs of his devotion in the bodily wounds he had received upon the battle field? Not only was Major F. a returned soldier from the field of battle, but he was a man of means. He was some years older than myself, but he was very unlike Mr. M. in disposition. He was rather a quiet man and, at times, seemed rather sad; but after he became a constant visitor in our home, he seemed much more cheerful; he also seemed very much in love with me. He asked me to be his wife.

Before I gave him the answer he so much desired, I told him the history of my marriage with Mr. M. and asked him, plainly, his views upon the "whisky question." He said he occasionally took whisky during his service in the army and, once in a great while, he took a social glass, but he said he entirely agreed with me in my views and abuse of whisky. Well, I did not feel altogether satisfied with his views of this question, but as I was so much in love with him, though I still loved Mr. M., and ever would love him, he seemed so fond of me, we were quietly married.

For a time we were very happy, then there came a tiny cloud on the sunshine of my heart. I found the smell of whisky upon the Major's breath quite often but said nothing about it. By and by the cloud grew larger, for one day he came home with unsteady steps and maudlin speech. Gracious heavens! was my former sad experience to be repeated? After we had been married a year or more, I noticed that my husband seemed very melancholy, though he was always kind to me, and my every reasonable want was satisfied. As the days went by he drank more and more, and the more he drank the sadder he seemed to be. One day he tried to end his life, but failed to accomplish his purpose. My cup of humiliation and sorrow seemed full to overflowing. I seemed so heartbroken he became deeply penitent and made many fair promises, and I am sure he tried faithfully to fulfill them. After this we were very happy for a time; then I found he was a steady drinker and, being of a melancholic temperament, and not strong, physically, he soon became a bloated sot. But through it all I loved him; with my broken heart, my shamed life, and slavish care for him during his many illnesses, my life seemed one distorted, unnatural, hideous nightmare. His kindness to me, when he was drunk or sober, was the one ray of sunlight through that long, dark night of silent sorrow. After months of untold suffering, death came and once again I wore widow's weeds.

(Continued.)

Dear Aunt Bettie: Please allow me to say Hello to the dear Herald Family. I am glad that so many of

you young folks are Christians. We are always glad to get The Herald each week. My mother has been sick for years. She can't get well. We live on a farm and the winters are long. I can't go like other girls, as I stay with mother. I love to go to church. I don't go to dances. I'll have a birthday Dec. 6. My age is between fifteen and twenty-one years. Any one guessing my age I'll send them my picture. Enclose stamp for all replies.

Ruby Krone.  
Lane's Prairie, Mo.

Dear Aunt Bettie: Move over a little and let a cousin from Hannah join your happy band of boys and girls. This is my very first letter written to The Herald. My father gets The Herald each week and I enjoy reading the stories and letters on page ten. I love Jesus and enjoy reading the Bible, both Old and New Testament. I don't know what would have become of my life if the Lord would not have saved me. I am eight years old, have light hair and blue eyes and am in the third grade this year in school. Our school began Sept. 14. I hope my letter will be printed. Much love to Aunt Bettie. I saw you once in Wilmore and hope to see you again some day.

Esther Osborne.  
Hannah, N. D.

Dear Aunt Bettie: I always read page ten in The Herald, but have never seen a letter from my town, so I decided to write. I am eighteen years old, have light brown hair, blue eyes, fair complexion and weigh about 118 or 120 pounds. I am a Senior in high school and enjoy my school work very much. I also teach a Sunday school class and this is a great pleasure to me. I am the organist at a little Northern Methodist Church. As this is my first letter to The Herald I hope to see it in print. I would be very glad to hear from any of the cousins if they love to write.

Myrtie Adams.  
Somerset, Ky.

Dear Aunt Bettie: I will take the advantage of writing to you once more. I have written twice before but you have failed to print my letters. So I would like to see my third letter in print. How are you and the cousins? I have had the privilege of seeing Dr. H. C. Morrison. He dedicated our church and school here recently. He sure is a good preacher. How many of you cousins have heard him? I love to read The Pentecostal Herald, especially page ten. I live in the country and like country life fine. I am sixteen years old. My birthday is Sept. 11. I am five feet, one inch tall, weigh 109 pounds; have black hair, brown eyes and medium complexion. My favorite verse in the Bible is Luke 11:13. I don't want to take up too much room but I want to tell all the cousins to write to me. I will promise to answer all letters received. My middle name begins with A and ends with A, and contains seven letters. The first one who guesses it I will send them a snapshot of myself. I heard the door slam, perhaps Mr. W. B. is coming. I had better run.

Hazel A. Elam.  
Index, Ky.

Dear Aunt Bettie: May a little Tennessee girl join your band of happy boys and girls? I live in the heart of the beautiful Appalachian Mountains. I go to school at the East Tennessee Training School. I was promoted to the sixth grade. I liked my teacher last year, Miss Isabel Martin. I have grayish blue eyes and light brown hair. I am eleven years old. My birthday is March 4. Who is my twin? My middle name begins with E and ends with an L. Can any one guess it? Ethel Todd, Georgia, I guess your name to be Mae. Ruby Stone, Georgia, I guess your name to be Jewell. If they are right please write and tell me. I go to church and Sunday school. Dr. Vanbrekle is our Sunday school superintendent, and he is liked by every one. I go to the Epworth League most every Sunday

night. We have prayer meeting every Wednesday night.

Mary E. Parsons.  
National Soldiers Home, Johnson City, Tenn.

Dear Aunt Bettie: Will you please let me join your band of boys and girls? I live in the midst of the Blue Ridge Mountains of old Virginia. My age is between fifteen and twenty-five. So you see I am but a lad. I have a few words that I would like to say to the cousins. Cousins, I see that some of you are not Christians. I beg you in the precious name of Jesus to think about your soul, going out of this world unprepared to meet the mighty God. You may think that you can't be a child of God and have any pleasure. Just think how this old world was going down in sin and the dear Son of God gave his own life that we should not perish. Stop and think what a surprise it is going to be at the Judgment when you meet God. Why will you die when God has the doors of mercy open. By and by you will see your mistake, but it will be too late.

Ralph W. Cave.  
Rt. 2, Stanley, Va.

Dear Aunt Bettie: As it has been such a long time since I wrote a letter to The Pentecostal Herald I hope you will print this for me. I have been confined to bed most of the time for twenty-one years. My eyes are too weak to read, and I get very lonely. My parents are living, and my father has also been a shut-in for several years; his physical health is very bad and his mental condition too. He has suffered so much. He stayed in the State Hospital two years. We all have our own troubles. I know living trouble is much worse than death, for I've had the experience of both in a sad way. Mother is almost broken down; she suffers with rheumatism and neuralgia. I would dearly love to get cards and letters from all The Herald readers. I would appreciate it more than I can say. My life seems sad and dark at times, but I try to bear my cross without complaining. So thankful God has given me so many blessings. Thanking you dear Aunt Bettie for your past kindness, with best wishes to all, your shut-in friend,

Lena Evans.  
Rt. 6, Winchester, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl have a space on your Boys and Girls' Page? This is my first letter and I hope to see it in print. I am nine years old, have blue eyes and black hair. I am in the third grade. I like to go to school and like my teacher fine. I go to Sunday school nearly every Sunday and like my Sunday school teacher too. Her name is Verble Jarboe. She is just a young girl and a Christian. I hope to be a Christian like her when I get a little larger. We do not take The Pentecostal Herald, but one of mother's friends does and gives mother her papers to read. Her name is Alpha Decker. She is a young girl and a Christian. I will have some of you to guess my first name as my second is an odd name. It is my mother's mother's name. My first name starts with G and ends with E, and has six letters in it. I hope Mr. W. B. is eating his dinner.

G. Druselle Osborne.  
Glendean, Ky.

Dear Aunt Bettie: I would like very much to become one of the cousins in The Herald. My name is Lucy McClure. I am five feet, four inches. I am sixteen years of age and in the eighth grade. Who can guess my middle name? It begins with E and ends with E, and has eight letters in it. The one who guesses my middle name I will write to them. Let the letters fly to

Lucy McClure.  
Gassaway, W. Va.

Dear Aunt Bettie: Hello, Aunt Bettie and all of you cousins. Would you mind if I came in a few minutes? I have dark brown hair and eyes (almost black), fair complexion; my height is five feet, four inches, weigh 120 pounds. Guess my middle name. It begins with D and ends with E, and has six letters in it. The ones who guess it I will write them a long letter. I am a Christian. Was saved August 23, and baptized August 30. I am praising God for what he is to

## Gospel Tents

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me. Jesus is so good to us. I am glad to see so many young folks living for Jesus. I only wish I could see every one live for Jesus: My mother's sister takes The Pentecostal Herald and I sure enjoy reading it. I am sixteen years old. My birthday is July 6. Does any one have the same birthday? I belong to the Baptist Church. I am determined to do the Lord's will.

Cleta D. Sheets.  
Lambert, Ark.

Dear Aunt Bettie: As this is my first letter to The Herald, I hope to see it in print. I hope Mr. W. B. is on a ship sailing to China when this arrives. I am a girl twelve years old, going on thirteen. My birthday is June 22. I am in the seventh grade. Have I a twin? If so please write to me. I have not seen any letters from dear old Wyoming, so that's why I am writing. Two years ago this summer there were two evangelists who came from Asbury College. Their names were Paul Root and Stanley Lowell. They held meetings for two weeks. I have medium complexion, gray green eyes, brown hair and am 53 inches tall and weigh 58 pounds. I have a sister who is eight years old and in the third grade. Can anyone guess my middle name? It begins with V and ends with A, and has seven letters. Anyone who guesses it, I will write to them. I like pen friends, don't you? My Aunt takes The Herald and I like to read page ten. Some of you write to me and I will write back.

Beverly V. Droste.  
1443 Beck Ave., Cody, Wyo.

Dear Aunt Bettie. I wrote to you about three years ago and saw my letter in print. I was twenty years old January 21, I have light hair and fair complexion. I sought my Savior and found him precious to my soul when I was twelve years old. I am still pushing upward and my pathway grows brighter each step of the way. Mrs. Laura Fraser, who is a paralytic invalid and unable to read since her affliction, takes The Herald and I, who am her nurse, read it through each week. We both enjoy it more than words can tell. Betty Koehler, I guess your middle name to be Jean. Anna Gann, I guess yours to be Lois. Herald cousins, please write to me. I shall answer all.

Rosetta Boals.  
Norris City, Ill.

### A Feast of Good Things.

By J. M. HAMES  
Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

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### REQUESTS FOR PRAYER.

A. J.: "Will all the readers of *The Pentecostal Herald* pray very, very earnestly for the salvation of Albert Schrupf; he is going to have a serious operation and he is not saved. Pray for the salvation of his wife and brothers and sisters."

"I want to ask *The Herald* family to pray earnestly for the healing of a husband whose wife is an invalid. Pray that he may become well and strong and able to provide for and support his invalid wife."

W. F. C.: "We want to ask you to join us in prayer for our dear companion. She has been sick for several weeks. I have been praying for her that God would heal her and restore her back to normal health. We feel that the prayers of the righteous availeth much. We feel we need your prayer s in behalf of our dear wife."

A Reader: "Please pray for a dear brother that he may be healed soon, and a prayer may be answered if it is the dear Lord's will."

A Friend: "I beg you to pray for me that I may be saved before this year comes to a close. My case is very pitiful."

### THE CEDAR AND THE FLOWER.

The Lebanon Mountains, snow-capped, rugged, enduring, on which grew the Cedars of Lebanon, strong, massive, masterful, monarch of the forest, "the most imperial tree that ever swayed a leafy scepter"; enduring the tests of 3,000 winters, storms, seismic and atmospheric attack, before their branches developed, fiber toughened, and made fit for building into the Temple of God. But just below, stretching far away, are the sun-kissed Lebanon Valleys, where grow in profusion flowers, fragrant, colorful, tender, cheering. Later the cedars are found Pillars in the Temple, on which are exquisitely carved flowers, the one Emblem of Strength and Endurance; the other of sweet and tender sympathies, both emblems of Christian character.

Which best represents the church of Today? The mountains, or warm valleys? Which would you choose to be, giant cedars, or tender flowers? If for service of strength, one must endure the rugged mountain tests; do we lack rugged conditions which produce Christian stalwarts? All too many are soft, ready to evade even an inconvenience. The U. S. marines are rigidly trained for the crucial test in war. Said one—"The only difference in our training and the world war, is that we are not killed." The cedars were toughened for the Temple,—built "without sound of hammer;" and we are his workmanship, fitly framed together, growing up into an Holy Temple. We recently worshipped in the Moody Memorial Church, Chicago, which seats 5,000. We found stalwarts there bearing the burden of years, the church, and the cross,—for his sake; Pillars in the Temple, alive, watchful, active. There was the hearty welcome to strangers; sympathy for the sick, the poor, the bereaved, unfortunate, strong appeal to sinners. We were thus reminded of Mr. Wanamaker and his mammoth Sunday school, who after having worked in eleven Sunday meetings, went that same night to visit a sick child whom he missed from his great school. Could she ever forget the big

man's visit, as he held her tiny hand, talked cheerily, and prayed a child's prayer? Here was the combined Cedar of Lebanon, and the tender flower of the Valley—in one.

Was not Jesus both? As the mighty Cedar he shouldered the world's greatest burden—sin. As iron and granite he turned back the forces of darkness; he was Satan's master. He bore the cross before it bore him, and the soul-sorrow of it all—"even unto death." But strong in victory he said, "The prince of this world cometh, and hath nothing in me." Yet this mighty one talked of flowers, held little children in his arms, was off in the garden of prayer. His life, like the flowers of sweet influences, filling all the earth and ages with helpful ministries, patient, uncomplaining, winsome. Strong and enduring as the Cedar of Lebanon; tender and sympathetic as the flowers of the valley. We also need this combination to make ourselves necessary.

T. Richardson Gray.  
Edgewood, Iowa.

### WESLEY'S VISION.

A story is told of John Wesley. He had a vision in which he was taken to the gate of Heaven, and, desirous of knowing who had been admitted, he questioned the angel at the entrance: "Have you any Presbyterians here?" inquired Wesley.

"No, none," responded the angel, briefly.

Wesley was amazed. While not expecting a great number, he did think there would be some at least.

"Well, have you any Episcopalians?" he asked, after a moment's pause.

"None," answered the angel quickly.

Wesley grew pale. He could scarcely muster up courage to ask his next question.

"Well, then," continued the great founder of Methodism, "how many Methodists have you here?"

"Not one," replied the angel. And Wesley's heart was filled with dismay. "We are unacquainted with earthly distinctions up here," explained the angel. "They are all left outside."

"Well, then, who have you here?" at last cried the stricken man.

"Just a company of people who love the Lord," answered their angel quietly.

Wesley was then conducted in vision to the regions of despair.

"Have you any Presbyterians here?" he inquired, anxious to gain some knowledge of the inhabitants of Hell.

"Yes, lots of them," responded the keeper at the gate.

Wesley was mystified.

"Have you any Episcopalians here?" was his next question.

"Lots of them," replied the wicked spirit, gleefully.

"In fear and trembling Wesley put his third question, determined to know the worst.

"Have you any Methodists here?" he murmured in a scarcely audible voice.

"Oh, yes, lots of them," quickly responded the fallen angel.

Wesley was stunned. No Methodist in Heaven and lots of them in Hell. What did it mean?

"Well," cried Wesley at last, "have you any people here who love the Lord."

"Oh, no! no! no!" roared the fiend.

"Not one. Nobody here loves the Lord."

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### WHEN HE COMES.

Rev. E. C. Wills.

The trials that beset me

Are but stepping-stones to joy;

The foes that would uproot me,

Can no longer now annoy.

For soon shall break upon me,

Like the sunset's golden ray,

The vision of my Bridegroom,

In the good, old-fashioned way.

The clouds shall glow with splendor

As his chariots sweep the sky;

"Behold the Bridegroom cometh"

In the good old-fashioned way.

Then my soul shall know no terror,

As I greet that glorious day,

For I shall meet my Bridegroom,

In the god old-fashioned way.

So what shall matter, hardships

In the feverish span of life?

What matter if I live or die

Or battle long with strife?

For, soon the sounding trumpet

Shall turn earth's night to day,

As I behold his glory

In the good old-fashioned way.

He's coming, yes, he's coming,

And the time is nigh at hand;

For his word doth tell us plainly

Of the signs on sea and land.

My soul shouts, "Hallelujah!"

As I face that blessed day,

When I shall see my Bridegroom

In the good old-fashioned way.

The earth will soon be shaking

With the wrath of God above;

'Gainst those who have rejected

The overtures of love.

But my soul shall be enraptured,

When I glimpse the morning's ray;

And I'll be with my Bridegroom,

In the good old-fashioned way.

The rich men and the mighty,

Shall cry for rocks to fall

And hide them from the wrath of

God,

While sinners scream and call.

But my soul, washed in the fountain,

Shall shout HIS praise that day,

For I shall have my Bridegroom,

In the good old-fashioned way.

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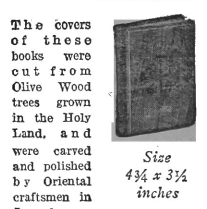
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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VI.—November 8, 1931.

Subject.—Paul in Ephesus. Acts 19:8-20; Eph. 5:5-11.

Golden Text.—Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5:11.

Time.—In Ephesus, 54-57. The epistle was written about A. D. 62.

Place.—Ephesus. The epistle was written from Rome during Paul's imprisonment.

Introduction.—Ephesus was on the river Cayster in the western part of Asia Minor. In Paul's day it was a city of no little importance. It was noted for the worship of the heathen goddess Diana. Its cosmopolitan population had grown wealthy through the sale of shrines for the worship of Diana. So extensive was the sale of such shrines that a multitude of workmen were employed in making them. They were sold, not only in Ephesus, but in all the surrounding regions. The center of her devotions was the great temple of Diana in Ephesus; but by means of these shrines her worship was carried on throughout a vast territory. Paul's powerful preaching militated against the sale of shrines, so that the business was failing; and for this cause the shrine-makers stirred up the people in a mob against the apostle.

Our lesson would hardly be complete without some reference to Paul's entrance into Ephesus. During his second missionary journey he purposed to preach in the region; but the Holy Spirit turned him aside and sent him into Europe. On his third journey he went to Ephesus, and remained there about three years. That was a long stay for him, for he was nearly always moving into new territory as soon as he could deliver his message in one city. He sowed the seed, and left it to grow in other hands.

The first seven verses of this 19th chapter of The Acts is illuminating. On entering the city he found about one dozen converts who had been led to Christ by some one—probably by Apollos. They had believed; and that had brought salvation to them; but they had not yet heard about the gift of the Holy Ghost in his baptismal office. They had received John's baptism, but not Christian baptism. Immediately Paul explained matters more perfectly to them; and they were all baptized in the name of the Lord Jesus. Then followed an altar service; and we read that "when Paul had laid his hands upon them, the Holy Ghost came upon them." Do not get the impression that Paul gave them the Holy Ghost. That was God's work; Paul was simply God's minister. If I do not misinterpret the Greek, and I am confident that I do not, we have here two works of grace clearly expressed. They had believed, and that gave them the Holy Ghost in His regenerating office; But they did not receive the Holy Ghost in his baptismal office until a later date. That is in exact accord with the teaching of our Lord in John 14:17. In speaking of the gift of the Spirit which was to come on the day of Pentecost he said: "Whom the world (the unconverted) cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be

in you." Some have declared that to be a "distinction without a difference;" but I am sure our blessed Lord knew what he was saying.

Comments on the Lesson.

8. He went into the synagogue.—A band of Jews helped to make up the cosmopolitan population of the city of Ephesus; and as they usually did in every place where they made their home, they had built them a synagogue; and in accordance with his custom Paul gave them the first opportunity to hear the glad news of salvation. In the synagogue he "spoke boldly for the space of three months." Disputing and persuading the things concerning the kingdom of God.—This language seems to indicate that this was what might be termed conversational preaching. Paul presented his side, and they presented their side of every matter that came up for discussion. It is difficult to so preach in a large congregation; but in small groups it is marvellously effective, allowing opportunity to clear up difficult things.

9. When divers were hardened.—Men's hearts will become either hardened or softened under the preaching of the gospel. If the former, they will go from bad to worse. Refusing to believe, they will soon be speaking evil of the way of salvation, and will plunge into deeper sin as a result of their unbelief. He departed from them.—The Bible is very emphatic on this subject. If men will not receive the gospel, Christ's ministers have no business tarrying among them. Time is too precious—move on to fruitful fields. Separated the disciples.—That was right. Some had believed during the three months Paul had preached in the synagogue; and it would have been wrong to leave them in the midst of unbelieving, contentious sinners. But Paul found a better place for daily preaching in the near-by "school of one Tyrannus." If they will not let you preach in the synagogue, do as John Wesley did—use your father's tombstone for a pulpit. Preach in season, and out of season: sow the precious seed beside all waters, and sometimes on the dry land.

10. By the space of two years.—It is commonly supposed that Paul remained in Ephesus about three years. Three months of that time he preached in the synagogue of the Jews. For the space of two years he preached in the school of Tyrannus. We are not informed as to where he preached during the remaining months of his sojourn in the city. All they which dwelt in Asia.—That is a broad statement, if we are to take it literally. Luke says that all in that region "heard the word of the Lord Jesus, both Jews and Greeks." I take this for a Hebraism: The Word of God was preached generally throughout all the surrounding country.

11. God wrought miracles by the hands of Paul.—That was necessary at that time, in order to confirm Paul's claim to divine appointment. Especially was this true in Ephesus where the devotees of Diana were making such great claims among the people. God would have Paul do some miracles that they could not do, or even imitate. They must be set at naught.

12. Handkerchiefs or aprons.—

This was miraculous beyond question. The sick who received these needed articles were healed in using them, and demons departed from their victims. Some few fanatics in our day have tried to so bless handkerchiefs that they would heal sick people; but they cannot make it work. That day has passed away with the need of it.

13. Vagabond Jews, exorcists.—Vagabond means wandering. These fellows of the baser sort rambled from place to place pretending to drive out evil spirits by certain enchantments and incantations, imitating Paul by calling over their dupes the name of the Lord Jesus; but the thing failed to work.

14. Seven sons of one Sceva.—Surely they could make the demons come out, if any one could, for their father was the chief of the priests. Some fellows live, and move, and have their being under the prestige of their daddies. These seven sons of Sceva made a great effort to run the demon out of an afflicted citizen; but they failed enormously.

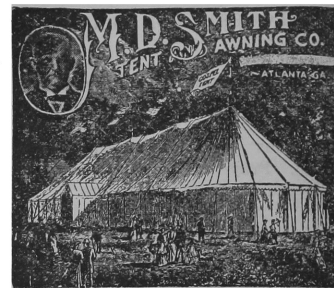
15. Who are you?—The demon said he knew Jesus and Paul; but... who are you? Where do you come from? Unless one is perfectly right with God, it is dangerous to jump on the devil and his imps. He may come back, for he has great power. Some say they are not afraid of the devil; but I am. I have no desire to meet him single-handed; but one can meet him safely under the shield and power of the Holy Spirit.

16. The man in whom the evil spirit was.—The devil and his demons are hypnotists. This man was under demon control, just as thousands of others are today. When Jesus commissioned Paul to turn men from the power of Satan he was dealing with this very thing. The demon in this man forced him to leap upon the sons of Sceva, and to so abuse and beat them that they left "that house naked and wounded." No doubt multitudes of persons are demon-possessed today, but do not realize their sad condition. Be careful to differentiate between the man and the demon in this case.

17. This was known.—They had no newspapers to tell the story; but reporters were plentiful; and they scattered the news. Some one says that a tea-drinking house in China is the common man's newspaper. It used to astonish me on entering such places to hear unlearned Chinese talking freely about things that were taking place in Europe and America. During slavery in the South the negroes kept up with all that was going on by what they called the "Grape-vine Telegraph." I suppose that the news that one lone lunatic had thrashed seven sons of Sceva single-handed, went all over Ephesus before the sun went down. But "the name of the Lord Jesus was magnified;" and Paul found right of way for his message.

18. Many that believed.—Paul was doing genuine work. When sinners were convicted of sin by the Holy Ghost, they "came, and confessed, and shewed their deeds." They were repenting after a Godly sort.

19. Curious arts.—Sometimes termed the "Black Art." They had manuscripts setting forth their devilish trickery. They brought these, and made of them a bonfire; and it was a costly one: "Fifty thousand pieces of silver"—about \$8,500 in our money. Some would have said sell them, and use the money for a good purpose; but the only proper thing to do with dirty literature is to cast it



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Will any church or mission that has some discarded but yet usable song books or other equipment for mission or evangelizing work, that would like for them yet to be of service to him, please correspond with Roscoe R. Hollis, Pocahontas, Ill.

Goose Creek, Texas, revival closed with Dr. Theodore M. Hofmeister as evangelist, in Trinity Tabernacle, which marked the opening of Southern Bible College. At the close the student body and faculty presented the evangelist a brief packed with letters of appreciation and with them the office of Honorary First Vice-President of Southern Bible College. Dr. Hofmeister is now in a revival at Evangelistic Temple, Beaumont, Tex., where he will broadcast over KDFM from the temple, daily at the noon hour.

## THE MORAL ECHO.

T. Richardson Gray.

As children we clapped our hands to hear the Echo between hills, timber, or mountains. We shouted, "Who are you?" "What's your name?" only to find that all the silences had voices echoing back in hand-clap or voice, an harmless "sounding again of the mountains." Greek mythology took the echo for a nymph, daughter of air, following Narcissus, through forests. Several localities are noted for producing twenty to thirty distinct echoes to sound.

Here Ezekiel warns his people to be not deceived at what they were about to hear, nor mistake the sounds as echoes of joyous shout, music, or gleeful handclap; but rather a long delayed chastisement echo of unrepented sin, and "not the sounding again of the mountains." The Gospel holds out promised rewards for both present and future; it also rings clear warning as to future results of wrong-doing. The promises of his mercy seat, and threats of his Tribunal, equally sure of accomplishment.

## Echoes as a Restraint.

The certainty of consequences, and a future state, always an indispensable moral deterrent, is, however, becoming less and less effective, though is still a great force in checking crime and all known evils. The fear that what one does today may bring regret tomorrow, stays many a dire plot. And too, a like assurance in the same future, lends confidence to every good investment, that it is never in vain. Eternity is called the Echo of the Past. Solomon wrote, "The way

of transgressors is hard." A modern jester has modified it thus: "The 'way' is not hard, it's the consequential bump at the end." But however put, the future must echo the past, according as it is right or wrong, whether in physical, moral, or spiritual world.

## Moral Echo in Physical.

Deformities, insanities, handicaps, are but echoes of mistake, ignorance, wrong, sin, in days gone by. Deeds that shook our hand in farewell, reappear in bodily infirmity. One said: "I took a step from the path of moral rectitude, thinking I was through with it, when the day was done, only to suffer its disturbing effects years later, like the 'Sounding again of the Mountains.'" The blessings of today are but harvests of good seed sown in by-gone years: and conversely, the world's burden of physical woes is the echo of its yesterdays. Wisdom and obedience could have altered the present and future. Unhappily the nations are paying toll for past folly. Loose morals play havoc with the mortal, resulting in untold misery.

## Echoes in Others.

It is not true that a person or nation has only self to hurt: the world is one. "There are those who care," and these should be considered. Ex-Emperor William of Germany, has from childhood carried a partially paralyzed left arm, for which he is to be pitied, for it is no fault of his, but "King Evil" handed down by ancestors. What a warning against wrong, and what incentive to right morals, that the innocent must suffer for another's folly. One's past is his own, though repentance and faith in a forgiving Saviour may redeem and save what's left of life, unless he fails to avail this merciful provision. A physician was offered a bribe in a crooked deal. "No one will know it," he was told. "But I will know it," said he, "For I have to live with myself." What a wisdom is this, "Prevention better than a cure."

## World Outlook.

What future do present conditions foreshadow? "What sounding again of the mountains?" What unprecedented crime; with Prohibition in peril; with Washington officials opposing every righteous law; the daily press lending its stimulating voice to a disloyal propaganda; the "Enemy within our gates" having for its end the overthrow of our government; with multiplying evils lined up in solid phalanx against God on the right—do these give promise of that "Righteousness that exalteth a nation?" or the "sounding again" of the "Sin that is a reproach to any people?" If the latter, then we may well be alarmed, for the enemy is strong, aggressive, determined. Should not helpless children, tugging at our hearts, make strong appeal to men to look out for the best possible future for them? But our greatest danger is in this—

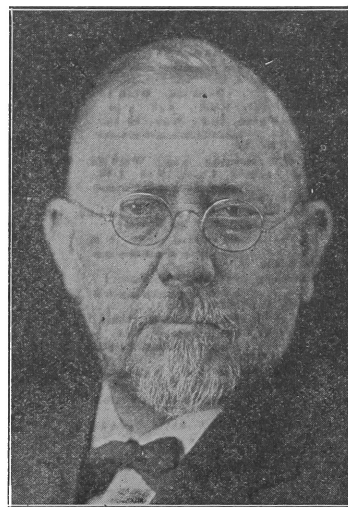
## The Fatality of False Security.

An apathy on the part of well-meaning Christian people: a feeling of safety, "God is in his heaven and all's well." That God will overrule, and win the battle with, or without, his army; a sort of made-to-order victory tied up and handed over to us. A rest in such false confidence will be to our peril. Shall we pray? Indeed no victory is possible apart from it. To the discredit of millions they have left off prayer. Prayer is not to be discounted, but let it not end there. The hosts of the living God

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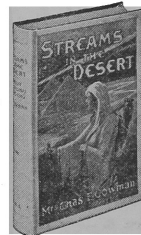
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must be active, vigilant, thoroughly aroused to conditions that menace our land; alive to the situation, cast the deciding vote, and with all our ransomed powers, stop the on-coming hordes of Satan, in a hard-won, but well-earned victory "for God, and home, and every land." For this, God expects every man and woman to do their duty.

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There is something in this little story which suggests the blindness of God's children, where his purposes are concerned. He finds us poor and adopts us into his family. He finds us crippled and restores us to health, even at the cost of suffering. And often we lose sight of the blessing which is to be ours, and thinking only of the pain, tax him in our thoughts with unkindness.

This untaught, neglected child who had never encountered unselfish kindness in her whole life until she met

the great surgeon, was not to be blamed if she failed to realize the love which ordained that she should suffer in order to be well. But we should know our Heavenly Father well enough to realize that whatever comes from his hand, joy or grief, toil or ease, is all for our best good. For in the perfection of strength and symmetry, pain may have as important a share as happiness. If we learned to wait without distrust or bitterness, we should often find that our hardest experiences have a beneficent purpose, and that the suffering we have endured has made possible some of life's divinest things.—Selected.

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McDonald, Pa., Nov. 5-15.  
Oneonta, N. Y., Nov. 22-Dec. 6.

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Pierston, Mich., Nov. 8-29.

**FUGETT, C. B.**  
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Ada, Okla., Nov. 9-22.  
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Falls Creek, Pa., Oct. 19-Nov. 1.

**GOODMAN, M. L.**  
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Frackville, Pa., Oct. 19-Nov. 1.  
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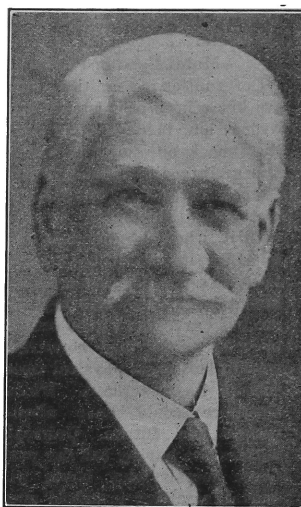
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by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

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,28 And when he was con  
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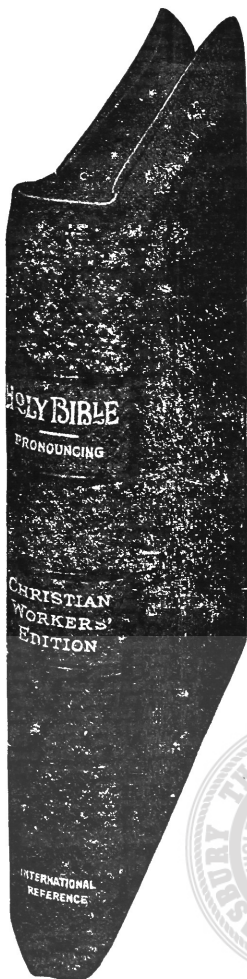
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were dim, so that he could not see, h

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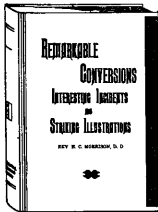
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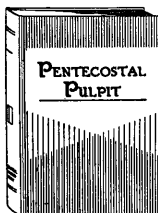


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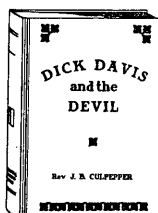


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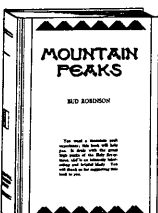
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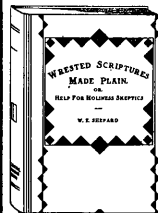
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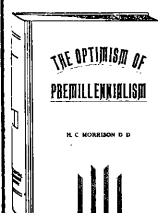


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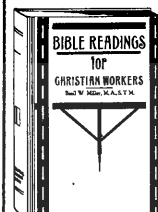
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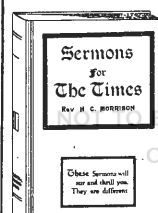


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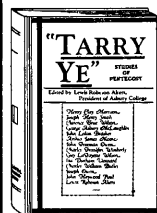


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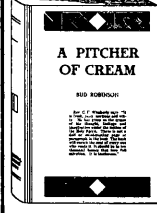


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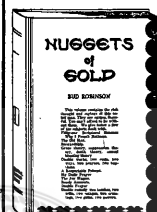
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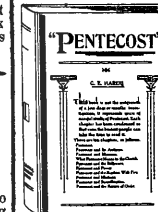
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
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## THOUGHTS FOR THE THOUGHTFUL.

By The Editor.

**T**HE eyes of the Lord are in every place beholding the evil and the good." Prov. 15:3.

A memory of the presence of God—that he is looking upon us—ought to be a constant and powerful incentive to righteous living, a strong preventive against sin.

Forgetfulness of God and our responsibility to him, and the fact that, in the end, we must render an account to him for the deeds of our spirits while they dwelt in our bodies, is an open floodgate to wickedness. To forget God means to sin.

The men and women who have counted large in the uplift of their fellowbeings have been changed, renewed, transformed, purified, strengthened for resistance against temptation and wrong-doing and empowering for victorious service by thinking of God and all he means to them, commands and promises.

God is far greater than all his creation. He fills his universe. The thought of him, his holiness and presence will frighten temptation away, rebuke rising passions, chasten meditation, stimulate right endeavor, and lead on into all that procession that brings the soul into blessed fellowship with God.

Nothing can prove more disastrous to the individual, the community, the nation, and the world than forgetfulness of God. One of the wisest exhortations in the Holy Scriptures is delivered especially to the young. It reads, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

How fortunate those who have grown up in an environment that was permeated with reverence and devotion, where a wholesome fear of God dominated society, chastened, purified, and lifted the people up into the high realm of obedience to law and fraternal love for their fellow-beings, a state of mind that gave dignity to life, that thought and acted with the understanding of personal responsibility and the great fact that there is a coming Judgment and an unending hereafter.

One of the most important tasks of the preacher and religious teacher is to keep in the minds of the people the fact of God, his universal presence, and that all things are under his searching eye. Men who live in a state of God-consciousness make good citizens. They naturally fall into the beautiful habit of observing the Golden Rule—to do unto others as they would be done by.

Nothing can count more largely for the sanctity of the home, for the preservation of the sacred relationships that exist between husband and wife, and children, than a God-

### WESLEY ON CHRISTIAN PERFECTION.

"In the year 1764, upon a review of the whole subject (says Mr. Wesley, page 103, "Plain Account of Christian Perfection"), I wrote down the sum of what I had observed in the following short propositions:

1. There is such a thing as perfection; for it is again and again mentioned in the Scripture.
2. It is not so early as justification; for justified persons are to 'go on unto perfection.' (Heb. 6:1).
3. It is not so late as death; for St. Paul speaks of living men that were perfect. (Phil. 3:15).
4. It is not absolute. Absolute perfection belongs not to men, nor to angels, but to God alone.
5. It does not make a man infallible; none is infallible while he remains in the body.
6. Is it sinless? It is not worth while to contend for a term. It is salvation from sin.
7. It is perfect love (1 John 4:18). This is the essence of it; its properties, or inseparable fruits are; rejoicing evermore, praying without ceasing, and in everything giving thanks. (1 Thess. 5:16, etc.)
8. It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace swifter than he did before.
9. It is amissable, capable of being lost; of which we have numerous instances.
10. It is constantly both preceded and followed by a gradual work."

consciousness. Nothing can mean more for the purity of the church, its harmonious union into brotherly oneness, than a realization that God, in the person of the Holy Ghost, is in the midst. To know God, to come into harmony with his Word, to delight in his service, to watch and read and pray that we may have constant fellowship with him, is to secure the very best there is for any human being in this world and all other worlds through all time and eternity. King David reached a high altitude of inspired wisdom when he said to his son Solomon, "Know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thought: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

### PREACHING TO THE PEOPLE.

**H**urried away from the camp meeting at Pentecostal Park on the old home farm of my grandfather near Glasgow, Ky., where I once plowed the hillside now covered with a beautiful forest, where the new camp meeting tabernacle stands, to attend the Kentucky Annual Conference, which met at Winchester, Ky. The preachers were entertained in the dormitories of the college, and well fed in the college diningroom. The conference sessions were held in the spacious chapel of the administration building of Kentucky Wesleyan.

Bishop McMurtry presided. The brethren seemed to be well and happy. There was a

fine spirit of fellowship, as is usual at these delightful gatherings of Methodist preachers. There was a general rumor that, as the brethren grew better acquainted with the big Bishop they loved him better. He preached a great sermon Sunday morning on the "Right Kind of a Revival," so I was told; as I was preaching elsewhere it was not my privilege to hear the Bishop's discourse.

Dr. Waldrip, of St. Louis, was the inspirational speaker of the conference. He brought two messages each day and, but for some criticisms on the Apostle Paul, and a few other remarks that many of the brethren thought were a bit tainted with modernism, his addresses would have been immensely popular; as it was, he was intensely interesting. Some of his sermons and addresses were unusually interesting and instructive in the extreme. There is a wit, a humor, and intensity, along with depth of thought, and flights of oratory, that make Dr. Waldrip a remarkably interesting preacher.

The reports of the brethren with reference to conference collections were far from satisfactory. The deficits were, in some instances, almost startling, and by no means revealed indifference on the part of the preachers, but the fearful financial depression among the people. I have been a circuit rider, and even in times that are looked upon as fairly good, in a financial way, it was very difficult to collect money among a class of people who have but small incomes. There are many people in the country who live with a good degree of comfort who handle very little cash.

I well remember in my grandfather's home we had plenty to eat and to wear; we killed quite a bunch of hogs when the weather turned cold, had bacon and lard to exchange for groceries the coming summer; we killed a fat heifer when frost came, and a shoat when turnips were large enough to eat; we had a fine orchard and good garden, and luxuriated in fruits and vegetables; had fried pies in plenty, and not only good sorghum for our buttered biscuit, but an occasional candy pulling, but we had almost no money. We exchanged the products of the farm for almost everything we got from the stores. We hauled in stovewood to the county seat in the fall of the year with which we bought our winter shoes. We were not stingy with our cash; we did not have cash, and got along remarkably well without it; meanwhile, it would have been bad policy to scold us because we did not make larger contributions to the church budget. And this is true in many instances. It is also probable that there are many people who, by no means, do their best. I only preached once to the conference, but preached morning and evening on Sunday at the Central Baptist Church, where I found the pastor a delightful Christian brother, and a most appreciative congregation.

About one-half of the preachers were moved to new appointments. This seems to

(Continued on page 8)



## BIBLE NOTES AND ILLUSTRATIONS.

Rev. G. W. Ridout D.D., Corresponding Editor.

Psalm 125:2—Mountains of Jerusalem



Here in Santiago, Chili—over 6,000 miles away from New York—the great Andes Mountains are always visible. It reminds me so often of those words of Psalm 125:2: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." On

one of the highest hill-tops of Santiago they have an immense statue of the Virgin Mary. At night it is lighted up by electricity. The Catholics have put it there believing it would be a good thing to have the city under the Virgin's care. In South America the Virgin is worshipped much more than Jesus Christ. In the Dominican Church in Lima, there is a beautiful image of the Virgin; she is holding in her hand a golden cane which was presented to her by President Lliqua. Poor man! he is now a prisoner in the model prison which he built. This particular Virgin changes the color of her face frequently. When the people are careless and do not bring money enough in, she grows pale; when they do as the priests want them to do she takes on healthy colors again and the priests tell the people she is pleased. An ex-priest told me the secret of the change was, every now and then in secret they paint her up to suit emergencies.

## II. THE CHURCH OF GOD.

I believe it was in the Divine Plan that the Church of God should be holy. Eph. 1:4; Eph. 5:26, 27. Also that it should be a victorious, glowing, growing, fruit-bearing, soul-saving church. John 15.

The church that keeps in the divine order will be pentecostal, and will produce mighty preachers and preaching. When the Church becomes worldly and fails to convert souls, it also loses its power of progress and reproduction. I read with interest the following story recently:

"Bishop Candler, of Atlanta, was once presiding over a Methodist conference in the Southern states. He was reading the appointments for the preachers for the ensuing year. The great body of rural churches came first. He was interrupted presently by a certain well-groomed banker with his sparse hair carefully parted in the middle, who arose to ask the bishop if he had provided in his appointment a preacher for the big First Church, of which the banker was a member, in a larger city in the State. 'Brother,' replied the bishop, 'how many preachers has your church produced since you have known it?' 'Well, I have been in it 25 years; I do not remember any,' replied the banker, who found the questioning bishop more discomposing than a whole board of directors. 'Brother,' continued the bishop, 'I am appointing these preachers for these country churches because we must depend on them to produce preachers for such churches as yours. I will appoint one for yours after we get through with these.'"

## III. REVIVE THY WORK O GOD.

I observe in reading the home church papers that the editors are writing about the need of revivals in the church; then they will have the papers filled up with a lot of stuff which would make it impossible for anything like a revival to happen in the Methodist Church.

One of the Methodist Bishops tells of a great revival he had when he was a circuit rider. Here is the story:

There had not been a revival on that circuit in years, and things were not spiritually hopeful. During more than four weeks the pastor had preached faithfully, visited from house to house, in stores,

shops and out-of-the-way places, and had done everything he could. The fifth Monday night saw many of the official members at lodges, but only a corporal's guard at the church.

From that meeting the pastor went home cast down, but not in despair. He resolved to spend that night in prayer. Locking the door, he took Bible and hymn book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and the faithful, prayerful study of that night. Near the dawn a great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which he felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted, and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased.

Toward night a pouring rain set in, the roads were heavy and he reached home, wet, supperless and a little late, only to find no fire in the church. The janitor had concluded that the rain would prevent the service. He changed the order, rang the bell and prepared for war. Three young men formed the congregation, but in that 'full assurance' the pastor delivered the message which had been prayed out on the preceding night as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young man in turn. Two yielded and testified before the meeting closed.

The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance and exhorting the people to salvation. The next night the church was filled. Night after night conversions occurred, until in two weeks we heard 144 people testify in 45 minutes. All three points of that circuit saw a blaze of revival that winter, and family after family came into the church until the membership was more than trebled.

## IV. WATCHMAN, WHAT OF THE NIGHT?

Frequently, after going home from Asia to U. S. A., last summer, I was asked what I thought of the signs of the times. This is a pertinent question. Is the Second Coming near? Are we near the end of the Gentile age? Are we in the latter days? Are we in the Apostasy?

Some signs are not very hopeful. Some one wrote me recently concerning a Methodist Church that was visited: "I was surprised," said the visitor, "to find in the church a small white cross and the candelabrum filled with white candles, a reading desk as well as a pulpit; so churchly that I thought it had become Episcopal. In answer to my question I was told that the M. E. Church, at large, was going back to the John Wesley type of services. I don't like the looks of it." The trend now is for Ritualism. Methodism has lost its fire, its revivals, its holiness meetings, its red-hot prayer meetings, and its praying saints; now it is going into form and ritualism. A good old-fashioned Methodist preacher writes his protest of this thing:

It is out of harmony with the spirit of early American Methodism and Methodism was at her best in those early days, spiritually speaking; she doubled her membership every year, and did better than that some years. Matt. 7:20: "Whereof by their fruits ye shall know them." When she was in her prime she could sense the mind of the Spirit better than we can now. In those days our fathers rejected and discarded this very form of worship. If we wish to return to evangelism we'll do likewise.

It is out of harmony with this age. We are living in a day of haste, rush, rapidity. We want things done quickly. Therefore, if the church and ministry have any message for a lost and needy world, the less preliminaries they have and the sooner they say what they have to say, the more acceptable it will be to the public.

Finally, William Arthur, in his mighty little book, "The Tongue of Fire," says: "In many periods of the history of the church as this gift has waned (he means the gift of the Holy Ghost), every natural advantage has come to replace it—more learning, more system, more calmness, more profoundness of reflection. Does not this explain why we are reduced to the new order of worship? What is contrary to the New Testament, to the practice of the first Christians, to old-fashioned Methodism. The spirit of our day and substituted for the Spirit of God cannot be of the Lord."

## V. THE HOLY SPIRIT OUR TEACHER AND INSPIRATION.

I was struck, when in France, to see how much the French adore Joan of Arc. I stud-

ied her life and career and became fully convinced that she knew the Holy Ghost. The Roman Catholic Church condemned her to death when she was nineteen years of age. She was one of the martyrs of the Church of God, I believe.

She was born in the little village of Domremy, a child of honorable but poor farmer parentage. According to her neighbors, "she was simple, good, kind, and never idle." She helped her mother in the ordinary cares of the house, herding the cattle owned by the people of the village in common. Her comrades teased her with being too pious, because she did not love the dance and went often to church and to communion. She loved the sound of the angelus while in the fields with her flocks and would bow her head and pray. One day, when about the age of 12, as she was working in her father's garden, she seemed to hear a voice speaking to her. She was sure it had called her name. At first she was frightened. Often, for a period of five years, these "voices" and "visions" came to her. It was God speaking to her soul. At last the vision took the form of St. Michael and begged her to set out at once upon her mission. She said, "Sir, I am only a poor girl. I would not know how to ride a horse or lead a company of men." The archangel replied, "God will show you the way."

When her judges were trying to catch this poor unlettered girl with theological questions that were hard for her to answer, she prayed for help, saying, "My sweet God, if thou lovest me, by thy holy passion teach me how to answer these people of the church." She was asked by one of them, "Are you in a state of grace?" Note her answer, as if directly aided by God: "If I am not, may God please make me so. If I am, may God please keep me so."

Speaking of the Roman Catholic Church, of which Joan of Arc was a member; Sir Robert Anderson says, "To call the Catholic Church the Church of God savors of profanity." From its early days ambition, intrigue, arrogance, rapacity, barbarity, persecution, bloodshed, has characterized it. The Council held at Ephesus 431 was so wicked that the Emperor, unable to restrain the disorder which prevailed, dismissed the Bishops with the scathing rebuke: "Return to your provinces and may your private virtues repair the mischief and scandal of your meeting."

## VI. A CLEAN CHURCH! A CLEAN PEOPLE!

An English writer on the tobacco question says: "The history of smoking would furnish ample materials for a curious footnote to the history of ethics. Opposition to the habit was once very pronounced in many Christian circles; it was deemed particularly unseemly in Christian ministers. For example, when R. W. Dale, then (1852) a young student at college, was invited to assist Angell James at Carrs Lane, Birmingham, James wrote to him—'I forgot to ask if you smoked. If you have contracted this habit, I beseech you to break it. To me it appears of so much importance that it would tend to disturb our intercourse if you were addicted to this habit. You are not so far committed to it, even if you have begun it, as to find it difficult to destroy the pipe. You can have but little idea with what disgust and loathing it is regarded by many of our people, to whom your company would be less pleasing if you carried this habit with you.'"

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# THE LORD'S COMING THE KEY TO THE SCRIPTURES.

Rev. W. S. Bowden.



HE second coming of our Lord is inwrought with the entire fabric, the construction and essential constitution of the whole Bible. His coming is one of the most important doctrines revealed in the Holy Word. His coming will be one of the most momentous events in the history of our planet and our race.

The other day, while reading over the poem here cited, I thought about a remark I heard a brother minister make at a ministerial meeting not long ago. The ministers of the different denominations were freely discussing a carefully prepared paper which had just been read by one of the members. A Baptist brother, whom I esteem highly, arose and said, "Brethren, the second coming of Christ is the key to the Scriptures. It is the objective point to which all God's past and present operations are tending. It is the crowning fact in his redemptive work. It is the truth that stands out pre-eminently in the Word. Some truths will never be clearly understood unless they are looked at in the light of the second coming of Christ. Brethren, if you deny or ignore the imminent, personal coming of Christ there is very little good to come from a discussion of the subject before us." It is true that many words have been wasted in useless discussion because the great truth has not been realized that the second coming of Christ is indeed the key to the Scriptures. It is absolutely a climatic necessity to Bible types, ordinances, promises, doctrines and exhortations.

One writer has told of the contradictory impressions made upon those who view the wonderful frescoes of Giotto in the basilica in Assisi when seen under different conditions. Upon a certain dark, dull, cloudy day a great art critic went to inspect these noted paintings. The only light he had by which to investigate them was a small lamp with a reflector, and the best he could do was simply to turn the light upon separated details of the great pictures. It was a long ways from satisfactory. He saw an arm, or a hand, or a head, as the case might be; but he could not put it all together. He had a very poor impression of what the frescoes really were. However, the next day the sun shone out, the day was bright and clear and beautiful, and then when he went into basilica, what a vision of beauty burst upon his view! How distinctly the frescoes appeared! He could now see the purpose of the artist. He could now get a general view of the whole thing. Beloved, is it not even so with the great truths of the Word of God? We often look at these separated, detached truths and fail to see their full beauty. We do not grasp the whole plan of God. We fail to see the proper relation of the different truths to each other because we do not look at them in the light of the Lord's coming. We shall notice five different ways in which the second coming of Christ is the key to the Scriptures, and shall give three illustrations or examples under each head.

## I. THE TYPES OF THE BIBLE.

In the Bible we have many beautiful types. The larger part of these types cannot be clearly understood or fully appreciated apart from the realization of our Lord's second advent. Most of the Old Testament characters which typify Christ do so as truly in his triumph as in his humiliation. Think of *Isaac*. The resurrection of Christ is as truly taught as is the sacrificial offering up of Christ upon the cross, by a memorable experience in the life of Isaac (Heb. 11:17-19). The resurrection of Christ is many times coupled with his second advent. It is the risen, living Son of God who is to return to give to his children the promised inheritance. *Melchizedek* is a great Old Testament type.

He was a king as well as a priest. He is clearly a type of Christ. It is written in the 110th Psalm: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." But Jesus is as truly a king as a priest, and the Bible is clear in its teaching that it is when he shall come again that he shall exercise his kingly authority.

The *bride* is another Bible type. This type is seen in various passages in the Old Testament, but reaches its perfection in the New Testament. No one who is at all acquainted with the New Testament will dispute that the church is the bride and that Jesus Christ is the heavenly Bridegroom. It is when Christ comes in triumph (Rev. 19:7, 8) that the marriage is to take place.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

## II. THE ORDINANCES OF THE BIBLE.

The ordinances of the Bible cannot be appreciated as they should apart from the truth of the Lord's coming. *Baptism* is not appreciated in its fulness unless viewed in the light of the Lord's coming. We are not only buried with Christ in baptism, but also risen with him. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him

### LOOKING FOR THE SAVIOUR.

Each morning when I wake from sleep,  
O teach me, Lord, to say:  
"I know that Thou art coming soon,  
And this may be the day!  
Then help me, Saviour, by thy grace  
To live this day for thee,  
That I may look for thee with joy  
And long thy face to see."

I should not like him, when he comes,  
A wandering lamb to find;  
If I were idle, selfish, proud,  
Untruthful, or unkind,  
How I should try to hide my face,  
And from his presence flee;  
I should not look for him with joy,  
Or long his face to see.

Lord Jesus, as the years go by  
And thine own "day" draws near,  
Oh, make me know that I am thine,  
For then I need not fear.  
If I am cleansed and kept from sin,  
From Satan's power set free,  
Then I may look for thee with joy  
And long thy face to see.

—Sel.

from the dead" (Col. 2:12). This thought is carried into the next chapter, and linked up with the thought of the return of Christ. The first few verses of the next chapter tell us that we who are dead to self and risen with Christ do set our affections on things above and wait for Christ to return.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The *Lord's Supper*, the communion service, is not valued at its true worth when viewed apart from the second coming of Christ. Let those who ignore or minimize the atonement remember that this sacrament points back to Calvary. The bread tells of our Lord's crucified body. The wine speaks of his blood which is the seal of the covenant. But there is also a forward look to this ordinance. This is the horizon of the Lord's table: "Till he come" (1 Cor. 11:26). At the Lord's table we are on resurrection ground; judgment behind us, glory before us.

"For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

*Public Worship* is classed by some people with the ordinance. In the Bible the necessity of public worship is presented in connection with the truth of the Lord's return (Heb. 10:24, 25). The motive by which

Christians are urged to assemble together is the fact that the Lord is coming a second time. Doubtless there would be fewer people absenting themselves from the house of God and the worship of God if they seriously considered the truth that the Lord Jesus Christ might come upon the day of worship.

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching—for yet a little while, and he that shall come will come, and will not tarry."

## III. THE PROMISES OF THE BIBLE.

We do not say that the promises of God have nothing to do with the present. We do affirm that some of the greatest promises of the Word cannot be fulfilled apart from the second advent of the Son of God. Take the promise of *victory over the devil*. Our hearts sicken as we view the awful work of the evil one. Yet, thank God, we know that the devil is to be overthrown, destroyed. Let us read that first great promise of the Bible, recorded in Gen. 3:15.

"And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

Here is a promise of the ultimate triumph of the Lord Jesus Christ over the devil and all his works (Rom. 16:20; Heb. 2:14; 1 John 3:8). The God of peace is to bruise Satan under our feet shortly. This will be at his second advent. Satan bruised the heel of Jesus Christ at the crucifixion; Christ is to crush the devil's head at his Second Coming.

Consider the beautiful promise that *the whole creation shall be delivered from the bondage of corruption*. The earth is now under a curse. The ban is soon to be lifted, thank God. When is the promise to be realized? The passage in Romans 8:17-25 with the references thereto make it plain that this is to be at the coming of our Lord.

"The creation is on the tiptoe of expectation waiting for the manifestation of the sons of God—the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

The *promise of satisfaction* looks forward to the second coming of Christ for its realization. This is not the day of perfect satisfaction. "He that loveth silver, shall not be satisfied with silver." "The eye is not satisfied with seeing, nor the ear with hearing" (Eccl. 1:8; 4:8; 5:10). There is a present satisfaction in Christ, but the time when every desire of the life will be completely satisfied is at the coming of the Lord. Read *Psa. 91:16; 17:15*.

"With long life (eternal life) will I satisfy him,—and show him my salvation."

"I shall be satisfied when I awake with thy likeness."

## IV. THE DOCTRINES OF THE BIBLE.

The *resurrection of the dead in Christ* is distinctly referred to the time when "the Lord himself shall descend from heaven," when "the trumpet shall sound, and the dead shall be raised incorruptible" (1 Thess. 4:16; 1 Cor. 15:52). Without the second coming of Christ there never will be a resurrection of the dead in Christ. Apart from the coming of Christ the resurrection is a meaningless doctrine. His coming is the key to the situation. 1 Cor. 15:22, 23.

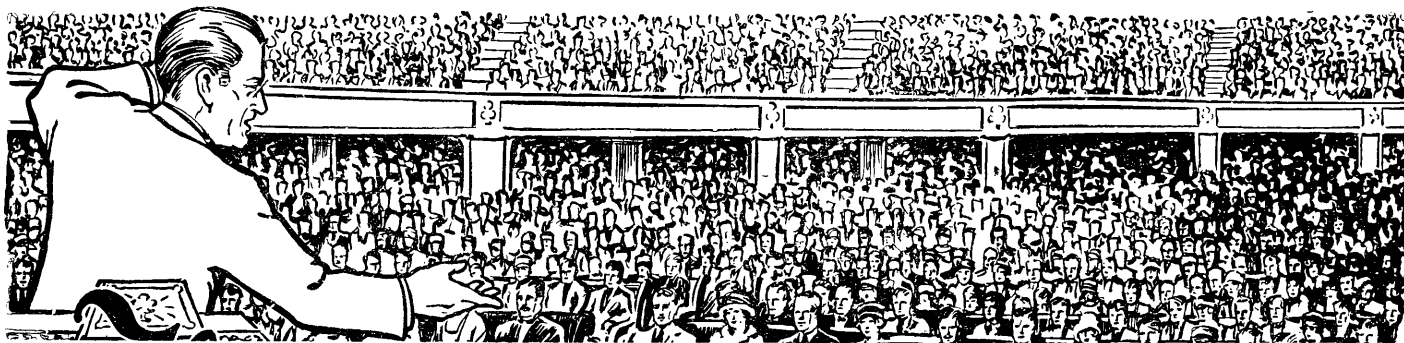
"For as in Adam all die, even so in Christ shall all be made alive."

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

The *translation and transfiguration of the living* is to take place when Christ shall come (1 Cor. 15:51, 52; 1 Thess. 4:15). Generally speaking we agree to the truth of the

(Continued on page 6)





## THE OLD MAN.

Rev. C. V. Fairbairn.

*"Put off the old man, . . . which is corrupt according to the deceitful lusts; and be renewed in the (very) spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness."*  
—Eph. 4:22-24.

**B**EHOLD I was shapen in iniquity and in sin did my mother conceive me." Thus spake David with reference to what Presbyterians call Original Sin; Methodists, Inbred Sin; some others, Inherited Depravity; Paul in Romans, "Sin that dwelleth in me," and in our text, "the Old Man which is corrupt according to the deceitful lusts." Whatever it is called, it is an inward, sinful activity against God, which manifests itself as soon as we are born. Well sang Watts, the poet of Methodism,

"Lord, we are vile, conceived in sin,  
And born unholy and unclean,  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all.

"Soon as we draw our infant breath,  
The seeds of sin grow up for death;  
Thy law demands a perfect heart,  
But we're defiled in every part."

This evil nature is there without our willing either for or against. Volition is in no way consulted or involved. It is there back of, independent of, and in spite of our will. It does not consist in wicked doings, but in promptings to evil. In the unsaved it has unrestrained and continuous dominion, reigning without and within. In the regenerated it remains, but does not reign. It is restrained, and if occasionally, though but for a moment, it does break loose, such indulgence deprives us of the smile of God and must be repented of.

We have this old nature, not because of our immediate parentage, but because we are federally related to Adam. Since all are so related, every one has this monster within, unless he has been purged of its defilement.

No one has ever seen the old man, but all have felt his stirrings. He does not affect every one alike. His manifestations are so numerous and diversified, that we have all, in one way or another, felt his motions within. While we do not come by his presence because of any moral, mental, or physical condition of our parents, nevertheless, in his manifestations he does take advantage of our natural, characteristic dispositions. He can act ugly and devilish, or sweetly, cleverly, and even religiously, if circumstances so demand. He stirs, obstructs, disputes and argues. He never wearies, is more rapid than thought, can in the wink of an eye slam a door, or kick a coal scuttle. The baby throws its spoon across the table with a howl; the old man breaks the cow's ribs with a milk-stool; the same spirit actuates both. The old nature is Satanic and in league with hell to frustrate the work of God.

Just as a man with a capital of several thousands can invest that and in a few years find it increased by thousands, so the soul may invest its inherited sin-capital in an evil

course and later find itself in an awful state, with original depravity horribly aggravated by the wicked investment made. Mental depravity is increased by reading bad books, looking at bad pictures, and wilfully observing and meditating upon the lewd nudity of present-day, immodest fashions; physical depravity by the pursuit of wicked and unlawful habits, or by the over-indulgence of the legitimate; spiritual depravity by resisting the influences of the Holy Spirit and postponing the day of salvation. Birth-sin is thus increased; responsible sins are added; the monster gets a firmer grip. New habits are formed as sins against light are added; sin's power increases, and as sin's power over us increases, the capacity for sin increases. Thus, men and women, boys and girls, young and old, refusing grace, become increasingly depraved, sinking deeper and deeper into sin.

"But," says one, "if the will must act before sin-guilt can be imputed, and if the will is neither consulted nor involved with respect to inheriting the Adamic taint, how then is it sin?"

It is the root of all sins. Its fruit is sin. The Christian conscience condemns it. The regenerate heart deplores it. And every honest heart prays against it. It must be, then, in its nature sinful. It is the main-spring of all evil. It lies in the human heart ready to spring into action at the least provocation, and has in it the seed, germ, or possibility of every sin that has ever cursed the human race. Said Jesus, the most celebrated Doctor of Depravity, the only successful Heart-Sin Specialist, "For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23.

The secret power of the spray always lies back of the mouth in the fountain-head. So down there, in the heart-fountain-head, sin seethes, froths, works, boils, and bubbles, always eager and ready to break forth, like Old Faithful Geyser, and exhibit the intense corruption of the fountain by the vileness of its outflowing streams.

In regeneration, "our old man is crucified with Christ" and we lead a victorious life as we walk in the light. Tendencies to evil, however, are still felt within, stirrings which would lead God only knows where, were it not for restraining regenerating grace. Nor will the believer want for opportunity to indulge these evil tendencies, should he be inclined to "let down his guard." The devil will see to it, that real temptation, put forward in the most seductive form, affords ample opportunity for breaking away and giving evil proclivities full rein. Considering this and the fact that our own carnal heart "is deceitful above all things and desperately wicked," how ought we to watch unto prayer against the uprisings of evil tendencies, and how ought we to thank God for providing a full and sufficient remedy.

Realizing what a faithful ally he has in the

old man, Satan does his best to keep man in ignorance of the identity and true character of sin, and of the wonderful panacea provided for its cure. By accepting false teaching, by shunning holiness gatherings, by watching sin's manifestations in others, such are some of the equally potent ways by means of which Satan endeavors to keep the soul in ignorance; and, if in ignorance, then unconfessed; and, if unconfessed, then in sin. Some dear souls are thus kept for years in unhappy possession of their old, troublesome, sinful nature, fighting, falling, confessing, crying, afraid to give up, and able to make but little progress in grace.

Some modern Pelagians profess the old nature no longer present since justification. A fifty-six inch saw, running at eight hundred revolutions per minute, bit into a log on the carriage and sliced off a good sized slab. The carriage reversed, came on again, the saw bit deeper. Suddenly, without warning, it smashed with a shriek and a howl into something imbedded in the log and shivered into a thousand pieces. Imbedded in that log was an old cannon ball which had lodged in the tree during the heavy cannonading days of the civil war. There was no indication on the outside that such an impediment lay within, but the second cut laid bare the secret. Friend Pelagian, you may flatter yourself and endeavor to deceive others by declaring there is no old Jonah in the hold of your vessel, but submit your case to the deep cutting gospel saw, the Word of God, and it will expose the hidden, unholy matter even in your heart. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

Since in inheriting depravity of nature volition is neither consulted nor involved, we are not to blame for its presence a bit more than we are to blame for having black or red hair, brown or blue eyes. And we remain irresponsible until light reveals the disease and the remedy. Infants, idiots, fools, etc., are all irresponsibles and their cases are, in great mercy, covered by the precious blood. Clearly justified persons, who, while walking in the light, die without receiving this light, are also irresponsibles. They are walking in all the light they have; they are not responsible for sin's inherited presence; they have not received light on the possibility of having it removed; yet "without holiness no man shall see the Lord." What then? The precious blood intervenes, as in the case of all irresponsibles; real "Dying Grace" is given; that precious soul "goes sweeping through the gates, washed in the blood of the Lamb." Glory to Jesus!

But, just as a consumptive, who refuses a cure, lingers on, spreading the dread contagion, and finally dies, can be regarded as a responsible menace to the public health and in the end a suicide, so the man, who, with light on inbred sin, its presence and cure, refuses the remedy, becomes responsible for its retention and culpable in all the havoc it may afterward work through him. O thank God! Thank God! there is a cure.



We cannot get rid of the old nature either by pardon or piece-meal a bit more than we can cure a tree of rotten heart by plucking off bad fruit and pruning out dead branches. God's treatment of the sin principle is expressed by the words wash, cleanse, purge, crucify, kill, destroy. (1) Let confession be made of its inward existence. (2) Let confession be made of its real character. (3) Let special prayer be made with faith for deliverance from it. (4) Walk thus in the light by obeying these scriptural admonitions and the cure will be God-wrought, immediate, and complete. The Spirit's message is as follows: with the verbs "forgive" and "cleanse" in the aorist tense (Greek), thereby signifying suddenness and completeness of action,— "If we say that we have not sinned, we make him a liar, and his word is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin." 1 John 1:10, 9, 8, 7.

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## Power From on High; What Is It? C. G. FINNEY.

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HE Apostles and brethren, on the day of Pentecost, received it. What did they exercise after that event?

They received a powerful baptism of the Holy Ghost, a vast increase of divine illumination. This baptism imparted a great diversity of gifts, that were used for the accomplishment of their work. It manifestly included the following things: The power of a holy, and self-sacrificing life. (The manifestation of these must have had great influence with those to whom they proclaimed the Gospel). The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of a loving enthusiasm in proclaiming the Gospel. The power of teaching. The power of a loving and living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognized by them. The power of moral courage to proclaim the Gospel, and do the bidding of Christ, whatever it cost them.

In their circumstances, all these endowments were essential to their success; but neither separately nor all together did they constitute that power from on high, which Christ promised, and which they manifestly received. That which they manifestly received as the supreme, crowning, and all-important means of success was the power to fasten SAVING IMPRESSIONS upon the minds of men. This last was doubtless the thing which they understood Christ to promise. All that I have named above were only means, which could never secure the end unless they were vitalized and made effectual by the power of God. The Apostles doubtless understood this, and, laying themselves and their all upon the altar, they besieged a Throne of Grace in the Spirit of entire consecration to their work.

They did, in fact, receive the gifts before mentioned; but supremely and principally, this power to savingly impress men. It was manifested right on the spot. They began to address the multitude; and, wonderful to tell, three thousand were converted the same hour. But observe, there was no new power manifested by them upon this occasion, save the gift of tongues. They wrought no miracle at that time. Let it be noted that they had not had time to exhibit any other gifts of the Spirit which have been above named. They

had not at that time the advantage of exhibiting a holy life, or any of the powerful graces and gifts of the Spirit. What was said on that occasion as recorded in the Gospel, could not have made the impression that it did had it not been uttered by them with great power and authority, making a saving impression upon all the people. Now this power was not the power of inspiration, for they only declared certain facts of their own knowledge. It was not the power of human learning and culture, for they had but little. It was not the power of human eloquence, for there appears to have been but little of it. It was God speaking in and through them. It was a power from on high—God in them making a saving impression upon those to whom they spoke. This power to savingly impress abode with and upon them. It was, doubtless, the great and main thing promised by Christ, and received by the Apostles and primitive Christians. It has existed, to a greater or less extent, in the Church ever since. It is a mysterious fact often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look will convey this power in an overcoming manner.

To the honor of God alone I will say a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received an overwhelming baptism of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and of observation.

This power is a great marvel. I have many times seen people unable to endure the word. The most simple and ordinary statements would cut men off their seats like a sword, would take away their strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of the one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin and in many instances converted to Christ. When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions are converted to Christ. The same is true of the ministry.

## The "Ups" of Life's Decades.

By Andrew Johnson.

Rev. Andrew Johnson, General Evangelist of Wilmore, Ky., has the following unique and original way of characterizing life's long journey. He says: "There is an 'up' connected with each decade of one's life even if he lives to be one hundred years old. If one will follow the suggestions indicated by each 'up' in the series he will enjoy a long and useful career in this world and be able to hit the bull's eye of happiness on the target of life.

Watch then, the individual as he rounds out each particular period in the schedule. Here they are:

From 1-10, he comes up (to view).

From 10-20, he wakes up (to life's responsibilities).

From 20-30, he fills up (with valuable information).

From 30-40, he gathers up (acquires wealth, etc.).

From 40-50, he lays up (for rainy days).

From 50-60, he keeps up (life's activities).

From 60-70, he slows up (his pace).

From 70-80, he wraps up (with extra clothes—his blood is getting thin).

From 80-90, he gives up (his work is practically done).

From 90-100, he goes up (to his heavenly reward).

These are the ten "ups" of life.

## Plenty of Motion but no Progress.

Mr. Spurgeon once said that some churches reminded him of a child's rocking horse—there was plenty of motion but no progress. The figure is certainly apt. A church goes through its motions, develops certain forms and degrees of activity, keeps its members more or less busy with various plans and schemes of work, and—gets nowhere in particular and makes no advance worth recording. Recall the reports frequently heard at associational and other annual gatherings. After twelve months of work the church has just about held its own with respect to its membership, its scale of missionary and benevolent contributions, its Sunday school enrollment and attendance. The story does not differ materially from year to year. As it was last year, it is this year, and bids fair to be next year, world without end, amen! It is surprising to note the complacency with which the church regards this condition of affairs; how contented it seems to be simply a defending garrison whose chief business is to keep the fort from being captured, rather than an invading army sent forth for the conquering of territories yet unwon to the King. —*Watchman-Examiner*.

## Going Fast.

Our readers will recall that sometime ago we wrote of a wonderful New Testament we had in our book-store, which sold for the small sum of \$1.00 each, postpaid. Our people realizing their opportunity have been ordering right along, and have seen the real value of this splendid Testament. We suggest that those who contemplate giving Christmas presents of good books, order a supply of these New Testaments and lay them away until Christmas morning, and really make some heart glad by this beautiful gift. You will get a \$1.50 Testament for the price of \$1.00, and it is a beauty, and serviceable as to binding. In ordering just say you want the \$1.00 Testament and we shall know what you mean. After you have seen it, you will thank us for telling you about it.

Sincerely, yours to please,

MRS. H. C. MORRISON.

## Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.



## THE LORD'S COMING THE KEY TO THE SCRIPTURES.

(Continued from page 3)

common saying, "One thing is certain, and that is death." Yet it would be more in keeping with the teaching of the Word to say, Nothing is more uncertain than death. It is absolutely sure that when Christ comes there is to be living upon earth a generation of believers who will never die but be changed and immortalized without passing through death.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord—shall be caught up together with them (the risen dead) in the clouds."

Rewards are to be bestowed at the coming of our Lord. A truth that needs to be often repeated is this: We are saved by faith, but rewarded according to our works. Believers are saved without good works of any sort; but saved that they may do good works of every sort. Faith produces works. No loving service, no deed of kindness actuated by the indwelling Christ will go unrewarded. The one point that we want to note about the doctrine of rewards is that the rewards are to be bestowed at the coming of our Lord. Paul has not received his reward. Abraham has not received his reward. No ransomed soul has yet received his reward. Rewards are given by our Lord at his return. Matt. 16:27; Rev. 22:12.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

### V. THE EXHORTATIONS OF THE BIBLE.

Those who talk about the return of the Lord being an impracticable doctrine make a great mistake. The greatest exhortations of the New Testament hinge upon the second coming of Christ. This is the mighty fulcrum over which the apostles would move the world. For instance, the second coming of Christ is used as a motive to incite us to *abide in Christ*. There may be an "imitation of Christ" without a Christian life; the Christian abides in Christ as the branch abides in the vine. Let us read 1 John 2:28 and see by what motive we are urged to abide in Christ.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

The great biblical incentive to holiness is the second coming of Christ. It is true that one may preach holiness of life without any reference to our Lord's coming, but to preach the doctrine as the Bible presents it is to preach it in connection with the doctrine of the imminent coming of Christ. His coming is set forth as the great incentive to a holy life (Titus 2:11-14; 2 Peter 3:11-14). We must be living holy lives in order to be ready to meet him at his coming.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?"

We are constantly exhorted to be diligent in service because the coming of the Lord draweth nigh. See Matt. 24:42-51; 25:14-40; 1 Thess. 2:19, 20; 2 Tim. 4:1-5; 1 Pet. 5:2-4. He is surely coming. Will he find us faithful in service? He is coming soon. Shall we be idle? Shall we not deny self and continue the work of seeking the lost and bringing them to the Christ who is mighty to save. The season of rescue will soon be o'er. It will be closed when he comes. Listen to his command:

"Occupy till I come."

Shall we not read the great teachings of the Word in the light of our Lord's return? Shall we not make proper use of this great doctrine which is the key to the Scriptures?

"Christ is coming in his glory,  
Coming back to earth again;  
He is coming in his power  
As a King on earth to reign;  
He is coming with his armies  
Satan's cause to overthrow;  
He is coming as a Bridegroom—  
Christ is coming soon, I know."

## A PILGRIM FATHER.

E. WAYNE STAHL.

**P**ilgrim Bunyan's immortal "Pilgrim's Progress" you will remember that when the two travelers to the Celestial City, Christian and Faithful, reach the town of Vanity Fair as they go on their journey, their coming there causes a great excitement in that metropolis of worldliness. One of the reasons was that they were not interested at all in anything sold at the Fair. "If they were asked to buy they would put their fingers in their ears and cry, 'Turn away mine eyes from beholding vanity,' and would look upward, signifying that their trade and traffic were in heaven."

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Prohibition is in the hearts and consciences and bank balances, the home comforts, the living facilities, the moral, educational and economic advantages of the American people, and in all of these it is forever planted."—U. S. Senator Morris Sheppard, quoted in The Clip Sheet, April 20, 1931.

I thought of this passage in Bunyan's book in connection with my father's recent going home to the City of God. He passed away on a Monday night. On the Sunday night previous one of the family sat up with him. His strength was so small that he could not talk, but he would sit up in the bed, and point upward. Oh, the precious memory of that finger signaling to the skies! It showed that my father felt that he was a pilgrim, that he realized that his "trade and traffic were in heaven."

To my mind comes the beautiful thing that was written of the Pilgrim Fathers. For a time they sojourned in a town of Holland, in the course of their wanderings. But for certain reasons they must regretfully leave that place. We read, "And so they left that goodly and pleasant city, which had been their dwelling place for twelve years. But they knew that such things were not for them. Wherefore they lifted their eyes to the heavens, their dearest country, and quieted their spirits."

Yes, I have a Pilgrim Father in my ancestry. He did not come over in the Mayflower, but he has gone in the good ship Zion to the heavenly port. His feet never stepped on Plymouth Rock, but today they have pressed the crystal piers of the Celestial Jerusalem.

Not many days before he sailed away into the sunset "out of sight and hearing" he motioned for his Bible, and said he was starting to read the book of Joshua again. To me it

is full of lovely suggestion. Joshua was the leader who conducted the Hebrew pilgrims out of the weary wilderness into the Promised Land. And Jesus was my father's Joshua, leading him out of the fatigues and hardships of "this present evil world" into the heavenly Canaan. "There the light is golden, and the milk and honey flow." Often I have heard him sing in the dear, sweet days of the long ago,

"Fear not brethren, joyful stand,  
On the borders of our land;  
Jesus Christ our Father's Son  
Bids us undismayed go on."

He has crossed the Jordan now; he is beyond the frontiers today; upon him shines the light of God in the Blissful Country. His pilgrim days are over; Jesus gives him rest forever. On earth he belonged to the Methodist itinerancy, having to say, "We have here no continuing city." But "he looked for a city that hath foundations," and God prepared for him a city. He reigns there immortally, in jubilant Jerusalem above. I shall meet him in the tearless morning.

There is for me a song in my sorrow (God "giveth songs in the night") and a soft, rainbow radiance seems to shine from the page of the Sacred Book as I read the words, "The Lord is my strength and song; and he is become my salvation; he is my God and I will prepare him an habitation; my father's God and I will exalt him." (Ex. 15:2). My heart is tenderly singing,

"We are traveling home to God  
In the way our fathers trod;  
They are happy now, and we  
Soon their happiness shall see."

## One of the Alarming Sins

of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.

## Faussett's Bible Cyclopedia

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## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Mar. Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

## Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## REPORT OF BRO. PAK AND SISTER KIM, CHEMULPO, KOREA.

Brother Pak and Sister Kim are praising the Lord for the special revival meetings which they have had during the past month. The Spirit of the Lord was in their midst in wonder-working power. Three meetings were held every day; the early morning sunrise prayer meeting, the holiness meeting in the afternoon, and the evening evangelistic meeting. The sunrise prayer meetings were times when prayer was especially made for the blessing of the Lord upon every soul attending, and also that definite results would be seen in the salvation of souls. Their prayers were not in vain, and God came upon them in a wonderful way and answered. The Christians testified that the most precious service to them was the early morning prayer meeting. Brother Yi, from the Seoul Bible Training Institute, was the special speaker. He came not merely to preach, but to throw himself into the battle, and carried a real burden for the lost in that place. Brother Pak says the Christians were led into green pastures and beside still waters. It was a feast for hungry souls who came and were abundantly satisfied.

Brother Pak tells about one of the women who was sanctified and gives her testimony in full. She said, "I have been a Christian for a long time and have been taught about being filled with the Spirit. For some time I prayed for that blessing but I did not understand what it meant. When I listened to the testimonies of those who professed this blessing I doubted their experience and wondered in my heart if it was really true. During this week of special meetings as I listened to the messages I realized that I had been sinning in not believing the Word of God. I confessed my sin—the sin of unbelief—and prayed for the baptism with the Holy Spirit. As soon as I did this I received peace and joy in my heart. I cannot tell how, but I know the blessing came. A few days later my husband, who is not a Christian, became angry with me for a very trifling matter. I did not feel any movings in my heart any more, the anger and hate were gone. I knew that the work was done and that I had been cleansed of the carnal nature. Now there is a new heart created in me by the power of the Holy Spirit. Praise his Name!" Such testimonies are a great encouragement to the hearts of the workers.

The evangelistic meetings held in the evening were times of great blessing. They had a street march, played their musical instruments and marched through the streets singing gospel songs to draw the attention of the people. The Holy Spirit was present in all the services and real conviction was upon the hearts of the people. Many of them walked for long distances to attend the meetings. The church was inadequate to accommodate the crowds. The Lord touched their hearts and salvation was brought to them. Praise the Lord!

Brother Pak and Sister Kim tell us of a woman who was possessed of demons. It seemed that Satan had full possession of her. She used to place a straw hat on her head and go through the streets crying that the hat was her house. She lives in the Island of Kwang Wha and a woman from that place brought her to the special meetings. She was a very wicked woman, her condition being similar to that of Mary Magdalene out of whom Christ cast seven devils. The workers made her a very special matter of prayer, cast out the demons that had possession of her home in the island, burned all of her idols and opened a prayer meeting in her home. Praise the Lord! She has become a very earnest Christian, reads her Bible and prays, and is a light and testimony to all who know her.

The workers are praying about opening a church on that island. There are seven hundred homes there, and a real Macedonian call to come over and help them has been heard. When the people heard about the wonderful miracle of the deliverance of this woman they came to her home to see her and heard the gospel from her own lips. The heathen have been compelled to say that surely this is the true and living God. In the meantime before the regular church is started, the workers and some of the Christians have been boarding a boat which goes around the island, and have been preaching the gospel to the people. One of the workmen on the boat was led to the Lord, and he has been faithfully lifting up Christ to the passengers.

Continue to pray for these workers as they seek to make Christ known in that community.

The Oriental Missionary Society, Shanghai, China.

## BROOKLYN, NEW YORK.

Praise the Lord for his goodness. He has given me the privilege of preaching the gospel in several places since I last reported to the readers of this paper. And his love and kindness in these days of adversity and trouble make me to praise him heartily.

Just closed a good meeting at the Free Gospel Church of Brooklyn, of which Rev. Levi Franklin is the pastor. The church is in very cramped quarters and when the Christians get in there is little room for any sinners, but they are growing and expect to get larger quarters soon. A goodly number of the Christians were revived and some sought sanctification and found it, for which we thank the Lord. They are the best singers in that part of the city, I suppose, but I shall perhaps discover just as good in the near future. I heard them singing in

the congregation and begged leave to confine my work to the preaching and left out my specials. They would have spoiled it I think.

I then had five nights in between Sundays at Jersey City, N. J., where Rev. W. MacPherson is the pastor. The convention was put on to act as a stimulant and a boost for this heroic people who are fighting a great battle in that wicked city. There were shouts and holy rejoicings in the meetings. On Thursday several pastors gathered in from various parts to assist in an all-day meeting, October 1. Rev. J. A. Ward preached in the forenoon and Rev. John Neilson, of Philadelphia, in the afternoon, and at night I sold books, sang a special, raised money on certain needs of the church, and preached with the blessing of the Lord. Both the above preachers were blessed in the delivery of the Word of God. Rev. Little, of Spring Valley, and Rev. Myers, of Peterson, N. J., and Rev. Riley, of Brooklyn, were used of God to bless the people in song and prayer and addresses on various themes. Had several men seeking God the last night.

I am starting in a three-weeks' four Sunday campaign in another church in Brooklyn, and expect victory in Jesus' name. Anyone wishing to correspond with me while in the east may address me at 3 Myrtle Ave., Dover, N. J., from which place mail will be quickly forwarded.

U. T. Hollenback.

## A VISIT TO THE OLD HOME CAMP—MORRISON FARM.

While visiting recently in Glasgow, Ky., we took advantage of the opportunity to visit the Morrison Farm camp meeting grounds. Mr. James Watson, of Glasgow, ran us out in his car and showed us the splendid new tabernacle which was built for last summer's camp. While constructed in such a comparatively brief time it is a solid, substantial, commodious and convenient Tabernacle destined to be used during the coming years for the salvation of souls and the spread of scriptural holiness in this part of the state. The Tabernacle is located in a beautiful grove on a slanting hillside covered with all kinds of trees from the tall oak down to small dog-wood bushes. Nestling back in the edge of the forest is the little blue building designed by Dr. Morrison as the workers' cottage. It is cute, cosy and an ideal retreat for camp meeting evangelists.

On this venerable spot Dr. Morrison, years ago, plowed the cornfields as a bare-foot boy. It is no doubt a very sacred place to him. The old log cabin just across the road where he lived in childhood with his grandparents has been torn down. Tens of thousands all over the nation have listened with rapt attention as Dr. Morrison has described these sacred scenes and thrilling incidents of his boyhood days.

We were glad to see the New Tabernacle and to know that the camp has been resuscitated and will, from now on, be one of the great holiness rallying centers of the country. The readers of *The Herald* who live in reach of Glasgow should plan to attend the annual camp meeting on the Morrison farm and make it a great institution for the cause of free and full salvation. We solicit your prayers.

Andrew Johnson, Evangelist.

## HOT SPRINGS, ARKANSAS.

We have had with us in two meetings in our city Rev. James V. Reid, of Ft. Worth, Texas, who had charge of the music and the work among the young people, and in addition did most of the preaching. The meetings were held in Grand Avenue and Pullman Heights Methodist churches. The results were not what we had hoped for, but great good was accomplished, the churches moved to a higher plane of Christian living. Bro. Reid is an untiring worker and always makes good. He will be followed by

J. H. Cummins, Pastor.

## WANTED: AN OLD-TIME REVIVAL? THEN PRAY IN THE OLD-TIME WAY.

Yes, the devil is still alive; especially is this true where people are wanting and working for an old-time revival. The writer was engaged for two weeks at the Wesleyan Methodist Church in the beautiful little city of Forest City, N. C. On October 4th, came the close of one of the hardest fought battles we have ever been engaged in, but God came to our rescue, and a mighty break came on the last day. The faithful pastor, Rev. J. L. Bolen, stuck to the job, and could be heard walking the floor at one, two and three o'clock at night, praying for the meeting. The evangelist was encouraged to spend many hours in prayer, when he found a pastor who would stick to him.

A most precious mid-night prayer meeting was held on the last two Saturday nights, with blessed results. One of the leading members was sanctified just before the Sabbath came. The evangelist had preached on the subject of prayer for quite a few times, then sold thirty-one copies of his little booklet, "The Christian's Secret Place of Power," which stirred the Christians to more prayer. The last Sabbath of the revival was a precious time when ten adults came forward to the altar and were either saved or gloriously sanctified. The church has about decided to have at least two mid-night prayer meetings each month. We predict a spiritual church as a result. Old-time praying and believing will bring old-time results. Hallelujah!

At this writing we are at Wesley Chapel, four miles east of Greensboro, Ga., in a revival. The Holy Ghost is with us. Conviction is coming on the people, and we are believing for a landslide from the upper world. Just a few feet from the little chapel, lies the earthly remains of the author of "The Old Account," Rev. F. M. Graham. It was the happy privilege of the writer to be engaged in two revivals with our brother Graham in this church. Now he is walking the streets of gold, while we are here for the third time, preaching the gospel of holiness which carried him safely home. These words are to appear on his tombstone: "The reason I am in Heaven today, is because I, like Caleb and Joshua, wholly followed the Lord; do thou likewise, and come live with me." We love the way of holiness, and plan to die there. Amen.

M. R. Harvey.  
Box 184, Cherryville, N. C.

## REPORT.

We have recently brought to a close a revival that resulted in a glorious work of grace that we believe will be far-reaching in its results. The meeting was held in Pontiac, Mich., in a tent pitched near the Mission Church. A wonderful spirit pervaded the meeting from beginning to end, and at nearly every altar call seekers responded to the invitation. The Lord gave Sister Crammond unusual liberty in holding up the standard of holiness and declaring the whole counsel of God.

Confessions were made, tobacco given up, family altars established, tithers secured, sins forgiven and believers sanctified wholly. Praise the Lord! Rev. Lyman Hibner is the efficient pastor. We have an open date from Dec. 7 to 20, and also one the first of the year. Any pastor wishing to correspond with us relative to the open dates write us, 815 Allegan St., Lansing, Michigan. C. C. Crammond.

## ONE HUNDRED AND THREE ACCESSIONS ON THE MANY-ZWOLLE CHARGE.

Two great revivals, resulting in one hundred and three people uniting with the Methodist Church at Many and Zwolle, La., closed on Sunday night, October 4th. A number united with the other churches of these cities. People came for miles, scores being turned away for lack of seating room under the tent. Both cities were stirred, and the country surrounding for miles around. People said, "We never saw it after this fashion." Whole families were converted and came into the church. All ages from six up to sixty were among those reached for God and the Church.

The pastor, Rev. James E. Selfe, led the music and Evangelist Harry S. Allen, of 3549 Haynie St., Dallas, Texas, did the preaching. The days of the old-time revival have not passed if people will meet the conditions. Thousands of the unsaved and unchurched may be reached if people will get in earnest about having such revivals and pay the price in heart-searching examination and whole-hearted consecration.

With Clay Milby leading the music we are in another campaign at Elizabeth, La., and ask the prayers of the readers of *The Herald* that God may give another great victory here as was experienced at Many and Zwolle. Harry S. Allen, General Evangelist, M. E. Church, South.

## HIGH POINT, NORTH CAROLINA.

Rev. Charles Dunaway, famous Georgia evangelist, is opening a campaign in the Gospel Tabernacle at High Point, N. C., Oct. 28. A special invitation is extended to *The Herald* family in the surrounding cities to attend this meeting. Should any one desire information regarding location write to Rev. Thos. Willey, Box 876. The Tabernacle is being established as a center for Holiness conventions and campaigns on purely interdenominational grounds. We solicit the presence of our friends and brethren who are in sympathy with the spread of Scriptural Holiness in North Carolina. Thos. Willey.

## NOTICE.

I will soon be out in the evangelistic field again. After the summer's work and the camp meeting campaign, I have rested from revival activity a few weeks owing to cancellations and postponements, but will begin a meeting at Vanceburg, Ky., about the first of November. Then conduct a meeting at Laytensville, Md. The last week in November I will be with Rev. E. R. Overley at the Trinity M. E. Church, Louisville, Ky. Then with Rev. T. W. Beeler for a week in the Taylor Street Methodist Church, South, Newport, Ky.

If there are those who desire my services in revival work for the new year, please write me at Wilmore, Ky. Andrew Johnson.

## The First 10,000 Years in Hell.

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where needed.



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(Continued from page 1)

be unfortunate. No doubt the Bishop and his cabinet conscientiously undertook to do the very best they could for preachers and people, but this constant moving from place to place does not develop the preacher into the best, possible, neither does it develop the church. The preacher who is constantly moving cannot give himself to study as he should, neither can he lay plans for the development of his congregation and the upbuilding of his church, the salting and illuminating of the community in which he resides, with the truth, influence and power of the gospel, and of his own ministerial character.

I read somewhere not long since of a German Methodist Conference that made only four changes for the coming conference year. Those sturdy, practical Germans carry good commonsense into their religious life, and the machinery of their church. It is most unfortunate that one or two, or a little group of the membership of some church can have a preacher moved for the gratification of some whim or prejudice. It is worse still if a preacher of the gospel has not intelligence, piety, and patience to know how to adjust himself, bear with, love and win the respect and confidence of his people. There are some sinners in almost every congregation who have broken into the sheepfold of the Lord, and are set to do evil. Frequently the moving of one man necessitates the moving of several other men on the checkerboard of the Methodist Conference. We believe there ought to be a most definite effort at educating and training of preachers and people so that this constant moving about might disappear from our annual conferences.

At the close of the conference Brother Warner Davis, who was returned to the Methodist Church at Wilmore, took me in his automobile into the beautiful mountains of Kentucky. I went at the call of that remarkable missionary, Miss Lela G. McConnell, who has built up that wonderful school at Lawson, in Breathitt County, known as Mt. Carmel. She was opening up work at two other quarters and I preached and dedicated the new building for the church and school at Index, Ky. We had a fine audience of delightful people.

From there we went to Cannel City, a great mining center of a very superior coal, which can be lighted with a match. We were entertained in the delightful home of Dr. J.

D. Whitaker and wife. I preached in a community church in the evening to a fine congregation of as well behaved, attentive an audience as could be found anywhere. Cannel City has a fine public school; we met some of the teachers who, in their culture and refinement, would do credit to any school in the state. We would have been delighted to remain in Cannel City for a series of services. The following morning we hurried away to Vancleve, deep into the beautiful hills of Breathitt County. Here at Vancleve in the afternoon we dedicated a large school building presented to Miss McConnell and her group of workers by a friend who owns a beautiful home, a large store and quite a region of the surrounding mountains. Here, after an excellent dinner, we met a great audience which completely filled the large auditorium. We preached a sermon on full redemption in Christ, and never had better attention from any church than we had from these excellent people. Miss McConnell is opening up a Bible School in this place. I ask an interest in the prayers of all of our readers for the gracious evangelistic and educational work that is being carried on by Miss McConnell and her group of workers. At the close of this service Brother Davis and I hurried away over the splendid road winding through the mountain passes, out into the Bluegrass region and on to Lexington, where I caught a bus at dark and got to my home in Louisville about half past ten o'clock, the third night to pillow my head at home in many weeks.

The following Wednesday I commenced preaching at the daily afternoon services of the Kentucky conference of the M. E. Church, preaching five afternoons for this delightful body of devout and earnest ministers. At least thirty of the members of this conference are Asbury men; two clerical members elected as delegates to the General Conference which convenes next May, were former Asbury students. Bishop Blake presided over the body, a most affable presiding officer. He gave fine spiritual addresses at the opening of the morning services daily. The conference was held in dear old Trinity Church, of which Rev. E. R. Overly is pastor, one of the most devout and zealous preachers to be found in all the land. It was a high privilege to have been associated with these brethren. On Sabbath morning of this conference I preached for Rev. D. R. Peake, pastor of Oakland M. E. Church, South. He is an excellent brother doing a fine work. I do not know when I have preached to a more appreciative audience.

At the close of the conference I hastened to Wilmore and found hundreds of the finest young people in the nation flocking to Asbury from every quarter of the country. Notwithstanding the financial depression, they came pouring in by the hundred. It was a delight to meet the students of other years and a splendid body of freshman. I doubt if there ever came a finer group of young people to Asbury for their first year, than this year. I left Friday for Cincinnati, and Saturday morning went to Fort Thomas on the beautiful Highlands between the Ohio and Licking rivers, where you will find one of the most romantic and beautiful places in old Kentucky. I was called here by the Rev. W. B. Campbell, pastor of the M. E. Church, South, to assist in the celebration of the 100th anniversary of the organization of this congregation. It was a great occasion. The meetings had been going on for several evenings, a number of the former pastors speaking to large congregations. It fell to my lot to preach on Sabbath morning. The beautiful church was packed with people. Electrical arrangements were attached so the people in other rooms of the church could hear the preacher. It was a real pleasure to visit Fort Thomas and preach to this splendid audience. I was pastor of this church forty-five years ago. The sad feature of the visit was the fact that all of the elderly people of

the congregation I knew, have passed away. I met only two women who were grown and members of the congregation when I was pastor. Quite a number of children of that long ago are now active members of this church.

This visit brought up a troupe of memories of the days of my young ministry, and the delightful association of this splendid people I knew and loved almost a half century ago, who have passed away. I have good reason to believe that I shall meet them in the Father's House on high. Dr. Campbell, the pastor, at one time president of Kentucky Wesleyan College, is one of the most pleasant Christian gentleman to be met anywhere, and is much beloved by his people. When I was pastor we worshipped in a small, neat frame building; they now have a beautiful stone church with large, well adapted Sunday school building. Fort Thomas is now a city of some eight or ten thousand, most of them engaged in business in Cincinnati. I was entertained in the home of the Putman Sisters, daughters of Thomas Putman and wife, at whose home I had my headquarters when these good women were little girls forty-nine years ago.

I returned to Wilmore Monday and began the fall revival in the great Hughes Auditorium at Asbury College Monday evening. At the close of the first sermon I called for penitents and a large number of young people came forward for prayers. Before the meeting opened several of the new students had been converted in a sort of prayer and testimony service. For ten days I preached at the Chapel service and each evening. I do not believe there was an evening service we did not have from fifteen to thirty at the altar, a number being converted, reclaimed or sanctified. Dr. Akers, the President, and a number of the faculty worked faithfully in the altar and in the audience. We had a gracious meeting, and would have been glad to have gone on a few days longer, but preaching in the large Hughes Auditorium after so many weeks of strenuous service, was a severe tax on my physical resources. This makes at least the fortieth revival I have held in Wilmore in some forty-nine years. I came to Wilmore and held the first revival in the little frame Methodist Church when there were only three families living, where the turnpike road crossed the Southern Railroad. There was a blacksmith shop, ticket office, a small store and three families. I have been holding revivals in Wilmore, the church, the camp meeting and the College from that time forward, I believe, at least, forty meetings in which I have been the principal preacher. In these meetings I am confident there have been four thousand people definitely blessed at the altars of prayer, quite a large number of them becoming ministers of the gospel, many of them missionaries, and a number have become schoolteachers. They are scattered about the world, and over many seas, and not a few of them have passed on to Paradise.

In this eventide I look back to the morning of my ministry when I first came to Wilmore. Many fond memories came trooping back to me. It was a delight to see Rev. J. W. Hughes, founder of Asbury College, who has recently been so near the crossing into glory, a number of times in the audience during our meeting. It is now eventide with me and I must tell you that I find it very delightful to be a busy old man in the vineyard of the Lord. I would be glad for an interest in your prayers for my soul and body. At the close of the meeting of the college, wife and I came with Mrs. Haskins and daughter 800 miles to Binghamton, N. Y., where I am preaching morning and evening at Boulevard Methodist Church, where Dr. W. S. Crandall, a most delightful Christian gentleman is pastor. At this writing I have preached three days and the altars have been filled with earnest seekers and some have been blessed. I go from here next week for a five days' meet-



ing at Elmira, N. Y., with Rev. Ernest Otter, one of our very dear Asbury boys, then a five-days' Holiness Convention at Trinity Church in Louisville, and then away for Glide Memorial Church in San Francisco. Pray God to bless our ministry.

Your brother,  
H. C. MORRISON.

## The Methodist Holiness League.



HE names of many excellent people, preachers and lay, are coming into The Methodist Holiness League, for which we are profoundly grateful. What is the objective of this League? Plainly, a revival of religion, a deep, widespread revival for the conversion of sinners, reclamation of backsliders and the sanctification of believers.

It has been thoroughly demonstrated that a number of things in vogue will not lift the American people to a higher plane of moral and spiritual life. If the large number and rapid movements of automobiles could have done it, we would have been there now. If the puffing of cigarettes by male and female could make saints we would now be in the Millennium. If bare legs saved human souls our country would have become so saintly that we would have to send airships to Mars to import sinners in order to have conversions. If the false teaching of whimsical modernists in our summer schools for young preachers set them on fire for the salvation of the Lord, the nation would be wrapped in the flame of a mighty revival.

The modernists who are tearing the Bible to tatters, and ridiculing Methodist doctrine, experience and revival methods, can no more produce a revival of religion than a mixture of gasoline, cigarettes and bare legs. Serious men everywhere are telling us that the tremendous need of the time is a great spiritual quickening of reverence for God, respect for law, and a spirit of love and fraternity among men.

The preaching of the great fundamental doctrines of the Bible produced the revival led by John Wesley and his co-workers in the British Isles at a great crisis in English history which many thoughtful statesmen believe saved those islands from blood and fire equal to the French Revolution. The preaching of the very same Bible truths in the language of today, the vernacular of the people, will produce the same effects that were produced a century and a half ago. This is not hearsay. I know it to be true. I have seen it demonstrated in camp meetings, conferences and churches all over this nation, and around the world. God is ready to grant us a powerful spiritual awakening if we will meet the conditions. His word is a hammer that breaketh in pieces the powers of sin. His truth is a sword that pierces the hearts of men. What we need is faithful, earnest, impassioned men to preach the word. The people will hear, the Holy Spirit will apply the truth, and the salvation of the Lord will come upon the people.

I have just closed an eight days' meeting in Binghamton, N. Y., in Boulevard Methodist Church, beginning on Sabbath and closing on Sabbath. We have had wonderful congregations in a vast auditorium; the people have come from many denominations; not less than fifty ministers of the gospel have been present, first and last; the vast altar has been packed again and again with seekers, frequently the front pews being occupied. If I had the physical vigor of other days to continue for three or four weeks, there is every reason to believe that hundreds would be converted. Many have expressed this belief.

Let us get in earnest. Let a host of devout people in the two great sister Methodisms who believe the doctrines of the church, and who desire to see a great spiritual movement

bringing multitudes to Christ, send in their names for membership. Let us fast and pray; fifty thousand of us ought to form the old Methodist habit of fasting on Friday morning and crying out to God for a mighty outpouring of the Holy Spirit. Pastors ought to visit and pray among their people, and not be satisfied with anything less than a widespread spiritual awakening. We ought to begin a protracted meeting to carry on until we see the power of God in the salvation of souls. Send your name and address to Mrs. H. C. Morrison, Box 592, Louisville, Ky., and they will be given to our secretary. We are planning for a great meeting in Louisville next spring, and for a very earnest and aggressive summer campaign for the salvation of souls. That God wills the salvation of the lost cannot be questioned; that the gospel is the power of God unto salvation is a demonstrated fact. Let us get together, pray, visit, preach and hold on until we see the glory and power of the Holy Spirit revealed in the salvation of souls. Jesus is with us in this effort.

### Special Prayer Wanted.

We have just learned that Rev. W. P. Stone, beloved editor of *The Pilgrim Holiness Advocate*, is suffering from a stroke of paralysis. He is in the Methodist Hospital, Indianapolis, Ind. He is a devout, useful and much beloved brother. We ask THE HERALD family to pray that he may be graciously comforted in this time of affliction, and if in harmony with God's will, he may be spared many years for consecrated service.

Brother Seth C. Rees is in the hospital at Marshalltown, Iowa. He has been operated on for cataracts. Pray that he may be blessed and may continue to be a mighty preacher of the Word of God. H. C. MORRISON.

### Playing at Life.

REV. A. S. HUNTER.

Jesus told the people of his day that they were just playing at life, sort of pretending, make-believe. He said that "this generation is like unto children." Not grown up and entering into the serious, worth-while matters; just idling, pretending! That being true then, how is it now?

Think of the multitudes who regularly go to the play-houses, the movies and the old-time theatres! It is estimated that a number of people equal to the entire population of the country attend the movies every few days; millions each day, including the holy Sabbath. There are millions of individuals who go regularly, if not every day or night, two or three or more times each week. What they see there is not only idle, make-believe stuff; it is mostly positively vicious, schooling the beholders in vice and crime!

The rage of theatricals, even in the churches and public schools, is another symptom. Precious hours and days, beside much money, are frittered in memorizing nonsense or worse, and practicing posing, etc. Very much of the posing is disgusting or degrading. The whole thing is sham and frivolity! Mind and soul and body are devoted to that sort of thing, as time bears them on to eternity, with its inevitable, changeless destiny, "according to the deeds done in the body!"

The voluptuous dance, the gambling social card games, and the various sorts of "sports" are other symptoms of the same. The dance inevitably makes light of marriage, in that it

sanctions sex relations which are legitimate for only husband and wife. Brother and sister, husband and wife do not dance together. Some way, that is too tame, it lacks the "kick!" Millions of people are "fans" of baseball, foot ball(?), etc., spending money on them; and growing excited over them almost beyond control! ("Emotion" in things of the soul is awful!) Ball games and make-believe properly belong in the child life, but now they are a regular profession for many grown-ups (in body), and promoted by millions of others! When Jesus said we must "become as little children," he meant something else than that. "When I became a man, I put away childish things"; but it is true now, as in Jesus' time, that most people do not grow up (in soul and mind) and put away childish things.

The same holds good in the churches, otherwise it would not be so common everywhere. Here is a sample. The Sabbath morning sermon was based on the two builders—on the sand and the rock. "Building a life" was the topic. It was a thoughtful and thought-provoking discourse, more of the lecture type, than a gospel sermon. While well arranged and closely connected within itself, it lacked connection with people and things. It was related to only the church. At the close, the pastor invited those who would that day begin to build their lives, to come to the front during the singing of a hymn. Several small children responded. It was most evident that they had been coached for the occasion, and acted their assigned part. They were asked such questions as, "Do you love Jesus?" "Do you want to quit sin and live a good life?" Then they were given the right hand of fellowship in the church.

No matter what denomination of the church, it could have been in any denomination, in almost any Methodist congregation. Nothing in the sermon or in what followed, about repentance for sins, the forgiveness of sins, being born of the Spirit, and such essential things! The whole thing was just playing at the gospel! Those little ones were probably the most sincere of all concerned. They were doubtless honest as far as they comprehended what was involved. They did what they were told, the best they knew, followed their older leaders. But, the preacher and leaders in the church and Sabbath school were only playing at the most important thing in the world. That preacher scolds his people for their inconsistent lives. When those children are grown-ups, he may scold them in like manner. But he does not tell them how to become the right kind of Christians and church members! O, the pity of it all! "Like unto children!"

### St. Francis of Assisi—The Little Poor Man.

The above is the title of a book by James O. Dobson. It gives the very fascinating story of this wonderfully saintly man. It is unusually interesting. It gives one a good insight into conditions in the twelfth century in the church and spiritual life in Europe. It is a spiritual tonic, and we commend the book to all classes of readers. It ought to be especially interesting to ministers. It is neatly bound in cloth, on good paper, clear type, easy reading, and contains 149 pages. Price \$1.00. Can be had of The Pentecostal Publishing Co., Louisville, Ky., for 50c. The number of copies is limited. Write at once.

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For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

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## OUR BOYS AND GIRLS

### THREE CHAPTERS FROM MY LIFE STORY.

Mrs. Lee Aroll.

#### Chapter III.

My broken heart was long in healing after this last sad blow. I hated whisky and all intoxicating drinks. I pitied the drunkard and truly I sympathized with the drunkard's wife. How many times I said to myself I would never marry, for how could I trust another man after having been so cruelly deceived twice in my life. I hated so much to give up my beautiful home; but I was childless and felt that I could not live alone with servants; so I rented my home and went back to my widowed mother.

Time, the healer, once more healed my grief and occasionally I went into society. I had not gone into society three months until men were trying to claim my attention. But this time I was going to be very careful and never, never, look at them but with real indifference. Of course, as I had had two drinking husbands, the men who drank hard and openly did not enter into the contest for my hand, my heart, and my snug little fortune. Finally, there were only three men suiting for my heart; of course, these three hated whisky nearly as much as I did, and they never touched, tasted, or handled it. Finally, I made my choice of the one all of my friends thought I ought not to have considered.

Some people do not believe in fate, but looking at my life in all of its queer lights and strange phases, I believe a little in an inexorable fate that has its way with us poor mortals. Mr. McL. was a bachelor of thirty-six years. He was one of a family of eleven children and, of course, he was not in the least spoiled, nor had he ever been indulged or petted. His family were good, plain, hard-working people. He had no money and, of course, never would have; for when a man of thirty-eight years, who has always had good health, and the usual advantages, has no money saved up, barring an accident, he never will have. I ought to have known all of this, for I was no young, giddy girl; but I was in love with him and could not think about commonplace, everyday things like money. He was the most bashful man I ever saw. I don't think he had ever said a word of love to a girl in his life. He never really courted me, that is in words, but I think he wanted to court me. The more confused he became, and the less he talked, the calmer I became and the more I talked. So, notwithstanding all the drawbacks and disadvantages, we finally became engaged. I told him my sad experience with whisky and he seemed filled with deep sympathy for my past sufferings. He seemed to hate whisky nearly as much as I did. Of course, I did not make him pledge himself not to touch whisky, for he was a temperance man.

We were married, much against the wishes of my family and my friends, and for the first few years were very happy. Then my husband began to desire an office in which he had long been deputy. During his deputyship I had made discoveries that sickened my very soul. I discovered that my husband gave treats of whisky and beer to men, and that he drank with men, and also drank alone. I don't think I ever had a happy moment after making this discovery. I was always filled with a feeling of dread about the future. I begged and pleaded with my husband to give up this office and let whisky alone. But most men are determined and this man, though a good, kind husband, liked his own way. When I saw he was determined to run for this office I went to work and helped him to get it. He continued to drink but was never helplessly drunk during his term of office.

After his term of office expired I tried to get him interested in something, for a good deal of my money had gone to the winds and I felt like we must lay up something for our old age. For awhile he took some in-

terest in our boarding house, then his old longing for office came back and, after several failures, he again held office. By this time he was a constant drinker. He drank until his brain was on fire, his hand unsteady, and his judgment impaired. I begged him to give the office up but he would not listen to me and kept on until he betrayed the trust given him. Never shall I forget the look on his face when he came home and told me he had disgraced me and his family and the mother that gave him life. I never saw a man so filled with remorse, so cast down, so utterly undone. I told him I forgave him freely, and loved him with all my heart, and that we would yet be happy if he would quit drinking. He passed a miserable, restless night. I did everything and said everything I could to cheer him but he seemed utterly heartbroken. He left the house the next morning without eating a bite of breakfast. When he kissed me good-by he threw his arms around me and, crying bitterly, told me how dearly he loved me and what a good, patient, true wife I had been to him. After reaching the front door he came back into our room and kissed me again and again. Oh! why did I let him leave me? Why did not some good angel warn me of what might happen? In less than two hours after he left me a messenger came to tell me he had taken his life in the most horrible way. Before they were through telling the horrible news they were at the door with his lifeless body.

I have told you the sad but true story of my life. I am dying, they say, of heart trouble, and I believe it and I have long known that my heart was broken and my spirits crushed. My life has been a sad tragedy and all because of the accursed evil that has destroyed more men, filled more graves, broken the hearts of more women, slaved and made homeless more children, than war or pestilence. I know that my days are numbered and that, very soon, my humiliated, tired, broken heart shall be at rest. But if the telling of my sad story will cause one woman to give up a man that touches, or tastes, or handles this deadly poison, I shall feel that it has accomplished its mission.

Dear Aunt Bettie: I have been a reader of *The Herald* for many years. Hope you will give me just a wee bit of space to say Hello to you all. I love to read the entire *Herald*, especially page ten. So wonderful to hear of so many young folks living Christians. May God bless you and keep you in Jesus' name. Our troubles in this world are not much in comparison with the glory of heaven for all who live right and reach the heavenly home where all is peace and love. I am pretty sure all who read this letter have some dear one—mother, father, sister, brother, or some dear friend just gone to heaven—whom you would love to meet. Are you ready for the Judgment, if the Lord should come? I ask you in Jesus' name. Be ready for that great day. I have been an invalid since 1916. Glad to tell you I am not a shut-in from God. I am a member of the M. E. Church. My health is failing me fast; my age is past the half century mark. We live on a farm in the land of big red apples. Have fine fruit crop. I am bedfast, seldom sit up. I lie on bed and write and read for pastime. Winters are long, but I bear my cross with a smile. I'll answer all letters who send stamped envelopes.

Your shut-in Sister,

Mrs. J. A. Krone.  
Lanes Prairie, Mo.

Dear Aunt Bettie: How about a surprise from a little girl in Ohio? Daddy takes *The Pentecostal Herald* and I always enjoy reading page ten. Reading is a great delight to me, so some of you cousins write to me and I will answer. I am twelve years old and live on a farm. I spent my vacation with friends at Reily, Ohio. I am in the fifth grade. I have one

brother and two sisters. I attend church and Sunday school at the Methodist Church at St. Charles, O. It is a little country church. I am a member of this church. Our pastor is Rev. Forrest Brown and we like him very well. He is going to conference next week and we are trusting that he will be returned to our church. My Sunday school teacher is Miss Dorothy Shupp. I am glad so many of you cousins like to go to Sunday school and church. We also have our regular prayer meeting every Thursday night. Josephine Dunn, I guess your first name to be Sarah. Clara Riggs, I guess your middle name to be Ruth. Who can guess my middle name? It begins with M and ends with E, and has five letters in it. My birthday is March 5. Have I a twin? This is my first letter to *The Herald* and I want to see it in print to surprise mother and daddy.

Sylvia M. Bossert.  
Rt. 2, Shandon, Ohio.

Dear Aunt Bettie: Would you let an Alabama boy join your happy band of boys and girls? I do not take *The Herald* but my aunt does, and I enjoy reading page ten. I go to Sunday school every Sunday to the Methodist Church. I hope Mr. W. B. will be sweeping so he will not get this letter. This is my first letter and I hope to see it in print. Can you guess my middle name? It begins with R and ends with H, and has five letters in it. I am fourteen years old, have brown hair and blue eyes.

Clarence R. Thrasher.  
Dutton, Ala.

Dear Aunt Bettie: Please move over and let me into your happy band of boys and girls. There are more letters than there used to be, but let's beat all the other states, Georgia. I thought I would write before but somehow I didn't. I was thirteen Sept. 13, and am large for my age. Have I a twin? I was saved July 28, and am a member of Cedar Rock, C. M. Church. Our pastor is Mr. Black, and I like him fine. His daughter and I are good pals. We live much nearer to a Baptist Church so we go there every Sunday but one. Mama is my teacher. Daddy teaches another class and is also president of the B. Y. P. U. I like *The Herald* very much, especially page ten; also the continued stories and wish there were more. I like to read very much and most of my books come from *The Pentecostal Publishing Co.* As this is my first letter I would like to surprise daddy.

Emma Rose Bond.  
Rt. 2, Locust Grove, Ga.

Dear Aunt Bettie: Some time has elapsed since I last joined the Boys and Girls' Circle. Was wondering if I could come in again for a few minutes. Well, I still attend the Nazarene Church in Beverly, Mass., and salvation still holds good. Praise the Lord. We are planning on revival meetings soon. Trust many souls will come to the Lord. Since I last wrote my father and I have started a mission called Hope Mission, in Danvers. The Lord has blessed us there and souls have come to the Lord. One little girl especially has given up movies while those around her continue to go. God's way is the best and only way. I am twenty-four years old, height about five feet, three inches, weight 91 pounds, brown hair and brown eyes. Would be glad to hear from any of the cousins who care to correspond.

Hope Trefry.  
10 Lyman St., Beverly, Mass.

Dear Aunt Bettie: Will you admit a girl from Mobile to join your happy group of Christians? I was saved last Easter. Ruth Townsend, I guess your first name to be Hanna. Ethel Todd, your middle name is Mae. Remember your promises. Guess my first name. It begins with R and ends with H, and has four letters in it. Have a headache so I will close.

R. Cauthon McLeod.  
308 N. Lafayette St., Mobile, Ala.

Dear Aunt Bettie: Will you allow a little Virginia girl to join your happy band of boys and girls? This is my first letter to *The Herald*. I hope to see it printed. I am thirteen years old. I go to school. I am in the seventh grade and am very much interested in school work. I belong to

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the Church of God. I am glad so many of the boys and girls are Christians. I think it is wonderful to be a child of God. I became a Christian this year. I would love to hear from some of *The Herald* readers and will try to answer all letters I can. I hope Mr. W. B. is taking a walk when this arrives. Gladys Hamlett.  
Rt. 1, Box 18, Sycamore, Va.

Dear Aunt Bettie: I hope to be admitted to page ten again. I've had two letters printed on page ten and received some good letters from others. I enjoyed them all and tried to answer all. *The Herald* is a great paper. I sure like to read it as it has so many good sermons in it. Reading is one of my greatest pleasures as I'm a shut-in and cannot go to church so *The Herald* means a lot to me. I hope Dr. Morrison lives many years to be the editor. Some one is sending me *The Herald* and I thank them so much for it. I get lonely at times so will be glad to have all write me who read this letter. I will answer all that send a stamp. I will be forty-three years old Dec. 31st if I live until then. I have to sit in a wheel chair or lie in bed all the time. Remember me as your friend, and may God bless you all. A shut-in.

Owen J. Pickens.  
Waterloo, Ala.

Dear Aunt Bettie: Will you please let an Ohio girl join your happy band? As this is my first letter I hope to see it in print. Mother takes *The Herald* and I enjoy reading page ten. I am twelve years old. My birthday is Nov. 14. I have light brown curly hair, brown eyes, fair complexion. Irene Jones, I guess your middle name to be Bertha. If I am right please remember your promise. Who can guess my middle name? It begins with G and ends with E, and has five letters in it. I will answer all letters received. Cousins, please do write me for I love pen friends.

Hazel G. Snure.  
Rt. 5, Wooster, Ohio.

Dear Aunt Bettie: Will you let a crippled girl from Georgia join your band? I have been getting *The Herald* for sometime, but this is my first attempt to write, so I hope this letter will be printed, because I want every Christian that reads *The Herald* to pray for me that I might be made strong again. I am a Baptist but there are good people in every church. Elizabeth Chamberlin, I guess your first name to be Violet. Lucy R. Timmons, I guess your middle name to be Ruth, and I guess your sister's middle name to be Lois. I have black hair and dark brown eyes, medium complexion, am five feet, three inches tall and weigh 107 pounds. I would appreciate letters from cousins, both young and old, for I am awful lonesome.

Ozell Hudson.  
Rt. 2, Alpharetta, Ga.



# STOP! READ! ACT!

DO YOU KNOW that there are many people right in your own community who do not know that there is such a paper as THE PENTECOSTAL HERALD, who would be glad to know of it?

DO YOU KNOW that THE HERALD is a weekly blessing to thousands of our less fortunate brothers and sisters who are unable to get out to church on Sunday?

DO YOU KNOW that nearly every week THE PENTECOSTAL HERALD carries a holiness sermon to many people who never hear one preached from a pulpit?

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## TO PROFESSING CHRISTIANS.

Do you use tobacco? It is a bad habit; unholly, unclean, expensive, injurious. It pollutes the breath, injures the nerves, benumbs the brain, and sometimes causes cancer of the mouth or throat.

In view of these facts, can a man, who claims to be a Christian, be consistent with his profession, and use it? "What?" saith the Scripture, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, GLORIFY GOD IN YOUR BODY, and in your spirit, which are God's." (1 Cor. 6:19, 20).

Can a man glorify God in his body, with his mouth full of tobacco, spitting out the filthy stuff for somebody else to clean up? Read God's command: "Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God." (1 Cor. 10:31).

Can a man go around with a cigar or cigarette in his mouth, compelling those about him to take into their lungs what he has had in his mouth, and at the same time glorify God?

We are exhorted in the Scriptures to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

Remember, God says, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7). No matter who does the sowing, this will prove true. The man who sows the habit of using tobacco is certain to reap the harvest. God cannot lie. "He that soweth to his flesh shall of the flesh reap corruption." (Gal. 6:8).

Many have been hurried to their graves, and great numbers are in the insane asylums today, from the effects of this poisonous weed.

He, who is addicted to the use of tobacco, is not free; but "if the Son therefore shall make you free, ye shall be free indeed." (John 8:36). Hence, do not try to overcome the practice in your own strength, but seek the help of him who is "MIGHTY to save."

Brother, if you are indulging in this awful habit, quit it for Jesus' sake, for the sake of others, and for your own sake, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16).—Selected.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor. 5:17.

Blessed are the pure in heart: for they shall see God. Matt. 5:8.

## ANOTHER MISREPRESENTATION.

So many letters have been received at the headquarters of the National Woman's Christian Temperance Union asking information about recent newspaper statements charging that Frances Willard, founder of the World's W. C. T. U., was caught smoking a cigaret in her student days,

that we have decided to make the following statement which W. C. T. U. women can use in any manner:

"The first newspaper article containing this statement was in the Chicago Daily News, alleging that Miss Van Evra, one of the editors of the Daily Northwestern, student publication of Northwestern University, had said that college records prove that Frances Willard while a student at Northwestern, was caught smoking. This was scattered throughout the country, and has been published in many papers.

"Miss Van Evra denies having made any such statement to any reporter, and never heard of any such incident. The college authorities say there is no such record. The Daily Northwestern publishes a letter from a Chicago man saying that when Frances Willard was dean of the women's college at Northwestern, his father, a carpenter, left a lighted cigaret on Miss Willard's desk, as a practical joke.

"From this a huge newspaper fake has grown causing indignation on the part of thousands of women who revere Miss Willard's memory and who resent this baseless accusation."

## REQUESTS FOR PRAYER.

C. M.: "I request that you pray for me, a man halting between two opinions, whether I should preach the gospel, or farm. Pray that I might know if it is right to sell my farm or keep it. Pray that it will be revealed to me about this matter."

A Lost Soul: "Please pray earnestly for a soul that has been in the doubts for several years; have prayed

through many times then doubted in spite of myself. Pray that the Lord will not let me doubt. I am lost if some one doesn't get a hold of God for me."

Mrs. J. S. G.: "Please pray for my sister, both soul and body. For her children, especially her oldest boy, that he may get the right work."

A. J.: "Pray for the salvation of Mr. and Mrs. Dyke. Pray that God will send deep conviction on them, and deep repentance and godly sorrow and a definite experience of salvation."

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VII.—November 15, 1931.

Subject.—Paul in Jerusalem. Acts 21:27-39.

Golden Text.—Thou shalt be his witness unto all men, of what thou hast seen and heard. Acts 22:15.

Time.—A. D. 58.

Places.—Cæsarea and Jerusalem.

Introduction.—Today we study Paul just at the close of his third missionary journey. He seems to have had some premonition of coming trouble. As he was returning to Jerusalem he told some of the Ephesian brethren that they would never see his face again. Some of those who were accompanying him also had forebodings of danger. When he landed at Tyre they warned him not to go to Jerusalem, if he wished to spare his life. After tarrying in Tyre seven days, there came a solemn parting. The company of Christians followed Paul and his company out to the seashore where they knelt down for a season of prayer. The missionaries passed through Ptolemais where one day was spent with the brethren of that place; thence on to Cæsarea for a stay at the home of Philip, the evangelist, who was one of the seven deacons appointed by the apostles to look after certain charities in the earlier days of the church. It is interesting to note that this "man had four daughters, virgins, which did prophesy;" that is, they were preachers of the Word in their day. Maybe it is scriptural for women to preach whenever God calls them to that office. At Cæsarea certain of the brethren made strenuous effort to change Paul's mind about going up to Jerusalem; but he replied: "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also die at Jerusalem for the name of the Lord Jesus." Seeing that their pleading availed nothing, they said: "The will of the Lord be done." So they took up their "carriages," baggage, and went up to the city to face the consequences.

Luke says: "When we were come to Jerusalem, the brethren received us gladly." But there was trouble ahead. Paul made a report of his work; and the brethren who were leaders in the Mother church rejoiced greatly, and glorified God for the gracious work done among the Jews in foreign parts, and among the Gentiles in those regions; but there came a warning: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." A storm was already brewing. Some twisted statements had come that Paul was repudiating the teachings of Moses; whereas he had done nothing, except what the elders at Jerusalem had told him to do. But some one had started a false report; and the Judaizing Christians believed it to be the truth. James who was at the head of the Jerusalem church, along with other leaders, requested Paul as a matter of safety to join in with certain Jewish brethren who had made a vow, and to do exactly what the law said must be done in such cases. He obeyed orders to the letter; but the mob was not satisfied. The text of our lesson begins with the bursting of this storm.

Comments on the Lesson.

27. When the seven days were al-

most ended.—The last seven days of the time set for keeping a vow were considered very sacred. It is said that those keeping such a vow would sometimes remain in the temple nearly all of this sacred period, lest in some way they might be defiled. The Jews which were of Asia.—Some who lived in Asia Minor, and had seen Paul when he was evangelizing there, were now at Jerusalem, possibly for worship at the temple. These raised a row "when they saw him in the temple, stirred up all the people, and laid hands on him." The storm was on.

28. Men of Israel, help.—That cry raised a mob with all its lying fury. Then came the false accusation: "This is the man, that teacheth all men everywhere against the people (the Jews), and the law, and this place." But Paul had done no such thing; but a mob will believe anything uttered by its leaders. Then they capped the climax with a still more infamous lie: "And further brought Greeks also into the temple, and hath polluted this holy place." That produced mob psychology. The 29th verse explains this. It was only a supposition, to say the least of it.

30. All the city was moved, and the people ran together.—You must use your imagination here, and picture for yourself this frenzied mob. Of course, the unbelieving Jews were in it full force; but one cannot avoid the conclusion that many professed believers in Jesus Christ joined them. They were as zealous for the law as the unbelievers, and were doubtless drawn into the strife. They took Paul, and drew him out of the temple.—Order and decency had forsaken the temple and the people. I am at a loss for a word to describe the scene as it appears to the imagination. Maybe one may be permitted to call it a shameful, blood-thirsty, one-sided scrimmage. As soon as they had Paul outside the temple they slammed the doors shut. People have strange notions about sacred things. No wonder the world laughs. I once knew a strict Jew who would not strike a match on Saturday to light his pipe, but hire a colored boy to do that for him. He was very religious; but it was said that he would sell a suit of shoddy goods for the real stuff. That mob was crying for blood in its zeal for the house of God. Why could it not realize that such behavior was defiling the temple a thousand times more than all that they were accusing Paul of doing? Blind! Thrice blind!

31. As they went about to kill him.—O they must taste his blood—nothing less will satisfy a howling mob. Tidings came unto the chief captain.—He was commander of the garrison of Roman soldiers quartered at Jerusalem to preserve order; for Palestine was under Roman rule. News of the uproar at the nearby temple reached this officer almost immediately after it began.

32. Ran down unto them.—There was no time to lose. Not that he cared so much for the life of one Jew; but, if that mob got a good start, it might be difficult to control it. Wherefore the chief captain rushed with soldiers and centurions. And when the mob saw the soldiers coming, "they left beating of Paul." That quick Ro-

man move was a blessing to all men.

33. Commanded him to be bound with two chains. Too hasty. It would have been far better for the captain had he made inquiry as to who Paul was and what he had done before putting the chains on him; for had that un-Roman act been reported to Cæsar the little captain might have found himself in no little trouble for an explanation.

34. Some cried one thing, some another, among the multitude.—It was a mad, crazy gang with too little sense to know its own mind. No wonder the captain could learn nothing from such a hubbub. Paul's only safety was in the Roman castle. Such places are not always bad shelter from a raging multitude bent on blood.

35. Borne of the soldiers for the violence of the people.—Although in the hands of the Roman soldiers the mob was pressing to lay hands upon Paul. They were even rushing up the stairs after him.

36. Away with him.—That is, kill him. Nothing else would, or could, appease their wrath.

37. Canst thou speak Greek.—The captain is coming to his sense at last. He had jumped to a conclusion; and now it dawns upon him that, maybe, he has made a mistake.

38. That Egyptian.—But the captain was seriously mistaken. Such an Egyptian had arisen; and the Roman officer concluded without taking time to investigate, that this outlaw, with his band of four thousand murderers was in the city. Had that been true, there would have been danger sure enough. The captain was not too cautious, but too severe in the treatment of his prisoner before learning who he was. But we cannot measure heathen men by civilized laws or customs. That officer held a critical post, and therefore needed to be cautious in dealing with the Jews. A little fire might start a conflagration.

39. I am a Jew.—Paul gave a plain, simple account of himself, and requested the privilege of speaking to the people. That was granted; and he gave them, in honest detail, his experience in becoming a follower of the Lord Jesus Christ. His speech caused a split between the Sadducees and the Pharisees; and when they were about to pull the apostle to pieces, the captain had him brought into the castle for safety.

I wonder why Paul did not make known the fact of his Roman citizenship sooner. At a later hour when the captain commanded that he be bound and scourged, Paul stopped the proceedings by asking one question: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" It was time to stop, for there was danger ahead.

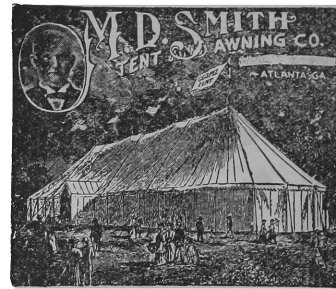
### NOTICE.

To whom this may concern:—

I am personally acquainted with Rev. J. Russell Corron, both as a preacher, and as a man, he having preached in my church a number of times during my evangelistic services. He is a splendid speaker, a clear, powerful preacher, preaching the whole gospel without fear or favor. As a pastor in this community, he was highly esteemed, and very successful. As a man, I have always found him to be very conscientious, square, upright, honorable, in fact, a gentleman in every sense. It is a pleasure to me to give this testimony.

Edw. B. Dunn, Ph.D.

Pastor of Trinity Evangelical Church, Berkeley Springs, W. Va.



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Comfortable rooms will run 50c per night up and meals from 25c per meal up. Boarding houses and restaurants and lunch rooms all close by and the place of meeting will be right down town in the City Auditorium. Space for tents and parking cars will be arranged for and every convenience and co-operation, possible within our means will be provided for those that come.

Importunate prayer is urged by the Board of Trustees for these services by all who love the coming of the Lord and feel the need of his manifest power in these days. The salvation and sanctification of perhaps thousands depends on the outcome of this meeting, affecting the ongoing in the highways and hedges of the full gospel, without wildfire and fanaticism and we must hurry forward with our twelve months' program. Be with us if at all possible, but whether present or absent, pray with all your might that God may have his way and be glorified. For information, application blank, or other data concerning this work, write

Rev. E. C. Wills, Sec.,  
P. O. Box 1944, Orlando, Fla.

### HERINGTON, KANSAS.

In beginning his meeting for First Presbyterian Church, Rev. George S. Sutton, pastor, Oct. 5, the people were told by Guy W. Green, layman of Kansas City, Mo., that if they would pray and work God would give them more than they expected to receive. Mr. Green spoke truly because, whereas the members of the church had expected only 10 or 15 accessions as the result of their meeting, on Oct. 18 a class of 35 was received into the church, most of them adults and most of them coming by confession of faith. Mr. Green has been engaged to return to Herington again in October of 1932. He made 35 addresses during his stay in the Kansas town. This is the third meeting he has held for the Rev. Mr. Sutton.

J. B. Kendall: "It has been some time since I made any report but will say I have been busy most of the time in the Master's work. We have just closed a great meeting in Oklahoma and in the midst of a fine meeting at Humansville, Mo. A number at the altar last night and definitely blessed. Our special meetings to women and girls only and men and boys and the high school night were a wonderful success. We close here the 28th and begin at Waverly, Ill., Nov. 1st."

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

### FROM WHENCE SHALL OUR HELP COME?

A. E. Matson.

"The children of this world are in their generation wiser than the children of light." Luke 16:8.

Sad, but true. It ought to be just the reverse. Men of this world are continually discovering new wonders in the natural creation and harnessing new sources of power. The human voice is carried to the ends of the earth. Soon no doubt power to run our factories will be distributed in the same manner. It is reported that the switch that will open the Chicago Exposition in 1933 will be thrown by light from the star Arcturus, 240 trillion miles away, light which has taken forty years to reach the earth. It may not be impossible that the stars may yet be a source of our power.

While the "children of this world" have been making all this wonderful progress in the sphere of their life-nature,—what progress have "the children of light" made in their sphere—the spiritual realm? God has given all these wonderful powers of nature to the disposal and use of nature's children. Is it not reasonable to suppose that he has given to his own children comparable, yea, beyond comparison, greater powers for their disposal and use? The children of nature can touch only secondary powers. The children of God can touch the source of all power, God himself.

There seems to be an air of pessimism in the church, even the best of it,—what is the cause of it? It has lost sight of the source of its power. Have the forces of evil become too strong for God to cope with? Certain it is that we have no might against all these evil forces. Lawlessness, communism, covetousness, pleasure-madness, sensuousness in all its forms, atheistic education, modernism, Christianity in form and name but "having not the Spirit,"—at the sight of this overwhelming flood what will we do? We who are parents, will we see our children carried down the overwhelming destruction and only raise our hands and say, "What can we do?" God forbid. There is help in God. But we must seek it with determination to get it.

Pinney says in one of his Revival Lectures: "The prevalence of wickedness is no evidence at all that there is not going to be a revival. That is often God's time to work. Let hell boil over if it will, and spew out as many devils as there are stones in the pavements, if it only drives Christians to God in prayer—they cannot hinder a revival." Helplessness, need, faith, prayer, is the condition of God's manifesting his power on our behalf. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. Surely, this is a time of distressing, direful, desperate need. Thank God, he has resources to meet all of that awful need. Have we faith enough in God to seek it?

"Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:28, 29.

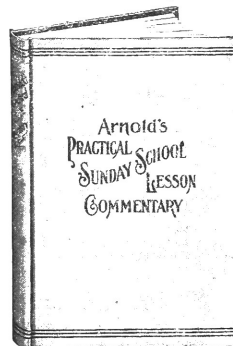
Our help cometh from the Lord, which made heaven and earth. Ps. 121:1, 2.

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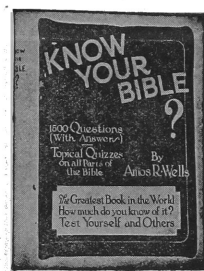
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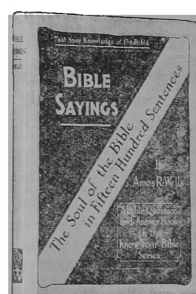


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4. What is the shortest book of the Bible?  
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7. Who were the Pharisees?  
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Baltimore, Md., Nov. 3-24.

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(Suite 1009, Chicago Bank of Commerce  
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Newberg, Ore., Dec. 13.

**BENNARD, GEO.**  
(Hermosa Beach, California.)  
Polson, Mont., Nov. 1-15.  
Okanogan, Wash., Nov. 18-Dec. 6.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)  
New Point, Va., Nov. 2-15.

**BUSSEY, M. M.**  
Waco, Tex., Nov. 4-18.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CAREY, A. B.**  
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**CARNES, B. G.**  
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Chillicothe, Ohio, Oct. 28-Nov. 15.

**CAROTHERS, J. L. AND WIFE.**  
Paoli, Colo., Nov. 8-22.

**GRAMMOND, PROF. C. C. AND MARGARET.**

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Grand Lodge, Mich., Nov. 2-15.  
Jackson, Mich., Nov. 22-Dec. 6.

**DAVIDSON, OTTO**  
Otway, Ohio, Nov. 1-Dec. 1.

**DICKERSON, H. N.**  
Allentown, Pa., Nov. 23-Dec. 6.

**FLEMING, JOHN**  
Bloomsburg, Pa., Nov. 3-15.  
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**FLEXON, R. G.**  
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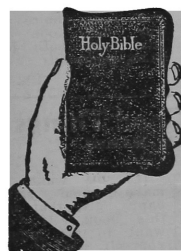
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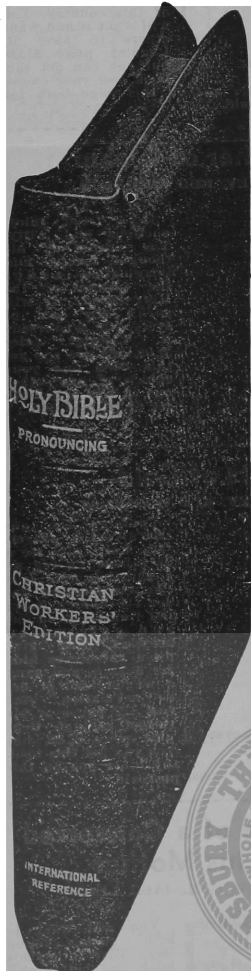
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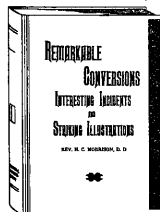
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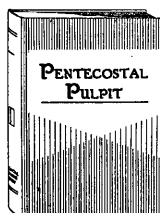
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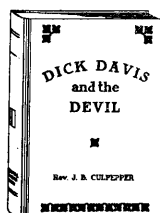
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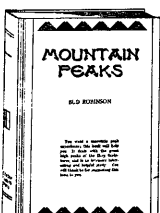
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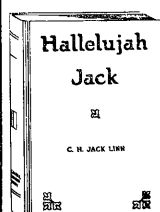
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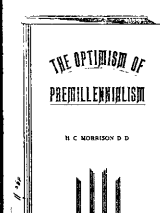
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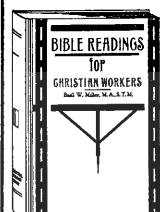
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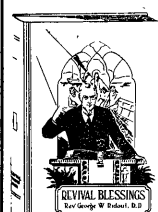
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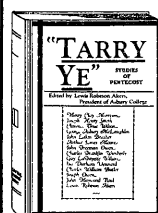
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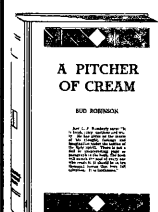
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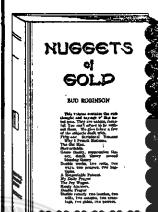
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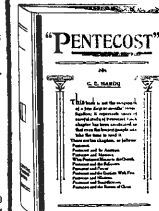
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Dr. H. C. Morrison, Editor  
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Louisville, Ky., Wednesday, Nov. 11, 1931.

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Vol. 43, No. 45.

## CHRISTIAN PERFECTION.

By The Editor.

**I**N that remarkably interesting sixth chapter of Hebrews we find an exhortation and resolution which is most interesting. The first reads, "Let us go on to perfection." The second, "This will we do, if God permit."

The perfection we are exhorted to go on to is not a perfection beyond which there is no addition, development and growth. It must be understood that Christian experience is always progressive—clearer conceptions of truth, growth in the graces, enlargement of responsibility, increase of capacity, and opportunity—going on.

There is a perfection which may, and should be, obtained by every young Christian; perfection of consecration which withholds nothing from God. Perfection of faith which does not doubt the promises of God. Perfection of purity, a heart cleansed from all sin. Perfection of love, which loves God supremely, and fellowbeings unselfishly.

This perfection is inwrought by the Holy Spirit in his baptism, incoming and abiding. This gracious work of sanctifying and perfecting prepares the Christian for growth and enlargement, every way. A young apple may be perfect in the sense that it is free from disease of any sort. It has no scale, blight, speck or worm. It is perfect in this sense. It is young and very small, and of little account for present use; but it is absolutely pure and free from disease.

This young apple, being pure, is in excellent condition to grow, to mature, to assume beautiful color, to ripen and mellow. This apple illustrates my thought very well, only it comes to an end. The Christian life grows, ripens, takes on the beautiful colors of holiness, mellows into a gracious influence, and is plucked by death, only to enter into a larger and ever increasing growth in those higher altitudes called Paradise and Heaven.

Christian Perfection is not perfection of memory. It does not save one from the mistakes and blunders that are incident because of the common frailties of body, and nervous and mental limitations. The highest states of grace and communion with God do not do away with the fact that we are human beings and, as such, have weaknesses that belong to our race of beings and state of existence. But Christian Perfection does secure us against sin; it does not secure us against temptation, but it can place us where there is no inward response to temptation, desire or intention to commit any willful sin.

It is interesting, and to be regretted, that just now a number of our Calvinistic friends are becoming vehement, in fact, quite disrespectful, toward their brethren who claim full salvation in Christ. Only recently in one of the great summer meetings, a Calvinistic brother in one of his addresses, said with a

### PREACHER LEADERSHIP.

The preachers of the gospel ought, not only to deliver the message of the Lord to the people, but they ought to give leadership in all great moral and spiritual movements. The best time for them to exert a salutary influence in politics is before the nomination of candidates; then they cannot be accused of partisanship.

Every Protestant preacher of this nation ought now to express himself with a good degree of righteous indignation against the liquor traffic, and create a popular sentiment that will notify politicians that, under no circumstances, will they vote for a candidate for the presidency of the United States, or any other office, who is an enemy to Prohibition. We want at the head of this nation men clear-cut and outspoken in their antagonism to the liquor traffic, like Pinchot, Governor of Pennsylvania, and Senator Sheppard, of Texas. Men who are prohibitionists at heart and brain. We admire a prohibitionist like Senator Brookhart who, when he finds that strong drink is to be used at a banquet, lifts his head in contempt and leaves the place.

The war against the liquor traffic is on. It is a holy war. The enemy is powerful, disrespectful, contemptuous and selfish to the last degree. The cause of Prohibition needs real soldiers, fearless men and women, who ask no favors and give no quarters to the liquorites. If I had a pastor who was a timid coward and, for any reason, in this crisis of our national history, dodged issues, and was afraid to speak out in plain language against the liquor traffic, I would not pay him one red cent. Such a man does not deserve the support of Christian people. We think preachers should guard carefully their party politics, but before nomination for office it is perfectly safe in educating and arousing the moral sentiment of the people. No man, preacher or laymen, who claims to be a Christian, should permit any political party to command or induce him to vote favorably to liquor.

H. C. Morrison.

good deal of vehemence, that "The Wesleyan doctrine of sanctification was a rotten doctrine." He did not quite dare to say that the apostle who wrote the "blood of Jesus Christ (God's Son) cleanseth us from all sin," was a liar. I am glad he did not go quite that far.

The promises of full salvation from sin are very abundant. It is plainly written that, "without holiness no man shall see the Lord." It is also written that "God wills our sanctification." The inspired writer does not hesitate to say, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." St. Paul, in his letter to the Romans, declares that, "Where sin abounded, grace did much more abound." He states further, "Being then made free from sin, ye became the servants of righteousness." He reiterates, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The Scriptures teach us that there is a life "hid with Christ in God." We read also, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Searching further we find, that "the kingdom of God is within you." Very well, if the brethren want to sneer at the power of Christ's cleansing blood, that is their bus-

iness. They assume the responsibility for such ridicule. If they want to exalt the power of Satan to blight with sin, above the power of Christ to save from sin, that's their business—fearful business! There are a number of very respectable people in the world who are not ashamed to believe and follow the interpretation of the gracious promises of God to deliver us from all sin, given by John Wesley. Of course, it is understood that if we follow Christ without the gate for the crucifixion of the old man, we must expect to suffer reproach. But somewhere we have read that it is a blessed privilege to suffer reproach with Christ—Amen!

### Hungering and Thirsting After Righteousness.

**I**N our Lord's Sermon on the Mount we find these very interesting and forceful words: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Jesus is here describing a very blessed state of mind. He tells us that it is a gracious thing to be hungering and thirsting. He is fortunate, as always, in his use of understandable terms. We all know what hunger and thirst are. We are so constituted that we must have food and drink. Our physical natures call for this sustaining supply. Without food and drink our bodies would soon languish and die.

The soul of man has desires similar to those of the body. The soul is capable of longing for deliverance from sin; to be free from pollution, to come into the clear light of purity. How fortunate, as Jesus teaches it, for a soul to have intense desire for freedom from sin; for a state of righteousness—rightness before God.

One of the great troubles with the people of this nation, both within and out of the church, is that they are dominated by their physical, rather than their spiritual desires; their temporal ambitions and longings overmaster, set aside, and destroy their spiritual aspirations. They are running to and fro in the earth seeking to find something to satisfy their physical wants; not their needs, so much. The gratification of one desire, it seems, only increases and intensifies new desires, until the being comes obsessed with inordinate passion that consumes the body, wears out the life, and hastens its victim to an untimely grave, often to suicide.

The Lord Jesus calls our attention to the blessedness of the state of a soul longing, stretching out its faculties and aspirations to be filled with righteousness. He says that the desires of such a soul shall be gratified, that the filling shall be obtained; that for such a soul there is deliverance from impurity. Almost immediately, he follows this

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# NOTES FROM THE LAND OF VASTNESS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Argentina, South America, is great in its immensities. Ranches here run into many miles, cattle into teeming thousands. Wheat fields extend as far as the eye can see. A single province is larger than the British Isles. Buenos Aires is the greatest city in all South America. I think it is providential

that I have but few engagements there because I can fill a deeper need by preaching in cities and towns in the Interior and hold conferences among churches which rarely have a visiting evangelist come among them. At this time I am in my ninth meeting since I crossed the Chilean line, July 2nd. It is indeed something to praise God for that the message of full salvation meets with open hearts and open doors. Yesterday, I preached on sanctification in the afternoon; the day before, on a clean heart. My interpreter tells me they want more of it.

## II.

It is cold in South America. Houses and churches are not heated; occasionally a stove or fireplace will be found. People come to church and stay two, and often three hours. I frequently keep overcoat on till preaching warms me up. People wear their wraps through the service; men keep overcoats on, and frequently a man will be sitting down with a shawl over his shoulders.

There is a great deal of suffering; men are out of work, but I presume no one goes hungry. Argentina is a land of bread and meat in abundance.

Governments are in deplorable condition all over South America. When I was in Chili the dictatorial government of President Ibanez was tottering, now it has fallen and the big military man who ran things with the big stick and ran his country into terrible debt, has had to get out of his country so as to be on the safe side if any violence was attempted. How true it is that Revolutions "sweep over the earth like troubled visions on the breast of dreaming sorrow."

## III.

The other Sunday night I preached in a city where, after the service, my interpreter and myself had some peculiar experiences. We thought the service was at 8 o'clock instead of six; so we would have to go without our meal. Church was full and we had a service extending over two hours. We were then invited to dinner at the home of one of the families of the church. The meal had to be cooked as the whole family was at church. It was past ten o'clock when we sat down at the table and when we left the home it was eleven fifteen. We were taken to a hotel where my interpreter put up. Poor man; he had a horrible night; a woman in an adjoining room went crazy and shrieked so as to arouse the whole hotel. There was no sleep for anybody all night. Fortunately, I was put up at a hotel near the station. The night was cold, and in this country it is a rare thing to have heat in hotels or houses. I was glad to get in between the blankets and sleep solidly till called for the early train. My next preaching appointment required taking a train at 4:15 in the early morn. In Chili, we generally travelled third class; in Argentina we go second because there is no third. I take a small rug and steamer shawl with me; these make the hard seats a bit easy and the riding comfortable. On this recent trip, when I arrived at the station, pastor and wife did not speak English but they brought along a woman who did and we managed things alright till a missionary arrived who was to interpret for me. At the parsonage

where I am writing this, the mother is French, the father is Hollander, and the children speak Spanish, so I manage to get along pretty well by utilizing my little French and the trifle Spanish I have acquired. Little Maria is a particularly bright child and she and I are fast friends. She told me her mother was the daughter of a Frenchman, her father the son of a Dutchman. She told me her age and then asked me: "Cuántos años tiene?" (My age). I couldn't speak Spanish so I was saved the trouble. At the dinner table today the following nations were represented: Dane, French, Italian, Dutch, German, Spanish, American. Argentina is a most cosmopolitan land.

## IV.

This time last year I was in the holiness camp meetings of U. S. A. I am trying to carry a holiness camp meeting spirit and message to two Republics—yes, three: Chili, Argentina and Brazil. I am appalled at the vastness of the field. For one lone evangelist to cover much ground is next to impossible. Everywhere we go they want more time, more meetings. "Come for six months, not six weeks." I have frequently had to move dates two and three times because of these meetings desired in new places. I think often of the overcrowded condition of things at home, evangelists in abundance and many of the best spending their time on burnt-over territory, and in churches grown fat like Jeshurun with their privileges and their feasts of fat things. What it costs to run one of those camp meetings for ten days (and often with empty altars) a holiness evangelist could spend a whole year carrying the holiness message to the foreign fields where in many places the holiness gospel is seldom heard. If the holiness people had the vision, and did not spend so much time and money on themselves, it would be possible to send a man to India for a year, another to Africa, another to China, another to Japan, another to South America, and thus bring help, inspiration, confirmation and blessing to the missionaries as well as preaching through interpretations the message of full salvation to thousands of people. When this has been done it has had to come about through personal sacrifice and individual venture. Thus did William Taylor start out and girdled the globe with salvation.

## V.

Often as I go out on itineraries in various sections of Argentina, preaching in a strange church and among strange people, every third day or so I think of those words of the song:

"I am a stranger here within a foreign land,  
My home is far away upon a golden strand,  
Ambassador to be of realms beyond the sea,  
I am here on business for my King."

But it is wonderful how fellowship with God brings one into fellowship with his people everywhere.

The human heart is the same throughout the world, and the needs of the soul are everywhere the same. As I preached last night a man sat in front of me seemingly drinking in every word, responding with various expressions all through the sermon. The gospel to him was the power of God. It was neither Spanish or English, but of God. As I preached this afternoon on 1 Thess. 5:23, I had the witness of the Spirit that the word was having effect: probably it was the first sermon they had heard for a long time, definitely, on sanctifying grace; in the after service the whole meeting was turned into a seeking meeting.

## VI.

Brother Preacher, I hope you feel the thrill of preaching the gospel that I often feel as I go from city to towns and preach in churches

where the people are hungering for the Word of God, especially, the deep things of God. I was told by some who wished to discourage me from coming to South America that, in Argentina, they resented foreigners coming preaching through interpreters. They said to me (by letter) that evangelism would have to be carried on through native evangelists. I am glad to record the fact there is no difference. I have discovered none, the churches of Argentina are as hungry to hear the Message by the sent-messenger even if it comes through interpretation, as any part of the world. Some of our missionary leaders are so carried away with and by their psychological reasonings that they permit these things to obscure their vision of the supernatural. It would be a good thing if a few of them would become desperate and tear down their fences and pitch into the battle of the Lord, clad with the power of the Holy Ghost, throw to the winds all their intellectual handicaps and take to the battle in the name of the Lord God of Hosts. A good man once said to a brother preacher, "Brother, I have made a study of psychology for six years, but I am going to give it up." He found it took more than psychology to do God's work in South America. I often think of that striking definition of a missionary by Bishop Oldham as, "That abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God."

## VII.

Sundays are always busy days. Last Sunday I preached at Gonzalez Chares in the morning, took dinner and rode about thirty miles in auto to another town where nearly a full church awaited us at 3 P. M.

My interpreter this time was a German missionary, though he got his theological training in England and married an English where he preached in three languages—Spanish with freedom. For awhile he had a church where he preached in three languages—Spanish, German and English. This country is very cosmopolitan, and happy the man who can speak various languages. I often can make out a conversation by using the English, French and Spanish. Happily I can sing the Spanish hymns with ease and it helps me immensely in enjoying the services; and often when the people hear me sing in Spanish and quote Scripture in Spanish they wonder why I do not preach in the language; but one wants to have at least half a year of the most intense study and practice of the language before attempting to preach in it, and then it will take several years before one feels at home.

## VIII.

I heard of an ex-priest of the Catholic Church who is preaching among the evangelical churches. They say he is learned and eloquent, but he deals too much in abstractions; he lacks definiteness in his message. If he had some of Moody about him, and in every sermon would aim at the heart and conscience, preach Christ and repentance, pardon, personal salvation through the blood of Jesus, it would greatly add to the effectiveness of his message. After all, what the multitudes want is not the intellectual, but something that speaks to the heart. That's the trouble with some missionaries; they work on an intellectual basis and wonder why they don't get results. I was reading recently a story of Professor Huxley, great sceptic scientist of England, of fifty years ago. A Christian friend of his was travelling with him and Sunday came. Huxley said to him, "I suppose you are going to church?" "Yes." "Well, suppose you stay at home with me and tell me of your religion?" "No," said the friend, "for I am not clear enough to refute your arguments." "But, what if you



simply told me of your experience—what religion has done for you?" This was agreed to and the Christian man told the scientist what Christ had done for him. With tears in his eyes Huxley said, "I would give my right hand if I could believe that."

# IX.

"I am in his right hand." Speaking one Sunday morning at Santiago, Chili, before 500 people out to early prayer meeting at 7 A. M., my message was based on Revelation 1:10-16. The seven stars were in the right hand of Jesus. This suggests the security of the believer. If we are in his right hand we are safe. A story is told of Luther

when the Pope's ambassador came to try to win him back to the fold; not succeeding by entreaty and appeal, he tried threatening and storming, and told Luther he would be thrust out—excommunicated from the true church. Then he said to Luther: "In whose hands will you be then?" Luther, the man of God, replied: "I shall be where I am now—in the hands of God." When hell rages, Oh child of God, recollect thou art in the right hand of Jesus. When everything and everybody is against you say to thy soul—"Soul, thou art in his right hand." When temptations fierce, and trials terrific, assail the soul say, "I am in his right hand!"

Now as I was exhorting along these lines a poor, distressed man rushed up and fell at the altar and called me to him. He told me that he was now passing through a terrible assault of the enemy and he wanted me to pray for him. Wonderful how the Spirit leaps over the barriers of language, and how the language of the heart can be understood. I am preaching now by interpretation in the Spanish tongue but often the people catch my meaning before the interpreter gets the words out. The Holy Spirit is the Spirit of Witness and Fellowship and among the saints one soon feels as much at home as though you had known the people for years.

## LET US TRY SOMETHING.

Rev. T. C. Henderson.



RUE Christian evangelism will never die out. It is of God. To the work of evangelism God still calls men and women. Humanity needs to be evangelized.

Churches which cease their thorough evangelistic work for any reason lose divine leadership and blessing on their activities. But evangelism is hard labor. It is hazardous, it is costly, it meets great and delicate opposition and today finds the leaders of the older sects deliberately opposing and condemning it. It is quite easy for the pastor and the church which cares for the approval of the world and for the support of the world to substitute something less embarrassing for genuine sin-killing, soul-saving revivalism. We are face to face with a most challenging array of facts relative to soul saving. Revivals which major on spiritual transformations and which produce pentecostal fruitage are rarer than they should be in the larger denominations. There are sections of our large cities and communities to which there will not come any definitely evangelistic ministry unless it is brought by some one outside of the regular leadership and general activities of the established churches. There are thousands of young folk in our Protestant churches who have not been converted, and they have never seen any one else converted. The noted leaders of religious thought and work boldly discount the old type of evangelism and it is folly to look to them for leadership in any form of revivalism. Churches are officered by men who have no sympathy with passionate, soul-saving activities, and the rank and file of the membership of too many churches are so worldly as to quite disqualify them and their church for sincere work of winning the lost to Christ. One may go to hundreds of our city churches and never be given a call or an opportunity to seek and find salvation. The churches are ministering to young folk with great energy and ado, while the masses of folk who have reached middle life are without any message or ministry of personal salvation from moral wreckage. Most of the preachers act as though there were no lost men and women any more. There are many preachers, of whom I know, who wish that they could promote a genuine revival in their church and community, but who have an impossible situation within their own fold.

On the other hand, there are evangelistic workers wanting a chance to invest their time and energy in this greatly needed work. They are ready to give their best, their all to the most needy place and situation. However they do not, they cannot know where they are most needed. They have been used to going where the churches or other organizations called them, rather than finding the needy fields. These workers—and they are not all irresponsible nin-wits—should be connected with these neglected and unworked fields of human need. Many God-called evangelists are greatly concerned about this sit-

uation and have an inner protest against going only where they are wanted to replenish the membership roll of the churches or to do the work that some pastor will not or dare not try to do for his church. These workers want to go where the need is great and the laborers are few and there to pour out their best ministry for the salvation of lost men and women.

Now how can these needy fields in town and country be connected with these ready workers? We need not wait for the answer. It is being answered gloriously in England, Canada, and in certain sections of the United States. Laymen are answering this question by opening mission halls, "Gospel Centers," "country crusades," tent meetings and evangelistic services in rented halls and sometimes in churches. I know, for instance, of one group of laymen who got together on a plan for promoting passionate evangelism without a lot of side issues throughout their county. They have engaged one or more evangelists at a time and over a period of months have carried on what has proved to be most fruitful revivals throughout their own and adjacent counties in their state. If the churches invite them they use the church building but they prefer to use other places. I know of other groups of earnest men and women who have undertaken the "Gospel Hall" type of work. That is, they have rented a well located and suitable building or hall to be used for public services, hiring some evangelist as a "superintendent," and then by constant public evangelism and the holding of various kinds of meetings and through works of charity have found a very ample support for their work which meets a definite need. In England there is a reviving of outdoor and wayside evangelism. Groups of young men go out for week-end trips, or for longer time, and in the open air, in halls or homes, or churches they sing, testify and preach and distribute Gospel literature. The fruitage of this work in the Old Country is blessed and generous. All over the English-speaking world the laymen are seeing that they cannot wait on the regular ministry to carry on aggressive evangelism.

The thing that I am trying to say is, that there are yet many great, white, neglected fields that must be entered by godly laymen and devout, self-sacrificing evangelists regardless of what the organized churches may say or do. I have letters ever and anon from men and women, especially in the cities, asking for help in meeting this great need. That is encouraging, and I am always glad to be able to help such folk find some sensible worker who will join them in the high adventure of doing what so many other groups seem afraid or unfitted to do. The godly laymen of America must not let the people of this day go to hell because they are not preachers. They must share with these ready workers in the investment, of time money and thought and prayer to do something definite for the salvation of this gen-

eration, especially the unchurched, the unreached and who yet are reachable.

There is peril and problem in this sort of independent evangelism, of course. Such work can very easily become piracy—divisive, ruthlessly projecting itself at the expense of other forms of Christian activity, with no regard for the rules of the game. This independent evangelism must never fail to be courteous, brotherly and humble. Then, such evangelism can easily become unbalanced. Bunk can take the place of balanced truth. There must be prudence as well as passion in this sort of thing. Ranting and raving with religious tomfoolery must be shunned or else such work will run into the ditch. The great problem which such independent evangelism faces, perhaps, is that of caring for its converts. That, however, is not an unsolvable problem.

Danger there is, but the multitudes of Christless folk in our cities, towns and rural sections of every type, caste and color must be reached by a saving message. Let us try something!

## DARE WE BE CHRISTIAN?

T. RICHARDSON GRAY.

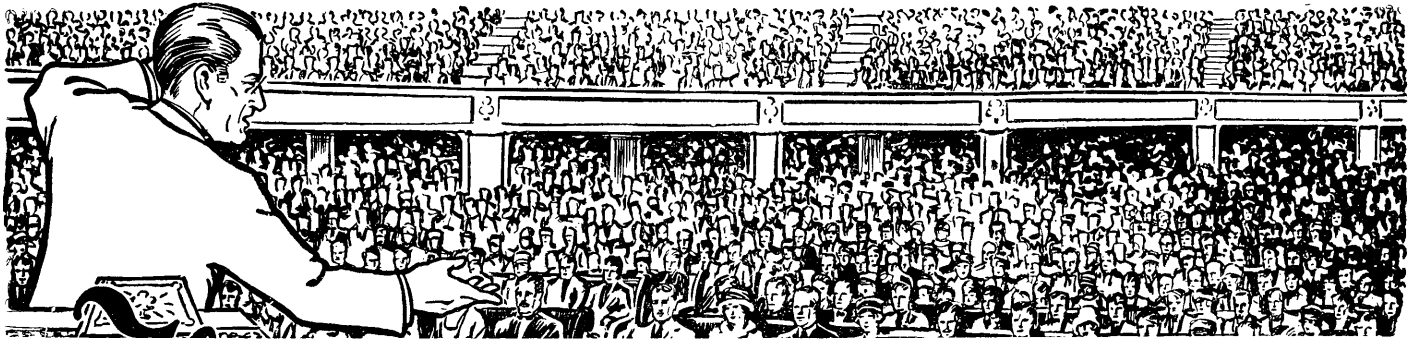


T. PETER once said, "I am not." And for centuries, to be Christian was dangerous. But in this day of safety, dare we be Christian? for in any age it is an adventure. Abraham dared, going forth, "Not knowing whither he went." Paul dared the Damascus mob: even the rope-holders were adventurers. He dared the ocean and was ship-wrecked, their very escape was hazardous. "Some on boards and pieces of ship." God delivered them, but he quelled no storms, nor smoothed no roads for those early Christians who dared: to have done so would have taken the worth and thrill out of their adventure. King Agrippa was frank enough to locate himself as only an "Almost." An honest merchant labeled a brilliant stone—"Almost a diamond, \$3.50." Abraham Lincoln said, "When I went to Washington I was not a Christian: when I went to Gettysburg I was." Many today would be surprised at their location to the Bible standard of Christian. Thousands of fine people miss much by not daring to be Christian of the Christ type. Let us notice—

*A Modern Brand:*—Composed of good citizens, but whose religion won't bear transportation. Removing to some new locality, they fail to transfer their religion; they will not stand transplanting. Again they may be pretty fair church folk at home, but absent to city or country, forget whose children they are, whose day it is, and breaking from their Sunday moorings, they join the world

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## THE MAGNITUDE OF SONSHIP.

Rev. Neal B. van Loon.

*"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.*

**T**HE Lord tells us here of an unspeakable inheritance and of an unspendable portion. Only one condition is laid down for its possession—*overcoming*. God does not have very much for the person who heartlessly surrenders to habitual defeat. That is not so because he has planned it so but because he can't help it. There is no limit to what he can and will do in, for, and through a man who is wholly given over to him and it does not matter about the ruined yesterdays with their violated covenants and abrogated vows. He has a wonderful way of passing over all that. On the other hand, there is comparatively little that he can do for the man who is satisfied with himself and who has settled down to a lazy contentedness and; it does not matter very much what his capabilities are.

The tragedy of this day lies not so much in the fact that people are not being godly and Christian, but in the fact that they are not trying. Sin presents a smaller problem to God than our love of it. The hurt in his Father-heart is there less because of our stumbling than because of our lack of resistance.

God does his utmost to conquer through his love the hearts of men but so many will not let him. There are successful salesmen on the field selling thousands of tons of goods. Some of them would make great soul-winners if they would obey God, but they go on in disobedience and they live fleshly lives of selfishness and wanton pleasure and in the prime of life some of them go on the scrap-heap. Then to fill the ranks, God calls many of us ordinary men—who ought to be farmers and mechanics—to do his work and he gets along with us after a fashion. But this we certainly do know, whatever our state, place or station, God has bankrupted heaven for us. He has loosed his last bolt. His quiver is empty. *His Son has come and died, and lo, he has risen again. No one need sin any more!*

The Christian way is so beautiful, because it is so simple and, it is simple, because he has made it so. The race furnishes the sinners and God makes them over into saints wherever he has the chance. But if we are not overcomers of self, sin and environment, we are living beneath where he wants us, and we rob ourselves of a rich inheritance and God of a son.

### THERE IS A HERITAGE OF MEMORY.

Note the noble triumphs of the great souls of yesterday. Remember their final sublime victories and take courage. Peter and Paul went to their death after fruitful lives of unselfish service, as though they were going to a banquet table. Huss prayed for his enemies while God comforted him with heavenly comfort as he burned at the stake. The Wesleys marched straight ahead and won signal victories in the very hey-day of the bold Deists. The Booths and their heaven-born movement

took root and flourished like a palm tree in a time when unbelief was daring and blatant.

What a wonderful feeling it is to succeed in the face of powerful opposition. What a thrill comes when we have faced the most insidious temptation, unafraid, and have come off more than conquerors. To have the memory of some great soul strengthen us, when everything goes dead wrong, is to have a precious heritage indeed. The dough-boy in France appropriated this principle over and over again as Bliss Carman illustrates:

"When promise and patience are wearing thin,

When endurance is almost driven in,  
When Angels stand in a waiting hush  
Remember the Marne and Ferdinand Foch."

Foch was a most devout man. He lived on faith. He prayed much. Doubtless he, too, found memory a rich heritage.

### THE HERITAGE OF UNHEARD OF POSSESSIONS.

Material possessions are actually all ours if we need them. But in the economy of God's administrations they hardly figure at all. Only a few insane people find any pleasure in vast possessions. They do not possess. They are possessed. Even sinners know about this and they seek gain because of what it buys them. Gold is so cheap in the city of God that they pave the streets with it. Pearls are so plentiful that the gates and the minarets are incrustured with them. Friendships, knowledge, sentiments and service are priceless.

All beauty is ours. No man can get a monopoly on that. All men can possess for their very own all beauty—forever. The beauties of God are as permanent as himself. His colors are fast. They can pass into the heart of a man and make him something, for even God to behold. In this old world you will never see anything so beautiful as a good man whom God has wrought upon.

The prodigious bounties of nature are all ours; the mountains, the clouds and the sea. Carlyle said that the only ownership that existed was the ownership of appreciation. The Isles of Greece, the waters of Palermo, the cascades of the Andes, the streams of New England, the glories of the Yosemite—all are yours if you can see, and seeing, appreciate. Bishop Quaye could see them and appreciate them. They were all his. They are all his and now, a magnificent galaxy of heavenly glories besides. And then there are the flowers—oh, the flowers, the silent music, the unwritten poetry fashioned by the hand of God!

The things mentioned tax one's mental powers to grasp, and yet they pale into insignificance when compared to that larger possession that may become personally ours here and now—all mortalities, all immortalities, all intelligences! Oh God, help me to realize that they are all mine; all people are mine! What riches, what opportunity, what an inheritance! Millions can be reached by the arm of prayer, thousands by personal contact. Every one is capable of enrichment and of enriching me. Even the unlovely can

bless and enrich me if I will but open the door by blessing and enriching them.

### THEN THERE IS THE HERITAGE OF HOME.

"I will be a father to you." A father means a home. What precious words those are! I know a fine young man of means. He built a magnificent home on a prominence above a deep blue lake. What furnishings! What lawns! What walled gardens! A good sized hill was in the way of the proposed large garden. He had it moved away. It was all for the wife and children. *Those two children are only babies yet and do not even know what it is all about.* But Jesus said, "I go to prepare a place for you." Who can comprehend that? "When it is ready for you I will neither call, nor send, nor beckon—none of these is good enough. I will come after you myself and we will live in Father's house."

When the prodigal came back he received a robe, a pair of shoes, a ring, forgiveness and home, but none of these things could compare with the joy of having his father close again.

### THE FINAL HERITAGE RICHER THAN ALL.

I mention one more heritage, the heritage of *royalty*. If the thought of home does not move you, think upon the possibility of blood and character sonship. Have you not always wanted to be somebody? You can be and easier than you know. Unconditional acceptance of Jesus, the Son of God, will bring it to pass. You can be a royal prince in the household of God—here, now? Yes, a prince of the *King*. You can be a perpetual scion of the beautiful soul of God and exercise with him, jointly, everlasting domination over the whole of creation!

"He shall be my son." We shall become increasingly more like him until, at last, we are lost in his love and in his glorious presence, for we are Christ's and Christ is God's.

Up in New Hampshire the "Old Man of the Mountain" still gazes down across the hazy valleys. Hawthorne told us one time how the story went around that countryside years ago that, some day a young man would grow up in the community that would be a veritable personification of that great stone face, and that he would be noble and good and, eventually, be a great benefactor to his people. A certain farmer lad pondered this story day after day and his stout but wistful little heart was filled with noble longing. Going out to do the morning chores he would look at the face and wonder. On his way to the fields he would look again and, time after time during the day, and even in the twilight, he would gaze wistfully at the Great Stone Face. Hawthorne has it in his story that the lad's mind and longings were so wrapped up in the Good Old Man of the Mountain that he actually grew up to be a very good man and that he became a most blessed benefactor to the community and, thus the prophecy of the story was fulfilled.

We can talk so much with God, and look so often and so long in his direction, that we actually become like him. In kind, the spiritual life in his soul and ours are exactly alike. When we shall be in his likeness our souls



shall be satisfied. We shall inherit everything—everybody. He shall be a Father and God to us and we, as children, shall learn, labor, and live together, basking in the sunshine of his eternal presence. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

## THE ONE BOOK.

MRS. H. C. MORRISON.



A doubtless many of our readers know, a few years ago the three hundredth anniversary of the King James Translation of the Bible was celebrated. There has been much written upon this subject and yet it does not seem to be exhausted, by any means. In fact the Bible is a book which cannot be exhausted, for it is the best gift God ever gave to man containing all the good from the Savior of mankind to a lost and dying world.

The world can never know just what this Book of books has meant to the countries of the world. Its permeating, leavening influence has reached almost to the ends of the earth, and wherever its track of sacred truth has been left, the standard of the people has been lifted to a higher plane. We are sorry to admit that we, as a Christian nation, have not put the emphasis upon the teachings of God's word that we should. There is a tendency in these last days to relegate this code of moral laws to the rear, even forbidding its use in our public schools. Rev. Isaac T. Headland, of the Methodist Episcopal Mission in China, said, "Look out, United States, how you put the Bible out of the public schools."

There are a few people who are shallow enough to think they can get along without God and his Book, and in this way are endeavoring to impress the world with *their wisdom*, but this only betrays a weakness in their make-up which undermines the foundation which may uphold some virtues they may really possess. Such men as Edmund Burke, who made a habit of reading a chapter in Isaiah before going to speak in the House of Commons, and Danied Webster who did not feel prepared to deliver his immortal orations in the United States Senate until he had taken as a tonic the eighth Psalm and the fortieth chapter of Isaiah, should cause these lesser lights of modern times to hie away to some secret retreat and be ashamed that they ever lifted up a hand against the Book upon which the very foundations of our constitution were founded.

John Adams said, "Suppose a nation should take the Bible for its only law-book, and every member should regulate his conduct by its precepts. Every member should be obliged in conscience, to temperance, and frugality, and industry; to justice, and kindness, and charity towards his fellowmen, and to piety, love and reverence towards Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness or lust; no man would sacrifice his most precious time at cards, or any trifling or mean amusement; no man would steal or lie or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship. I have examined all, as well as my narrow sphere, my straitened means and my busy life would allow me; and the result is, that the Bible is the best book in the world." When we hear such testimonies as the above from men whom the world considers leaders, and who speak from experience, we should be very careful how we tamper with the grand old Book which has stood the persecution and hatred of centuries.

There is no other book which contains so much to acquaint man with himself as the Bible. It contains all that we need to make

us fit to live and fit to die. Any life which is patterned after its rules and precepts, will be a life that will leave its impression upon humanity. The following paragraph gives its worth in a nutshell.

"This Book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be saved, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. *Christ is its grand subject*, our good is its design, and the glory its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open in the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

"How precious is the book divine,  
By inspiration given;  
Bright as a lamp its doctrines shine,  
To guide our souls to heaven.

"It sweetly cheers our drooping hearts,  
In this dark vale of tears;  
And life, and light, and joy imparts,  
And banishes our fears.

"This lamp through all the tedious night  
Of life, shall guide our way;  
Till we behold the clearer light  
Of an eternal day."

## The Oriental Conflict.

The newspapers have had much to say with reference to the recent difficulties in Japan and China. We find in the Bible a statement like this: "Where the treasure is, the heart is also." Japan's treasure is in Manchuria; her heart is there; her body will be there. Her armies are there, and quite likely to remain and be increased. Japan does want, and will want a big share of Manchuria. She has no ear to hear the protest of China, and the nations composing the League, against war and those encroachments upon the rights of other peoples that bring on war.

China is in no condition for any sort of united defense against Japan. With floods, famine, banditry and civil strife, with all sorts of incompetent and selfish leaders, battlefields, with the well trained and scientific armies of Japan, would simply be slaughterpens. It is bad enough for the Chinese to be barbarously killing each other. It would be horrors beyond description for Japanese armies, warships and airplanes to be turned loose upon the Chinese people. They could hardly make a show of defense.

There are indications that Russia might join with China against Japan. This would make a different situation; but if the Russian army is not much better trained—which perhaps they are—than formerly, Japan might have the advantage of such a tremendous aggregation of second and third rate soldiers; the probabilities are that the Russians under the new regime would fight at the present time as never before.

The nations, through their representatives, are doing, and should do their utmost to prevent war, but if it cannot be done, let these three nations fight it out among themselves. The other nations ought not engage in any sort of bloody conflict in this matter. We understand that war spreads like a plague, but the peoples of the various nations who are doing everything in their power to avert this war, may shed all the tears they wish, but should not shed any blood, if these nations should decide to fight to the bitter

end. It is time to call upon God for interference and deliverance from such a catastrophe.

At the same time, we must not forget that man is a free agent. He can trample upon the laws of God; he can reject the mercy of God; he can despise the warnings of God, and have his own way in his sight, and when he does, it is a way of blood, darkness and death. Human beings can become, in their spirits and rebellion, selfishness and hatred, almost demons. The other nations of the earth ought to have it understood, with the exception of physicians, medicines, nurses, and all the Red Cross could do under such fearful consequences, should be "hands off!" The United States is evidently done with overseas war until another generation grows up with remarkable capacity for forgetfulness.

## Don'ts For Preachers.

BY REV. F. LINCICOME.

Don't leave the highway of your thought to chase a butterfly, be it never so beautiful. Macaulay said of Burke that he "Almost always deserted his subject before he was abandoned by his audience."

Don't be carried away by applause, it is the spur of able minds and the aim of weak ones.

Don't bow as if you had hinges in your neck.

Don't let your voice become inaudible toward the close of a word or a sentence. Nathan Shepherd gives this advice for the care of the throat. If you awake in the night and find your mouth open get up and shut it.

Don't permit the skeleton of your address to parade its bones. Clothe it with flesh so vital that it would bleed at the prick of a needle.

Don't think that any amount of talent can atone for a habitual lack of preparation. Milton conceived *Paradise Lost* at thirty-two, but did not compose it until he had added twenty years of further preparation to his already stored mind.

Don't wait to dive for pearls of thought until you mount the platform. It might be painful to the audience. Don't let your words be bigger than your ideas.

Don't use a gallon of words to express a spoonful of thought.

## Extremely Exclusive.

And you will fall in love with it at first sight, because of the beautiful piece of genuine Levant leather it is bound in and the smooth calf leather it is lined with. It is printed from the large, clear, Long Primer self-pronouncing type, will delight your eyes. The beautiful white, opaque India paper makes it easy to read and very light in weight to carry. It has 40,000 references for your Bible study, a dictionary of proper names, a subject index and a very complete Bible concordance. It is silk sewed, has a silk marker for the Old Testament, also one for the New, red under gold edges, chapter numbers in figures, size 5½x8½x15-16 inches thick, weighs only 26 ozs. It is one of the finest editions of the Bible made by the Oxford Press, and it will be a lifetime pleasure to the owner. You will want one for yourself or your friend. The Oxford's net price is \$15; our special price is \$10, and we have only a limited supply at this price.

## A Pleased Customer.

Mrs. J. H. Douglas writes us as follows: "Received the book, Faussett's Cyclopaedia of the Bible last week. Thanks for sending it so promptly. Am enjoying it." Any one who is interested in Bible study, in making plain the truths in a Sunday school lesson, or any line of religious teaching, will find this book invaluable. It is the largest value we have ever been able to offer for \$1.00. Order a copy for the personal benefit you will derive from it.



## DARE WE BE CHRISTIAN?

(Continued from page 3)

in joy-rides, picnics, amusement parks, shows, games, eating-places, leading their children in a Sunday frolic. What a spectacle. They readily side-track spiritual duties to entertain Sunday visitors, forgetful of their solemn duty to God, their visitors, and to themselves—on the Holy Day. Instead of strength to the weak, they make weaker. Leading others astray, when they should lure to higher worlds and lead the way. These are likable, pleasant folk, but strangers to the Heaven-born life of power, they win no souls to Christ. They know John's Baptism, but not Christ's Baptism of the Holy Ghost.

My friends, "If the good were better, would the world be so bad?" Why dwell in such powerless, unfruitful state? But not all are so; note example of those saints whom Sunday visitors leave alone, for the reason, these will not suspend Sunday duties for visitors. And having to spend a Sunday away from home, they are invariably found "about the Father's House." Dear reader, which of these represents your life? the former, who cannot hope for the saint's reward; or the latter, who dare be Christian? How unsatisfying the one, how full of comfort the other. Another Brand is the

*Christian of Custom:*—It is so easy to fall in with custom, it takes the adventure out of life, by demanding so little of one; just blend with the herd. No abstainers: no objectors: no out-standers. Zachæus was a product of custom, of his community, not unlike his fellows; but when he went up with Christ, the contrast was evident. Job was a good citizen till he beheld God, then he said, "I loath myself and repent." Isaiah rose to honors, but in the presence of God, he cried out, "I'm a sinful man." Today, many are Christians of custom, who, in the light of Christ or his Word, reveal a humiliating contrast. Whole communities have no religious contacts, seemingly content to remain so. Upon inquiry as to the reason, the reply is, "O, it's just the custom here." Friendly, sensible folk these, but without spiritual urge. They need outstanding leaders who dare break from custom, and will love them into the kingdom.

Members of Dr. Sheldon's church, in response to "What would Jesus do," decided to demonstrate it in daily living. But they were amazed at the adventure of it. One had to close his Sunday news-stand; another his Sunday show; one his soft-drink parlor; a man felt he should cut out his Sunday pleasure excursions; another his occasional drink; another thought Jesus would not use tobacco, so he must quit it. Long-standing debts must be settled; misused funds replaced. They must all attend worship. Some had ceased prayer. Indeed, all this was a break from custom, and was surprisingly daring. But need one expect to be Christian apart from it? To those bound by custom it seems hard, yet is demanded of God, and is the price to pay in the making of a Christian. Heaven knows we are weak, but try it in Christ's strength, and you will find you need not remain weak. Well, let's go—

*Dare Be Christian:*—Millions have dared, and if it meant twice the daring, there would be millions still; you are not alone. To some, influenced by daily Press reports, the whole world is adrift, with God powerless to stay the tide. Alas, sin and human weakness are evident on every hand. But be careful; they who oppose righteousness, also underestimate the forces that make God their Ally. He has reserved unto himself a mighty host, in whom is suspended the spirit of their Leader, and of the early Christians, and which holds back the world from chaos.

Thus two things should decide us in daring to be Christian, viz., it is God's side, and the winning side. The opposers are fighting a losing battle, a cause condemned of God already, and are destined to pull down their

house upon their own heads. Beloved, let's be done with the age-old failure of a religion yoked up with the world. Its rewarding falls far short of what was intended. But disengaging therefrom, and cheered by the assurance of a better, let us form a part of the only Force to whom God has given promise of victory, a people who dare be Christian, "according to Jesus Christ."

## Meeting Individual Responsibilities

REV. HENRY T. SCHOLL, D. D.



attended mid-week service at the First Presbyterian. The text interpreted by Pastor Kirkwood was Galatians 6:1-10. Two verses, 2nd and 5th, were apparently conflicting in the A.

V. In the Greek original, however, there is manifestly no conflict, for the nouns translated "burden" are different and distinct. That of verse 5th, directs attention to the *load*, for which we are individually responsible. For the way we bear it, we must each answer directly to God. Paraphrasing the passage we read, Every one has a life-load of responsibility, for which God holds him individually answerable.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Prohibition has been of great benefit to American agriculture through the increased use of dairy products and increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer." —Walter H. Lloyd, editor Ohio Farmer, Cleveland, quoted in The American Issue, April, 1931.

At the battle of Trafalgar, Oct. 21, 1805, Lord Nelson ran up the signal, "England expects every man to do his duty," and a smashing victory was won over the combined forces of France and Spain. The Captain of our salvation expects you and me to do our individual duty in the current conflict with evil and devil; do it as it is done by the host in heaven, do it every day, everywhere, and in everything. (Matt. 6:10).

What is our duty and responsibility in the matter of the Eighteenth Amendment? The Middletown Times Herald informed us, editorially, that prohibition has passed its peak, and that we are approaching the day when alcoholic beverages, of small and larger percentage, may again be legally sold and purchased. The Christian Herald, now a monthly, has, in the June issue, an editorial on: Our Declining Wets. We are informed that: "The year 1930 marked the peak of the anti-prohibition drive. Henceforth wet momentum will wane. . . . The unexampled unfairness of the wet press has aroused a normal American reaction."

M. A. N. spells man; and MAN, the word, means etymologically a person who thinks. The ideal man, accordingly, is the one who thinks accurately, and acts accordingly. We therefore meet our individual responsibility in the matter of the Eighteenth Amendment by looking discriminately on both sides of the question, and by basing our judgment upon salient facts. It is a lazy and dangerous habit to let others do our normal thinking

in matters political, social or religious. And knowing what is right on this prohibition question it is a shame and sin if we neglect to avail ourselves seasonably of the opportunity to endorse our righteous opinion with the ballot. (James 4:17).

As a credible member of the church you are meeting your responsibility by concerning yourself discreetly and diligently in the following and other problems of the present age. There is the matter of training children in Bible doctrine and duty. For a series of years my mother was my teacher in Scripture subjects, and a good start had been made when I was six years of age. We are certified that:—"More than 17,000,000 of America's childhood and youth are growing up with practically no religious instruction." "The wave of lawlessness, of immorality, of irresponsibility that is sweeping the country today is directly the result of taking the Bible from the schools and neglecting it in the homes."

Crime has increased ominously. The reported increase was 400% from 1912 to 1921. It is stated that "The crime wave in the U. S. has decreased 35-40 per cent. since the Eighteenth Amendment was adopted." Withal, according to President Hoover, "more than 9,000 human beings are lawlessly killed every year in the U. S. . . . Life and property are relatively more unsafe than in any other civilized country of the world."

Divorce is markedly increasing, "in some communities one fourth as many divorces as marriages." According to a recent press item, there were 331 divorces at Reno during May last, and the rake-off of the lawyers was \$100,000.

While the Church stands for the increasing freedom of all its membership from the pollution and the power of sin, it is menaced by a modern education that "trains for material efficiency irrespective of morality or religion." Evolution as taught today is inclined to leave God out. Modern psychology is largely materialistic, and seems to deny the existence of an individual mind as separate from an anatomical brain. According to a sometime editorial in the Reform Bulletin:—"The automobile, the road-house and certain commercialized amusements make easy wreckage of many young lives, while youth is seeking to express itself and to have a so-called good time."

"To him that knoweth to do good, and doeth it not, to him it is sin;" and for willing sin God has no excuse whatsoever. (James 4:17; Romans 1:20). At the mid-week service above mentioned, a verse of one of the hymns selected, runs:—

"Use me, O Lord, use even me,

Just as thou wilt, and when, and where;  
Until Thy blessed face I see,

Thy rest, Thy joy, Thy glory share."

As we habitually transmute these petitions into loyal practice, we are approximately meeting our individual responsibility, in line with the charge of Galatians 6:5. So may it be.

## One of the Alarming Sins

of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.

## Faussett's Bible Cyclopaedia

will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



Wednesday, November 11, 1931.

## ----CLEANINGS F

### THE EVANGELISTIC HOLINESS ASSOCIATION, Inc.

Headquarters, Orlando, Fla., will hold Holiness Camp Meeting, Sanford, Fla., Nov. 19-29.

**The Call.** The Board of Trustees of the Evangelistic Holiness Association, Inc., caught a vision of white harvest fields in a despairing world, heard a call from God to go out into the streets and lanes of the cities and into the highways and hedges in these last days and urge discouraged and hungry hearts to seek Christ as the remedy for their ills and the ills of the whole world.

**The Camp Meeting.** This will mark the launching of the work of the Highway and Hedge ministry of the Association, in obedience to the vision and the call and every true, Spirit-filled soul and lover of Holiness is urged to pray mightily that this may be the beginning of such outpourings of the Spirit upon the multitudes, that the neglected masses and unchurched young people may be drawn out of the net of Satan into the experience of regeneration and entire sanctification.

**Date.** November 19-29, 1931.

**Place.** Sanford, Fla., on the Florida State Road No. 3, 17 miles south of DeLand, 20 miles north of Orlando, 50 miles west of Daytona Beach and the Ocean. Noted for the large amount and fine quality of this famous celery raised in this district.

**Workers.** Rev. Samuel Thomas, the converted and sanctified Hebrew, his wife, Mrs. Samuel Thomas, also deep in the experience of full sanctification, Rev. Otto H. Nater, soloist, preacher, pastor, missionary, with many others who have been invited, representatives from the Holiness schools, National Holiness Association, Oriental Missionary Society, pastors, laymen, will bear witness to the mighty sanctifying power of the precious blood. Rev. Thomas spent nearly five years in Oxford University, England as student.

**Entertainment.** The Board of Trustees will run no dining room or hotel this time, as meals may be had at the various restaurants and eating places as cheap as the Board could furnish them and in some instances cheaper. If you will write at once that you plan to be with us and want a comfortable room for the ten days or less we will arrange the room for you at reasonable rates and everyone who comes will be cared for to the very best of our ability and on as economical basis as is possible. There will be plenty of rooms available and meals may be had close by at low price.

**Purpose.** Intense evangelism in the Highways and Hedges as God opens the way. Spirit-filled men and women sent out in tents and tabernacles where available, brush arbors, cottages. Two great holiness camp meetings each year and a twelve months' program in the salvation of souls. A definite missionary program with practical evangelistic Bible training as the demands arise. The establishment of missions in the various places where our evangelists hold meetings, under the direction and control of the Association, when deemed essential to conserve and save the work.

**Information.** Write headquarters for full details and information which will be furnished free. Ask for application blank for membership and join with us in these last days as we go and send into the highways and byways, the message of full salvation and compel them to come in before the Lord returns. For all information and details address the Association direct or Rev. E. C. Wills, P. O. Box 1944, Orlando, Fla.

### REVIVAL AT PROVIDENCE.

Sunday night, October 18, we closed a revival at Providence Wesleyan Methodist Church near High Point, N. C., with Bro. E. W. Jones as pastor. We had a few gracious services, with the interest increasing until the last. A few souls prayed through at an altar of prayer in the good old-fashioned way. One night after we had preached on hell a man came to the altar under deep conviction, and as he prayed he kept telling us we preached the truth. We realize that Russellism is so deceiving people today in regard to hell that thousands of our preachers need to sound the note of warning. We don't need to be timid about it. It's a serious thing when the devil deceives people, making them believe there is no hell so they won't prepare to escape it.

Bro. Jones and his consecrated wife are faithful and loyal workers. They have their work at heart. And we have never seen people who seem to appreciate their pastor and his wife more than these people. They have the confidence and love of different denominations, also their co-operation. Sister Jones came near getting killed in an automobile wreck a few months ago, but God saw best to spare her life, so she is going strong again in his service. We spent our time mostly in their hospitable home, and shall never forget their kindness to us.

Providence Wesleyan Methodist Church is about five miles from High Point on Highway No. 610. The church, a little wooden structure, is in a beautiful place in the midst of a grove. An oak tree stands in front of the church that has a decayed place in it caused by bullets shot from rifles about fifty years ago when men had great shooting matches on this spot of ground. This is rather a historic place. About fifty years ago a man ran a distillery here, when some Christians talked to him about his soul. They had services with him and he was converted in his bar room and gave up the dirty business. The place became a scene of revival. A brush arbor was



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OF ASBURY THEOLOGICAL SEMINARY



Wednesday November 11, 1931.

Scriptures, take off their hats to the faultless Man of Galilee. Those who claim that he was only a man, claim that he was by far the highest type of man that ever lived among men. Those who have believed in his deity, and yet have rejected his gospel, would fight to the death for the sake of the truths he taught and the church he has set up in the world.

Christ's life and teachings have, in a most wonderful way, affected architecture, art and literature. His Spirit has permeated, to some extent, all civil government, social and commercial life. Jesus is the most familiar name in history; his sayings are repeated in courts, senates, congresses, cabinets, and about the camp-fires of the armies of the world. His life, and the precepts which fell from his lips, are thrilling the race with a new conception of duty and happiness and lifting the multitudes to a higher life.

If Jesus should come back to the earth in such a manner that there was no question as to his identity, so that all men could know, without doubt, that he was the Christ of Bethlehem, Nazareth, Gethsemane and the cross, the whole intelligent world would be thrilled and startled as by no other event that has occurred or could occur in all human history. As suggested at the outset, it is interesting to ask one's self, What institutions in our civil, social and religious life, would he overthrow and what would he perpetuate?

If Christ should return to reign on the earth it would seem that Jerusalem would be the most suitable and appropriate place for his headquarters. Above all other cities in the world, it is in human thought the most sacred. It is the religious center of the world's geography. Jews, Christians and Mohammedans alike, cherish for Jerusalem a reverence and love unknown for any other spot on earth. Abraham offered Isaac there, the ancient Jewish kings reigned there and made it famous throughout the inhabited world. Christ taught, suffered and died there. It was from Mt. Olivet, in full view of Jerusalem, that he ascended to heaven.

The Mohammedans associate Jerusalem with the most sacred things connected with their devotions. The location would be about equally convenient for the eastern and western world. The Suez Canal opens up a highway from all the East to Jerusalem. It would be a splendid triumph for truth and righteousness, if Christ, who rode into Jerusalem on an ass's colt, to suffer upon a cross for a lost race, should ride into Jerusalem upon the Shekinah cloud and sit upon a throne of universal power to govern a redeemed race.

(Continued)

UP IN THE NORTHEAST.

**W**E had a very delightful week at Boulevard Methodist Church in Binghamton, N. Y. The pastor, Dr. W. S. Crandall, and his assistant pastor, Rev. Dodd, are as delightful Christian brethren as one could wish to meet. They have a great church building; although the auditorium was very large it was remarkably easy to speak in. The membership is about 1700, is well organized, and is said to pay one of the largest budgets in the conference. The people remind me much of old-time Methodists, and I greatly enjoyed the privilege of preaching to them.

One of the delightful features of this meeting was the coming of a drove of old Asburians; there is a large number of Asbury graduates preaching in this region. They came down one day, preachers, their wives, and a few children amounting to thirty in number. One of the preachers came a distance of two hundred miles; others came later. Mrs. F. H. Haskins, of Binghamton, gave us an evening dinner; there were about forty of us who sat down in one of the beauti-



ful tea rooms in the suburbs of the city. We had a very enjoyable evening; the two pastors of Boulevard Church were with us, and after the dinner the dear old Asbury boys told how they had been blessed at Asbury College, and how the Spirit had kept the fire burning in their hearts. It was well worth the trip of 800 miles to meet this young consecrated life.

It was a real pleasure to meet two of our fine young men, Cantrell and Phillips, radiant with divine grace. Cantrell came to Asbury from California and Phillips from Ohio, the latter being pastor of a wide-awake, growing Nazarene Church in Binghamton. He and his people attended our services. He has a clear, joyful testimony, and I am told he is making a good impression in this city. Cantrell is the picture of robust health and cultivated manhood. He is pastor of a Nazarene Church in Syracuse, N. Y. These dear young men are carrying the white banner of full salvation and are winning many souls to Christ. Many of the pastors of the city came to our services, and a number of out-of-town visitors, beside this big Asbury family. We found here Rev. Robert Williams, pastor in this city. He is a graduate of Taylor University and thoroughly loyal to his Alma Mater. He is a splendid young preacher and is doing a fine work here, attended our revival regularly, and his presence was always an inspiration. He found his good wife at Asbury College; married Miss Polly Haskins who is proving a most worthy helpmeet in his very active ministry. It would be impossible to tell what a delight it is to meet these devoted young men who are carrying the torch of evangelistic fire and winning many precious souls to Christ. Not one of them believes that the days of revivals are past, and in their ministry they are proving that "they shall not pass." God is mighty to save. The sinful are carrying a heavy burden of discontent and unrest; whenever God's people gather to sing, pray, preach, invite, warn, exhort and entreat the lost to come to Christ, there will be among them an invisible and mighty One to endue with power and to bless their efforts in the salvation of souls. Many were at the altar during the meeting and a number claimed definite help. There is every reason to believe that if these services could have been protracted three or four weeks, instead of one, we could have had a widespread revival. There were from twenty to forty seekers at the altar in the evening services.

We were entertained in the very comfortable home of Mrs. F. H. Haskins, where every attention was given that could rest and prepare the preacher for the strenuous services. Good people, are the Haskins.

From Binghamton, wife and I went to Elmira and was with our good and worthy friend, Rev. L. E. Otter, pastor of Epworth M. E. Church. He and his wife are Asburians, and are doing fine work, holding revivals and winning souls. We had five fine days with him and his church. After the first evening service, the Sunday school room was opened and well filled, in addition to the auditorium in all of the evening services. A number attended these meetings from quite a distance. I met several who told me they had been led into the experience of sanctification by reading THE PENTECOSTAL HERALD. This is a source of real comfort and encouragement.

We hurried back to Louisville, and after two nights rest commenced a few days' meeting of the Methodist Holiness League Convention in Trinity M. E. Church. The second night of the meeting a number of people expressed their desire for entire sanctification, and one very devout brother prayed through to victory at the altar, and claimed full salvation from sin in Christ.

The membership of the League is growing; names are coming in from many states and we are devoutly hoping and praying for a gracious revival among the Methodists. We love and rejoice in the good work of the Naz-

arenes, the Pilgrims, and all Christians, but we have a great longing to see an awakening in Methodism. There are thousands of people in the two Methodisms who have not bowed their knee to the Baal of modern liberalism. They are holding on for the faith and longing for a baptism with the Holy Spirit upon themselves and a great revival to bring the lost to Christ. Join us in prayer.

Faithfully yours,  
H. C. MORRISON.

### Get 'Em Young.

We print below a clipping from the Alabama Christian Advocate which ought to create righteous indignation. When men of prominence devote themselves to the destruction of the young people of our country it is time for a high tide of indignation. Read the following, think on it, and see if you don't feel like crying to God for help, and determine to do what you can to down the liquor traffic.

"A recent newspaper dispatch says that the Crusaders, an anti-prohibition organization, is planning an 'immediate drive to boost its membership among college students,' and further says that Nicholas Murray Butler, the president of Columbia University, had suggested this course, adding that Dean Mendell of Yale and President Hibben of Princeton 'had urged their students to join.' If the wet New Yorker is correctly reported, it is nothing short of a shame. Not being able to win the wet-dry fight on a clear-cut basis of merit, the wets are now invading the ranks of our youth, going into the classic halls of colleges that once stood for 'God and home and native land,' seeking out young men who never saw a saloon with all of its horror, and seeking their support in bringing back to this nation the most damnable traffic that ever darkened its history's pages. We are not surprised at the tactics of the wets. They want liquor and they know they can never get it back by the votes of men who lived in the old liquor days. They will have to depend upon the votes of young men and young women who never saw a saloon, but whom they are trying to deceive into believing that imperfect enforcement is worse than no law at all. The trustees of some of the colleges in this country ought to look very carefully into the kind of men who constitute the faculties."

### Asbury College Opening.

Asbury College opened the new year with a splendid student body and practically the same enrollment as last year.

According to the annual custom, the school opened with the fall revival conducted by the beloved president emeritus, Dr. H. C. Morrison. For ten days the services continued with increasing interest. The altars were filled and the student body was profoundly stirred by the mighty messages on Full Salvation brought by this outstanding holiness preacher of America. Despite the fact that Dr. Morrison had suffered some from physical illness, he preached with unusual strength, clarity, and ardor. Those who were present will testify that the old-time power was manifested in the gracious results which ensued, and that, while on all sides the widespread financial depression is matched by a similar spiritual lethargy, yet in this institution the old-time revival methods and results are still used and seen.

The Asbury College administration, faculty, and students are continually keeping in mind that the school has a high and holy mission; that its only excuse is to be proclaiming continually the message of Scriptural Holiness to the world; that without the widespread emphasis upon this doctrine and experience the school would have no excuse for existence. Because of this emphasis scores throng to the altars experiencing the saving or sanctifying grace of God in their hearts.

At the close of the last school year at Commencement, a most striking incident occurred. Dr. Morrison, previous to preaching the baccalaureate, called upon the graduating class, number in all about 125, to testify, by standing, to the saving and sanctifying power of God; and practically the entire class stood as a unit on this occasion. This scene mightily stirred the hearts of the people. It is the purpose of the president of the senior class this year and his co-workers, as well as that of the faculty, to present at next Commencement another graduating class which shall be one hundred percent for Jesus Christ. If Asbury College can continue to send out year after year an unbroken army of Spirit-filled graduates, only eternity can reveal the tremendous impact which this stream of consecrated young lives will make for the extension of the Kingdom of God.

Asbury College is carrying on faithful to its high calling. We desire the prayers and support of all who are interested in the building of well-rounded young life which will glorify God and serve most effectively humanity at large.

L. R. AKERS, President.

### Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.

### Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### THE VALUE OF PERSEVERANCE.

Mildred Gray tossed the bag which she had been beading on the table with a sigh of disgust. "I'm tired of that. I don't intend to finish it. It is tedious and it takes too long."

"Mildred, the things you begin and never finish would make a great pile. I know one drawer in your bureau that is full," remarked her friend, Daisy Warren, who was busy with a bag similar to the one Mildred had just tossed aside. "Mother always insists that I finish what I begin. She says that is the way to learn perseverance."

"I will be persevering when I am older," returned Mildred carelessly, forgetting that in the time to learn perseverance is in youth.

Perseverance is the ability to keep working at a task, after the first glamour has departed. It marks the difference between failure and success. It is stubborn, for it hangs on to an undertaking, and gets it done. Perseverance is a virtue. It is an indication of strength of character and of will power to keep on and on in any right course of action.

There are evidences of lack of perseverance all around. It may be unfinished fancy work, as in Mildred's case; it may be the youth who did not finish the college course; the girl who started to improve by attending night school, then dropped out after the first few weeks; the young woman who is only a commonplace musician, because she lacked the will to practice faithfully.

Girls, how many unfinished things have you that testify to your lack of perseverance? Perseverance means sticking to a task until it is completed. It was the perseverance of God-year that produced rubber; the perseverance of Burbank gave to mankind better vegetables and fruits, and more beautiful flowers; the perseverance of Edison has made electricity the servant of man; that of the Wright brothers gave the airplane to the world. The perseverance of David Livingstone opened up the continent of Africa. Perseverance develops faith, and hope goes hand in hand with faith. The men mentioned had enough to discourage them; they might have given up, but perseverance refuses to be discouraged; it refuses to look at an undertaking as hopeless, it refuses to quit, and it starts anew after each failure.

Cultivate the habit of perseverance.  
-Exchange.

Dear Aunt Bettie: My father is an evangelist. He takes *The Herald*. I enjoy reading page ten. I am eleven years old and have brown eyes and dark brown hair. I am in the sixth grade. Who can guess my middle name. It begins with A and ends with E. It has five letters in it. I would like to receive letters from the cousins. I go to the Pilgrim Holiness Church. I live right next to it. This is my first letter to page ten. I would like to see it in print.

Ruth Gaddis.  
4805 Ravenna St., Cincinnati, Ohio.

Dear Aunt Bettie: Here comes a new writer. Will you give me a little space so I may join your band of youngsters? I'm fifteen years of age and am a Sophomore of Big Rock High School. I love to go to school and am especially interested in music. I go to Sunday school each Sunday and also attend the Epworth League. Write, anyone who wishes to correspond with me, and I'll answer each letter.

Lala Barnette.  
Big Rock, Tenn.

Dear Aunt Bettie: Will you let a girl from California join your happy band? I live on a farm in Imperial Valley where it is quite warm. Here it is greatly different from the East; we irrigate and have canals and ditches; although Imperial Valley is a pretty place. I am fifteen, with light curly hair, grayish eyes and a fair complexion. I weigh 112 pounds and I am five feet, four inches tall. I am in the second year in high school. My

grandmother sends us *The Herald* and there is nothing I enjoy reading as *The Herald*, especially the Boys and Girls' Page. It seems to me letters from California are very rare. I will try and start the beginning of the California letters, if there is room for them all. I love the Lord and it seems to me there is always something to do for him, though I can't do enough to be worthy of his love and care. Many nights the family and I gather around the piano and sing songs for the Lord which we greatly enjoy. I am sending my love to all the cousins and to you, Aunt Bettie. I would like to see this letter in print as it is my first one. All the cousins please write to me and I will answer all the letters written to me.

Blanche Bair.

Box 102, Imperial Valley, Calipatria, Calif.

Dear Aunt Bettie: Would you let a lonely girl from Elkhorn, Ky., be admitted into your crowd of happy boys and girls? I was thirteen years of age Aug. 29. My weight is 102 pounds, and I am five feet, two inches tall. I have brown hair and grey eyes. I am in the eighth grade. I like music. I never go to theaters, dances, or shows. This is my first letter and I hope Mr. W. B. is asleep because I want to see my letter in print. B. Louise Williams, I guess your name to be Betty. If so, please write to me. My middle name begins with M and ends with E, and has three letters in it. Whoever guesses it write to me. Pearl M. Benningfield.  
Elkhorn, Ky.

Dear Aunt Bettie: Here I am again asking for a place in your happy band of boys and girls. I wrote before but I guess it got misplaced or Mr. W. B. got it. I hope this one will miss him. I am a girl sixteen years old, and have been in bed for nearly ten months with lung trouble, but am improving and hope to be up soon. Aunt Bettie, I'm glad that so many of the cousins are Christians. I am a Christian and belong to the Pilgrim Holiness Church. I enjoy living for Jesus and I'm sure everybody else does that is a Christian. I guess I had better describe myself. I have dark brown hair, blue gray eyes and a fair complexion with a few freckles. I would like for the cousins to write to me. I will try to answer all letters received. I like pen pals. My birthday is Feb. 8. Have I a twin? If I have please write to me. A friend sent *The Herald* to me and I enjoy reading it, especially page ten. Lucile Lambert.  
203 E. Iredell Ave., Mooresville, N. C.

Dear Aunt Bettie: As this is my second letter to *The Herald* I would love to see it in print. I had the pleasure of seeing my first letter in print so I hope Mr. W. B. is out when this arrives. I am an Arkansas girl and am proud to be called one. I am five feet, five inches tall, have brown eyes, black hair, dark complexion and weigh 115 pounds. My age I will leave for someone to guess. It is between sixteen and nineteen. Whoever guesses my middle name I will write them a letter. It begins with B and ends with E, and has seven letters in it. How many of you cousins like to read books? I certainly enjoy reading them. My favorites are *The Ten Dreams*, *Billy Whiskers* and *Lady of the Lake*. I suppose I had better tell you something about our State. I live in the wonder State; of course, I think so. Arkansas is noted for several good things—good roads, fine schools, fine churches and friendly people. I have said enough for one time. Aunt Bettie, please be kind enough to print this letter, won't you? Evelyn Swann.  
Beebe, Ark.

Dear Aunt Bettie: I am coming again as you were so nice to print my other letter. I got so many good letters from the cousins it encourages me to write again. I thank God for all his people. I feel more determined to make it to the City of God today than ever before as I am nearer the

journey's end today than I have ever been before. I just came home from Camp Free camp meeting near Conly Springs where I met so many of my big brothers and sisters in Christ. Rev. Raymond Browning will be one of the preachers for next year. I never have heard him preach but if I am not in heaven I expect to hear him next year. I want to tell all that wrote those good letters encouraged me to travel on God bless you all. I love every one of you and would be glad if you would write again. We are expecting to have an old-time class meeting at our church soon and I wish all God's people could meet with us; it would be heaven on earth. I am a Wesleyan Methodist, as we have such large crowds we have a large harbor to worship in in the summer. Mrs. Arthur Leasure, I would be glad to visit your camp at Toronto, Ohio, as I know it is beautiful to behold. I am glad for all the holiness people the world over. I thank God for *The Herald*. It brings food to my soul. I am so glad that God's people can meet at the camp meetings where they can praise God for a full salvation. I am glad my church stands for holiness and we can tell what God has done for us. If he has sanctified us we can tell it. I don't like to be in meetings where you have to be careful or you will tell too much. Dear cousins, how thankful we should be for having a privilege to tell what God has done for us.

Mrs. Horace Dagenhart.

Stony Point, N. C.

Dear Aunt Bettie: Will you let a Tennessee girl join your band? I have never written to *The Herald*, and am anxious to see my letter in print. I am twelve years of age and in the seventh grade, and go to Big Rock school. I have light brown hair, light blue eyes, and have fair complexion. My middle name begins with F and ends with E, and has eight letters in it. Anyone who will answer my letter I will write to them and tell them more about myself and home. I hope Mr. W. B. is not at home when my letter arrives, for I do wish to see my letter in print. Mary F. Lee.  
Big Rock, Tenn.

Dear Aunt Bettie: Is there space enough for a Tennesseean to join your happy band? Each week I enjoy reading the Boys' and Girls Page. But I think if the boys don't wake up you'll have to change it to the girls' page. Come on boys, let's don't let them beat us. We can write as well as they although we do not have as much time to write. I have noticed but very few letters from Tennessee. So if there is room please print this one. I hope the cousins will not fail to write to me. I will answer all letters I receive, and will exchange snapshots if desired. I was born March 24, have I a twin? Guess my middle name, which begins with an E and ends with N, and has five letters in it. Please write to me, cousins.

Thomas E. Pickle.  
Rt. 3, Columbia, Tenn.,

Dear Aunt Bettie: I desire to have a word to the young folks if there be room on page ten for my letter. I have enjoyed very much the letters of the Christian boys and girls, and hear them testify to the power of holiness. It means a lot for a young man or woman to be absolutely and wholly consecrated to God's will. And it is ours as Christians to hold the blood-stained banner high always, and in every sense of the word make our lives shining testimonies for our blessed Savior. There are many opportunities for the Christian to glorify God in his daily life, and sad to say we pass many by without utilizing them. It takes grace to do many of these things for God, but he will give us that for the sincere asking. Let us realize and wake up to the fact that God needs and requires our testimony in deeds many times as well as words; and this is truly a day when the blinded world needs the light of the Christian to shine. "Walk in the light, as he is in the light." Indeed this is a blessed thing to do, and if we are in the light, we are sure to have a desire to see souls brought to Christ. I have many suggestions which I am sure would prove helpful and blessed to the folks who will do something for Christ. God has blessed

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Louisville, Kentucky.

my labors, and I know he will yours, too. I think we all have a part in this great work! Let's assume something as our duty for Christ. Can't we realize what it will mean! I am only a boy myself (18 years) and have not been saved but something more than a year, but I have a vision of what these things mean. If we did no more than give out a dozen Gospel tracts, or sold a couple religious books, or something, look what it might mean to God's kingdom! I am now going to give my entire time most unreservedly to the ministry of book-selling and tract distribution. And such work done in the Spirit can't help but bring forth good fruit. Of course, we aren't all called to be preachers, but we can do our part, and it is sure to receive God's richest blessing. I want to hear from all God's children who will write, and especially the young folks, and will answer your letters. May I hear from some young preachers or missionaries, or folks preparing for same?

Woodrow Wilson.  
Navum, Va.

Dear Aunt Bettie: Could you sunnifaced boys and girls slip over a little for a little Kentucky girl. It won't take much room for I am not large. I'm four feet, seven inches in height, have hazel eyes, light, slightly wavy hair, and fair complexion. I am eleven years old and in the ninth grade. I've just finished reading *The Pentecostal Herald*. Mama has taken this paper for about a year but I hadn't noticed it much until I heard Dr. Morrison preach at Glasgow, Ky., back in the summer. I then became more interested. We are staying in Scottsville, Ky., going to school and we got our mail late so I may be answering questions from a back number. Frances Hill, I guess your first name to be Myrtle. Marie Neal, I guess your name to be Nina. Am I right about either? Can anyone guess my name? It begins with J and ends in A, and has seven letters in it. My birthday was Feb. 6. Have I a twin? If so please write and send a snapshot. I started one letter to this paper and it got lost so I hadn't tried again until tonight. Now I said it wouldn't take much room and yet it seems I can't stop. I hope Mr. W. B. is asleep when this arrives, and I also hope to see this in print as it is my first letter. J. Mayhew Hinton.  
Petroleum, Ky.

Dear Aunt Bettie: I am nine years old and in the fourth grade. I like to go to Sunday school. I go to Pratuna school. This is my first letter to *The Herald*. I enjoy reading the letters from the boys and girls. I would like to receive letters from the boys. I live on a farm and for pets I have two kittens. I will watch for my letter. Norman de Vries.  
Rt. 6, Box 50, Salem, Ore.



# STOP! READ! ACT!

DO YOU KNOW that there are many people right in your own community who do not know that there is such a paper as THE PENTECOSTAL HERALD, who would be glad to know of it?

DO YOU KNOW that THE HERALD is a weekly blessing to thousands of our less fortunate brothers and sisters who are unable to get out to church on Sunday?

DO YOU KNOW that nearly every week THE PENTECOSTAL HERALD carries a holiness sermon to many people who never hear one preached from a pulpit?

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DO YOU KNOW that if you, as one of the present great family of readers will send THE HERALD into four new homes its influence will be increased fourfold?

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## FALLEN ASLEEP

### HUNTER.

Andrew Smith Hunter, son of John Hans Hunter and Mary Ann (Smith) Hunter, was born in Brooks County, W. Virginia, June 26, 1855. His general education was obtained in the public schools of that county and at West Liberty State Normal School; his theological training at the Boston University School of Theology.

In 1882 he was received on trial in the Pittsburgh Conference of the Methodist Episcopal Church and, except for one year as a Supernumerary, continued in active service until 1904, since when he has been on their retired list.

Brother Hunter was married January 2, 1883, to Miss Sarah Elizabeth Brennenman, daughter of Keziah Allison and Richard Brown Brennenman of Hancock County, W. Va., who served with his through his active ministry. When he retired they made their home in Beaver, Pa., where their children were educated, until late in 1917, when they moved to DeLand, Fla. Here Mrs. Hunter was laid to rest, having died Thanksgiving morning, 1923, and the writer of this sketch conducted her funeral service.

During his residence in DeLand Brother Hunter was as active in the work of the Lord as strength and opportunity allowed, preaching from time to time, teaching in Sabbath school, preparing notes on the Sabbath School lessons for local papers and writing for various religious publications. He was loyal to his convictions, positive in his advocacy of Scriptural doctrine, faithful to his Christian testimony.

His health gradually failed. For a year he suffered from angina pectoris, the attacks increasing in frequency and intensity until, after four weeks' confinement to his room, the end came on the morning of October 10, 1931. His daughter Eunice, who was his home-keeper these last years, gave him the tenderest possible care during his last illness and deeply mourns

his passing away. Four other children are also left in sorrow: Richard, residing in Milwaukee, Laura, of LaGrange, Ill., Herman, of Orlando, and James of Chicago.

Rev. J. W. Cain.

North Indiana Conference, Methodist Episcopal Church.

### FERGUSON.

Mrs. Sarah Jefferson Ferguson went to glory May 26, 1931. She was born in Cherokee Co., Ga., Jan. 28, 1846. She was converted and joined the Methodist Church at the age of eight years. She was one of the charter members of Fairview Church organized 1857. She was married to Daniel Ferguson July 17, 1872.

She was the mother of five children, Edna, W. D., Charlie, Virgil, (deceased), and Mary, who died in childhood. She nursed her sister (Maria Williams) in her own home, during her last illness, raised and educated her four orphan children. She sent two orphans to our Home at Decatur, Ga., where they were given the best of home training and education. When her daughter (Mrs. Tate) was left a widow, she took charge of the children, relieving Mrs. Tate, as much as she could of that responsibility. They attested their appreciation, when they were grown by rendering to her the same reverence and honor, as to their mother. Mrs. Tate said during her mother's life, "Whatever my children amount to the honor is due my mother."

She graduated from Asheville Female College. She taught school several years in the mountains of North Georgia. Her daughter took her mother's place many years, teaching children in grammar and high school, and adults in Bible study. Two of the grandchildren are filling very desirable positions in high schools of their State.

We feel her grandest work was in the Sunday school. She started the first Sunday school in this section, by gathering the children in her home and teaching them the Bible. When there were too many for the room, she moved them to a vacant house on the

farm. After Fairview Church was organized about a mile from her home, she moved there, soliciting and receiving help, until it numbered about a hundred. In 1896 she moved to Waleska, Ga., and was always helpful in church work, encouraging and assisting the students, and administering to the wants of the needy. In 1911, she again changed her home to Fairmount, where she continued her good work, teaching an old folks Bible class, leading in missionary work, etc. When her eyes were dim, her hearing dull, and her body too feeble to attend church, she would send flowers to the sick, letters to the distressed, supplies to the needy, and bestow a benediction on those who visited in her home. At the Home-Coming at old Fairview, 1930, she was given the seat of honor and extolled as the "Mother of the Church."

Like Paul, years before she left us, she was permitted to visit heaven and come back to tell of its glory.

When her work on earth was done, She lay her tired body down to rest. Her spirit took its flight,

To the home of celestial light with the blest.

An old friend,  
Cornelia Sewell.

### REQUESTS FOR PRAYER.

H. H. McAfee: "We earnestly request that our friends of the Holiness Movement join with us in definite prayer for the healing of Mrs. C. P. Hogle, of Ann Arbor, Mich. On July 28, while Brother and Sister Hogle were on their way to Eaton Rapids Camp Meeting, they had the misfortune of an automobile accident, in which Sister Hogle sustained a fractured spine and other serious injuries. She spent five weeks in the hospital, and is yet confined to her bed, in her home in Ann Arbor. She has improved, but still suffers greatly. She has faith for healing, and we know

that God answers prayer. Sister Hogle is a devout and useful woman in the Lord's work for the spread of scriptural holiness. Let us pray and expect God to restore her to health, active service and the blessing of a lost world."

T. W. Brendle: "Earnestly pray for me that I may be healed of stomach trouble and other ailments. Also pray for three friends that they may be healed."

Please pray with all the fervency of your souls for two families who are in dire distress and spiritually blind.

Please pray earnestly that a young man and woman may be saved and the young lady to get well and find employment.

### FLORIDA HOLINESS CAMP MEETING.

The Florida Holiness Camp Meeting is conducted during mid winter, and at a time in the year when all other camp meetings are closed. We, therefore, extend a special invitation to all who expect to spend their winter in Florida, to attend the Florida Camp Meeting, at Lakeland, February 11th to 21st, 1932.

Engaged speakers are, Dr. H. C. Morrison, Dr. C. H. Babcock, and Dr. C. W. Butler. Entertainment on the grounds, very reasonable. Write Rev. H. H. McAfee, P. O. Box, 534, Lakeland, Florida.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VIII.—November 22, 1931.  
Subject.—Paul in Rome. Acts 28:  
16—24:30, 31.

Golden Text.—I can do all things through Christ which strengtheneth me. Philippians 4:13.

Time.—A. D. 60 to 61.

Places.—Cæsarea and Rome.

Introduction.—Last Sunday's lesson closed just as Paul was asking for the privilege of speaking to the Jews who were trying to kill him. At the end of his speech they threw dust into the air, and cried: "Away with such a fellow from the earth: for it is not fit that he should live." Under a strong military escort he was sent to Cæsarea to prevent his enemies from killing him. His accusers followed him there, and hired one Tertullus, an orator, to plead against Paul; but they failed to convict him of any wrongdoing. While a prisoner at Cæsarea Paul used every opportunity to preach Christ to all comers. "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Miserable wretch, he hoped that Paul might bribe him, "that he might loose him."

When Festus came into the governor's office that Felix had held, Paul appealed to Cæsarea, and thereby forced Festus to send him to Rome for further trial. But before Paul was sent away King Agrippa made a visit to Cæsarea to see the governor; and being curious to see and to hear the strange prisoner, the opportunity was granted to him. Paul's great speech, delivered before the king, and recorded in Acts 26, is one of the most eloquent utterances that has ever fallen from human lips. Festus concluded that he was crazy, and declared: "Much learning doth make thee mad;" but Paul affirmed that he was speaking "words of truth and soberness." And then to Agrippa he said: "King Agrippa, believest thou the prophets? I know that thou believest." King Agrippa's reply has been the occasion of what seems to me a very foolish controversy. I quote Dr. Adam Clarke on the passage, believing that he is correct. "Thou hast nearly persuaded me to embrace Christianity. How it could have entered into the mind of any man, who carefully considered the circumstances of the case, to suppose that these words of Agrippa are spoken ironically, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from acknowledging it by secular considerations."

Following the foregoing matter we have Luke's minute account of the perilous journey to Rome, during which their ship was wrecked and lost with all its cargo; but the passengers escaped with their lives to the island of Melita, now called Malta. Paul used the occasion to heal certain sick ones and to preach the gospel while on the island. After some time they embarked on board another vessel which landed them on the Italian shore at the town of Puteoli, whence the journey was completed to Rome on foot. This brings us directly up to the text of today's study.

16. When we came to Rome.—At last Paul has his long cherished wish fulfilled; but how differently from all his expectations. But never mind about that; God will see to it that his work shall be done through Paul. The centurion.—This was the same Roman officer into whose charge Paul was committed at the commencement of his voyage. He seems to have been a faithful soul. Captain of the Guard.—This must have been the officer whose job was guarding prisoners in Rome. Suffered.—Permitted. To dwell by himself with a soldier that kept him.—I wonder if our faithful centurion did not suggest this to the captain. There was some kindness, even in heathen Rome.

17. Paul called the chief of the Jews together.—Paul meant business, and wasted no time. This call for his Jewish brethren was made immediately after a rest of three days. Paul's speech needs no exposition. Read it carefully, and note the utter absence of any ill feeling against his persecutors. Although he had appealed to Cæsar in order to save his life, he had nothing to accuse his nation of. It is a manly speech. One expression may call for explanation: "For the hope of Israel I am bound with this chain." The Jews hoped for a Messiah and for the resurrection of the dead. Both of these blessed hopes had been the theme of Paul's preaching. Of course, the Sadducees believed nothing—they were Jewish infidels; but the Pharisees believed in both these hopes that had so long sustained Israel. Strange that they should have cried for the blood of him who proclaimed the very things for which they were hoping.

21. Their reply was rather cautious, but clear and kind: "We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee." They must have been so glad to get Paul out of Palestine, that they forgot to send some evil word after him to Rome. But it was Satan's job; and he would soon have things going his way at the Roman Capital.

22. But we desire to hear of thee what thou thinkest.—Paul must have said much that Luke has not recorded. He had opened the way for a future discourse. The remainder of the verse shows quite plainly that they were not in total ignorance concerning the apostle's faith and teaching. They had heard something about Christianity before Paul's arrival in the city. Concerning this sect, we know that everywhere it is spoken against.—The church in Rome had been spreading the good news, and the devil and hisimps were on the warpath. He never lets a soul go without a battle. Without question, all the forces of hell are arrayed against Jesus Christ, and against all who are true to him. Separate the Church from the world, and the battle will be as hot as it ever was in Jerusalem, or in Rome. America would seethe like a boiling cauldron. We would witness spiritual cyclones and spiritual earthquakes on every hand.

23. There came many to him into his lodging.—God seems to have provided that he should have ample room for his work. I wish to call attention to the ground-work of his teaching. There was no New Testament at the

time. Some of its books had been written; but they were not yet formed into the New Testament Canon as we now have it. Note that Paul "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." He believed in Moses, and found that Moses testified concerning the coming Christ. His sermon would have been too lengthy to suit some of our modern church folk who never carry anything bigger than a halfpint tin cup to service; and when they get that full, they are ready to trot home for dinner, or to abuse the preacher who is endeavoring to help some really hungry soul into the kingdom of God. That little fulmination is free to all who need it. Paul preached "from morning till evening." Not too long when he had something to say.

24. Some believed, . . . and some believed not.—Men are the "same yesterday, and today, and forever." One of the hardest things that any true minister of the gospel of Jesus Christ has to face is the fact that he must preach to many who will be lost in spite of all that God and good men can do. This thing broke the heart of the Son of man when he cried to the Jews: "Ye will not come to me that ye might have life." He weeps over Jerusalem, because she would not let him save her from temporal and spiritual ruin. I suppose that he is still weeping over many modern cities as they revel in sin and shame.

Be careful to read the five verses that are not included in our lesson. In them you will find why so many souls are lost forever. They close their own eyes, stop their ears, harden their hearts and stiffen their necks, lest they should yield to the wooings of the Holy Spirit and be saved. It is their own doing that results in their everlasting undoing. The Spirit of God is constantly ceasing to strive with such souls, and turning his ministers to those who will hear and believe the gospel.

30. Two whole years in his own hired house.—We know not where the money came from to pay this rent. Some have supposed that the apostle had property; but that is only a guess. Others have supposed that some of the churches that he had founded furnished the money. That is more reasonable, but just a guess after all.

31. Preaching the kingdom of God.—I take off my hat to Paul. Nothing could stop him. He had sworn everlasting loyalty to his Master, and everlasting defiance to the devil, and the war was on to the hilt. No man forbidding.—Good. Chained to a Roman soldier; but still crying: "This one thing I do." He had no other business in the flesh but to preach Christ's gospel to a dying world; and he so finished the work that when Nero's axe was ready there was nothing left to do but to die and receive his crown.

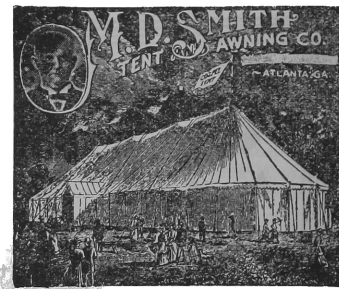
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## ANNOUNCEMENTS

The address of Rev. C. H. Caswell has been changed from Moorefield, Ky., to Carlisle, Ky., Rt. 2.

Rev. Flossie Haines, of Bellefonte, Pa., care Mrs. Willis B. Gathgate, is available for meetings as evangelist and singer. Let those who desire the services of a good evangelist give Rev. Flossie Haines a call.

Prof. Fred E. Bennett has recently closed a successful meeting in the Free Methodist Church in Wichita, Kan. He is now engaged in a meeting in Seattle, Wash. Prof. Bennett gives most interesting addresses on "Science Lectures and Sound Evangelism," and can give splendid references. His home address is Suite 1008, Chicago Bank of Commerce Bldg., 7 I. Dearborn, Chicago, Illinois.

Under the call of God into his vineyard as a gospel singer and pianist, I should be glad to accept calls as he may lead. Terms—expenses and freewill offering. Miss Edna Moyer, Boswell, Indiana.

Rev. W. B. Summers, pastor of Garfield Charge, Dodge City District, has just been returned for the fourth year with an invitation from all the officers and a cordial welcome from the laity. He has held his revivals for three years in succession being his own evangelist. The first year fifty souls were saved and forty-seven united with the church. The following years were not as fruitful, but a goodly number were gathered into the Kingdom. An Epworth League was organized which numbers forty-five, and they have an average attendance of thirty to thirty-five. Thirty per cent of the membership are praying people and there is an average attendance at the mid-week prayer service of twelve per cent. The second Sunday following conference there were several infants baptized and four adults received by letter. They are now planning for their fall revival beginning Nov. 15.

### To Any and All:

I was holding evangelistic meetings Wardsville, W. Va., the Rev. J. Russell Corron assisting. I can say he is one of the best preachers I ever heard; filled with the Spirit, he preaches the whole gospel, for the whole man right up to the plumb line. With command of words, he is instructive, interesting, logical and clear in thought. The messages he gives the world needs. Any one in need of a preacher or evangelist will do well to secure him. Mrs. W. A. Barron, Evangelist, Somerset, Pa.

Natural Holly Wreaths for Christmas, with red berries and mistletoe. Grown in Dixie Hills, eighteen inches wide; also enough extra holly to decorate your home, all postpaid. Send your order now with \$4.00, stating date you want your wreath. No orders filled after Dec. 15. All orders after then will be returned with your money. Mrs. Hattie Isom, Waterford, Miss.

## A UNIQUE ENTERPRISE.

Knowing the interest in and sympathy with Christian and philanthropic efforts felt by The Herald family, I am giving the following facts that may be interesting to any of your readers who have friends suffering

from the handicap of physical blindness.

Here in Richmond, we have a rather unique work, a library of devotional literature printed in Braille, grade 1½, the books being mailed daily to numbers who make application for them. One of the ministers of this city recently visited the library and questioned the librarian, Miss Louise H. McCraw, concerning the work. The following Sunday the bulletin of his church contained the following:

"Did you know that we have in Richmond a most wonderful work devoted to the blind people of the world? In the Central Y. M. C. A. there is an office from which books printed in Braille are sent to all parts of our own country and beyond. This work is supported by voluntary offerings, and I never knew until I visited the office, that the United States Postal Department franks all such literature for the blind. Uncle Sam has a bigger heart than I thought. It will do you good to hear Miss McCraw tell of this work."

These inspiring books will be mailed free to any blind person whose name is turned over to the librarian.

Address Rose Henry Redd, 313 W. Roberts St., Richmond, Va.

## INTERDENOMINATIONAL EVANGELISTIC ASSOCIATION.

The second National Convention of Evangelists and Christian workers will assemble at Memphis, Tenn., Dec. 27th to Jan. 3rd, inclusive. The meetings will be held in the Municipal Auditorium seating 12000.

The first Convention of this kind ever held, met last January in the Moody Memorial Church, Chicago, and was a most outstanding success with more than 6000 in attendance and delegates from practically every state and some foreign countries.

The Convention is under the auspices of The Interdenominational Evangelistic Association of Winona Lake, Ind., and the International Federation of Christian Workers, of Siloam Springs, Ark. George T. Stephens is president of the former and John Brown of the latter. Elmer C. Miller, of South Bend, Ind., is Convention Director.

Millions of devout Christians everywhere are praying for another mighty revival to sweep over the Nation and world and it is most significant that a great Convention of the leading evangelists and soul winners of the Nation will be held at the beginning of the New Year, for the purpose of discussing the problems of evangelism and seeking endowment of greater power.

This Association was organized by J. Wilbur Chapman and his associates in 1904 for the purpose of promoting sane, thorough, scriptural and deeply effective evangelism among the churches of the Nation and numbered among the active membership and officers are Billy Sunday, W. E. Biedewolf, Chas. Reigh Scoville, Harry W. Vom Bruch, Homer Rodeheaver, J. C. Massee, Bob Jones, Elmer C. Miller, John Brown and George T. Stephens.

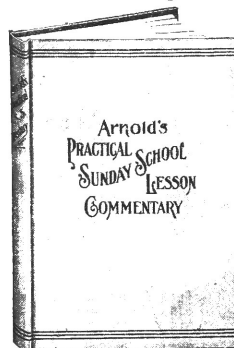
A great program is being arranged with a different outstanding evangelist and gospel song director in charge of each service, afternoon and night. It is expected the great auditorium will be filled to overflowing at the opening session when Billy Sunday will deliver one of his famous addresses.

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### Bible Cyclopaedia

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This excellent volume was compiled and written by A. R. Fausset. In this book many subjects which most of the Bible Dictionaries omit, and which are of deep interest, are handled, as, for instance, Antichrist, The Thousand Years of Millennium, Justification, Inspiration, etc. It has 753 very large three-column pages, and contains enough valuable matter to make 20 \$1.50 books of ordinary size. It was published in a very large edition at a special price of \$3.00. We offer the remainder of a large edition at \$1.00 each, plus the cost of packing and mailing, 20c.

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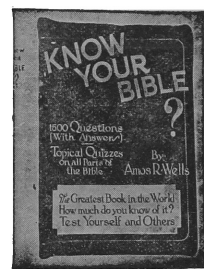
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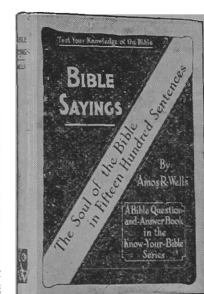
6. Who called herself "the handmaid of the Lord"?  
7. Who were the Pharisees?  
8. Who uttered the prophecy: "A little child shall lead them"?  
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Newberg, Ore., Dec. 13.

**BENNARD, GEO.**  
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Polson, Mont., Nov. 1-15.  
Okanogan, Wash., Nov. 18-Dec. 6.

**BUDMAN, ALMA L.**  
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New Point, Va., Nov. 2-15.

**BUSSEY, M. M.**  
Waco, Tex., Nov. 4-18.

**CALLIS, O. H.**  
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Otega, Kan., Nov. 24-Dec. 20.

**CARNES, B. G.**  
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**CRAMMOND, PROF. C. C. AND MARGARET.**  
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Nashville, Kan., Nov. 29-Dec. 13.  
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Jackson, Mich., Nov. 22-Dec. 6.

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**DICKERSON, H. N.**  
Allentown, Pa., Nov. 23-Dec. 6.

**FLEMING, JOHN**  
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**FLEMING, BONA.**  
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(Seymour, Ind.)  
Jersey City, N. J., Nov. 4-22.  
Spring Valley, N. Y., Nov. 23-Dec. 13.

**HOOPER, L. S.**  
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**IRICK, ALLIE**  
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Plainville, Kan., Nov. 15-29.  
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**JACOBS, CHAS. A.**  
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Hopkins, Mich., Nov. 15-29.

**JARETT, W. HOWARD**  
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Charleston, W. Va., Nov. 8-29.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Baltimore, Md., Nov. 1-14.  
Connersville, Ind., Nov. 15-28.

**JONES, LUM.**  
Dallas, Tex., Nov. 8-22.

**KINSEY, MR. AND MRS. W. C.**  
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Union, Ohio, Nov. 8-22.

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Pursley, Pa., Nov. 9-29.

**LARKIN, BESSIE**  
(Collingswood, N. J.)  
Richmond, Va., Nov. 15-29.  
Westville, N. J., Dec. 6-20.

**LINN, C. H. JACK**  
(Oregon, Wis.)  
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McPherson, Kan., Nov. 18-Dec. 6.

**MILBY, E. C.**  
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**MILLS, F. J.**  
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New Paris, Ind., Nov. 18-Dec. 6.

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Las Ammas, Colo., Nov. 1-22.

**OWEN, JOHN F.**  
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**PARKER, J. R.**  
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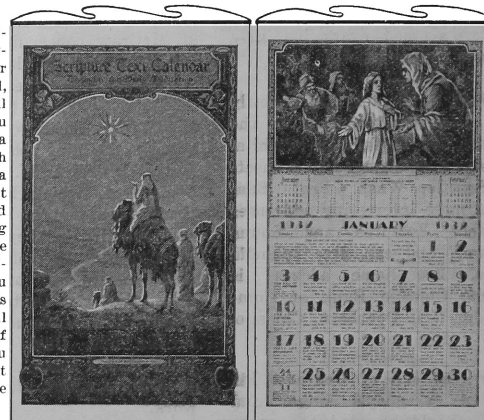
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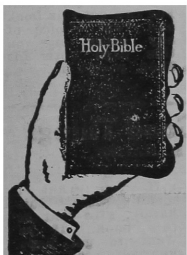
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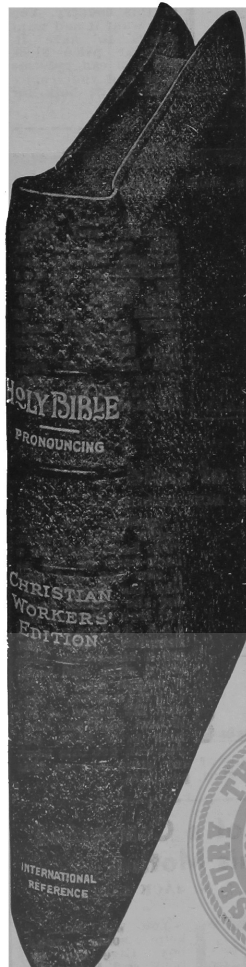
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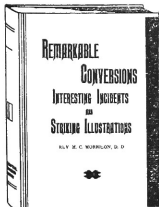
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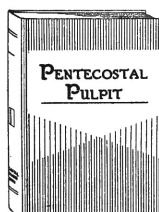
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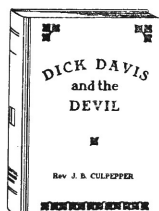
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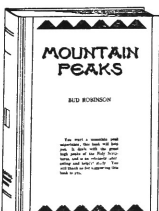
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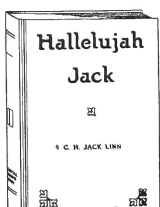
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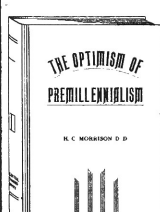
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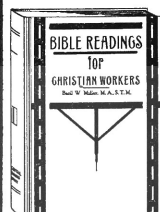
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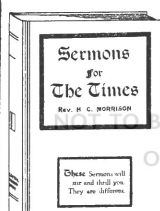
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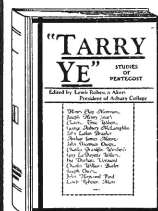
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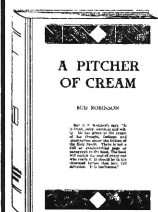
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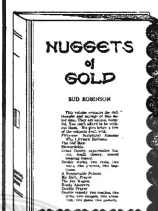
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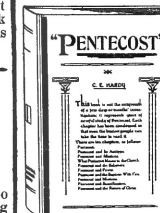
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Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Nov. 18, 1931.  
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.  
Vol. 43, No. 46.

## TO THE CHILDREN OF THE LORD.

By The Editor.

**P**EOPLE who have been regenerated, born of the Spirit, who are able to say from their hearts, "Our Father who art in heaven," need have no fear of men or devils. The Word of God standeth sure; the foundation of your faith is the Rock of Ages. It will abide when the stars have burned to cinders.

\* \* \*

All sorts of false teachers are ravaging the country and destroying the faith of those who can be moved, but their teachings fall to the ground when they attack those who have on the whole armor of God, and the blessed indwelling of the Holy Spirit. The Lord Jesus Christ is a reality to you, and the Word of God is spirit and life. "Be strong in the Lord, and in the power of his might."

\* \* \*

This is a time to remember that teaching of our Lord Jesus in the 24th chapter of Matthew, which reads: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, shall be saved. And this gospel of the kingdom shall be preached to all the world for a witness to all nations; and then the end shall come."

\* \* \*

The big business of God's children at a time like this, is to "endure," to hold fast to the faith, to feed their souls with the Word of God, with prayer, and witnessing. It is not only a duty, but a blessed privilege to speak to one another words of encouragement, testify to the grace of God, the witness of the Holy Spirit, and the cleansing power of Jesus' blood. Speak words of warning and exhortation to the unsaved; keep the holy fire burning within our souls, and encourage ourselves with the thought that there will be an end to these strenuous times of wickedness, unbelief, and the uniting of all the forces of evil to trample under foot everything that is true and holy.

\* \* \*

There are powerful spiritual movements in the earth for righteousness. Let us not forget this fact. If God's people will assemble themselves, preach the truth, sing the praises of our Lord, and besiege a throne of grace in prayer, there will be an invisible Presence to move upon us, to bless and renew our strength, to give us comfort and courage in the midst of the diabolical forces that have combined themselves to drive God out of the world, to bring in an orgy of liquor and lust and ruin.

\* \* \*

We are by no means dependent upon a church building, or some great preacher, or splendid choir, or a multitude of people; all of these may be a gracious means of grace, but there is a promise to two or three that gather in his name, and our blessed Master does not scorn or fail to meet with one who humbly enters the closet of prayer, or goes into the secret place of the woods; the garret, the barn, the kitchen, anywhere and everywhere, our

### A LIFE AND DEATH STRUGGLE.

One of the peculiar phases of the present depressing situation is the fact that people, everywhere, are uneasy. They are mystified. They hardly understand how the country has gotten into its present condition, and they do not know what to expect, or how to prepare for the immediate future.

### A Few Things Are Certain.

Satan and his hosts are taking advantage of the bewildered state of mind; they are uniting all of their forces. The distressed state of the people offers those diabolical forces an opportunity for aggressive onslaughts against everything that makes for the peace, prosperity and happiness of the people. Never in the history of this nation have the evil forces been so united, so aggressive, so determined and hopeful to destroy prohibition, destroy evangelical faith, destroy the family, hinder revivals of religion, bind the preachers with the cords of fear, silence and stifle the voice of every man who dares to cry aloud against the domination and rule of the Devil and his emissaries.

### It Is Time To Work.

At a time like this every Christian, from the strongest to the weakest, ought to gird themselves for battle. Now is the time to press revivals, to seek the salvation of souls, to do everything within our power to counteract the influences of the aggressive hosts of the Devil, to call on God in prayer, to call upon our fellowbeings with warnings and entreaties. There has never been a time when it was more important to broadcast religious literature than at the present time. If fifty thousand readers of *The Herald* would send in at least, one 25 cent subscription, for a three months' visit of *The Herald* to some family who has never received it, it would greatly increase the power of this warrior of truth, salvation and righteousness. Let every one who loves God and humanity be up and doing something for the cause of righteousness.

H. C. Morrison.

own bodies may become a temple, and our very souls an altar at which we may meet our Lord. Take courage, ye children of the great God. Sing and make melody in your hearts to the Lord, and go on your way rejoicing in the Christ who will come to us, or to whom we shall go, and return with him to a world brought into harmony with the holy will of the God of the universe.

## WHO IS RESPONSIBLE?

**I**T appears that a certain class of men in Southern Methodism who are invited to lecture for our Summer Schools for young preachers, delight to take their opportunity to give vent to their modernistic, liberal views with reference to the teachings of the Holy Scriptures.

I am informed that at the Summer School for young preachers at Winchester the past summer, one of the instructors in an address, said that, "Jesus Christ could have chosen to be a philosopher; he might have chosen to be a carpenter, but instead, he chose to be a teacher." That sort of thing is not scholarship, reverence, or true in any essential particular.

Jesus Christ was God manifest in the flesh.

He was pre-existent, and as a lamb slain from the beginning of things, his great mission in the world was the redemption of men from sin. God would never have created the race with free will, and the possibility of a fall, had he not been able to provide a gracious and mighty Redeemer for man in case he did fall.

Why should any green-horn preacher come around this late in the day trying to put into the thought of young preachers low ideals and false conceptions of Jesus Christ. The great need of the church is a ministry that will lift up and exalt Jesus Christ as Saviour and Lord, mighty to save to the uttermost. The Christ of prophecy, of Bethlehem, of Galilee, of Bethany, of Jerusalem, and of Calvary, as we have him in Old Testament and New, is exactly the Christ the world needs—the Saviour of sinners. If there ever was a time when, above all things else, the preacher should preach Jesus, that time is now. Any self-respecting young preacher should not hesitate to stand up in the class and protest against any such drivel.

We understand that there was another teacher in this same Summer School, by an illustration, spoke very disparagingly of a God who would send a flood to destroy wicked men. The fact of the flood is too plainly written in the Old and New Testaments to make it a subject of skeptical ridicule by any man who is permitted to stand up and pretend to instruct young ministers how to go out and preach to a sinful world.

There can be no sort of just, equal, and progressive organization for the protection and advancement of intelligent beings in this, or any other world, without law, and law amounts to nothing without penalty, and the lawless care for neither law or penalty if the laws are not enforced and its penalties inflicted.

Is the Governor of a state supposed to be a good governor, and fit to occupy his office, if he is indifferent to violation of law? Or if he is disposed to protect criminals, rather than society? The people are justly indignant when a governor issues pardon to incendiaries, cut-throats, robbers and murderers, and turns them loose upon society to repeat their crimes.

God cannot govern his moral universe without law, and God's law would amount to nothing without penalties and, in the nature of things, those penalties must be enforced. In his divine mercy God has provided an atonement so gracious and sufficient that he can remain just in the justification of the ungodly. But when men trample upon the laws of God, refuse the mercy of God, and persist in rebellion, which not only destroys themselves but their fellowbeings, in the nature of things God must and will punish the impenitent sinner. There is great need in this country that faithful men in the pulpit should call attention to the fact, and impress upon the people the important truth that there is nothing arbitrary or tyrannical in the laws of

(Continued on page 8)



# REVIVAL TIDINGS FROM BRAZIL.

Rev. G. W. Ridout D.D., Corresponding Editor.



Not since I left Chili has it been my privilege to witness such workings of the Holy Spirit as we are seeing now in Brazil. Rev. W. G. Borchers, missionary of the M. E. Church, South, has been with me from the beginning as interpreter and co-worker. We are now in our fourth meeting. We have certainly

seen the "old time power" as in old time revival days. Rev. Guaracy Silveria, of Central M. E. Church, Sao Paulo received the baptism of the Spirit early in that meeting and has been greatly used of God. God has been pleased to answer prayer in many churches and praise God the fire is spreading in churches and schools.

## II.

We are having most extraordinary experiences with the realities of Christian experience in Brazil. I have just closed the third meeting and each one has had happenings in the spiritual realm which can be attributed to no other agency than the Spirit of God. Now my plan is, when I open a meeting, to begin preaching the Acts of the Apostles and put the Holy Spirit central. I never talk "topics;" I hold no "round tables," I take up no "intellectual problems." I never discuss "modernism or fundamentalism." As God helps me I pour out the truth on sin, repentance, conversion, sanctification, the baptism with the Holy Spirit and, on the second night, make an altar call. I am sure it is nothing that I have said or done that produces results like the following cases: A woman who lost a night's sleep the first night of the meeting; a missionary who spent three hours in prayer after a meeting, wrote letters home asking forgiveness for things done and said; a teacher who made a renunciation in her love letters; a man who made up with a fellow with whom he quarrelled eleven years ago; a teacher who had to forgive and make reconciliation; a woman who asked forgiveness of her mother-in-law and others for temper and hot words; two sisters-in-law embracing and forgiving each other after getting the blessing at the altar. A woman getting the blessing in the meetings in the M. E. Church, going back to her own church (the Baptist) and asking the people to forgive her for things wrong she had done and said; a gambler who has several killings on his record (converted some time ago) now at the altar with tears and prayers seeking a clean heart; an official of the church having a fight over his tobacco and valuable pipes he thought so much of. When he made the renunciation the fellow got filled with salvation; a woman who said the past four days she had experienced more in religion than in twenty years before; a young preacher and his wife who left the ministry getting right with God and willing now to obey the Spirit. A wayward boy who had run away from home, with money stolen from his father, brought by the pastor to the meeting and at the altar confessing his sins and getting converted; young people from the choir coming from the gallery to the altar and night after night seeking until they got the blessing good; a theological professor confessing that they had been too cold and lifeless and that henceforth, he was going to put the Holy Spirit more in his teaching and preaching and adopt more of the methods employed in the revival meeting.

## III.

When the Spirit of the Lord begins to work in a revival meeting there always ensues some cleaning up in the lives of people. The Holy Spirit produces the same results among all nations and people. Psychology,

nationalism, temperament—all these things are pushed to one side when the Spirit brings on conviction. It is painful to witness how some workers permit themselves to be trammelled and handicapped by a foolish philosophy on these matters, which prevents them from doing their utmost for souls. Here in Brazil I see the same things occur as in the old-time revivals. At Campinas a young man was seeking full salvation for a week; he got no victory till he made things right with a man with whom he had a quarrel. Yesterday in our meeting a woman got blessed who had a violent temper and had estranged herself from her friends because of tongue and temper. She had a lot of making up to do. Next morning she was at the altar with her husband who was now earnestly seeking the blessing which had changed his wife's life so wondrously. Now this little firebrand of a woman who used so often to get filled with temper and the devil has got so marvelously changed that she is a firebrand for God. She is full of prayer and testimony and good works. She gets after souls like an old timer. I noticed her the other night after meeting closed. It was past ten o'clock; a young woman came down from the altar with a look of distress upon her face, wiping her eyes of tears; this little woman met her, talked with her and then got her on her knees in one of the pews and was trying to pray her through to victory. The last Sunday night of the meeting she and her husband were sitting up in one of the side seats near the pulpit and during that entire service that woman was bowed down with such a burden of prayer for the meeting that she scarcely looked up during the sermon. I asked her husband about it; he told me she had a great burden of prayer. The Holy Spirit comes on some people in such a matter as to make them electrical for God—"quick and powerful" would be a good biblical term to apply to such a worker.

## IV.

There is a lot of cheap foolish talk today about *reality*. A lot of young graduate preachers with the ink hardly dry upon their college diplomas, get into the pulpit and talk a lot of pretty things about this thing they call reality. They say they are after realities in religion; the day is past for dogma and doctrine. Medieval theology has spent itself and the religious beliefs of our forefathers must be put among the superstitions of the past and so they talk! But how to lead their people to realities in religion they do not know any more about than the man in the moon. Trouble with them, they have scrapped the Bible way of salvation. Every preacher to see straight has to have two eyes—the spiritual and the intellectual, but so many are like the negro in Brazil who was blind. The doctor said he could cure him with a couple of operations—the fellow had one operation performed and it was a success; he was so proud of the fact that he could see with one eye that he never came back to get the other eye fixed. Now the land is filled with one-eyed preachers; they have been to college, possibly to the theological seminary, and they have several nice looking diplomas hanging in their study. They have the intellectual eye but not the spiritual. Observe how much the spiritual has to do with vision in the words of Jesus: "Blessed are the pure in heart for they shall see." "Except a man be born again he cannot see."

## V.

Problems! How often that word is used today and it is so frequently used in spiritual matters. Rev. W. G. Borchers, the faithful Spirit-filled missionary of the M. E. Church, South, who has been my interpreter and co-worker in all these four meetings, often has

his hands full in dealing with individuals who have problems facing them as they struggle for victory in the meetings. Brother Borchers has the Portuguese language in splendid fashion; he speaks it like an educated native born; of course they want to talk over their difficulties to one who has the language and one whom they know is a man of God. But how wondrously the Holy Spirit helps people over their problems. "I have written four letters," said one of the seekers to me in English; letters making things right that stood between the struggling soul and God. When there is a willingness to straighten things out the Holy Spirit never fails to help.

After all, the "mourner's bench" of the revival meeting is a great place to settle soul problems and, as for intellectual and theological problems, no better place outside of heaven.

"You ask me, brethren, how I know  
That Jesus is Divine;  
The rather bid me tell how I know  
That yonder sun doth shine:  
Or bid me tell you how I know  
That ocean billows roll,  
That winds sweep on from north or south,  
Why, friends, He's saved my soul!"

## VI.

A theological professor in one of the Seminaries in Brazil asked me the other day about how Pentecost year came on in the U. S. A. Did we have any great results from the observance of Pentecost? Now that was a kind of unique question but eminently practical. We know that there were many things going on relative to Pentecost in the home churches; a great many books were written on the Holy Spirit, Pentecost, etc., but what did the Methodist Church have to report for the year 1930? I think it was a loss of over 43,000. This was serious and a very grave reflection indeed. Not much Pentecost about that!

Pentecost comes to the church and the individual only when certain conditions are met. No amount of brilliant preaching and writing will make up for repentance and getting right with God, and it is hopeless to expect a Pentecost to come upon a church when that church, from the preacher down to the janitor, is run on worldly lines and no vital gospel of repentance and free and full salvation is preached. Then it is vain to hope for a Pentecost upon the Methodist Church, as a whole, when, officially it is committed to the modernistic theology and propaganda.

The Methodist Episcopal Church (North) holds its General Conference in 1932. It will abound, as usual, with a lot of pious declarations. We Methodists are fine at being religious in our declarations and resolutions!

When we read the books and papers put out now-a-days by the Methodist press we are tempted to ask the same question John Wesley asked when he preached that sermon at Oxford which gave such offence to the professors that they decreed that he should never be asked to preach again; his sermon was on Scriptural Christianity; his text was Acts 2:4: "And they were all filled with the Holy Ghost." As John warmed up in exhortation he cried: "In the name of the Lord God Almighty what religion are you of?"

## VII.

I like to read Wesley. Now and then in my travels I see his Journals. What a wealth of suggestion and instruction there is in them. Wesley was a great surgeon of the soul; he knew how to deal with the vital questions of soul experience. He says: "I preached at eight on that delicate device of Satan to destroy the whole religion of the heart—the telling men not to regard frames or feelings, but to live by naked faith; that is, in plain terms, not to regard either love, joy, peace or



any other fruit of the Spirit; not to regard whether they feel these or the reverse; whether their souls be in a heavenly or hellish frame."

Methodist theology and hymnology furnish some of the richest feasts for the soul in the realm of experimental religion. Naked

faith that Wesley speaks about may at times be a matter of momentary experience, but it is a poor thing to live by. Better go after the realization as suggested by these verses of Wesley:

"Saviour, to thee my soul looks up,  
My present Saviour thou!

In all the confidence of hope,  
I claim the blessing now.

"'Tis done! Thou dost this moment save,  
With full salvation bless;  
Redemption through thy blood I have,  
And spotless love and peace."

## DRY FACTS FOR DRY FOLKS.

Rev. T. C. Henderson.



**F**IRST. The Prohibition situation is just now a very grave one. Not since the day when the whole issue of national Prohibition awaited the decision of the voters has the cause experienced a more menacing and anxious hour. Binding ourselves to the facts of the present situation is stupid. This is no time to live on fancies and fair hopes. The urgent need is for a very honest consideration of facts. Hon. Carl Voorman, of Illinois, recently said that "Prohibition has reached the place where it has to go forward or backward." There can be no drifting now. The tides are not dependable at this date. The challenge is to the dries to make a new advance or lose the costly-won achievements of long years. If the facts can discourage us and demonstrate to us that our case is hopeless, then let us have all the facts, for there is no use living in a fool's paradise of ignorance and false hope. Never did the cause of Prohibition more truly need a strong and fearless force of supporters who are dries because they are intelligently convinced of the rightness and wisdom of the idea; and not supporters simply because it is respectable and easy. Be it said that the facts are on the side of the Dries, but we are on the defensive, and there is no room for a trembling coward in the ranks of those who battle against rum and its friends.

Second. It is a fact that the forces which are against Prohibition are strongly manned and amply supported with numbers and money. The Wets are not all a lot of low-browed, bleary-eyed, skulking scums of society. Intellectual aristocrats and social leaders and individuals of national and international influence give leadership to the battling of the Wets. Wealth that is of great size and prestige is joined with skill and genius in organization to boost the battle against the Eighteenth Amendment. Prominent statesmen, noted molders of public sentiment, great newspapers and widely read magazines join in scoffing Prohibition. Even churchmen, in some instances, oppose or straddle this issue. If this disheartens us, it is inevitable, for facts are facts and one cannot destroy them by smearing them over with brilliant "japalac." There is no advantage gained by discounting the enemy. Better face this fact and quit the fight like an honest coward than to fool oneself into thinking that pop-guns will frighten the enemy.

Third. It is a fact that the one and only issue in the present fight is the repeal of the Eighteenth Amendment. The Wets want just one thing—repeal. Anything short of this is only one step in that direction for them. Their more frank leaders admit this, and the fact that they have no substitute for Prohibition on which they can unite betrays their objective more clearly than words could do. It is not modification nor any substitute which the Wets desire, but the actual nullifying and repealing of the constitutional hindrances to their thirsts. And, glory be! this is the very issue on which the Dries want to fight. It is basic to all our thought about Prohibition. We Dries believe that the only way that intoxicating liquor can be controlled is before it is manufactured. Once it gets on the market there is no way that it can be managed. We have committed ourselves to the proposition that the prohibition of the manufacture and

sale of intoxicating liquor must be nation wide. We are glad for the chance to fight for that definite issue. The Amendment to the Constitution and the laws framed for its application must be maintained and enforced.

Fourth. It is a fact that thirteen years is not long enough to prove that national Prohibition is a failure. Especially is that true when one knows that these past thirteen years have not been normal years with our national thought and action. The war left us nervous and confused about almost everything in our nation's life. It has been hard for the nation to think clearly about such things as our international relationships, our inter-racial connections, and national and world finances. It has been much more difficult for the nation to clearly see the finer moral values involved in these and other problems. No responsible mind will deny that the lawlessness which has so distressed us, is measurably due to the psychology of these post-war years.

Then, it takes more than thirteen years of even normal times to complete the conversion of the political machinery of our nation to any major change. Men have been voting in this country for one hundred and fifty years. They have trained men, and men have trained themselves to run the machines which make the political mill of our country. These men have been trained in politics and are politicians more than they are statesmen. From politics they get their living and their power; and to politics they dedicate their genius. This whole issue of Prohibition is to the political leaders a matter of political interest first. Even these eleven years of woman suffrage have not measurably affected the machinery of the major political parties, for it is evident that the woman who gets a ranking office in any party is one who is known to be a safe and dependable partisan.

It is altogether too early to make an adverse judgment about Prohibition since the conditions of the national mind has been what it was during these thirteen years and since it is inevitably a slow process of making such a moral and revolutionary issue as Prohibition regnant in party politics.

Fifth: It is a fact that Prohibition laws are a success. There are leaks in the dam of enforcement, but they are only leaks. Why all this poignant wailing against Prohibition if it is utterly failing? Our cities being what they are, our molders of public thought being of the stripe they are, our political parties being manned by the sort of men they are, and our issue being the kind of an issue it is, and its enforcement being as intimate and personal and righteous a thing, the wonder is that there has been such development in prohibition law enforcement as we have. The wets are not all fools, but they act stupidly when they think that we Dries cannot see that their loud begging for pity and their public nursing of their pains is absolute evidence that the Prohibition shoe is pinching.

Sixth. It is a fact that we dare not trust the liquor gang. They have always been pirates and without respect for laws of any kind. To have a change of heart they would have to come forward to a mourner's bench and "beware their manifold transgressions which they have so grievously committed from time to time." The Dries know that the long black robes of President Butler, or the

soft voice of a Dupont with his millions, or the pious name of "Crusaders," cannot sanctify the unclean hearts of the outfit which has never shown one iota of respect for law and honor. This fact should be remembered and acted upon lest we be fooled by the seeming respectability of the personnel of the Wet leadership today.

Seventh. The liquor business is morally wrong. It has been associated with evil throughout its history, but, and more, it has been evil in its nature and working itself. The young voter needs to be told and retold this truth. The liquor business has never been the friend of righteousness. Intoxicating liquor is made by outraging nature to begin with, and its traffic deals in human weakness and death. It is basically and essentially an outraging of life, liberty and righteousness. No one claims that it is morally right, perhaps, but that being true it can never be socially, commercially or legally in harmony with the laws of God nor the enlightened conscience of honest men. There is only one thing to do with evil—outlaw it and prohibit it. We have done that. There is no other course open for us than to refuse to retreat from the position we have taken—not one inch.

Eighth. It is a fact that the Dries welcome an open fight. We are not begging for an armistice. We are sure of our facts; our eyes are open to truth; we have no doubt of the ultimate, and we gain strength in conflict for righteousness. Fighting for such a cause clarifies the issues and cleanses our ranks and will make the final triumph the more conclusive and glorious.

### The Little Fellow Who Has

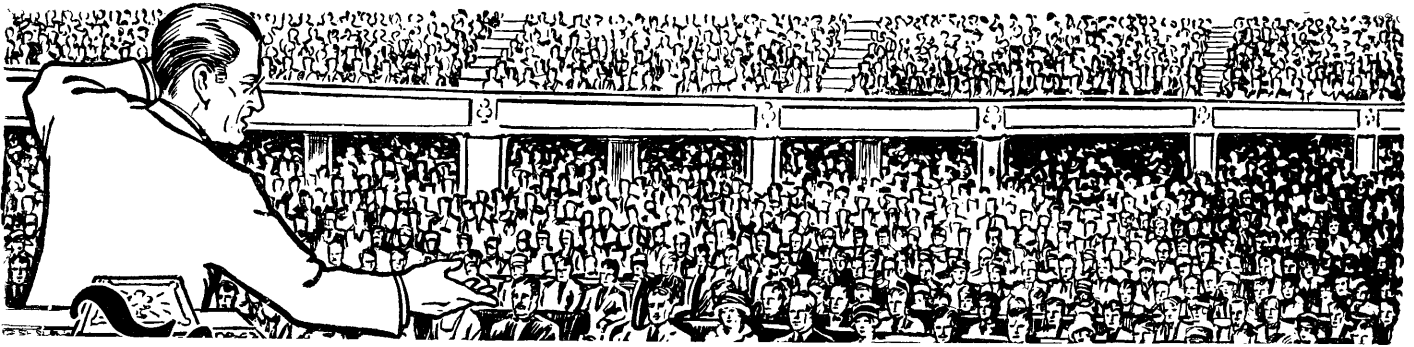
barely learned to read, as well as the child up to 12 years old will treasure "Bible Stories and their Pictures." The first story is Abram Going to Egypt and just opposite the story is the picture in beautiful colors, showing Abram mounted on his camel making this journey. There are 50 of these stories and pictures, the last one showing John on the Isle of Patmos. It is impressive and beautiful. On the last page are printed the Ten Commandments, the Golden Rule and The Lord's Prayer.

The type is large and clear, printed on a fine enamel paper, the cover is illustrated and attractive. Really, this is one of the most attractive books of the kind we have seen. Start the child with the right kind of reading matter, and give at least one of these for Christmas. Price 60c. The above statements modestly express the qualities of this book.

### St. Francis of Assisi—The Little Poor Man.

The above is the title of a book by James O. Dobson. It gives the very fascinating story of this wonderfully saintly man. It is unusually interesting. It gives one a good insight into conditions in the twelfth century in the church and spiritual life in Europe. It is a spiritual tonic, and we commend the book to all classes of readers. It ought to be especially interesting to ministers. It is neatly bound in cloth, on good paper, clear type, easy reading, and contains 149 pages. Price \$1.00. Can be had of The Pentecostal Publishing Co., Louisville, Ky., for 50c. The number of copies is limited. Write at once.





## PATRIOTS versus SLACKERS.

Rev. W. S. Bowden.

(Armistice Day Sermon)

*"The people willingly offered themselves."  
"Curse ye Meroz." Judges 5:2, 23.*

**O**UR text is part of a wonderful song of triumph, reciting a glorious victory over Sisera and his host of Canaanites, who were sworn enemies of God and Israel. The previous chapter tells graphically, and with some details, the story of this victory. The chapter in which we find our text contains a song written and sung by Deborah and Barak, the Israelitish leaders in this patriotic war in which the land was delivered from a most oppressive bondage.

Upon this anniversary occasion as our minds go back a few years to the signing of the Armistice, and our hearts become exultant again over the victory of the Allies over military autocracy, as we live over those days once more, we can appreciate this little bit of history of the olden time.

### HISTORICAL.

This song recites in some of the finest poetry ever written, the story of the previous chapter. The spirit of the song is seen in such expressions as these: "The stars in their courses fought against Sisera," and "The river Kishon swept them away." The song recounts the tribes that had patriotically done their part in the conflict and therefore shared in the glory of the fight. Deborah warmly commends those who had done their part toward winning the victory. The Ephraimites, the Benjamites, the governors of Israel, the princes of Issachar, and Barak all come in for a good measure of praise. "Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the fields." It is heart cheering to have one's efforts appreciated. Those who were lauded by Deborah must have greatly rejoiced.

But in the midst of the torrent of song there comes a strain of fiery indignation. Deborah utters true scorn for those who were inactive at a time when the nation was in its throes for liberty; for those who proved false in the hour of their country's need. She fiercely rebukes Reuben for indecision and cowardice. "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?" Gilead was too cowardly to cross the swelling Jordan. Dan remained in ships. Asher continued on the seashore, and sought refuge in the little creeks and inlets where he could be safe from the invading armies.

Meroz had hung back, therefore Meroz is severely blamed. With bitter scorn Deborah denounces Meroz. Evidently something great was expected of Meroz. A certain contingent was demanded for the army, which it failed to send. Meroz was impassive, useless. Meroz did not turn traitor. Meroz did not play the spy. Meroz did not succor the foe. Meroz simply stood neutral in the strife; it struck no blow for the freedom of the tribes in the north of Palestine; it furnished no soldiers for the battle of Kishon. Meroz did nothing, therefore Meroz was cursed.

We know nothing of Meroz aside from the record of this verse. Meroz might have been hidden away in some safe valley and selfishly refused to heed the call. I would sooner suppose that Meroz was a tribe contiguous to the scene of battle; and for Meroz, therefore, to assume an attitude of indifference amidst the very crash of conflicting armies, with its own interests involved in the issue, was altogether inexcusable.

Meroz kept back its sword from blood (Jer. 48:10) at a time when others jeopardized their lives in the field of battle. Therefore the withering curse, not only of Deborah, but of Jehovah fell upon it. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

How joyful the faithful must have felt in the glad day of triumph, to know that they had rallied around the standard of Jehovah; and how ashamed the recreant ones must have felt in that same great day when they were held up to public scorn for their faithlessness, indecision and cowardice!

### APPLICATION TO ARMISTICE DAY.

May we not make an application of this incident to the present? Our thinking today takes us back to the days of the World War. There has been a great fight. As a nation we had our part in the warfare. The oppressing power, like Jabin, king of Canaan, who had nine hundred chariots of iron, was apparently well prepared for the campaign, and like the oppressing power of old went down in defeat. A great and glorious victory was won by the allies, to the inglorious defeat and humiliation of the boastful foe.

We feel that those who helped to win the war are deserving of honorable mention. The patriots were many. Great principles were involved. National honor was at stake. The church did not take a back seat. Various organizations came to the help of our country against the forces of the oppressing power. In the struggle of old which we have been considering the triumph of Israel's pure faith, her national existence and material prosperity depended upon her freedom. So the majority of our people considered that much depended upon the triumph of a just cause in the more recent conflict.

Many men took their lives in their hands to repel the enemy. Some made the supreme sacrifice. Many gave of their time and money that the shout of triumph might be heard. How people at home worked and economized that the victory might be won! They sacrificed personal comforts to buy Liberty Bonds and War Saving Stamps. Victory did come. And how the people shouted for joy! They were mostly patriots, and had a right to shout.

But how about the slackers? There were some. They virtually said: "Yes, win the war, but let the other fellow do it." They were lacking in patriotism and absorbed over much in business and pleasure. Victory was won, but they had no right to share in the glory of the victory. No thanks to them that

we were not defeated. If all had done as they did we would have suffered defeat. How ashamed they should have been!

The slackers in our country during the progress of the World War are mirrored forth in this picture of the slackers in the days of Deborah and the war of Israel against the Canaanites. To characterize the sin of the former slackers is to set forth the sin of our country's slackers. It was the sin of attempted neutrality, self-complacency, lukewarmness, unbelief, selfishness. To put the matter plainly, some of the slackers were simply cowards. And cowardice is about the most contemptible of the vices. The slacker is the opposite of the patriot. The slacker neglects the duty and the opportunity which the patriot seizes. The slacker may not be aware of any enmity toward his country, but failure to respond to the call of duty makes him guilty. The sin of omission is no small sin.

With grateful hearts we remember today the host of patriots of which our beloved nation is justly proud, but we recognize the fact that when our country's call to action came some preferred to stay among the bleatings of the sheep, some thought the Jordan of difficulties too deep and too dangerous. Patriots or slackers—which?

### THE SPIRITUAL SIGNIFICANCE.

Our text suggests the thought that there is a greater battle on hand. It is the battle of the ages. It is not fought with carnal weapons. It is being fought "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is no sham fight. It is most real. It is against the *mighty*. God calls all to help fight the battles of the Lord against the mighty forces of evil.

It is not well to underestimate the power of our adversaries. The enemies of the Lord are neither few nor feeble. For a soldier to underestimate the strength of his foes is to invite defeat. The devil is not dead. He has many helpers. The soldiers of Jesus Christ are called upon to put on the whole armor of God, and go forth under the Captain of their salvation to fight the good fight of faith.

"The battle is the Lord's." "Only be thou valiant, and fight the Lord's battles." "Come to the help of the Lord against the mighty," is the thrilling summons which comes to us. Are we heeding the call? Are we responding with the same loyalty and enthusiasm that has been shown in the answer to our country's call to the colors?

We thank God for the grand response from some quarters, but take note that as of old, and as in our recent great conflict, so now among those summoned to the help of the Lord against the mighty there are those who disregard the call, those who are guilty of the crime of trying to be neutral. *Slackers!* Self-interest keeps some out of the Lord's army. Paul said of such who lived in his day, "All seek their own, not the things which are Jesus Christ's."

Some today would claim part in the victory they have done nothing to secure. Meroz



stands for the shirker; for him who is willing to see the other fellow fight the battles of life, while he simply comes in to take the spoils. There are people in our churches and communities today who are to their churches and communities just what Meroz was to the Israelites. They lack a sense of responsibility. They offer excuses for holding back. In false humility they say that the Lord does not need their help. The charge hurled at the temple builders, or those who should have been numbered with the temple builders in the days of old in Jerusalem, is applicable to them. "The Tekoites repaired, but their nobles put not their necks to the work of the Lord." (Neh. 3:5). Those who are slackers spiritually need to hear this rebuke of the olden time: "Curse ye, Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

The sin of omission is no small sin. The barren fig-tree was cursed because it failed to produce fruit. In the parable of the talents it was the one who did nothing with his talent who was under the curse of the Lord. "Inasmuch as ye did it not," are the striking words in the parable of the Judgment which the slackers should heed. Do we not read in God's Book: "There is that which withholdeth more than is meet, but it tendeth to poverty!" Did not Jesus himself say: "He that is not with me is against me, and he that gathereth not with me scattereth abroad!"

Today God is calling for patriots to serve in the church and to let their influence tell for God in municipal affairs. God is calling for helpers in the work of world evangelization. Only those who share in the fight are to share in the victory. Let us be patriots rather than slackers!

*The fight is on!* We'll be patriots. We'll come to the help of the Lord against the mighty. We'll be good soldiers in the fight, and when the warfare is over we'll share in the eternal victory, and enjoy the promised everlasting peace.

### Dr. Wilson and The American Legion.

(The following is a copy of a letter addressed by Dr. Wilson to a Western newspaper).

**A**S your paper has had several references to a supposed attack on the American Legion by me, and as I have never in a single word attacked the Legion, will you permit me the privilege of reporting exactly what I have said, in order that your people may compare the very careful statement I have issued with a very garulous report that reached many millions of American readers. The following is an exact quotation as published by the only papers that took pains to find out what was said:

"There are a million men who went across to France from dry cantonments where they had been taught to let liquor alone, and that they were going to Europe as the representatives of American civilization. They went over and did their part bravely and well, and came back as clean in mind and body, as firm and loyal to the American standards of the United States, and as fit to be decent American citizens as when they went away. All of them were covered with the halo of American patriotism and heroism, but some of their number dropped their Americanism on arrival in France, their Christian standards of decency and dropped readily into the French customs, and came back to import these customs into the United States.

"They are not a majority of the American Legion; they are only a small fraction and their looseness and drunkenness displayed at certain conventions disgraced their fellow

members and all ex-soldiers. The fact is that this patriot's organization has been put at the mercy of a loose element, and some of its officers have used this organization both through the editing of the "Stars and Stripes" while over there, and the exploitation of the Legion conventions since, to attack the constitution of their country and to show that they have no moral sense of loyalty to support the Eighteenth Amendment, until it has had a fair trial in our American life."

This is what I have said and nothing but this. The attempt of certain newspaper writers to make it appear that I have attacked the American Legion or soldiers in general is the attitude of wet newspapers. Every dry's statement is warped into something ridiculous or preposterous.

Of course, no one would attack the American Legion as such. It contains too many noble and true citizens. But we have a perfect right to say of the crowd who opened up Detroit for a big carouse and practically established Legion headquarters over in Windsor in a government liquor store and let it be known that liquor would flow freely, that these men will be condemned by their own members who think the American Legion ought not to be used for an attack on the constitution of their country or to exploit rum sales even across the border. The Methodist Conference was in session in Detroit. I was in attendance. On Saturday, a loud speaker was set up just across the street and pointed toward the Central Methodist Church, where the Conference was in session. A committee waited on the management to tell them that on the Sabbath the program of this church would require quiet, and asked if the loud speaker could not be placed on one of the other corners of that great square so that the Conference could go on with its session. The request was refused, and the annual Conference, representing half the Methodists of the state, had to move its Sunday sessions to Dr. Rice's church out in the residence section of the city. No other conventions in this country so conduct their fun on Sundays as to close the churches of the neighborhood.

But let me say again, this does not represent the rank and file of the American Legion, patriotic, sober, decent citizens. Many protest against the exceptional rowdy who hangs on the skirts of these conventions and misrepresents the moral sentiment of the ex-soldiers and of the vast membership of the American Legion. As to their voting wet, I have only to say that if that is their sentiment, they have as much right to vote wet as I have to vote dry; although they did not have a right to do it in that convention, directly in violation of the Constitution of the Legion itself; but they should not wear that uniform while flaunting a company of lewd companions in drunken orgies, and they cannot do it without arousing the indignation and protest of the American citizens, including the members of the American Legion who do not wish to disgrace or to see their uniforms disgraced. Many of them remember that they took a solemn oath to uphold the constitution of the United States and the laws of the land. When a man takes a soldier's oath to uphold our laws whether he is wet or dry his neighbor has a right to expect an orderly citizenship from him even though he is voting for the repeal of a law that he does not like. I have said that an officer who holds up his hand to God and swears to protect, defend, and uphold the Constitution and laws of our land, and then patronizes bootleggers, perjures himself and is an unworthy representative of a free Christian government.

### Mary of Bethany

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.

### A Precis of the Address of President William Lowe Bryan of Indiana University.

President William Lowe Bryan at the Taylor University inauguration of Robert Lee Stuart as president, spoke on Paradise, using for his theme the story of the Three Distances from Materlinck's *Life of the Bee*, condensed and paraphrased. He quoted: What one thinks of life as a whole depends upon whether he sees it from far off in the glow of romance, close up to its ugly worst, or inside where life makes its upward flight; and added, Paradise is the first estate of man. Paradise of children, paradise of poets and paradise of those who expect at once the Age of Gold; this is the land where "God's in his heaven, all's right with the world." So centuries ago thought the captive Jew in Babylon. So thought the French Republican in 1880, erecting his altar of liberty on the field of Mars. So in 1865 thought our liberated blacks, singing, "The good time's coming, it's almost here." And so thought the world of warring nations on Armistice day, 1918.

But alas, it is hard to stay in Paradise, and our text will not do for the social physician who finds in one Indian township more than half the children imbecile as a result of vice. Nor can it meet the world's wholesale starvation, no less dreadful than war. This is Paradise lost. How can it be regained? The scholar answers this question by his own undertakings without fear or surrender. He destroys the conditions which cause plague, disease and poverty, giving to the world food, fuel and medicine, and without fear, without haste, without rest goes about destroying the physical hells and making, not a new heaven, but a new earth. Still greater is the service of the poet and prophet, who teach us how to meet the meanness, cruelty, treachery, uncleanness and hate. You can never go high enough alone to reach Paradise. You must go down with the Son of Man into the thick of the struggling multitude. You must march in the grim pageant which goes to Golgotha. It may be to hang there between thieves, and it may be to find victory when you can say to one of them: Brother, this day together we enter Paradise.

### Gifts For All.

Of all times, the coming Christmas should be one when money is most carefully and wisely expended. You want to remember your friends with something that will bless and abide. I am writing to tell you about one of the most beautiful New Testaments we have ever handled in our book-store. It is splendid print, good paper, illustrated in colored pictures, lovely brown leather binding, flexible, self-pronouncing, and is put up in a nice case ready for presentation. This Testament sells regularly for 75 cents, but we are offering it to you for the small sum of 60 cents, postpaid, or if you wish them by the dozen for your Sunday school class or friends, we will let you have them for 50 cents each, or \$6.00 per dozen. Where could you get twelve handsome, appropriate gifts for so small amount. If you wish to see one, order one for 60 cents, and if pleased, order the remaining eleven for \$5.40. I am sure you will be pleased to the fullest. To be sure you get the right Testament, mention the fact that Mrs. Morrison recommended it, or cut out this notice and send it with order.

Yours to please,  
MRS. H. C. MORRISON.

### Christmas Presents

bought now, will keep, and if you want to make a handsome gift—one that will last and do good, we do not know of a better one to suggest than "Beautiful Story of the Bible." It is a beautifully bound book, published to sell at \$2.95, and has every appearance of a high-priced book. We offer the copies we have, the remainder of the edition, at \$1.00 each. Don't let this opportunity pass.



## The Sixth Ecumenical Conference.

BY REV. C. K. DICKEY.



HE sixth Ecumenical Conference, composed of twenty-three bodies of world Methodists, met in decennial session in Wesley Memorial Methodist Episcopal Church, South, Atlanta, Ga., October 16-25. Thirty thousand dollars were spent on interior decorations in this church for this occasion. Georgia is the state John Wesley worked as a missionary before he felt his heart strangely warmed a quarter before 9 o'clock on Aldersgate Street London, England. The state of Georgia now has two conferences with 235,000 church members. Judge Jno. S. Candler, of Atlanta, the brother of Bishop Warren A. Candler, says he believes that if the center of Atlanta were circumscribed by circle fifty miles from the center, one hundred miles in diameter, more Methodists would be found there than in any other spot in the world. Columbus, Ohio, is the only city that disputes the statement.

Five hundred and fifty delegates were in attendance, two hundred and thirty of whom were from the Eastern section. The delegates from across the waters were given free entertainment in the Atlanta hotels, six thousand dollars being donated by the hotels and nine thousand being paid by local Methodists and friends. The other delegates were from the Western section of the countries of the Western hemisphere, Canada, United States, Mexico, Cuba, the West Indies and the Central and South American countries.

Rev. C. Ryder Smith, B.A., D.D., London, England, President Wesleyan Methodist Church, preached the opening sermon Friday evening to a large and an appreciative audience. Rev. Luke Wiseman, B.A., Wesleyan Methodist Church, read a review of the decade of Methodism in the Eastern section. Among other things, he said there are two million Methodists in the Eastern section with a gain in membership for past ten years of 70,000, and 675 new churches have been built costing 3,000,000 pounds.

Bishop Jno. M. Moore, B.A., B.D., D.D., LL.D., Ph.D., who presides over the Episcopal area where the conference was held, gave a "Review of a Decade of Methodism in the Western Section," viz: We have over 10,000,000 church members and a constituency of 25,000,000, an itinerant ministry of 45,000 preachers, led by 75 bishops; preaching in more than 70,000 congregations; one hundred and fifty universities and colleges with plants valued at \$130,000,000.00; an endowment of nearly \$150,000,000.00, with a total student body of 75,000; sixty orphanages worth \$15,000,000.00, caring for 6,500 homeless children; ninety hospitals that cost \$65,000,000.00 serving every year 325,000 patients. "That is American Methodism and its combined task," said the Bishop.

There are more than 100,000 churches, located in twenty-five different countries of the world, in twenty-three different denominations of Methodists, with more than 12,000,000 members and 30,000,000 adherents, holding property values of more than \$2,000,000,000.00. There was a gain of 400,000 in the Western section of the membership of the churches which is about the same as the average gain reported at the last several sessions of the conference. The past ten years on this side of the waters have been given in a large way to reconstruction and building of many new churches to meet the growing demands of religious education with modernly equipped plants for this purpose. Millions have been spent in America this way which, perhaps, to some extent has clouded the missionary vision and has curtailed this income, not because it did not need to be done, but because it was selfish and saving ourselves,

which means losing ourselves in the larger gains had we devoted more prayer, money and service in saving the world. Perhaps there would not be the spiritual decline among us that is bewailed in failure to bring in an increase of new members on the scale of other decades in proportion to our population.

A criticism also has been offered in American Methodism that in her eagerness to have a well educated ministry, she has had more concern for "credits" than for "conversions." A plea was made in No. 1 Afternoon Group Meetings on the topic of "Personal Religion" that the church again re-emphasize the value of conscious, satisfying reality of a personal, experimental knowledge of God in Christ and religious experience; that testimony in the congregation and family worship in the home be restored. The movement in England known as the "Cambridge Group Movement" and some similar movements are founded on this very fact of personal testimony.

Our British brethren report that the union of the Wesleyan Methodist, the Primitive and the United Methodist churches shall have fully completed their plan for union into one Methodist body in 1934. One speaker from across the waters prophesied that by the time the next Ecumenical Conference met in London, England in 1941, there would be one united Methodism in America as in England. However, he said it may be American Methodism has been waiting on the "Mother Country" to set the example first, as other at-

### FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

In New York the total number of arrests for intoxication for the wet years 1910 to 1915 inclusive averaged 26,599 per year. The total arrests for the first six dry years, beginning with 1920, averaged 11,332. In 1930 arrests for drunkenness were only 9,408.—New York City police court records, World Almanac, 1931.

tempts had failed. The sentiment expressed by speakers on both sides of the waters for the union of the Methodist bodies in America was often referred to in their addresses and loudly applauded by the audiences, often rising to their feet in prolonged applause.

Another high point of the conference was the sentiment expressed by all the speakers for world peace and a warless world. Nothing brought louder and more prolonged applause than that there shall be no more war.

The third high point of the conference was reached on Thursday morning and evening when each one of the subjects was discussed by the following speakers: "Christ and Society," by Rev. Ivan Lee Holt, Ph.D., M. E. Church, South; "The Church and Industrial Relations," by Mr. Justice Chas. Wass, Primitive Methodist Church, England; "Marriage, Home and Family," by Rev. J. C. Broomfield, Pittsburgh Methodist Protestant Church; "The Church and Public Affairs," by Rev. James Alley, Irish Methodist Church; and the addresses in the evening of Hon. Arthur M. Hyde, Secretary of Agriculture of the United States; Hon. N. W. Rowell, K.C., LL.D., Toronto, United Church of Canada; Mr. John R. Mott, LL.D., the world's leading layman, New York Methodist Episcopal Church. All were of the highest order. At

the close of the morning session the time was extended to hear the report of the Committee on Temperance by Bishop W. N. Ainsworth, D.D., LL.D., one of the Bishops of the Methodist Episcopal Church, South, on the findings of both the sub-committees and the general committee on the question of Prohibition in America, Canada and the whole world. The British brethren gave their sanction to this report of a sweeping declaration for the continuance of the Eighteenth Amendment in the Constitution of the United States, the evil of Government liquor control in Canada and for a *dry world*. No one can express on paper the high tide, the sentiment and the enthusiasm expressed by the entire Ecumenical body, which resolution, read by Bishop Ainsworth, was unanimously adopted.

### Some Striking Points About Prohibition.

We hear it most everywhere that the Eighteenth Amendment is a failure and that there is more drinking and crime since prohibition came into force than there was when we had the open saloon. Please remember, when you read such statements, it not only comes from the wet element, but they cannot prove such things to be facts. Here are some pointed facts:

1. The crime wave in the United States has decreased from 35 to 40 per cent. since the Eighteenth Amendment was adopted.

2. The leading economists, such as Samuel Crowther, Irving Fisher and others, say that prohibition has been a great economic success. Mr. Crowther states that \$15,000,000,000 has been saved from drink for the purchase of necessary things and better living.

3. Dr. William Mayo, of the Mayo Clinic, says: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it." The middle class is the class that turns the wheels and molds and shapes the life of America. Personally, I have not seen a drunk in my travels in years. How does that sound?

4. Listen to this. The late Judge Gary said: "I am the head of the United States Steel Corporation, which employs more than 300,000 people." Hear what he has to say about conditions. "In the last two or three years the improvement of conditions among the people is one of the most remarkable chapters ever written and it is attributable to prohibition."

5. The national income under prohibition has increased more than 45 per cent., an unprecedented increase.

6. Here is one of the most remarkable things ever published. All the 148 institutions for the cure of inebriates before prohibition, except one, have closed their doors for the lack of business, or been made over into general hospitals.

No one need to be afraid to quote the above facts.

I am indebted to H. F. Henricks, of Litchfield, Ill., for the facts above.

The wets are dying and are dying hard, and they are doing all in their power to fool the unthinking part of the public. To the preachers and Christian workers, listen: A victory has been won for the Church and home over the liquor forces, but it is no time to relax or lay the armor down. If anything, we need to buckle the armor on a little tighter and press this fight to the very gates of the enemy. As for one, I am an out-and-out prohibitionist from head to foot and from January to January. And if the Democrats put out a wet candidate in 1932, and Mr. Hoover will accept the nomination by the Republican party, he will not only come in with 6,000,000 majority as he did in 1928, but it will be nearer 10,000,000.

Yours for everything that tendeth to righteousness,

J. M. HAMES, Greer, S. C.  
—Wesleyan Methodist.



# ----GLEANINGS FROM THE EVANGELISTIC FIELD----

## CAMP SYCHAR NOTES.

Calvin R. Poulson, Reporter.

On the Day of Pentecost, in his sermon, Peter quoted from the prophet Joel who had declared that, when the dispensation of the Holy Spirit was ushered in, "Young men should see visions and the old men should dream dreams." The following poem gives evidence of how, even supernaturates who keep in touch with our holiness camps, are inspired to write both of their dreams and visions.

### God's Out of Doors.

(Sychar)

"Into the woods my Master went";  
And so go we sometimes;  
"For-spent" with toil and sorrow,  
And sick of the jazzy rhymes.

"Out of the woods" we come refreshed,  
With song and prayer and sermon;  
We have met our Lord at Sychar,  
Transfigured from Mt. Hermon.

The fountain is not "blind to us";  
And the Maple trees are kind;  
And hungry souls are greeting us,  
And seeking our Lord to find.

This "garden of prayer" is sacred;  
We are "listening in" to Him;  
The groaning of our Master,  
Has had no in-ter-im.

"The Spirit makes intercession,"  
Through every prayerful soul;  
The cry of souls at the altar,  
Is for Christ to make men whole.

No vain, modernistic doctrine,  
Is sounding beneath these trees;  
It is Pauline, Gospel preaching;  
Pentecostal, if you please.

We cry, with voices pathetic;  
We grope in the "wilderness,"  
They tell us of Evolution,  
But never "evolve" holiness.

There are memories of Sychar,  
Running back for fifty years;  
There were shouts of holy triumph,  
Bursting through the veil of tears.

Such men as Sheridan Baker,  
George Dennis, and George Ball;  
Such preaching and such praying;  
And their wondrous "Altar Call."

It was Mansfield, and then Orville;  
And then the well of Sychar;  
I developed from my boyhood,  
Into a camp-meeting hiker.

My father found the Saviour,  
In eighteen thirty-nine;  
He did not leave a penny,  
That I could say was mine,

But he found a holy "nugget,"  
At the camp at "Hollow Rock;"  
And so I have a Birth-Right,  
Sealed up by Heaven's lock.

E. L. Smith.

## HARRISVILLE, NEW YORK.

Contrary to our usual custom, this year we closed our camp meeting campaign and without any interval began our fall meetings. Our first meeting was held in Harrisville, New York, with a church only thirty years old, and one that consisted of a number of pastoral charges, superintended by the Rev. Frank Jones and his wife. The meeting was intended to be an annual meeting of all the pastors and their members, and Harrisville was chosen as the place of meeting as it was the most important church. Not as many of the pastors and their people attended the services as the superintendent expected, but a goodly number, and many from other denominations, some driving nearly a hundred miles, while others came on the railroads.

The church was organized and promoted by a woman said to have been one of the most godly and efficient, but was taken by death at a time when the work needed her most. Schism got into the church and, for a time, the doors were locked and the windows nailed down, and of course no services were held in the place for a time. By and by the services were resumed, but some of the old sores were not healed.

Our meeting resulted in those estranged coming back to the church, confessing their sins, and receiving pardon and cleansing. Among those were some of the most competent and influential people in the town. It was said that the work accomplished among those classes was worth the holding of the meeting, but in addition to that the church was greatly helped and built up; according to count not much less than fifty people were at the altar as definite seekers of pardon or purity, and most of them professed to have received what they sought, a number of fine young people being among the number. We learn that the church is seeking a pastor who will give his whole time to the work of the church.

The next meeting that we held was in Everybody's Mission in Homer City, Pa. This meeting was cer-

tainly the day of small things. We had been led to believe that there was a fine field there for evangelistic work, in which large crowds of people would attend, and that we would have a strong support from Christian people. We found that the very contrary was true. They had had two separations, one part organizing a church in Homer City, and the other part organized a church in a town only a few miles away, and one of the officials of the Mission in which we held the meeting told us that they did not have more than half a dozen persons upon whom they could depend for assistance. However a goodly number of Christian people and others from other towns and the country attended the services, and some were converted, reclaimed or purified.

We gave them fifteen days of the best service we are capable of, and many people declared that they were blessed and helped, and there was pretty good evidence that the Word preached had the desired effect, for some of the officials confessed to us that they professed what they did not have, and they were forward for prayers.

If any evangelist is looking for a hard field where there is hard work with but little opportunity for success in soul saving, and absolutely almost no support, Everybody's Mission in Homer City, Pa., is the place they can find it. We were greatly blessed in our ministry as we preached the Word, and some told us that they got great spiritual help out of our ministry, for which we give all the praise and glory to our Heavenly Father.

We have some vacant dates for fall and winter meetings, and those who desire our services should address us, 1350 Grace Avenue, Cincinnati, Ohio.

J. L. Glascock.

## IN LABORS ABUNDANT.

For sometime we have intended giving a report of our work, but camp meeting season being on, we have been very busy. The Lord has kept our souls and renewed our strength, enabling us to stand the strenuous work of the season.

The first of June we joined Rev. G. M. Rainey, Alexandria, Ky., for his church meeting. It has not been our privilege to work with a more devout, scriptural and scholarly Christian gentleman than is Brother Rainey. The church was built up in a marked way.

Fletcher Grove Camp Meeting, Delanco, N. J., was our next field. There we joined Warren C. McIntire and Deaconesses Hazzard and Richardson as co-laborers. The camp began with manifest power and continued with increasing momentum as the meeting progressed, resulting in a great host of seekers and confessions. One cannot tell how the Holy Spirit visited the camp. Never have we seen a group of workers more divinely led. The directors of the camp caught a new vision of greater possibilities and good they can do in the future. They are inviting one hundred young people to the camp in 1932 to be entertained free. The entire group of workers were invited back for next year.

Our next meeting was in the Methodist Church, South, Bluff City, Tenn., with Rev. Keener Cox, pastor, and Dr. W. M. Morrell, pastor of the First Methodist Church, South, Princeton, W. Va., evangelist. This was the community in which Dr. Morrell was reared, and this his first opportunity to preach to his kinsmen and friends since his early ministry. His heart was filled with gratitude to see many renew their covenants with God. Dr. Morrell is a great preacher and is loved not only by his own congregation but by all the people to whom he ministers. This was our sixth meeting with him. A fine group of young people were converted and received into the church.

From here we went to Kampsville, Ill., camp, to join E. G. Grimes and E. C. Allen. We were welcomed by a fine group of devout people. Driving up on the grounds and seeing a great group of citizens preparing for the hearing of a full gospel refreshed our souls. How they prayed! Brother Grimes and Brother Allen were true to the Word, preaching with unction and power. The fellowship between workers never was sweeter. Truly the scripture, "in honor preferring one another," was exemplified here.

En route to our next meeting at Salem, Va., a distance of 1200 miles, we were privileged to stop over at Fig. N. C. Ashe County camp meeting where we met our good friends, Rev. E. J. Westfall and Professor J. J. Carruth, together with my brother, W. H. Lewis, of Bristol, Tenn. Brother Westfall is pastor of Seventh Avenue Methodist Church, Huntington, W. Va., where it was our pleasure to assist in a meeting some months ago. He and my brother were preaching the Word. The citizens acclaimed Brother Westfall's messages some of the best they had ever heard. The music and young people's work were in charge of Prof. Carruth, who won for himself many friends and admirers. Many people were blessed at the altar, and the directors of the camp were greatly encouraged.

At Salem, Va., we joined as co-laborers, Rev. and Mrs. E. O. Rice, Rev. R. A. Young, and Rev. and Mrs. R. O. French. The Lord blessed and honored his truth in the salvation of many souls.

To Greenville, Tenn., we went next to be with Rev. John F. Owen, one of God's devout and faithful men. There is no ego in Brother Owen's message, but Christ and his love are exalted. The camp meeting took on new life under his ministry, and gracious results were obtained at the altar. These devout people who were under the leadership of W. B.

Yates for 24 years knew how to sing. This group of workers were invited back for next year.

Requesting your prayers, we remain,

Yours in His service,

M. V. and Mrs. Lewis.

## BROOKLYN, NEW YORK.

Praise the Lord for the good meeting he gave at the Beulah Church of the Nazarene in Brooklyn, closing October 25. There were some services when the shouts of praise and the tide of rejoicing were so numerous and high that the pastor could hardly stop it when it came time to "change the order of the meeting."

Several sought the Lord, among them being some who had never been saved before. A nice class was taken into the church the last Sunday morning and another person added to that class Sunday night.

The last day the people gave \$234 in a special offering on some pressing debts of the church. Another peculiarity about this revival is that we had a missionary service and address right in the middle of it. This certainly did no damage though I do not at all recommend it as a practice. It shows, however, that there are sure to be surprises in a good meeting. In two meetings and one five-day convention in this immediate vicinity the last two months, the income for special things for the church has been much more than I received out of it for the work, which goes to show that it is folly for a church to leave out the special evangelistic meeting in order to save money.

Praise the Lord for victory in my own soul and liberty in the service of the King of kings.

U. T. Hollenback.

## NEW ALBANY MISSION.

We are in a meeting in New Albany, Ind., with the Sunshine Mission at 520 State St. This Mission, under the leadership of Evangelist Harry Long, is doing a great work, feeding over one hundred and twenty poor needy people daily, mostly children who would otherwise go hungry. The Mission gives clothing to the poor and any other help they can render. There isn't a salaried worker connected with the institution; all food and clothing are given, not sold.

The Mission has services three nights a week with three Sunday services. Evangelist Long is a live wire, a good, sane, Spirit-filled speaker full of "pep" and action. He is a preacher that draws a good crowd. He goes out for a few revivals and gives satisfactory service. He will bless a church spiritually and build up the attendance. Any holiness church will do well to book him for a meeting. His terms are entertainment and freewill offering. He desires to work some this winter in Ohio, Kentucky, Tennessee and West Virginia. His address is 520 State St., New Albany, Ind.

My next meeting will be in St. Marys, Ohio, beginning Nov. 1st. From there I go to a camp in Sanford, Fla., beginning Nov. 19. I am a converted Hebrew and go where called. I preach salvation, sanctification, divine healing and the second coming of Christ. I will be open for calls in Florida this winter. Please pray for my meetings. Address

Evangelist Samuel Thomas,  
117 Eagle Drive, Indianapolis, Ind.

## BLOOMSBURG, PENNSYLVANIA.

As it has been some time since we have reported through The Herald feel it would not be out of place to just say a few words regarding our work a few months back. Our camps were times of refreshing. The first one was a new camp at Oglesville, Ind., where we had a great time and organized a holiness Association. A camp is to be held each year. Rev. M. F. Reynolds, of Indianapolis, was the engaged preacher. The Lord blessed in a wonderful way. Rev. U. T. Hollenback came in the last of meeting and took our place as we had to leave for Sherman, Ill., camp where we had a great camp. Rev. C. B. Fugett was the evangelist. Sister Della Stretch was the children's worker. Mr. Grover Williams is the president of this camp and a good man.

We next went to Normal, Ill., camp. Sister Stretch is the president of this camp and handles every detail of the camp in a wonderful way. Rev. John Paul, of Chicago, Ill., and Rev. J. S. Long were the preachers. Miss Mary Vennard was the children's worker. Miss Vennard is well adapted for this work. Miss Ruth Ludwig, of Springfield, Ill., was pianist. She is one of the best we have ever met.

We next went to Moultrie, Ga., with Rev. Oscar Hudson, where we had a great tent meeting. Bro. Hudson is a wonderful preacher and a congenial brother. Our next meeting was at Canton, Ohio, with Rev. C. J. Farcey, pastor of First Nazarene Church, and Rev. James Rogers, as evangelist. We had a good meeting and a number of seekers.

We are at present at Bloomsburg, Pa., with Rev. John Fleming as evangelist. The pastor states it is the best meeting, so far, they have had in their church since he has had charge of it. We have been kept busy practically all the year. We have some open time the first of December, also a date the latter part of January and February, and one camp date last of June and first of July. Any desiring my services as song leader and musician, as I play guitar, musical saw and trombone, can reach me at my home address, 527 East 3rd St., Seymour, Ind.

Burl Sparks.



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(Continued from page 1)

God. The *shalts* and *shalt nots* in the divine laws come out of an infinite heart just as full of love and compassion as the atoning Christ. When God says "Thou shalt not," he is building barriers between men and the brink of the abyss of darkness. When he says "thou shalt," he is building ladders on which men may climb to pluck the fruits of righteousness and peace.

One gets tired, and righteously so, of the drivell of modernistic pretenders who come around to our Summer Schools and try to put the virus of their unbelief into our young ministers. Who is responsible for this sort of thing? Who selects these men and turns them loose, like wolves, in the sheepfold of the Lord? The time has come for widespread and positive protest by the annual conferences against anything and everything of this character.

These religious highbreds are preparing the way for the destruction of faith in the Scriptures, and reverence for the Godhead. They are plowing and harrowing the ground for the infidelity and atheism that are overflowing the land. They, perhaps, unconsciously, are getting the minds of the people ready for the sowing of the seed of Bolshevism. The Bolshevik enemies of God and humanity are abroad in the land.

It is high time that we call the people to faith in the Word of God, and trust for salvation in the Son of God, to repentance, obedience and reverential fear. It is time these modernists, who do not believe the Bible, and are constantly injecting their doubt and unscriptural teachings into the people, got together and organized a church of their own and drew their salaries from the lay people who are in harmony with their views and convictions, if they have any. Let the modernists in Methodism organize a church which they might name the Modern Liberalistic Messers. They could find a name.

Somebody ought to be responsible for what is taught our young preachers. No organization has a right to claim to be a church of God without a system of doctrine resting upon a firm foundation of Holy Scripture, and no church has a right to ask for the financial support of its membership that turns loose all sorts of men with teachings entirely contrary to its established doctrines. If Methodism in these United States had held strictly to her original doctrines, preached them

faithfully, and loved them joyfully, this nation would be aglow with righteousness, prohibition could be enforced and the blessing of God would be resting upon us with gracious power.

## If Christ Should Come to Jerusalem

### CHAPTER II.



WHEN we begin to think of the evils in the world that Christ would overthrow, if he should return to reign on earth, the liquor traffic rises first in our minds. Undoubtedly he would sweep it out of existence. It is the cause of more crime and disease, gaunt poverty and human suffering, than any other, and some people believe, than all other evils in the world. Think what a change the destruction of the whiskey traffic would bring to the world. If the millions of money wasted in drink every year, was invested in comfortable homes, food and clothing, it would go a long way toward relieving the world of its present state of suffering.

Put into bread, the grain that goes into intoxicants, and think of the mouths it would feed. How much sickness would disappear, how many prisons would stand empty, how many desolate homes would become happy, how many idle hands would seek useful and remunerative employment, how the earth would ring with songs of praise and shouts of joy, if Christ should come and sweep away the liquor traffic.

If Christ should come back to earth to reign, he would disband all of the armies of the world. There would be no more war, no need for soldiers; under his reign of love men would cease to kill each other. There would be millions of happy home-comings and glad reunions; the military bands would all come playing, "All hail the power of Jesus' name"; the warships of every nation would steam homeward with the marine bands playing "Marching to Zion" and "Home Sweet Home."

The vast amount of steel in rifles, cannon, warships and fortifications, would be thrown into furnaces and melted into ore and manufactured into useful materials for building homes, railways and ships for travel and commerce. The men who have wasted their lives in army camps, would go singing to the harvest fields, the earth would blossom like the rose, want for food would become unknown, and "the nations would learn war no more."

If Christ should come to reign on earth, he would overthrow the great trusts and combines that have cornered and placed exorbitant prices upon the necessities of life. The vast resources of fuel, oil, water, timber, foodstuffs and materials for clothing, would no longer be under the control of a few greedy men, but would be reduced to reasonable prices and placed within reach of the industrious poor and all men would come to live in comfort.

Under the reign of Christ, the white-slave traffic would disappear, the brothel would be unknown and peace and purity would come back to wretched multitudes who have become embroiled by the cruel lusts of men; there would be home-comings, reunions, happy hearts and singing in many homes made desolate by sin.

The coming of Jesus to earth would put an end to all sectarianism, and denominational strife. No longer would there be waste of time and resources, building altar against altar. Such an event would mean peace on earth and good will among men. People would forget what churches they had been members of in their fraternal love and harmony. Such an event would change the whole economy of our present state of civilization and society. The very thought of

Christ in Jerusalem, would paralyze all the work and ways of Satan and vice and thrill the world with new conceptions of life and love for holiness. It would mean the casting out of all that is evil and the lifting up of all that is good.

If Christ should come back to Jerusalem and set up his kingdom there, misrule would disappear and political corruption would cease, the conditions that foster and produce poverty, disease, crime, sorrow and sin would vanish away and the knowledge of the glory of the Lord would fill the earth as the waters cover the sea. We can but wish that Jesus Christ would come and say to this stormy human sea, "Peace, be still" and hush all the harsh noise and cruel strife and give the tired old world a long, sweet rest. Go search the Scriptures and you will find that they teach Christ will come back to earth again.

The reader will understand that we are not claiming, or that the Scriptures teach, that the coming of Christ to Jerusalem would mean exactly the events we have mentioned, in detail, but in the aggregate, his coming would mean the end of war, and of misrule, of selfishness and greed in the political, economic and social world. The coming of Christ to reign and rule among men would mean the destruction of all evil forces, a wonderful readjustment, rehabilitation and bringing in of peace and good will. In the meditation in the first, and this the second chapter on the subject under discussion, we are not undertaking to be theological, but simply thinking of the blessings that will be sure to accrue if Jesus should come to reign in Jerusalem.

(Continued)

### The Bishop's Statements Are False.

The caption at the head of this article may sound a little strong, but the office of bishop cannot protect a man from severe criticism when he allies himself with the wet forces of the country in an effort to break down the prohibition laws and bring back the liquor traffic.

There has recently been a celebration at Yorktown, Va., of a battle fought there during the American Revolution. It was a great gathering; on October 18, Rev. James E. Freeman, Bishop of Washington City, preached a sermon, taking for his text: "God sent me before you to preserve you a posterity in the earth." The daily press reports him as saying:

#### DECLARES DRY LAW HAS FAILED.

"Any departure from the ideals that rendered our ancestors invincible," he said, "must issue in peril to our most cherished institutions. The coarse and vulgar estimates of these ideals, all too common in our later day, are danger spots in our corporate life that need to be repudiated and condemned by all true citizens of State and nation.

"With confusion and shame," he continued, "we admit that our day has witnessed the most wanton and flagrant violation of law we have ever known. We had in our folly come to believe that we could legislate a people into ways of virtue and sobriety, and we have miserably failed. Our conceit in this respect has wrought shame and confusion in our Commonwealth and made us a byword among the nations of the world.

"Something has broken down, the machinery of our corporate life shows friction and needs the application of new lubricants. We appeal for a reaffirmation and a practical demonstration of that faith that we solemnly believe has made and preserved us a nation."

The liquor traffic has been one of the most serious blights upon humanity; from time immemorial it has caused more crime, tears, bloodshed, ruin and loss of human souls than any other invention that Satan has thrust upon mankind. The prohibition of the liquor traffic has been invaluable in its contribution to the health, prosperity, peace and countless blessings to hundreds of thousands of our American people. True, in many of our great



corrupt cities, with the aid of the daily press, and such traitors to sobriety and righteousness as Bishop Freeman, bought up policemen, and officials who are disgrace to the bench, with regiments of heavily armed racketeers, prohibition laws have been trampled under foot, but in countless towns, county seats, villages and communities it is the rarest thing that you see one under the influence of strong drink.

It is shocking to think of a bishop of any church aligning himself with those enemies of God and humanity who, for any reason, would bring back the legalized liquor traffic for the degradation and ruin of their fellow-beings. Any bishop or preacher who allies himself with these forces in favor of the saloon, with all it means, deserves the contempt and rebuke of good people everywhere.

## OUR TENT WORKERS.

MRS. H. C. MORRISON.



We are glad to hear good reports from our young men who have been engaged in tent work the past summer. Those who contributed to this work will see that their investment was wisely made, and fruits are being seen in the salvation of many precious souls. The following taken from the "Collegian," Asbury College's weekly paper, is most encouraging.

GOD BLESSES SERVICES OF ASBURIANS THIS SUMMER.

"Throughout the summer in twelve different states, Asbury Ministerial students have been engaged in evangelistic work and other forms of special Christian service. These young preachers have brought back commendable reports of their work.

"Kenneth C. Fraser and Ronald J. Smith held several successful meetings in Ohio, New York, and Michigan under the auspices of the Christian and Missionary Alliance. Approximately one hundred and fifty received definite blessing.

"Ralston Smith assumed the pastorship of his home church, the Emmanuel R. E. Church of Philadelphia.

"Robert Akutagawa, a Japanese student, reports success in the fifty meetings which he held this summer. His 8,600 mile itinerary led him into eleven states.

"Wayne Lamb, who was graduated from the Seminary last June, has been in evangelistic work throughout the summer. In a recent letter Mr. Lamb stated that during the five weeks previous to the letter he preached twice daily. His fourth meeting was well under way at the time. He reported one hundred and sixteen conversions and several sanctifications.

"Wherever these students have been, they have found that souls are hungry for the true gospel of Christ. Eternity alone will reveal the good that has been accomplished through the efforts of these Asburians."

We shall need to purchase several new tents for next summer, so those who have not sent in their League dues, please do so as soon as convenient, as the orders for tents have to be placed during the winter that they may be ready when the workers get through school. Send dues to Rev. F. H. Larabee, Wilmore, Ky., who has charge of the tents. He will credit you, and the good work will go on. You will note that one of our foreign boys is doing missionary work in America.

People are not, as a rule, given the opportunity to be saved in the churches, so it seems the Evangelical League Tent Work has "come to the kingdom for such a time as this." Thousands have heard the gospel of full salvation through our League workers, and many have found the satisfying portion to their souls. "In His Name," is the spirit in which we do this work, and "For His Sake,"

the lost sheep are gathered in. It is the Lord's work, so we leave it with you.

"Must I go, and empty-hand,

Thus my dear Redeemer meet?

Not one soul with which to greet Him—

Lay no trophy at His feet?"

## There Are Many People

who are looking for some way whereby they may help some one else, and they would do so if they only knew how. I am suggesting some simple, inexpensive tokens that can be used to great advantage.

First: We have a package of six cards called "Bible Prescriptions," which contain warranted remedies for six very common and distressing maladies, namely, Worry, Sorrow, Anger, Trouble, Failure, Doubt. They may be given to persons in sorrow, worried people, doubting people, and the like. Send them to the sick; give them as rewards in your Sunday school class; use them as book-marks, etc. The six only cost 15 cents, and what a world of good they may do—and what a reward awaits you!

Second: We have what is known as "Popular Bible Memory Helpers," for individual class or society. They present a method of familiarizing one's self with the greatest passages of the Bible which is perfectly simple, but results in a considerable amount of Bible knowledge, and a taste for still more of the fascinating pursuit. Use them as rewards in Sunday school, as gifts to Bible-loving friends, mission work, and as guides to new converts desiring to become familiar with the Word of God. There are six in a package which will cost you only 15 cents.

Third: We have an assortment of twelve beautiful, Christmas Scripture Text post-cards that will solve your problem of remembering that friend in a simple, inexpensive way, and the message it carries will linger with them all the year. You will not be ashamed to have them receive this card from you. This year will be a "Postcard Christmas," for there are thousands of loving friends who cannot send costly gifts, but they can express their love and good wishes through a friendly postcard. I have read these assortments and, take my word for it, you will be highly pleased with all three of these packages if you order them. The entire lot will cost only 50 cents for 18 beautiful cards. Better order early to avoid delay.

Yours to help,

MRS. H. C. MORRISON.

## Don'ts For Preachers.

BY REV. F. LINCICOME.

Don't fail, if possible, to arrest the attention of your audience. To preach the gospel effectively, you must first arrest the attention of your hearers. The mind of every man, woman or child you meet is preoccupied.

It avails nothing for you to arise before an assembly and say "Please to give me your attention." They can't do it; not one in a thousand has sufficient mental discipline to give you undivided attention, till you arrest it.

On the back seat sits an architect, criticizing, not your sermon but the style of your church. In the next seat is the physiognomist, scanning the faces of his neighbors, and by his side the phrenologist, counting the bumps on their heads. Further back is the young lover, casting his glances toward his sweetheart.

Some of the sisters on the other side are also engaged; some examining bonnets and ribbons, some taking patterns of the new styles of dresses. Another imagines she can see her boys stealing neighbor Jones' apples; another remembers that she forgot to return the clothesline that she borrowed last week; another wonders if poor Jimmy might not get into the well before she gets back home.

These cases of inattention are not rare cases. I have given you only a glimpse of the mental workings, or rather wanderings, of every congregation you address, and of every congregation that assembles anywhere, till their attention is arrested. You have no right to complain of their inattention, and it will do no good to scold them about it. It is your business to arrest them, disperse their thoughts and reveries and, sweeping them away, insert your theme into their minds and hearts.

To do this you must wake them up and, for you to wake them, you will have to be thoroughly awake yourself.

In the early part of my ministry I used to feel like appointing a committee to wake up the people who went to sleep when I preached, but of late years I have changed it and want a committee to wake me up.

## Undecided

as to just what to present to your class, or to some friends? Write us who they are, about how many, their age and about how much you want to invest, and we shall be glad to suggest something suitable and attractive. Drop us a card today. Pentecostal Publishing Co., Louisville, Ky.

## A Pleased Customer.

Mrs. J. H. Douglas writes us as follows: "Received the book, Faussett's Cyclopaedia of the Bible last week. Thanks for sending it so promptly. Am enjoying it." Any one who is interested in Bible study, in making plain the truths in a Sunday school lesson, or any line of religious teaching, will find this book invaluable. It is the largest value we have ever been able to offer for \$1.00. Order a copy for the personal benefit you will derive from it.

## Settle The Question

of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

## The Last Word in Bible Making.

The largest makers of fine Bibles have produced what we consider the last word in Bible making. It is an Oxford Bible, printed on their very fine, exclusive India Paper, valued at 90c per lb., such a fine piece of printing that the type doesn't show through thus making the large Long Primer type easy to read. It is bound in the finest of Levant leather, which will wear a lifetime; it has the necessary helps such as references, concordance, subject index and proper names. Any owner of this Bible will always love it, enjoy it and feel proud to own such a book. The size is 5 1/2 x 8 1/2 x 15-16 in. thick, weight 26 ozs. It is a handsome book, pleasing to the eye and touch. We have just 25 copies. We are offering them at \$10.00 each, the regular net price is \$15.00. A choice Christmas present for your pastor, Sunday school superintendent, teacher, or a member of your family. Order of this office.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### OUR FAMILY.

There are just five of us in our family. Of course, Father comes first. He is big and strong and wise. He earns money to care for us all. Then there is Mother; she is doing things for us all day long, making little dresses and baking the good brown bread and gingerbread boys, and at night she tells us beautiful stories about Jesus—then we sit very still. I have a big brother. Father calls him Paul, but Mother calls him "my son." He chops the kindling for the kitchen fire and sweeps the yard and goes to the store.

I can't do much yet. I brush the crumbs off the table and hold the clothes-pins for Mother and keep quiet when Father is reading. Mother says that is a good deal, but I shall do more some day.

Lillian is my sister. She is big enough to wash dishes, and that is her work; but one hot day, after she had eaten her last bite of blueberry pie, she ran out on the lawn and began to play croquet. It was lots cooler than the kitchen. Paul saw her and ran after her. This is what he said, "The dishes are not washed!" Sister said, "I know it—it is too hot now."

"Well, what do you think of poor Mother? Do you remember the verse we talked about last night?"

"Oh, yes, 'By love serve one another'—and Lillian ran to the kitchen as fast as she could go and washed the dishes. You see, she forgot for a minute that we serve one another by love at our house.—Sel.

Dear Aunt Bettie: May I join your happy band? This is my first letter and I would love to see it in print. I am twelve years old and am in the eighth. I belong to the Mt. Vernon Avenue M. E. Church. I attend Sunday school every Sunday I can. I enjoy page ten very much. My mother and father take The Pentecostal Herald. My birthday is Nov. 8. N. Marie Neal, I guess your name is Nora. R. Clinton Strassburg, I guess your name is Robert. Hubert P. Amock, I guess your name is Paul. Am I right? If so, write me a letter.

Margaret Mattox.

1493 Brierwood Ave., Columbus, O.

Dear Aunt Bettie: Will you let a little Alabama boy join your band of boys and girls? I am eight years old and go to school. I am in the second grade. I like school fine. My birthday is July 16. I like page ten. I love to play at school. I have two little kitties. I think they are fine. As this is my first letter I will close. If I see this in print I will write again sometime. I hope W. B. is asleep when this arrives. Love to Aunt Bettie and all the cousins.

Robert M. Capps.  
Womack Hill, Ala.

Dear Aunt Bettie: My mother takes The Herald and I enjoy reading page ten. I go to Sunday school every Sunday. Our pastor is Rev. Paul Craft. We like to hear him preach. He preaches every second Sunday. I am twelve years old, have brown hair and brown eyes. My birthday is June 7. Have I a twin? If so, write to me and I will answer your letters and send my picture. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. If Mr. W. B. doesn't get my letter I will come again.

Bernice Williamson.  
Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: May I come in for just a little while? I'll try not to stay too long. I am a stranger to you, but you don't seem like a stranger to me. I live in dear old Louisiana where there is plenty of water and oceans. I live on a farm, you might say, just a farmer girl. But I'll let you guess at the rest. I am nearer thirty than thirteen. Ha! Ha! Aunt Bettie, please excuse my writing and spelling as my schooling was limited. Father died when I was a wee tot; my oldest brother was small; it took all mother

could do to raise us, but she did the best she could for us. Thanks to the Lord she is still with us. I have one brother and one sister living; have one brother and three sisters gone to the great beyond. I haven't any uncles, only one aunt. She subscribed for The Herald for me, which I read with great pleasure. I know you and the readers of this paper have heard of Mrs. Mary L. Corbett, of Colfax, La. I spent a week with her last spring and had the greatest time of my life. They would sing and pray and have lots of music. We have church here once a month; Sunday school and prayer meeting. Brother Will Sherwood is our pastor whom we love to hear preach. I wonder if any of you boys and girls have favorite songs? I have. They are "Hide you in the blood," "They won't have to wait long for me," "His yoke is easy." My hobby is piecing quilts. Has anyone my birthday, Dec. 17? I am so lonely; I still miss my dear old Bud who died last year with T. B. God gives and he can take away.

Your devoted friend,  
Florence Corbett.  
Rt. 1, Colfax, La.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band of boys and girls? I am a Christian. I love to read the Bible and learn about all the blessed things the Lord has for us. One of our neighbors takes The Herald, we get it from them. I love to read page ten fine. I am eleven years of age, I have blue eyes, brown hair, and weigh about 70 pounds. I will answer all letters received. This is my first letter to The Herald, and I hope to see it in print.

Ruth Thompson.  
Carnegie, Okla.

Dear Aunt Bettie: This is my first letter to The Herald and I would like to see it in print. I am eleven years old and in the sixth grade. I have two brothers and one sister all younger than I. Father died last October. My name is Mary Elizabeth Casler. They call me a name beginning with B and ending with Y, and has five letters. Can the boys and girls guess what it is? I went to a Nazarene camp meeting this summer and Jesus saved and sanctified me. I go to a Presbyterian Church. I ask all the cousins to pray for me and write me. I will answer all letters.

Mary Elizabeth Casler.  
Merrifield, N. Y.

Dear Aunt Bettie: I am a little girl six years old and just started to school. This is my first letter to The Herald. I have brown curly hair and blue eyes. I have an older sister eight, and a baby brother. I have a little dog and some kittens for pets. My middle name begins with E and ends with E, and has six letters in it. Who can guess it?

Neva E. Chamberlin.  
Rt. 3, Berry, Ky.

Dear Aunt Bettie: Will the cousins allow me a seat in your midst for a few minutes? I enjoy reading page ten. I am sure that some of the boys and girls have felt calls to definite service and they are able to render a service, in a small way, by contributing helpful thoughts to be read far and wide. Perhaps the one book in all the world that commands the attention of thinking men—Jew or Gentile, white, black or yellow—is the Holy Bible. Many are anxious everywhere to hear of its wonderful promises. We learn from the missionaries, wherever they go, that people want to know about the book of all books. The agnostic may doubt it, the infidel may criticize it, the Christian may adore it; yet each in his own way is interested in it. Some one has said: "It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its contents." We speak of there being seven great wonders of the world—the

sphinx, the Temple of Karnak, the pyramids of Egypt, the Colossus of Rhodes, the Parthenon of Athens, the Parthenon and Coliseum of Rome—but greater than all these is the Holy Bible! The strongest proof that the Bible is the greatest wonder of the world is the Book itself. Read it and be convinced! I am five feet seven inches tall, weigh 142 pounds, have black hair, brown eyes and a medium olive complexion. My age is between fifteen and twenty-five. I will appreciate all letters.

Viola B. Tutt.  
1921 W. Ashby Pl., San Antonio, Tex.

Dear Aunt Bettie: I have been reading The Herald for a number of years and derive a great deal of enjoyment from it. I am a member of the M. E. Church at Santa Fe, Mo. I am nearly through high school. I would have graduated last year but was held back on account of my mother's illness. However, she is much better now and I am going on with my work at school. I would love to receive letters from the cousins. I will try to answer all I receive. Wonder why some of those who wrote for pen pals didn't answer? How many of the cousins read your Bible daily? My favorite chapter, if it is possible to have one in so many wonderful ones, is John 14. I think I have read this more than any one chapter in my Bible. I live on a farm in Missouri near a little village. We have Sunday school every Sunday morning and preaching twice a month at the M. E. Church the third Sunday and the Christian church the fourth. I hope to see this letter in print as it is my first, and on looking it over I see it is becoming quite lengthy so I had better give some one else some of the room.

Mariam Snyder.  
Santa Fe, Mo.

Dear Aunt Bettie: Will you please let a South Carolina girl join your happy band of girls and boys? I am a brunette and eleven years old. Who can guess my middle name? It begins in F and ends in A. I hope all the cousins will write to me.

Maxine F. Alexander.  
1209 E. Whitner St., Anderson, S. C.

Dear Aunt Bettie: I have just been reading page ten of The Pentecostal Herald for October 2, 1931, and think it interesting. I am writing you to place this letter in The Herald as I have something interesting to send those who write me letters from a distance. Particularly I am interested to receive letters from orphan children and others who are lonesome. I like Mabel Adams's idea of The Round Robin Club of letter writers. Please enclose stamp for drawings to give to children who like to draw pictures and draw them. Hoping Mr. W. B. will not be looking for this letter, I am,

Lawrence Grauel.  
16 Rosedale Ave., Greenville, Pa.

Dear Aunt Bettie: Will you please take pity on a poor preacher's girl from Ohio? I am fourteen years of age. I had a birthday, Oct. 21. If anyone has a birthday at the same time I do let me know. Here are my guesses on some of your middle names. Marion Hardy, your middle name must be Louise. S. Ruth Jones, your name is Sally. Ina Zell, your name is Edna. If I have guessed any of your names correctly, please, girls, write to me if I have. Who can guess my middle name. It begins with M and ends in E. It has seven letters in it. I think that this is a sticker. Send me all suggestions.

Lucile M. Smith.  
Ney, Ohio.

Dear Aunt Bettie: I have been going about praising God in my heart today and as I want every one to know I love Jesus I thought I would write. Oh, he is a wonderful Saviour to me. He healed my eyes a year ago May 3 when I was going blind. Oh, that was a wonderful night. It seems as though I cannot praise him enough. Oh, the Lord is good to me, I cannot love him enough. It says to lift him up and I will draw all men unto me, and in James 4:8, "Draw nigh to God, and he will draw nigh to you." Oh, I want to ever get closer to my precious Saviour for he saves me and keeps and heals me with his blood.

E. Jamieson.  
1137 Laurence, Topeka, Kan.

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Dear Aunt Bettie: I am a Providence girl. My name begins with C and ends with E, and has six letters in it. This is my very first letter to The Pentecostal Herald. I like to read page ten. I read it every Sunday afternoon. I go to church every Sunday. I like to go to school. I am in the third grade.

Connie Robinson.  
Rt. 1, Providence, Ky.

Dear Aunt Bettie: Greetings in the precious name of Jesus. In reading page ten of The Pentecostal Herald of October 14, I read two letters of two of the cousins in which they wanted some Bible questions answered, so here they are. 1. Eve was the first woman. 2. Cain's youngest brother's name was Abel. 3. Abram went to the land of Canaan. 4. The Lord and two angels came to visit Abraham in his tent. 5. Isaac the son of Abraham, I think, is the son that is referred to, as Abraham had eight boys. Gen. 16:15-21, 23 and 25:1, 2. It's in Prov. 6:28, about walking upon, or in fire and not be burned. It shows that God will forgive a murderer. David said in the 51st Psalm and the 17th verse, after being guilty of killing Uriah, and Isa. 1:18 and about swearing in Zech. 5:3. I noticed in another letter Gipsy Smith is mentioned, and that brings to my mind of the time I was on the train going from East Liverpool, Ohio, to Pittsburgh, that I started to give out tracts to the passengers that would take them, and the conductor came and told me I was not allowed to give any of those papers out on the train, then I went and sat down and the Lord started to send the waves of holy love flowing over my soul and I began to sing a spiritual song, and the conductor came and told me there was no singing allowed on that train, but after he had gone I felt led to give two tracts I had made to two girls, and when they read them, one of them asked me if I was Gipsy Smith, as he was having a revival meeting in Rochester, Pa., but I was just Charley whose soul had been saturated with the oil of the Holy Ghost. May we all meet at the marriage supper of the Lamb.

Charley H. Faulk.  
245 Water St., Lisbon, Ohio.

"THE OLD RUGGED CROSS" stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of The Story of The Old Rugged Cross? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings. 75c and \$1.00.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6.



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## FALLEN ASLEEP

IN LOVING MEMORY OF JOSEPH  
HAMON,  
Departed This Life Dec. 5, 1928,  
Age 87.

Dear precious one, from us you have  
gone;  
That voice we loved is stilled;  
A place is vacant in our home,  
That never can be filled.

You have left us broken hearted,  
Friends may think the wound is  
healed,  
But they little know the sorrow  
That is in our hearts concealed.

You wove here, a modest web of life,  
In beautiful threads of gold,  
A thread of joy, with some strands of  
strife,  
As ever such hands will hold.

You fashioned them in patterns, rare,  
And designs of beauty, new, and  
fair,  
Till our Master-Weaver, found them  
there,  
In beautiful threads of gold.

You wove memories, lasting, and  
sweet,  
In beautiful threads of gold,  
Entwined with care, even, and neat,  
Till a beautiful life they unfold.

You wove 'mid smiles as you passed  
along,  
Such wonderful threads, so fine and  
strong,  
Around the good and over the wrong,  
Those beautiful threads of gold.  
Mrs. Joseph E. Mamon and Family.

### KONECNY.

Complications following a mosquito bite resulted in the death of Leo C. Konecny, 34, a farmer living twelve miles south of Garden Plain, Sunday in a local hospital. He was bitten on the arm and infection developed. When his condition became serious a week ago he was removed from his home to Wichita for treatment for blood poisoning.

Mr. Konecny is survived by his widow, Katherine; three sons, LeRoy, Raymond and Leo Charles, Jr.; his father, Joseph, 206 South Millwood; two brothers, J. E., Oatville, and L. F., Wichita, and two sisters, Anna of Cheney and Josephine of Bayneville. The body was at the home of the father.

Funeral services were held at St. Joseph's Catholic Church, Tuesday at 9 A. M. Burial was in Calvary cemetery.

### CRAFT.

Mrs. Nancy W. Craft, wife of J. J. Craft, formerly Miss Nancy W. Thompson, who was born in Benton Co., Ala., March 14, 1848, and who was a member of Pleasant Hill Methodist Church, Raleigh charge, Mississippi Conference, Rev. B. W. Ware, pastor, went to be with her God in her long home, on July 3. Sister Craft was converted and joined M. E. C. So., in 1863. She made a faithful and loyal member. She raised five children to be members. She leaves 35 grand-children and 10 great-grand-children to follow in her wake. Most of these have already made their profession and are now members of the same church she left.

Her husband, J. J. Craft, a faithful member of the same church, is patiently awaiting the summons from on high, to join her on the other shore. Funeral services were held at the church of which she had been so long a member, on July 4. Rev. B. W. Ware, pastor, officiating. She is gone, but not forgotten. Pastor, husband, children, grandchildren, great-grand-children, and friends are united in saying,

"When we asunder part  
It gives us inward pain,  
But we are still joined in heart,  
And hope to meet again."  
B. W. Ware, Pastor.

### REQUESTS FOR PRAYER.

Mrs. E. B.: "Pray for my son who has been led away by drink and I fear his home will be broken up; also pray

for me to be healed of a nervous condition."

E. H. S.: "Pray for a young woman who is having a battle to give up a young man with whom she has been going. Help her to say, 'Thy will be done.'"

A Mother: "Pray that my husband may be saved and that we may have a happy home in which to rear our children."

Will the readers of The Herald pray for a reader who is in bad health and is especially confused and discouraged. Pray God to heal her mind, soul and body and make her a blessing to all with whom she comes in contact.

M. B. B.: "Please to pray for the healing of three afflicted ones; also for help in financial matters, and for guidance in a very important matter."

Mrs. L. B. H.: "Pray for my husband who is addicted to strong drink, that the Lord will save him and bring him back home. Pray that I may hold out faithfully unto the end of the way."

Prayer is requested for a revival in St. Cloud, Minn., a town of 25,000, with no holiness church. A meeting is in progress in a store-room and prayer is urged that many will be saved.

M. R.: "Please pray for a brother who has pernicious anemia that he may be healed and that he be restored to God."

Mrs. H. H.: "Will all who read this please pray earnestly for a

young girl school teacher who has a number of girls and boys who are out of Christ, that she may consecrate her life to God and lead these boys and girls to him."

### SETH PARKER AND ENTIRE CAST COMING TO LOUISVILLE (In Person)

Tuesday Evening, December 8, 1931.

The Kentucky Sunday School Association is bringing to Louisville on Tuesday evening, December 8, 1931, Seth Parker and his company for a 2½ hours engagement at the Memorial Auditorium. A scale of prices has been arranged which will enable everyone to take advantage of the opportunity of seeing and hearing these beloved artists whom they have so regularly enjoyed over their radios. The seats will be \$2.00, \$1.50, \$1.00, and 50c.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IX.—November 29, 1931.

Subject.—Paul's Letter to Philemon. Philemon 4-20.

Golden Text.—There is neither bond nor free. . . . for ye are all one in Christ Jesus. Gal. 3:28.

Time.—About A. D. 62.

Place.—Paul wrote to Philemon while a prisoner in Rome.

Introduction.—"It may be thought strange that a short letter, written entirely on a private subject, without reference to the proof or defence of any doctrine of the Gospel, should, by the general consent of the Church of God, from the highest Christian antiquity, have been received into the sacred canon, not only as a genuine production of St. Paul, but as a piece designed by the Holy Spirit for the edification of the church. However, such is the fact; and we may add, that this very piece was held so sacred that even the ancient heretics did not attempt to impugn its authenticity or corrupt its matter, while making dangerously free with the four gospels, and all the other epistles." Clarke.

Philemon, to whom this epistle was written, was at the time of St. Paul's writing, a citizen of the town of Colosse. According to the historian Eusebius, Colosse was destroyed by an earthquake about the tenth year of Nero's reign. It was afterwards rebuilt and is now known as Honos, or Konos. As you will find by consulting a Bible atlas, it was located near Laodicea and Hierapolis. It was a city of some importance in Philemon's day. Whether or not it was Philemon's birth-place is not definitely known.

We know from the epistle that Philemon was converted to Christ through the ministry of St. Paul. He claims this in the 19th verse of the epistle. For this reason, and maybe for others, Paul and Philemon were devoted friends. Where they met is unknown. Some contend that the apostle was never in Colosse; but I find no reason for such belief. As he preached throughout those regions, it is probable that he planted the church at Colosse. It may also be true that Philemon visited Paul while he was evangelizing in Ephesus; for the two cities were not far apart.

There is possibly no other personal letter in all literature, that equals this one in beauty and friendliness. The subject matter was delicate; but Paul handled it with masterly kindness. Some have been surprised that the apostle does not condemn slavery. It has been thought strange that he did not request Philemon to release Onesimus. I think, however, that Paul was dealing with the matter on higher ground than emancipation. It would have been a small matter to set Onesimus free. Paul would bring him and his master together in the sacred bonds of Christian love and friendship. On that high ground master and slave would be brethren in the Lord. Under such conditions Philemon and Onesimus might be mutually and blessedly helpful to each other.

It would be interesting, had we time and space, to study this entire letter. The salutation, contained in the first three verses, is beautiful. Paul is careful to include Timothy along with himself in the writing. He terms

Philemon "our dearly beloved, and fellowlaborer." I suppose Apphia was Philemon's wife. Some good authorities add: "And to Apphia our beloved sister." Archippus is supposed to have been their son; and, perchance, the pastor of the church in their house, which church Paul includes in his salutation. Then follows the little invocation that we so often find in his epistles to other churches.

4. I thank my God, making mention of thee always in my prayers.—I have quoted this verse in full, that we may note how cautiously and delicately Paul approaches the subject of the epistle. He was a wise man, a good master of the weaknesses of human nature. As we sometimes say, he would get on the good side of Philemon before broaching the subject about which he was going to write. That was not hypocrisy, but good sense.

5. Hearing of thy love and faith.—That seems awkward. How could love precede faith. "Several excellent MSS. and some versions put faith before love, which makes a more natural reading." That change will clear the meaning of the verse.

6. The communication of thy faith.—The Greek word translated communication means Christian charity, helping wherever help is needed, feeding, clothing, and caring for the poor persecuted saints of the Church. Paul desired that every good quality that God had planted in the heart of Philemon should be wrought out in good, concrete deeds. However, I am far from certain that this is correct. The Greek that lies before me says, "In us" instead of in you; and, if you wish to be critical, I will say that this is the reading of "all the best MSS." This reading simply renders the passage in a broader import.

7. We have great joy.—Conybeare and Howson translate this verse thus: "For I have great joy and consolation in thy love, because the hearts of God's people have been comforted by thee, brother." This seems better, as the verb translated have is in the first person singular in the original.

8. Though I might be much bold in Christ.—This verse is delicately written. Again I give the translation of Conybeare and Howson: "Although in the authority of Christ I might boldly enjoin upon thee that which is befitting, yet for love's sake I rather beseech thee."

9. Paul the aged.—Why should Paul use this expression, when according to the best calculation, he could not have been more than about fifty-six years old? Some of the best critics take the stronger meaning of the original word, and tell us that Paul called himself an ambassador of Jesus Christ; and that for that reason he had authority to command, if he had wished to do so.

10. I beseech thee for my son Onesimus.—Now for the first time Paul ventures to bring forward the real matter about which he purposes to write. Whom I have begotten in my bonds.—We are left in doubt as to how Paul came in contact with Onesimus, the run-away slave of Philemon, in Rome. He may have known the apostle during some of his visits in the home of his master in Colosse. No doubt he had heard much about St. Paul. We can only guess.

It may be that the poor fellow was in want, and heard of the good apostle. If so, it was but natural for him to go to such a man for help. Of course, Paul made use of the opportunity to win him to Christ.

11. Which in time past was to thee unprofitable.—The language seems to indicate that Onesimus was a worthless sort of a slave. But his conversion to Christ made him profitable to both Paul and Philemon. He became trustworthy. After his conversion he was a help to the apostle in prison.

12. Whom I have sent again.—Sent him back into slavery? Yes; slavery was common in those days, and for long years thereafter. From our standpoint it seems terrible; but we cannot view it from the standpoint of those days. Mine own bowels.—The Orientals believe that the soul of man dwells in the abdomen. When Paul used this expression he was, in a very blessed sense, identifying Onesimus with his own soul—both dear alike to him.

13. Whom I would have retained with me.—As one reads between the lines he feels that Paul kept this young slave in his own hired house as a sort of valet. He ministered to Paul in his bonds that hindered him from freedom, as he was chained to a Roman soldier.

14. But without thy mind (consent) I would do nothing.—Paul had the highest regard for the rights of other men. He would not take advantage of Philemon in dealing with his slave, but preferred that any kindness from Philemon toward himself should be willingly rendered. Otherwise it could have had no merit.

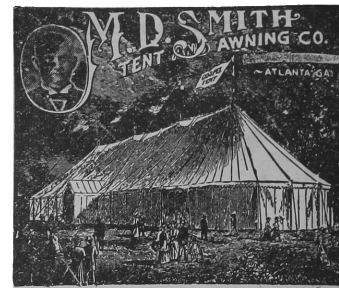
15. How delicate this is. Perhaps bursts with meaning. Departed for a short spell, in order "that thou shouldst receive him forever"—should possess him forever.

16. Not now as a servant.—This agrees with what I wrote a few moments ago concerning receiving him back on a basis of brotherly love. Under such circumstances slavery would be a joy forever. I witnessed something of this sort among the slaves of my grandfather during the days of my childhood. He personally led most of his colored people to Christ, and taught them to be good Christians. After the civil war ended, those former slaves were frequently back on the old home place, fishing and hunting with my father on the most friendly and brotherly terms. They loved one another to the end. One very old man, whom I saw and rejoiced with not long ago, still lives. We played together in the long ago beneath the shade of the great oaks in father's yard.

17. If thou count me therefore a partner.—Ah, Paul, you are getting very close to the heart of Philemon now. He will admit your plea. How tender you are. "Receive him as myself." Make no difference between us. Fine!

18. If he hath wronged thee, or oweth thee ought.—Paul is not assuming that Onesimus was guilty, but writes in this hypothetical way to enforce his plea in behalf of his spiritual child.

19. I will repay it.—He leaves Philemon without an excuse. He must receive Onesimus back, or reject the overtures of the dearest friend he had on the earth; and the apostle backs himself up in just that fashion: "Albeit I do not say to thee how thou owest unto me even thine own self besides." Paul was also his spiritual father; and that meant about every-



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thing that could be counted as worth while.

20. Yea, brother, let me have joy of thee in the Lord.—Note how Paul associates Philemon and himself with the Lord. This fellowship is closer and more precious than most of us have ever believed. Refresh my bowels in the Lord.—Again the apostle is dealing in Oriental psychology that puts the soul and mind in the abdomen. We would say my heart.

Do not fail to read the remaining verses of the epistle. They are filled with love and tenderness.



## ANNOUNCEMENTS.

Amid a scene of rejoicing, 21 persons joined the First Presbyterian Church of Miami, Okla., Nov. 1, at the close of a 12-day meeting led by Guy W. Green, layman of Kansas City, Mo. All but three of the new members were adults. The children who made confession of faith during the meeting will enter the church at Easter after a period of instruction in a catechism class. On the first Sunday of his stay in Miami Mr. Green taught a union men's Bible class numbering 350, a record-breaker for Miami. On one night the entire teaching force of the Miami schools, numbering more than fifty and headed by the superintendent, attended the meeting in a body.

Rev. C. R. Crowe, whose address is 2725 Victor Place, Louisville, Ky., did well last conference year selling Bibles, Mottoes, and Christmas cards. He is recovering from a long illness with an afflicted limb, but has not laid down on his job. He has sold more than fifty copies of "The Herald of a Passion," by Dr. Goodell. He will mail 19 beautiful Christmas cards, with envelope to match, for \$1.00. Let Brother Crowe's many friends remember him and give him an order.

Rev. J. F. Craig, of Statesville, N. C., will be open for engagements Dec. 1. He stands for the old-time gospel of full salvation. He also has a tent and will conduct tent meetings when desired. He can furnish the best of references should such be desired.

## AMERICA'S LATEST GOD.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish." Deut. 8:19.

A new god has appeared in America, or to be more exact he has only recently developed to such colossal proportions. At his altars millions of dollars worth of property is burned every year in preventable fires. One would think that among a nation of mammon worshippers like the American people such a god would be unpopular; but this is far from the real situation. The best of all our land is given up to this god. Those who preach and defend him and succeed in increasing the number and enthusiasm of his devotees are exalted and enriched above almost everybody else. We pay our President of the United States the paltry sum of \$75,000 a year. But the chief high priest of this god would consider such a salary only small pocket change, contemptible indeed if offered to him as remuneration for his vast services.

But this is not all. Not only are billions in money spent to supply incense for this god every year, this is the smallest consideration. Health, brains, energy and even human life are liberally offered to him. Thousands of boys and girls each year blast their health, dwarf their brains; renounce ambition and mortgage life in loyalty to this great god. Fathers poison thousands of their own children every year because of their devotion to him. And late years thousands of mothers when faced with the necessity of choosing between the highest good of their own babes and faithfulness to this god choose to burn incense to him. By so doing a mother lessens her babe's chance for life by

half, poisons his liver, heart, kidneys and other vital organs before he is born, cuts off his natural food supply after he is born, weakens his body, shortens his life, cripples his brain, paralyzes his moral sense and robs him of his hope of life eternal.

Many a father is too poor to supply his children with milk, meat, and eggs. He permits organized charity to do that and even stands in the bread line himself. But he is not too poor to make his daily offering to this god. He cannot find money to buy coal to keep the home fires burning. His children neither have clothes or books to attend school. But he does find the price of incense for this god every day.

This is a very shrewd god too. He is not exactly all-wise. But he is able by some means to persuade men that he is only a little thing, and that loyalty to him is in no way inconsistent with loyalty to Jehovah God. Multitudes of professing Christians sing lustily, "I am bound for the promised land," or some other similar falsehood while they contribute from two to ten times as much to this god as they do to the Christ they pretend to serve. They sing, "I know I love Thee better, Lord, than any earthly joy," repudiate their pledge to their pastor because times are hard, plead that they must as Christians provide for their families because "He that will not provide for his own is worse than an infidel," but always have money to buy incense for their daily worship of this god. The writer knows of a "devout" old "saint" who has "belonged" to the good old

Church for "forty years," who this last winter went to his pastor greatly grieved and between sobs asked the pastor to drop his church "because we are simply too poor out here to pay you. We can't even buy groceries any more. I've sold badly needed stock this winter in order to live." And yet his mouth was at that moment full, his chin stained magnificently, and his face beautifully deformed from his constant paying homage to his favorite god.

De we go to extremes to call tobacco a god? No! Anything that has first claim on all a man has all the time; anything for which he will sacrifice his health, his strength, his reason, his conscience, his fortune, his property, his own children, his soul's salvation and the salvation of those about him is his god. Verily, America is prostrate at the feet of the great god Tobacco. The Master said, "Ye cannot serve God and Mammon," and it has been exemplified that people cannot serve both tobacco and Jehovah. Let us have a revival of old-fashioned, heartfelt, sin-killing religion and we shall have a wholesale destruction of these heathen altars and the priests of tobacco will be slain as were those of Baal under Ahab of old.

Loren E. Page.

## FLORIDA HOLINESS CAMP MEETING.

The Florida Holiness Camp Meeting is conducted during mid winter, and at a time in the year when all other camp meetings are closed. We, therefore, extend a special invitation to all who expect to spend their winter in Florida, to attend the Florida Camp Meeting, at Lakeland, February 11th to 21st, 1932.

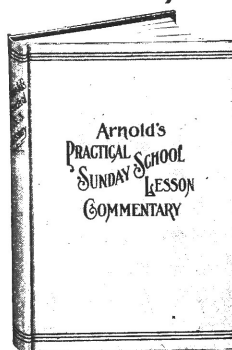
Engaged speakers are, Dr. H. C. Morrison, Dr. C. H. Babcock, and Dr. C. W. Butler. Entertainment on the grounds, very reasonable. Write Rev. H. H. McAfee, P. O. Box, 534, Lakeland, Florida.

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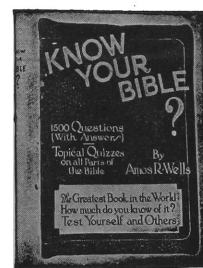


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3. Where was Eden?  
4. What is the shortest book of the Bible?  
5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."

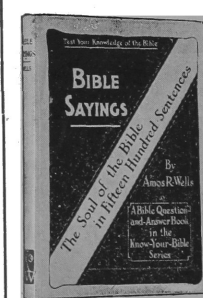
6. Who called herself "the handmaid of the Lord"?  
7. Who were the Pharisees?  
8. Who uttered the prophecy: "A little child shall lead them"?  
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Baltimore, Md., Nov. 3-24.

**BENNETT, FRED E.**  
(Suite 1008 Chicago Bank of Commerce  
Bldg., 7 S. Dearborn, Chicago, Ill.)  
Falls City, Ore., Nov. 13.  
Newberg, Ore., Dec. 26.

**BENNARD, GEO.**  
(Hermosa Beach, California.)  
Okanogan, Wash., Nov. 18-Dec. 6.  
Southern California, Dec. 12-31.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CAREY, A. B.**  
Wollaston, Mass., Nov. 10-22.  
Hartford, Conn., Nov. 24-Dec. 6.  
Albany, N. Y., Dec. 8-20.  
Woonsocket, R. I., Dec. 30-Jan. 10.

**CAROTHERS, J. L. AND WIFE.**  
Paoli, Colo., Nov. 8-22.

**CORRON, J. RUSSELL.**  
(Wardensville, W. Virginia.)

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Jackson, Mich., Nov. 22-Dec. 6.

**DAVIDSON, OTTO**  
Otway, Ohio, Nov. 1-Dec. 1.

**DICKERSON, H. N.**  
Allentown, Pa., Nov. 23-Dec. 6.

**FLEMING, JOHN**  
Blackwell, Okla., Nov. 17-29.  
Lexington, Ky., Dec. 6-20.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Sacramento, Calif., Nov. 15-29.  
Stockton, Calif., Nov. 30-Dec. 13.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Oneonta, N. Y., Nov. 22-Dec. 6.  
Pocano Lake, Pa., Dec. 10-20.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Pierston, Mich., Nov. 8-29.  
Three Rivers, Mich., Dec. 6-20.

**FUGETT, C. B.**  
Ada, Okla., Nov. 9-22.  
St. Louis, Mo., Nov. 23-Dec. 6.  
Nashville, Tenn., Nov. 29-Dec. 20.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Bel Air, Md., Dec. 1-20.  
Cincinnati, Ohio, Dec. 23-31.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Cincinnati, Ohio, Nov. 8-22.  
Applegate, Mich., Nov. 29-Dec. 13.

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Falls Creek, Pa., Nov. 16-29.  
Himersburg, Pa., Nov. 30-Dec. 13.  
Plumer, Pa., Jan. 3-17.  
Soneca, Pa., March 14-27.

**HAINES, FLOSSIE**  
(Care Rev. Metzger, Howard, Pa.)

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Fandelman, N. C., Nov. 15-29.  
Roanoke, Va., Nov. 30-Dec. 17.

**HENDERSON, THOS. C.**  
St. Louis, Mo., Nov. 11-29.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Spring Valley, N. Y., Nov. 23-Dec. 13.

**HOOVER, L. S.**  
Mt. Carmel, Ill., Nov. 16-Dec. 6.  
Tionesta, Pa., Dec. 6-27.

**IRICK, ALLIE**  
(Box 918, Bethany, Okla.)  
Plainville, Kan., Nov. 15-29.  
Palco, Kan., Nov. 30-Dec. 14.

**IRICK, SOLOMON**  
(1945 W. 9th St., Oklahoma City, Okla.)  
Poteau, Okla., Nov. 8-22.

**JACOBS, CHAS. A.**  
(Rt. 6, Charlotte, Mich.)  
Hopkins, Mich., Nov. 15-29.

**JARRETT, W. HOWARD**  
(Spring Fork, W. Va.)  
Charleston, W. Va., Nov. 8-29.  
Bridgeport, W. Va., Dec. 27-Jan. 10.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Connorsville, Ind., Nov. 15-28.  
Winchester, Ind., Nov. 29-Dec. 12.

**JONES, LUM**  
Dallas, Tex., Nov. 8-22.

**KINSLEY, MR. AND MRS. W. C.**  
(450 South West 2nd St., Richmond, Ind.)  
Union, Ohio, Nov. 8-22.

**FAGAN, HARRY**  
(Blind Song Evangelist and Pianist, Shelby, Ohio.)  
Pursley, Pa., Nov. 9-29.

**LARKIN, BESSIE**  
(Collingswood, N. J.)  
Richmond, Va., Nov. 15-29.  
Westville, N. J., Dec. 6-20.

**LINCICOME, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Minneapolis, Minn., Nov. 22-Dec. 6.  
Butler, Ohio, Dec. 8-20.

**LOCKWOOD, W. A.**  
(Christian, W. Va.)  
Open dates.

**LOWMAN, J. W. AND MAYBELLE**  
(1039 Clinton St., Carthage, Mo.)  
Keokuk, Ia., Nov. 17-29.  
Portales, N. M., Dec. 6-20.

**LUDWIG, THEO. AND MINNIE E.**  
McPherson, Kan., Nov. 18-Dec. 6.

**MILBY, E. C.**  
Stanford, Ky., Nov. 8-22.  
Kansas City, Kan., Nov. 23-Dec. 6.

**MILLS, F. J.**  
(Bellaire, Mich.)  
Eaton Rapids, Mich., Nov. 17-29.  
Benton, Ind., Dec. 9-20.

**MILLER, JAMES**  
(1114 King Ave., Indianapolis, Ind.)  
Danbury, Conn., Nov. 20-Dec. 6.  
Plattsburg, N. Y., Dec. 7-20.  
St. Remigius, Ind., Dec. 27-Jan. 17.  
Greencastle, Ind., Jan. 21-Feb. 7.  
Brazil, Ind., Feb. 11-28.

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Nazarene Gospel Singer and Pianist.  
(Boswell, Indiana)

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Lanham, Maryland, Nov. 8-22.

**PARKER, J. R.**  
(Wilmore, Ky.)  
Glendale, Md., Nov. 16-22.  
Washington, D. C., Jan. 4-24.

**PRICE, A. A.**  
(Denton, Md.)

**PICK, LAWRENCE W.**  
(Sebring, Ohio)

**RICE, LEWIS J.**  
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Binghamton, N. Y., Nov. 24-29.  
Kansas City, Mo., Dec. 3-13.

**SPARKS, BURL**  
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Norfolk, Va., Dec. 27-Jan. 18.

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Frankfort, Ind., March 20-April 3.

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Syracuse, N. Y., Dec. 2-13.

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Marion, Ind., Nov. 15-Dec. 6.

**WILSON, D. E.**  
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son of Dā'vid, have mercy  
,28 And when he was con  
the house, the blind men c

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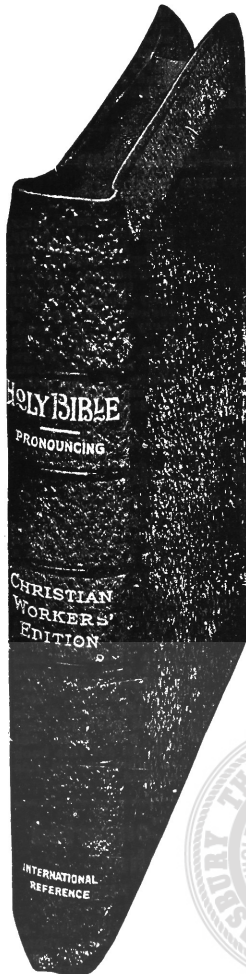
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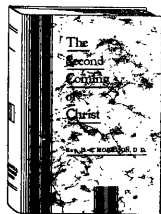
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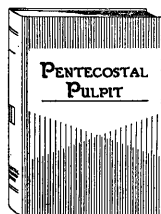
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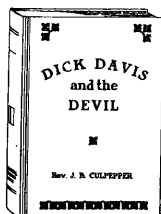
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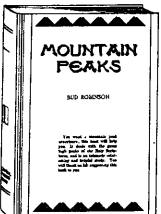
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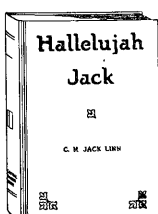
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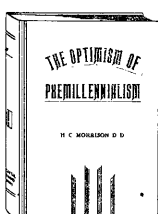
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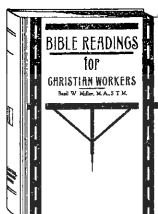
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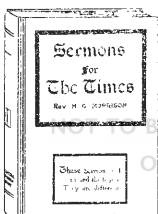
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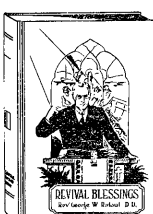
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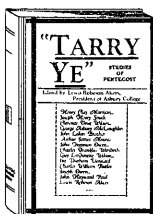
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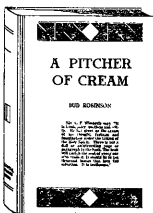
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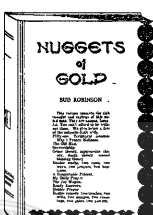
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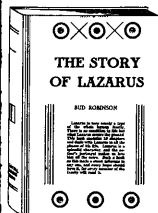
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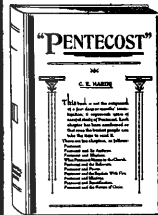
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# PENTECOSTAL HERALD

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**Vol. 43, No. 47.**

### By The Editor.

Of course all readers will understand that we would not, for moment, indicate that the  
(Continued on page 8)



# REVIVAL NOTES FROM BRAZIL.

Rev. G. W. Ridout D.D., Corresponding Editor.



I

Wonderful how the Holy Spirit witnesses to the Acts of the Apostles. It is a wonderful book. I am preaching from it greatly these days. I believe the trouble with the church today, and the cause of so much barrenness is, that we have gotten too far away from Acts of the Apostles. Every great religious revival swings the church back to Pentecost and the Acts.

Pentecost and the Acts.

For a week I was preaching in Juiz de Fora where the M. E. Church, South, has a fine church and Granberry College, including School of Theology. The Spirit of the Lord has moved greatly in all the meetings and many were saved and others received the baptism of the Spirit.

I preached the other night on "Wrestling Jacob," Genesis 32:26: "I will not let thee go, except thou bless me." On Sunday night Dean Chaves wanted me to meet five young men of the Theological School. They went from the meeting Saturday night determined to seek and pray till they got the blessing. They went out doors and up to the hill-top and there prayed and wrestled till past midnight. I think it was one o'clock Sunday morning when they got through. Sunday was a high day for them because they lived it in their new experience of the Spirit's baptism.

Sunday morning was a time of great blessing for the children and the young people; about a hundred knelt at the altar and many were converted. One little girl got truly converted and told her mother she was converted and wanted to be a missionary. She is the child of a missionary, born in Brazil, speaks the language and I have no doubt when she grows up she will graduate from one of our colleges and then be sent by the Mission Board as a missionary to her native land—Brazil.

At one of our meetings a young woman was struggling and praying for victory. She spoke English and said to me, "I must get delivered from this self life; I cannot go on as I have been going and do the work I ought to do." She made me think of those lines of Wesley,

"Expel the fiend out of my heart,  
By love's almighty power;  
Now, now command him to depart,  
And never enter more.  
Thy killing and thy quickening power,  
Jesus in me display;  
The life of nature from this hour,  
My pride and passion slay."

I left the College City for our next meeting in Rio de Janeiro. After six hours railroad journey I came into the great city, was met at the station by a number of brethren, including the pastor of the Methodist Church. His people had been meeting in prayer at six o'clock in the morning, and last Sunday 116 people were present at that early prayer meeting! What a sure token of revival! I went to the home of Dr. H. C. Tucker where, the next day at noon Mrs. Tucker had as her guest at luncheon Commissioner Booth Hellberg, (Lucy Booth, daughter of General William Booth). I had been recently reading the life of General Booth and it was a pleasure to meet a member of his family.

The opening meeting at Rio was in many respects most remarkable; church was crowded to the doors and many standing. We usually do not make altar call first night, but the Holy Spirit was so manifestly present that we felt moved to give an altar call. As we sang, "Spirit of the Living God fall on

me," the altar was crowded and then people knelt all around in the aisle and front. One of the pastors rushed to the altar and, when prayer began, he poured out his soul in an intense prayer for the baptism of the Spirit. It was nearly eleven o'clock before we got out of that meeting. May God pour out his Spirit abundantly upon this dry and thirsty city.

II

## PEN SKETCHES FROM RIO THE BEAUTIFUL

It used to be said of old, "See Naples and die," but they say that Rio de Janeiro may well be classed with the Golden Horn of Constantinople and the Bay of Naples. I did not come into Rio by steamer, thus losing the enchanting view which sea and bay afford, but they tell me that travellers from all around the world say there is nothing can compare to the beauty, sublimity and charm of this magnificent bay and harbor. Bryce says, "In Rio, mountains and sea combine to make a city unlike anything in the world. The grotesqueness of the shapes is lost in the splendor of the whole—a flood of sunshine, a strand of dazzling white, a sea of turquoise blue, a feathery forest ready to fall from its cliffs upon the city in a cascade of living green." Tennyson sings of "Summer isles of Eden lying in the dark purple spheres of sea." Such is Rio.

III

Dr. H. C. Tucker, of the M. E. Church, South, told me when he came to Rio over thirty-five years ago, it was proverbial for its filth and squalor and smells and yellow fever, but Rio arose and shook off the slumber and sloth of centuries and said, "I will be clean and healthy and beautiful." Dr. Tucker himself became obsessed with the idea that yellow fever could be conquered, and he and a noted Brazilian doctor got busy and the great Brazilian called to his aid all the allies of science, cleanliness and sanitation and a great battle ensued in which General Yellow Fever and his deadly hosts were annihilated. In 1904 the city went through a process of reconstruction and the most beautiful avenue in the whole world was opened up in front of the great Bay, and open at both ends to the sea and the sea breezes. At the north it opens on the inner harbor, with Petropolis and Niteroy on the further side; it stretches around Gloria Hill to Botofogo, and then on and on to the open Atlantic under the head of mighty Corcovado Mountain. Bryce, in describing Rio de Janeiro, uses this comparison: "Suppose the bottom of Yosemite Valley filled with water and the effect would be something like the Bay of Rio."

IV

Brazil has been called the "World's Coffee Cup." Three-fourths of the coffee of the world comes from Brazil. Brazil, in size and resources, is almost boundless; it is one-fifteenth of the habitable globe, one-fifth of both Americas, and three-sevenths of South America. I rode through a coffee country and the trees were in bloom with white flower. Some of those coffee plantations are immense in extent. Dr. Clark, describing his visit to a coffee plantation, asked the owner how many coffee trees he had; he replied, "Four hundred and thirty thousand." In the state of Sao Paulo over seven million coffee trees are growing. The full-grown coffee tree is about twelve feet high, of bushy and rather dense growth.

Brazil was discovered by the Portuguese and Portuguese became its language. In 1822 it shook off the yoke of Portugal and became independent. No doubt it owes its growth and development greatly to this fact. If it had adhered to Portugal it would have suffered constant handicaps. There is a legend that runs to this effect: "Once upon a

time Adam requested leave to visit the world; permission was granted and an angel commissioned to conduct him; on wings of love the patriarch hastened to his native earth; but so changed, so strange, all seemed to him that he nowhere felt at home till he came to Portugal. 'Ah now,' exclaimed he, 'set me down; everything is just as I left it.'"

V

When Henry Martyn, the great missionary, was on his way to India his ship stopped in Bahia in 1805. He was charmed by the natural beauty he beheld, but distressed by corrupt Romanism, he wrote: "What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrines of the Cross be held up?"

In 1835, Rev. Fountain E. Pitts, of Tennessee, came as first Methodist missionary to Brazil, but permanent work did not begin till about 1876, when Rev. J. J. Ranson was sent out by the M. E. Church, South. About 1882 other missionaries came, including Rev. J. C. Kennedy, who is past his fiftieth year as a missionary to Brazil. In 1886 The Brazil Mission Conference was organized by Bishop Granberry, and three of the members of this Conference still live—Bishop Tarboux, Rev. J. C. Kennedy, and Rev. H. C. Tucker. The work has grown until, in 1930, it was deemed best to organize a National Church to be known as "The Methodist Church of Brazil," of which Bishop Tarboux is the first Bishop.

VI

Some things cling to one's memory. The last thing I saw as I left the Methodist Church of Piracicaba, Sunday night about eleven o'clock, was the Missionary Directress of the Girls' College on her knees with one of the young women whom she was trying to lead to saving faith. All day long a work of salvation was going on in which many of the students had found Christ; many had prayed through at the Sunday night altar service and now the last one was being dealt with. After all is said, is not this the chief work of the missionary, and should not the great objective of all our mission school work be that of winning souls to Christ. I have been in cities where the revival fires never touched the schools, because those in charge were not interested; but all around the world where we have held revivals when the missionaries threw themselves into the work of evangelism there was always a precious work of grace.

Speaking of things that linger how often a song or a chorus will linger! Since I have left Chili a chorus in Spanish has sung itself so often through my soul, and how often have I wished for the music and words for those Portuguese meetings. One night in Santiago Chili, where I was preaching to about 2500 people in the Methodist Pentecostal Temple, the choir sang in the Spirit a selection with a chorus that has clung to my memory and heart ever since. I did not catch the words, but there was something in the song and the music that often touches my memory and my heart like the sensation intimated by the author of that wonderful poem—"The Lost Chord."

"It flooded the crimson twilight,  
Like the close of an Angel's psalm,  
And it lay on my fevered spirit,  
With a touch of infinite calm."

I think it was Father Faber, of England, who sang of Jesus in those endearing words:

"I love Thee so I know not how,  
My transports to control;  
Thy love is like a burning fire  
Within my very soul."



And Charles Wesley sang so beautifully:  
 "Thee I can love and thee alone,  
 With pure delight and inward bliss;  
 To know Thou takest me for thine own,  
 O what a happiness is this!  
 Nothing on earth do I desire

But thy pure love within my breast,  
 This only this, will I require,  
 And freely give up all the rest."  
 John Wesley was once asked to give his own personal testimony in one of his conferences; he did it in the words of the hymn:

"Jesus confirm my heart's desire,  
 To speak and think and work for Thee,  
 Still let me guard the holy fire,  
 And still stir up Thy gift in me."  
 Wesley at another time expressed his wish—"To cease at once to work and live."

## THE THANKS-GIVING DAY AMERICA NEEDS.

Harold Paul Sloan, D. D., LL. D.



HERE are two very high values in human affairs, namely, a great popular attitude or bearing, and an institution in which this attitude is effectively expressed. The wide-spread sense of the common spiritual dignity of all men, which gave birth to American Liberty, is an instance of a high common bearing. The Declaration of Independence and the institution of free government is an instance of its noble expression. Standing thus as the utterance of a deeply felt and willed popular attitude, this Republic has the value of a poem. It is not only a practical thing, it is the forth-uttering of the soul of the American people. It is to the nation what his master canvas was to Michael Angelo, what his "Crossing the Bar" was to Alfred Tennyson.

Nothing is truly great which is only a utility. The sublimity of everything, if indeed it have sublimity, lies in its power to express some deep inner pressure of man's soul. Only as we nobly feel and think and purpose, and then effectively express our life bearing in a poem, a work, an institution, can we know it sublime. America with its modern wealth may be poorer than America in its primitive penury. We must greatly feel and think and will, or life inevitably withers, and all its values perish about us.

There can be no true greatness in outward things alone. Tolstoy, the privileged Russian aristocrat, living in the midst of refinements and pleasure, found everything meaningless because it violated spiritual out-reachings within him. He turned from refinement and pleasure with disgust. He felt an actual aspiration toward death—to hang himself or drown himself—that in destroying himself he might express his abhorrence of the littleness of his way of life.

In the beginning America was not a mere utility. It was instead the uttering forth of the high spiritual bearing of a people, but America has drifted from its first greatness. There is, however, preserved to us in our national customs one institution that both expresses the spiritual glory of yesterday and calls the Republic back to its forgotten faith and surrendered ideals—Thanks-giving Day. The passion of this land was not originally mere wealth and pleasure seeking: it was spiritual, moral, idealistic. Our fathers came to these shores in the name of ideals. They laid the foundations of our civilization in dependence upon Almighty God. They saw a definite connection between sin and adversity; between piety and prosperity. When their affairs did not go forward, not only did they seek a wiser course, but they sought it in humility before God, whose perfect wisdom and almighty power was ever their stay; and when their efforts were crowned with success they did not forget to return thanks to God for his evident mercies.

The point of view is the rise of the national institution of Thanks Giving Day. It did not, as is so often supposed, originate in one instance of national mourning or thanksgiving. Rather it originated in the deep Godward set of our whole national point of view. The Pilgrim Fathers met their early famine with a day of fasting and prayer; their deliverance with a day of rejoicing and thanksgiving. Continental Congress, during the Revolution, similarly proclaimed days of waiting upon God. Benjamin Franklin reproved our

national convention for having undertaken its work without prayer, and introduced a motion to correct its practice in this matter. Abraham Lincoln, during the Civil War, proclaimed no less than nine days of national humiliation, prayer and thanksgiving. The evident turning of the tide of war for the Union from defeat to victory at Vicksburg and Gettysburg, during the summer of '63, so moved both Lincoln and the nation that two days of thanksgiving were proclaimed. The last of these, which was published Oct. 3, 1863, is the immediate historic beginning of our present national institution. We quote it in full:

### FIRST ANNUAL THANKSGIVING DAY PROCLAMATION.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the Nation, and to restore it, as soon as may be consistent with His divine purposes, to the full enjoyment of peace, harmony, tranquillity and union.

Published October 3, 1863.

Lincoln thought of the war as a Divine judgment upon the Nation for its sins; and he saw all the people alike involved in the condemnation. North and South were both guilty. The war was God's moral requital upon both. He even felt that his own anticipated death stood in the same relation. He said:

It seems to me that the Lord wants today, as he wanted in the days of Moses, another victim—a victim which he has himself chosen, anointed and prepared for the sacrifice . . . I cannot conceal from you (he was addressing Father Chiniquy) that my impression is that I am that victim.

Lincoln felt he was dealing with a moral equation: the Divine requital of a Nation's guilt for the sin of slavery. He saw himself as one who had connived with it. He felt that God's moral judgments upon the Republic were "still far from the complete expiation" which his righteousness requires. This was intensely real to Lincoln; it was intensely real to the American people; and it was out of such convictions that the Republic rose. It was because Lincoln felt such things, because men generally felt them, that we have the institution of a national Thanks-giving Day. How morally searching, how exaltedly sincere is that sentence,

And I recommend to them that while offering up the ascriptions justly due him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged!

The call of Lincoln in another relation is the present need of the American people. We need to be called to penitence for our national sins. We need to be made aware that

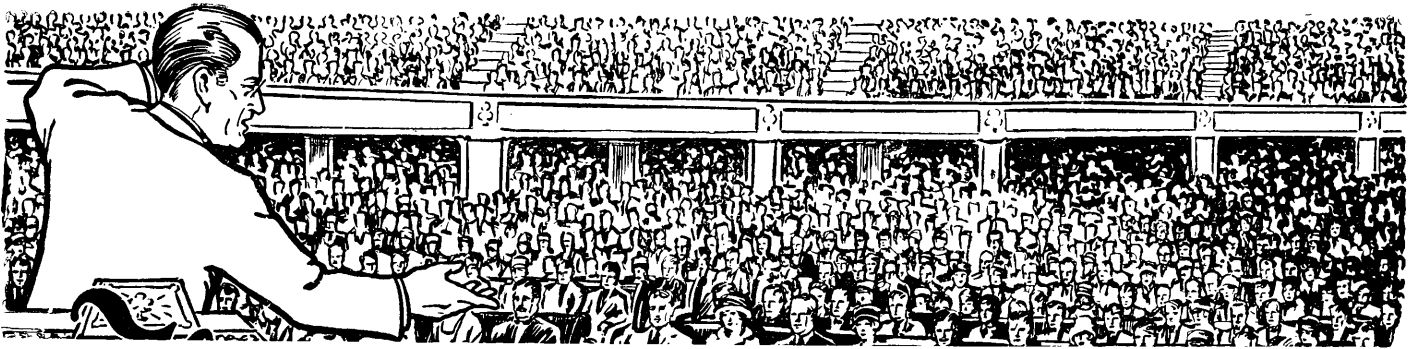
there is a just Providence, whose almighty power rules and over-rules in the affairs of men. Our neglect of God must inevitably bring judgment. We have denied him in our philosophy. We have neglected his worship. We have repudiated his Truth. We have broken his Day. Our vain self-sufficiency has been sin in his sight. We have forgotten humility. God is grieved with us. We must repent. Our behavior in relation to the temperance reform has been a mockery of our national ideals. We have violated law for selfish indulgence. We have encouraged the most dangerous of criminals, patronizing them regardless of their bloody assaults upon human life. We have put our personal indulgence above the good of the Nation. We have desecrated the Christian ideal of home life, allowing petty differences and small infatuations to blind us to the binding obligations of great loyalties. We have sent little children out into life handicapped by our own false examples, and robbed of the tender nurture in which they should have been privileged to grow up. We have failed to carry forward fully the great truth of the equality of men, embodied in the organic law of the land, into the social and economic institutions of our day. We have not realized that a just distribution of the increased wealth, due to the progress of science and invention, is necessary to the very soul of America. Doubtless the men of superior endowment are great producers. A thousand men can work; but one man out of the thousand can conceive, direct, relate. The genius of such leadership enriches the whole people; and it is just that it should be proportionately rewarded; but we must bear ever in mind that superior endowment is the gift of God, and that God wills its dedication to the good of all. America's conscience cannot be clear while we have the double circumstance of over-production upon the one hand, and multitudes suffering the bitter pinch of want upon the other. If the masses were receiving their fair share of the returns of industry, there would be no over-production. The present economic confusion and the present break down of ideals must be seen as a Nation's sin. With high devotion we must face again the duty of a national repentance.

This is the Thanks-giving Day we need. This is the nation's line of hope. We must make the Republic once more the expression of a people's spiritual passion. The President must call the Nation's business leadership into conference and urge upon them the high responsibility of their position and endowment. He must show them their duty to lead American industry in apportioning a definitely larger percentage of the profits of business to those who toil in it. He must call the people together in their places of worship, urging them both to give thanks to God for their privilege as the inheritors of the Republic, and to repent for their departures from the spiritual idealism which made it.

Civilization is at the cross-roads. We may be at the dawning of a new Reformation. The future will inevitably become something nobler than has ever been, or else it must collapse. The tyranny and confusion of Russia discloses the futility of a corrupted ideal. It is the tragic consequence of a nation's spiritual failure. Its Church had become cor-

(Continued on page 6)





## THE WOUNDED CHRIST.

Rev. W. M. Young Ph. D., D. D.

*"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."* Isa. 53:5.



HE gospel of Jesus Christ is a continued story, beginning before the creation of the world and running through all the ages. It is like the scarlet thread which is woven into the cordage of the British Navy. A scarlet thread runs through every cord, and rope, and hawser, so that wherever you find a bit of British cordage if it were only an inch long, you would know where it belonged. In like manner, you can find traces of the gospel wherever you look in divine revelation. St. Paul says: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed." Gal. 3:8. The prophet Micah tells the identical place where Christ should be born: "And thou Bethlehem, in the land of Judah, art not least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Matt. 2:6; Micah 5:2.

### THE CHANGELESS GOSPEL IN A CHANGING WORLD.

That God might prove to the world the Deity of his Son, by divine foresight, he had the gospel written before as well as after the Advent. We have the gospel records as written by Matthew, Mark, Luke and John; we have much gospel in the epistles, but this text is from the gospel as written by Isaiah probably as much as seven hundred years before Christ came. The gospel is like the graceful rainbow which hangs in the midst of the spray at Niagara Falls; it is beautiful, symmetrical, changeless, while built in the changing. It is hung in a mist of falling spray, but it does not fall. The mist is ever changing, but it does not change. Human life and thought are ever changing, but the facts concerning Christ and salvation do not change.

### "BUT HE WAS WOUNDED."

This world has never been friendly toward Jesus Christ. He was wounded or bruised by the hard bed of straw upon which he was born; his hands were blistered by the draw-knife and the plane which he plied in his trade as the Carpenter of Nazareth; he was bruised by the stony roads of Galilee and Judea over which he traveled with sandalled feet.

He was wounded by his friends; his brothers said to him: "If thou doest these things, show thyself to the world. For neither did his brothers believe on him." John 7:4, 5. The taunts of his friends must have cut more deeply than those of his enemies. It was the dagger of Brutus that broke the heart of the great Cæsar when he said: "*Et tu, Brute!*" "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psal. 41:9. Perhaps the hardest things Christ has to bear today are the wounds that he receives

in the house of his friends. Is he not wounded by our littleness of faith, by our unforgiving temper toward others, by our stinginess and slowness to send the gospel to all nations? Is he not wounded by preachers who deny his miraculous birth, his miracle-working life, his atoning death, and his triumphant resurrection?

### HE WAS WOUNDED BY THE CHURCH.

The great leaders of the Jewish Church were his most bitter enemies. They said he was a Sabbath-breaker, because his hungry disciples gathered and shelled a little grain in their hands on the Sabbath. They said he was a winebibber and a friend of Publicans and sinners because he went among those who needed him and were willing to receive his message. They said he cast out devils by Beelzebub, prince of devils. They referred to his mysterious birth, and said: "We were not born of fornication." John 8:41. They ran amuck on the doctrine of the Virgin Birth like later churchmen.

### THE CHURCH AND THE WORLD WOUNDED HIM.

The Church and the world combined to wound him. A crown of thorns was placed on his brow, *spini Christi*, those sharp, stinging thorns. They were beaten down upon his head with a heavy reed. He was wounded by those who buffeted him and smote him with their hands and spat upon him. He was wounded by the cruel Roman rods with which he was scourged. He was wounded or bruised by carrying a great heavy cross up Calvary's brow. He was wounded by the rusty spikes that were driven into his hands and feet. He was wounded by the scoffs of those who said: "He saved others; himself he cannot save." Mark 15:31.

### "HE WAS WOUNDED FOR OUR TRANSGRESSIONS"

Being wounded for our transgressions makes his wounding exceedingly significant to us. The wounds which struck deepest into his soul were not the wounds of the thorns and the nails. He died with a curse on his soul. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on the tree." Gal. 3:13. It was not simply the fear of physical suffering that made him to sweat blood on that cold spring evening in Gethsemane; it was the crushing weight of the world's guilt. In some way the Son of God took the place of the sons of men in punishment. He took the full crushing weight of the world's sin into his own soul. He felt the full curse that rests on the souls of the damned as they pass out into eternal night. He felt it all as he prayed: "O my Father, if it be possible, let this cup pass from me." Matt. 26:39. "My God, my God, why hast thou forsaken me?" Matt. 27:46.

Dr. P. T. Forsyth, in his great book on "Positive Preaching," says: "I never knew my sin so long as I but saw Christ suffering for me, never till I saw him under judgment."

He knew the woe of our crushing guilt and made a propitiation, or rather became the propitiation for our sins. By the death of

his Son God brought about a changed relationship between God and man; "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

### "THE CHASTISEMENT OF OUR PEACE WAS UPON HIM"

By that chastisement Christ became a propitiation for our sins. Many theories of the atonement are advanced; none of them seem adequate. All of them together do not seem adequate. It may be that human thought and language are too poor to do justice to that divine act of God in Christ reconciling the world unto himself. "Which things the angels desire to look into." 1 Pet. 1:12. Doubtless the angels are more intelligent than we are, but who can say that even they can grasp the fullness of it?

Sin is an ugly fact in man's history and experience; sin had separated man from God; there is no use denying that outstanding fact. Some modern teachers are trying to heal the hurt slightly, trying to cover up the ugly fact of sin. There had to be some way to bridge the gulf between man and God. "Without shedding of blood is no remission." Heb. 9:22. A reconciliation had to be brought about; Christ made that reconciliation. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. A propitiation is that which brings us into a state of happy and holy reconciliation with our heavenly Father.

### RECONCILED ALSO TO OUR FELLOW MAN.

Our reconciliation brings us also into a changed relation to our fellow man. A gold coin is one thing, but it has two sides: there are many aspects to the atonement; it relates us to God, and it relates us to our fellows. It brings us into fellowship with God and also with man. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

### "WITH HIS STRIPES WE ARE HEALED."

One day a little girl asked her mother, who had a deformed hand, how she came to be deformed. The mother replied, "My dear, when you were yet a little one, your crib took fire, and, to save you, I burned my hand. For you, my dear, my hand is thus deformed and ugly." If we should ask what mean the print of the nails in his hands and feet, the answer would come to us from Isaiah: "He was wounded for our transgressions."

"Brethren, I declare unto you the gospel which I preached unto you . . . by which also ye are saved. . . how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:1-4.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Pet. 2:24.

### CAN WE SAY WE ARE HEALED?

My friend, what are you depending on for



salvation? Is it on a good, moral life? Is it that you went forward in a meeting and joined the church? Is it the tears you shed when you repented, or the faith you exercised? Are you depending solely on Jesus Christ, his atonement, his merits, his intercession. Is it literally true what Billy Sunday says, that, "God is blind, deaf and dumb to every one who doesn't come to him for salvation and mercy through faith in Jesus Christ?"

Yes, some of us are healed; we can remember the very day and hour in which we were healed, and we still feel the healing power of Christ and the witness of the Holy Spirit.

It is very important to know that we are healed.

## LET US GIVE THANKS.

DR. L. R. AKERS, PRESIDENT OF ASBURY COLLEGE.



RATITUDE has been called the memory of the heart. A heart without gratitude is like a grate filled with fuel but unlighted, a cold and dead thing. A cardinal sin of our modern life is ingratitude. The golden gate of speech too often is barred and bolted to the angel of praise. But in this Thanksgiving season, in particular, it should be vocal with music of gratitude and praise.

Memorial Day, Independence Day, Washington's Birthday, and Armistice Day inspire us to patriotism and devotion to our country, but Thanksgiving Day calls not for the praise of national heroes but for profound gratitude to Him who is the giver of every good and perfect gift. Next to Christmas, this day should be the most joyful of all the 365 days of the year. It is supremely a family day, a day dedicated to home, home memories, and home ties; a day when father and mother and all the children can sit around a common board; a day for the reunion of families from the oldest grandfather to the youngest toddler. Yet withal the most honored one should be the Unseen Guest. No chair may be set for Him, but there should be prepared a Throne Room in the soul in which he may reign supreme.

Thanksgiving that does not translate itself into *thanksgiving* makes a mere mockery out of one of our great and hallowed days. Ingratitude is the twin sister of selfishness. Let us have nothing to do with this pair of odious twins. There are three common forms of ingratitude. The first we may designate as thoughtless *thanklessness*, an illustration of which is seen in the example of the ten lepers cleansed by the Great Physician and only one returning to thank him for the new life of health and vigor. The second phase is that of *denial*, revealed in the instance of Simon Peter who, after months of finest fellowship, failed to acknowledge his Lord and Master. The other and basest form is that of *treachery* and is manifest in the instance of Judas Iscariot. The danger of ingratitude is that it is not a difficult thing for one who has fallen into the first form to run the gamut of all the phases of this despicable sin.

Let us recognize continually the beneficent hand of God in all of our blessings. With Maltie Babcock shall we say:

*"Back of the leaf is the snowy flour,  
And back of the flour is the mill,  
And back of the mill is the sheaf and the shower,  
And the sun and the Father's will."*

What a heritage is ours, we self-satisfied Americans, as we luxuriate amid the bountiful abundance of our temporal blessings. But our heritage is blood-bought, for, from the pine-clad hills of Maine to the sunny orange groves of California stretches a mighty empire almost every square foot of which has been sanctified by the red blood of our heroic

forbearers. Mighty men were those Pilgrim Fathers, through whose daring and faith we now enjoy our Canaan land of blessings. Men of iron were they with dauntless souls, overcoming almost insuperable obstacles, because, as one has well said, they landed first on their knees, then on the aborigines.

*"Amidst the storm they sang  
And the stars heard, and the sea,  
And the sounding aisles of the dim wood rang  
To the anthem of the free."*

*"And the ocean eagle soared  
From his nest by the white wave's foam,  
And the rocking pines of the forest roared—  
This was their welcome home."*

## BE YE THANKFUL!

MRS. H. C. MORRISON.



HROUGH the manifold mercies of our heavenly Father we are spared to see another Thanksgiving Day. During the past twelve months many have gone to try the realities of the unknown world, prepared for a better world, while those who rejected God's offers of mercy are reaping the harvest of their sowing.

The daily press recently carried an announcement that the Atheistic Society was going to appoint a "Blame-giving Day" in opposition to our annual Thanksgiving Day which is ordained by the President of our nation. This group was represented by its head, Mr. Smith, who wrote to President Hoover requesting him not to proclaim a National Thanksgiving Day, in view of the fact that America, as a nation, did not have any cause for gratitude.

### OUR HYMN OF PRAISE!

Great God of nations, now to Thee  
Our hymn of gratitude we raise;  
With humble heart and bending knee  
We offer Thee our song of praise.

Thy name we bless, Almighty God,  
For all the kindness Thou hast shown  
To this fair land the pilgrims trod,  
This land we fondly call our own.

Here freedom spreads her banner wide  
And casts her soft and hallowed ray;  
Here Thou our fathers' steps didst guide  
In safety through their dangerous way.

We praise Thee that the gospel's light  
Through all our land its radiance sheds,  
Dispels the shades of error's night,  
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;  
In danger still our guardian be;  
O spread Thy truth's bright precepts here;  
Let all the people worship Thee.

—Alfred T. Woodhull.

We could not expect our President to do other than he did—pay no attention to such a request, but he did as our Presidents have done for years, proclaimed a Thanksgiving Day on which our people should attend the house of worship and render unto God their praise for his countless mercies that have followed them through the past year.

It is true, we have had a year of hardship and much to test us, but it is not the first time we have been called upon to pass through a period of depression, but we always came out and soon forgot our "lean year." During such times, we should not give ourselves to grumbling, but carry a spirit of thanksgiving for the good we enjoy, and the calamities we have been saved from. Think of what other nations are suffering—China, Japan with their conflicts, Europe with her times of sure-enough depression, accentuated by her enormous drink drainage, Russia with her suffering and revolution, Mexico with her turmoil and spiritual darkness—and many others who are putting up a hard fight for existence.

If the blessings which our heavenly Father has showered upon those of the Atheistic Society should be withdrawn, they would not be living to flaunt this insult in his face by appointing a day in which they would blame God for the seeming ills of the past year. It seems that they believe there is a God or they would not go to the trouble to appoint a "Blame-giving Day" in which their program shall consist in censuring God for present conditions. It were a wonder they would dare such a thing! They evidently do not recognize God's power, and the fact that he holds their lives in his hand. But justice is not meted out to evildoers on the spot, otherwise we might expect some terrible results of such procedure.

The Psalmist said, "Let everything that hath breath praise the Lord." That includes you and me, and may it be our inward inclination to "Praise God from whom all blessings flow," and make this a real day of thanksgiving to him who has allowed us to live in the land of the free and the home of the brave. Let us count our blessings, name them one by one, and it will surprise us what the Lord has done. May the coming year, not only have one Thanksgiving Day, but may all the days be filled with gratitude to our heavenly Father for his unspeakable mercies and never-failing love.

## Righteousness Exalteth A Nation.

REV. W. EDMUND SMITH.

America! Immortalized by Pilgrim's faith  
And Patriot's glorious deed:

Chosen of God in paths of peace to lead

The nations of the earth,

Drop not thy banners to a lower creed

But lift them high to God who gave thee birth.

Selfishness, pride, and greed bid for thy soul:  
In home, and church, and business mart and state

These seek control,  
To dig thy grave mid nations crumbling back to dust;

Who put their trust in arm of flesh,  
And crushed the soul in worshipping at pleasure's shrines.

Lost vision of the higher and divine,  
Their tombs are marked along the shores of time,

And testify that God doth never sleep;

That as a nation sows so shall it reap.

And shall America sow to the flesh

And quite forget,

That reverence, faith, and love are regnant yet,

Though oft despised,

By those who in their passion and their pride  
Are on their way to moral suicide?

Who boast of freedom;

Cry "In self we trust!"

Nor feel the chains of arrogance and lust.

America! give not thyself to proud and frivolous mood:

Sell not thy heritage, the price of blood

That gave thee double liberty.

Washington and Lincoln taught thee to be free,

But high and over all our Christ must be.

He brought to birth; can make the nation whole;

His freedom is the freedom of the soul.

What if thou gain the world

And lose thy soul,

For lack of virtue, grace and self-control!

The conquering Greeks drained their full cups in glee;

Their emperor died a drunken debauchee.

Wealth, learning, power may all intoxicate;

Leave righteousness to die without the gate.  
"Wild tongues" and foolish pride, O Lord,

forgive:

In faith renewed America shall live.

Order your Christmas cards and books early so as to avoid the rush.



## THE THANKS-GIVING DAY AMERICA NEEDS.

(Continued from page 3)

rupted. Its government had become tyrannical. The masses were wronged and abused. And then one day the Red Terror swept suddenly down. Lincoln would have called it a Divine judgment. And is there not inevitably a judgment upon corrupted sanctities, neglected ideals and the failure of brotherhood?

Awake, America! Back to your knees, to your faith, to your spiritual ideals! The God who sent food ships to your starving Pilgrims in 1621, succor to your exhausted patriots in 1778, and freedom and peace to all your people in 1865; the God who gave you Washington to be the rock of your independence and beginnings, and Lincoln to be the brooding spirit of your blood-wrought unity,—this holy God still rules the ages. The future is yours if you walk in his ways. He has for you a higher glory than yet your flag has known. But if you become perverse, if you turn aside, if you become proud, if you forget righteousness, brotherhood, mercy and truth, he will judge you. He will cast you off, and your beauty, too, like that of the nations before you, will become only a memory. Awake, America; before it is too late! Back to your knees, to your faith, to your spiritual ideals!—*Christian Faith and Life.*

### Making Thanksgiving Day Real.

THOMAS CLARK HENDERSON.



**T**HANKSGIVING Day is an opportunity and not a mere duty. It is a day for the soul more than the body. The popular way of celebrating this day is with the emphasis on the physical to

the neglect of the spiritual. I am offering some suggestions for the observing of this day which may aid in making it an event rich in rewards to the soul.

First. Plan for the day long in advance of its coming. Have a list of your personal blessings well in mind for pondering on that day. Fill your mind with the idea of gratitude. Lay by a bit of money for use in helping more needy ones to enjoy that day. List those who are unfortunate among your acquaintances so that if possible you may give some cause for thanksgiving on that day. Arrange your work, if possible, so that you will be perfectly free to give that day to God and the comforting and helping of others.

Second. Begin the day with early private prayers. Blend much praise with your praying. If you have not formed the habit of arising early for private prayer and Bible reading, then I urge you to try it on this coming Thanksgiving Day. Find a place of solitude, where you will not be interrupted, and there in God's presence give voice to your sense of indebtedness to God and his kind providences.

Third. Make the morning meal an occasion for uniting the whole family in the spirit and thought of the day. Let the morning meal be concluded by the singing of some hymn of gratitude, the reading of some praiseful portion of God's Word, and the whole family kneeling in thankful prayer.

Fourth. Share with your neighbors in heeding the call of the President of our nation by meeting in some church or hall for a community service of thoughtful worship and praise. Every member of the family should be privileged to share this service.

Fifth. Beside giving something to organizations which dispense charity publicly on this day, make your own home table the scene of a happy gathering of not only your own family, but in addition have some one share the noon meal with you—someone who may not have such a feast if you do not give

it to him. Do not delegate all your charity to some impersonal organization, but get the thrill of actually indulging in it for the benefit of some less fortunate friend or relative. There are hosts of children who will never forget such a delightful and Christian thing as any of us might do for them in giving them the freedom of our homes and the romance of a grand Thanksgiving Day dinner. Be sure to make the dinner time cheerful and not like the gift of a professional dispenser of charity. The more the merrier, so do not exclude from such an event your own relatives and loved ones. Exclusiveness and pride must not have any place in our gatherings on this grand day.

### THE SECRET OF GRATITUDE.

By Rev. Edmund Smith.

Thanksgiving is a state of heart  
In which love is the major part.  
All discord quelled, the soul in tune  
To all the will of the Triune.  
And music swells in notes of praise  
To him that measures out our days.

Thanks unto God, his name we bless  
His power and love and holiness.  
Creator of the rolling spheres,  
Who feels no strain of countless years.  
The eternal "I Am" is his name,  
From Everlasting he's the same.

Give thanks to him, his name applaud—  
The high and Everlasting God!  
So great in might and majesty,  
His love doth fill immensity.  
The bird, the bee, the springing flower,  
The tempest wild and gentle shower,  
The forest grand and harvest plain  
His loving Providence proclaim.

But sometimes where these most abound  
A meagre gratitude is found.  
Grace is the mainspring of the frame  
That magnifies Jehovah's name,  
And puts above all creature good  
The saving power of Jesus' blood.  
The empty fold, the barren field,  
The withered vine with scanty yield,  
Inspired no plaint in prophet's voice;  
Still in the Lord he would rejoice.

When troubles press the weary soul  
And sorrow's billows heavy roll:  
Even under the afflicting rod  
That soul has gratitude to God.  
He praises him for bitter food  
Who worketh all things for our good.

In fruitful years, in time of drouth  
Let praises still be in our mouth.  
In sickness, weariness and pain  
Give praise for all the soul may gain.  
An evil beast barred Samson's way:  
The strong man did the lion slay.  
Weeks after he that way came round  
And honey in the carcass found.

In trials that would our souls distress  
Is sweetness and no bitterness.  
Lead turns to gold with lustrous shine  
By wondrous alchemy divine.

If we will learn this secret well  
The earth shall blossom where we dwell.  
In desert place a fount will spring:  
In darkest hours our hearts will sing.  
Our faith shall soon be lost in sight:  
Hope find its end in "Mansions Bright."  
Our days of praise for aye shall be  
Throughout a vast Eternity.

Sixth. I strongly urge that, instead of spending the afternoon hours in participating in or observing mere physical contests and games, you sanctify the hours by writing grateful letters to loved ones and friends, or in visiting those who would appreciate a friendly and happy chat and a season of prayer with you.

Seventh. Let the end of the day find you physically tired, but spiritually exultant and worshipful in the quiet of your own home with your own family.

### Encouraging News!

Published in November, 1931, Edition of The Methodist Layman. Article by Atticus Webb. In part as follows. (Verified by Minutes).

The Masonic Lodge has been most worthily energetic in clearing out such membership from their lodges. On October 22, 1924, the Grand Lodge of the State of Kentucky, adopted the following resolutions:

"Resolved, That any man who obtains, by purchase or otherwise, intoxicating liquors or narcotic drugs from an illegal vendor of the same, or in violation of the laws of the United States, is hereby declared to be ineligible to be received into a Masonic Lodge of Kentucky; and any Kentucky Lodge knowingly electing such a person shall forfeit its charter.

"Resolved, That the Grand Lodge of Kentucky hereby declares it to be a Masonic offense for any Mason within its jurisdiction to purchase or possess intoxicating liquors, or narcotic drugs, except in accordance with the laws of the United States of America. Any and all Masons offending shall be proceeded against by his Lodge."

"The Grand Lodge of the State of Oklahoma, in its seventeenth annual communication to its membership adopted practically the same rule."

### Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.

### All Came to An End.

Those who suffer under the present depression should read the following:

There was a business depression in 1857 lasting 12 months.

There was a business depression in 1869 lasting 8 months.

There was a business depression in 1873 lasting 30 months.

There was a business depression in 1884 lasting 22 months.

There was a business depression in 1887 lasting 10 months.

There was a business depression in 1893 lasting 25 months.

There was a business depression in 1903 lasting 25 months.

There was a business depression in 1907 lasting nearly 12 months.

There was a business depression in 1914 lasting 8 months.

There was a business depression in 1921-22 lasting 14 months.

All of them came to an end except this one. It will, too.—*Chicago Daily News.*

### Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.

Have you sent that 25c subscription?



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## SUMMER CAMPAIGN.

The summer campaign in Northern Maine ended with the Riverside camp. This camp is owned and directed by the Reformed Baptist Church, which is a straight-out holiness church, thoroughly Wesleyan in its presentation of the doctrine. I have never been with a people more zealous for this great truth than the Reformed Baptists. I was told that the camp was larger in attendance and results this year than for many years. The Lord was graciously with us and many souls were blessed in pardoning mercy and sanctifying grace.

The meeting at Fort Fairfield, Maine, which took up the month of July, was one of those meetings which make history. The last Sunday night saw the largest crowd of the series and more people at the altar, and all who came were blessed. One man past eighty, and his wife, not much younger, found the Lord that night. I haven't been in a meeting in years where there were more men and women "up in years" who sought and found the Lord, than there. A prominent Methodist woman, who has lived in Fort Fairfield almost a life-time, told me that the town had never been so stirred as during this meeting. The tent was filled night after night, and many times overflowed "far and wide," and yet there was the most perfect order. The hush of God seemed to be on the people. This meeting, one of a summer's campaign, was sponsored by some Christian laymen of that section, along with some preachers, lay and otherwise, who threw themselves enthusiastically, soul and body, into the services. Thank God for such faithful men as Revs. E. E. Crabtree, Fred Wright, Lee A. Good and some other preachers whose names I cannot recall just at the moment. And there were Brother and Sister Hutchins, the Kinneys, the Andrews, and, O my, others too numerous to mention, who helped make the campaign the glorious success it was. The pastor of the Fort Fairfield Reformed Baptist Church, gave us hearty endorsement and support. I have never, in all my ministry, been associated with more honorable laymen and preachers. There was no whining about finances, nor did I see a "poor mouth" among the supporters—they just simply raised the money and met their obligations like men! They didn't "weep on the shoulders" of the evangelist and singer, and say, "Alas, brethren, we would do this and thus if times were not so out of joint and etc.," no, indeed, they just went ahead and did it! I never saw money raised easier. When the tent came down every obligation of the campaign had been met and everybody was happy. If that is a "Yankee Trick" I heartily endorse it, and wish it might become a raging contagion.

At the close of the campaign an organization was effected through which other campaigns will be carried on during the summer months. There are multitudes of people in this country who need salvation, and can be reached if somebody will go to them with God's message, and will die in their sins unless somebody does go, and something ought to be done about it. Why should not Christian laymen, everywhere, as these laymen in northern Maine, make it possible for God's Word to be sounded in the ears of the people of their town or community. And that doesn't mean running in opposition to the churches, but giving the people whom the church does not reach a "chance." Are there places in your town, city or community which could be secured for meetings? Why not look around, find out, and start something! I know evangelists who will gladly accept invitations to these places, and will gladly join in the risks involved—financial and otherwise. Speaking for myself, my address is Wilmore, Ky. Selah!

I had the pleasure of being one of the preachers at God's Bible School, Cincinnati, Ohio, at the opening of the school term. The convention lasted ten days, and they were days of power and blessing. Rev. Charles Stalker, Columbus, Ohio, was my collaborator, and a mighty preacher he is. We had blessed fellowship. This school, under the wise guidance of Rev. M. G. Standley and wife, is accomplishing great things for God. The enrollment this year is the largest in the history of the school.

The meeting at Milton, Ky., with Rev. S. L. Moore, was fair. The crowds were large, and the last Sunday night reminded one of "Ye Olden Days" when people made it a business of going to church. The people just simply "overflowed" into the yard, and had to stay there. We needed another week. Ten days are not enough for a meeting to get the best results; three to six weeks are better.

Truly yours,

Jordan W. Carter, Wilmore, Ky.

## SOME REMARKABLE CAMP MEETINGS.

Rev. Allie Irick.

To the great and good Pentecostal Herald:

It has been on my heart and mind for some weeks to furnish The Herald readers a brief, but comprehensive report of some of the great and outstanding camp meetings of this past summer which came under my personal, immediate observation. Truly the year of 1931 has been without question one of the greatest soul-winning years for more than a decade. The consensus opinion of pastors and evangelists is that this year has eclipsed any other year for many years in attendance, interest and success in salvation work in all the great camps and centers of holy evangelism all over the states.

In our thirty-five years of evangelism up and down the lands, and around the world, this year has

been our best. Praise the Lord. The camps at Phoenix, Ariz., and Portales, New Mexico, were times of salvation and general uplift to church and community. Then came Tilden, Ill., camp, a young camp, but one of gracious power and widespread interest and support. Many pastors of various churches and denominations were present and gave glad assistance to the camp. Many souls found God in pardon and cleansing in these gracious gatherings.

Next, we went to Eldorado Camp, with that prince of writers, great preacher, noble pastor and congenial Christian gentleman, Rev. C. F. Wimberly, and Prof. Harry Blackburn to lead the host in song. This proved to be a very great and fruitful camp. We had many pastors, evangelists and workers from different churches, who were refreshed and went away glad in the Lord. This was the best camp in over twenty years, so said the officials and campers. The crowds were great and appreciative and the results were gratifying to all.

The Southern California District Camp of Church of the Nazarene, was one of the outstanding camps of our life. The crowds were immense, the interest thrilling and the fruitfulness inspiring to pastors, churches and the cause of Christian Holiness. Uncle Buddie Robinson was my co-worker in this camp. How he did preach and cry and shout! Prof. John Mandtler was our successful song leader. We had many hundreds of preachers, pastors, workers and noble saints from many towns, churches and various denominations present at this feast of fat things. Some services were beyond human description for joy, power, altar scenes and holy pandemonium. In one service over one hundred found God. We met many dear saints and noble preachers at this camp from all parts of the nation whom we had met in other days.

The next, and perhaps the greatest camp yet, was at Denver, Colo., which is the Nazarene State Camp. This was held in a mammoth tent with a city of white tents all around, only four miles west of Denver on the Golden Highway. Uncle Buddie and Rev. C. B. Fuggett and Prof. Mandtler were my happy, joyful, congenial companions in the preaching and singing of the glorious gospel of Jesus Christ. This camp went beyond all expectation for crowds, salvation work, supplying of every need and preaching of scriptural holiness.

In all these camps and among all these hosts of holy, happy people we find the noble footprints of Dr. H. C. Morrison, the blessed influence of The Pentecostal Herald and the powerful chain of power and holy ministry of Asbury College. Long may each live to proclaim and promote the glad story of full and free salvation over the earth.

I am making out my slate for winter and next spring, and for camps for 1932. Any pastor, church or camp desiring our service kindly communicate with us at Box 918, Bethany, Okla.

## AN OLD-TIME REVIVAL.

According to the oldest saints in the city, the greatest revival in the history of Corbin, Ky., came to a close Oct. 18th. This was a union Methodist tent meeting. Rev. B. O. Beck, Rev. Burdin, Rev. Johnson, Rev. E. L. Griffy, Rev. Hamilton and many other preachers were in attendance at these meetings. Rev. C. M. Mourer and Rev. J. V. Siberal were in charge of the music and they can't be excelled. Old grudges were settled; sisters who hadn't spoken for years were reconciled. One step-mother saved in the meeting traveled over two hundred miles to be reconciled to her step-son. Restitutions were made by many. One man had to make restitution to two Jews who were business men. He told them he met another Jew at the tent meeting and he told him to confess and right things with them. When they asked him who, he told them, Jesus of Nazareth. One man drove a number of miles and confessed to stealing chickens from a Baptist preacher, and paid for them. Many gave up their tobacco, cigarettes and snuff. The entire city was stirred; over one hundred souls were wonderfully saved or sanctified. Many united with the different Methodist churches, some joined the Baptist and some the Presbyterian churches. I will be glad to help any of the brethren, as my entire time will be given to revival work. Address me 304 S. Main Street, Somerset, Ky. C. L. Wireman.

## JAPAN MISSIONARY SOCIETY.

Greeting to you in the precious name of Jesus Christ. Mrs. J. K. Aita had been sick from last summer, and about three months ago she was operated on for cancer. From that time she became worse and on the 21st of last month went to be with her Lord. While we feel keenly the separation, we rejoice that her departure was joyful, and we believe she had an abundant entrance into the kingdom of heaven. She spoke very much in her last days of the second coming of Jesus, to cheer our hearts with the thought that at that time she would see us again. We shall be separated for a short time, to be united when our Lord returns.

The funeral service was July 24th, afternoon from 2 to 4 o'clock, and many came to pay their last tribute to my faithful wife and good and faithful servant of our Lord Jesus Christ. But we sorrow not, even as others which have no hope. Please read 1 Thess, chapter 4, verses 13 to 18, and comfort one another with these words.

A short time before my wife's departure, she asked me to read at her funeral service, these two passages: Revelation, chapter 2, verse 10, last part:

"Be thou faithful unto death, and I will give thee a crown of life." The other is 1 Cor., chapter 7, verse 29, first part: "But this I say, brethren, the time is short." She also asked that we sing three songs, "O that will be glory," "There'll be no dark Valley," and "We'll work till Jesus comes."

The doctor told me that she might die on Friday night, so our family gathered together and she gave us goodbye. But God permitted her to live until Monday night. Before that time many of our workers and members gathered at her bedside and she faithfully preached to them and prayed with them.

On Sunday afternoon at 4 o'clock we had the Lord's Supper with my faithful wife. About fifty of our Christians gathered together and after that she preached a powerful sermon in her weakness. Her voice was very low, but many tears fell when she took each one by the hand and prayed for them. There was praise and shouting and tears and sorrow and joy mingled together. She led in the song, "In the New Jerusalem." Then she asked us, "Please sing together, 'We'll work till Jesus comes,' and 'I am redeemed.'"

In her sermon she said that the pain in her body was very great, but the pain of lost souls was greater. She said you must preach more earnestly and with a burning heart. On Monday afternoon she had great pain, and I said, "You have great pain in your body, but how is it with your soul?" Immediately she said, "My soul is victory! victory!" almost with a shout. Monday evening she repeated many times, almost shouting, "Jesus! I'm ready to go to heaven."

I beg you will excuse my negligence. It was my intention to write to you before this, but because I have been so very busy, I could not do so. The reason I have not written is because of my wife's long sickness. Another reason is the growth of our work has given me so much more work.

Now we have ten fields in Japan. I must have the control of many young workers. Also I am preaching for un-Christians and Christians. I am editor of the Gospel monthly magazine and paper. I am teaching in the Bible School of Japan Missionary Society, with an enrollment of twenty-six students, and we thank the Lord that they all are going to be workers of J. M. S. We are thankful for many young workers and that the work is growing and in such good condition. I believe that good came as the result of your prayers and your helping with money.

We have seven gospel meetings every week, one holiness meeting, four Sunday services, eight children's meetings. Our fields are real battle grounds, but hundreds of souls have there surrendered to Christ.

We are making Mrs. Aita's memorial offering for special missionary work. May the Lord richly bless you.

Your brother in Christ,

J. K. Aita, Tokyo, Japan.

## HOLLOW ROCK CAMP MEETING.

The fifty-eighth Annual Hollow Rock Interdenominational camp meeting is now history. Hollow Rock is situated between two large hills, back several miles from the Ohio River, and about six miles from Toronto, Ohio. It is said by many evangelists to be one of the most picturesque camps in the country. The camp is well prepared to care for a very large crowd of people, with its three large dormitories. It has two never-failing springs of pure water, is well lighted, having their own electric light plant. There are almost one hundred cottages, and a large tabernacle seating about two thousand people. The Hollow Rock road is now an improved road and easy of access.

Our workers were Revs. Pettitcor, Sweeten, and Andrew Johnson. Prof. James Campbell led the music very acceptably. Our workers for next year are Revs. Heslop and Shelhamer; the singers, Kenneth and Eunice Wells, and Janie Bradford, young people's worker. Hollow Rock is a historic camp, over one hundred years old, probably the oldest in the world. We invite all who read this account to come visit us.

T. P. Hamilton.

## GREEN COVE SPRINGS, FLORIDA.

We left Green Cove Spring, Fla., July 12, bound for White Haven, Pa. My first meeting was at Tower City, Pa., in a tent. People came for fifty miles to the meeting. These Pennsylvania Dutch know how to pray through to God. I hastened to Easton, Pa. We organized a class of forty members; Sunday school went up to 118. We went to Lebanon, where we found an old vacant church. The third Sunday I organized a church of twenty-five members, a Sunday school of 159 and a young people's society of twenty members. It is great to see how those Dutch people are rallying to the call of the gospel. I met C. W. Ruth, the first time in fourteen years. I could not help but say, "Oh, what a change!" I was sanctified under his preaching forty-five years ago at Philadelphia.

I will start for Green Cove Springs, Fla., Nov. 16. Will hold several meetings on my way down. Preaching holiness always brings a revival. Amen!

A. D. Buck.

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(Continued from page 1)

automobile is not a remarkable invention. It has led to the construction of good roads, easy and rapid travel. Many people have taken advantage of these facts who were somewhat shut up in their home community and have toured the country, visited historic places, and have doubtless enlarged their intellectual and social life; but the subject under consideration is, the spiritual life of the people, that life of deepest and highest meaning which makes largest contribution to the building of character, and putting into the national life those elements that make for genuine progress and assurance of peace and prosperity, which secure the well being of all the people of our great nation.

The question which we now raise, Has the automobile proven an economic asset? Has it been a financial benefit to the people at large? It certainly has not. It has been the means of the accumulation of vast fortunes for the few. It has furnished employment at living wages for a large number of people; at the same time, is it not a fact, or at least quite probable, that it has impoverished millions of people, and had much to do with the present nation-wide depression.

It is well known that the automobile has made multi-millionaires of a few men. At the same time, hundreds of thousands of people in these United States have mortgaged their homes, in many instances their household furniture, in order to purchase automobiles. It seems that the car gliding swiftly over smooth roads creates a sort of reckless disposition to spend money freely. A man with a mortgaged home for a fine automobile pulls up to a filling station and hands out his money as if he were a rich banker, or receiving an immense income from a skyscraper which he owns without any mortgage attachments.

Mother Earth furnishes us with our living; our food and clothing come from her generous bosom. We clothe ourselves with the wool, the cotton, the linen, the silks, in fact, everything we wear is given to us by generous hand of Mother Earth. The cereals, the nuts, the fruits, the vegetables and the animals upon which we subsist all come from Mother Earth. If the earth fails because of drouth or other reasons, to yield her increase, there is suffering, famine, death; when the earth pours forth her abundance want disappears and there is health and happiness.

The farmer, the tiller of the soil, that element of society that brings forth out of the earth the fundamental supplies of human life, forms the most important factor in human society. When the farmer prospers all trades and business prosper. When the farmer fails all branches of business, in the nature of things, must suffer. If rain ceases to fall the spring cannot run, the streams cease to flow, river beds are dry; the boats of traffic are tied up, weeds grow between the cross-ties of the railroad, and commerce comes to a standstill; gaunt want is abroad in the land, unrest, revolution, blood and fire. The farmer is to the whole of our commercial life what rain is to the springs and streams that make the rivers that carry the commerce.

In the present depression the farmer is the great sufferer. His problems, it seems, cannot be solved. He cannot sow his seed or plow his furrows with hope; his products accumulate upon his hands; the earth brings forth abundantly, but he finds no market for his surplus, the result is, he has no money to deposit in his town bank, and the bank closes. He has nothing with which to purchase products of the factory and the factory closes. Merchants make assignment, bankruptcy spreads on every hand and millions of idle workers are searching in vain for a job, after which they become hungry, their families are suffering, they become desperate; finding nothing to eat, and no employment for their willing hands, they become thirsty for blood; the tools of toil refusing to yield them a competency, they seize upon the implements of destruction. The implements of destruction can never produce an abundant supply for the needs of men, they can never bring peace and plenty and contentment.

Is there no remedy for the present depressed condition in these United States? Yes, there is a remedy, but the people will never consent for its application. Suppose some friendly genii at the setting of the sun should wave a magic wand over the nation that would destroy every gasoline propelled vehicle of travel, or road and farm machinery; suppose this same genii at the rising of the sun could wave this same magic wand over the nation and bring into existence fifty millions of good strong horses, what a transformation that would be! One splendid result—the people would stay at home for a while and get acquainted with each other. At once harness makers would be compelled to employ two millions of men to make harness for these horses; those building and keeping roads in order would need to employ a million men to take the place of road machinery; the wagon, buggy and carriage factories would call for three or four millions of men to build vehicles.

These fifty millions of horses would eat a hundred millions of bushels of corn in less than a month; within one week, after they appeared on the scene, wheat would shoot up to \$1.50 and \$2.00 per bushel. All farm products—corn, wheat, oats, hay—and everything that grows upon the farm would be valuable; the millions of the capitalists would begin to flow back to farm populations, the town bank would be prosperous, the thrifty farmers would flock to the stores to supply their needs, the factories would be compelled to put on a full force of laborers and work day and night to supply the demands of prosperous people. There would be a call for farm labor at good wages; there would not be an idle man in the nation who was willing to work. It would become necessary for Congress to widen the doors of emigration that the demand for labor in this country could be supplied. The demand for horses would be urgent; the half of this fifty million horses would produce colts. Figure out \$50.00 per head for twenty-five million colts every year, for ten years, and then on and on, and you will find hundreds of millions of dollars flowing into the pockets of the farmer. There will be no need for a farm board of a government bank taking mortgages on farms.

We understand that there are two sides to every proposition. Some one can easily argue that doing away with the automobile would put a vast number out of employment, but we can safely answer that would be a trifle compared to the tremendous demand that would accrue from labor, should horse power be substituted for gasoline power. Some one may insist that cattle, sheep, chickens and hogs can consume the products of the farm, but the fact is, they do not do so. The farmer hauls his products to town, sells what he can for almost nothing, often for less than it costs to produce same, and returns home heartsick with the products of his labor for which he finds no market.

Of course, we understand that the genii with the wonder-working wand will not appear; and the automobile, with its reckless drivers, will continue its history of rapid movement, leaving its thirty thousand dead every twelve months in its trail, with its two hundred thousand cripples, many of them for life. A relentless war will continue to be waged against humanity. We have not written this chapter with any thought that it will bring the changes suggested, but people are constantly asking with befuddled brains and mystified looks, What's the matter with the country? What has brought about present conditions? The thoughts expressed here will be at least, a partial answer to this question which is being asked by distressed millions of American people.

We have no doubt the labor-saving machinery will increase; through its inventions and use the few will become immensely wealthy, while the masses, who support themselves by the labor of their hands, will become dangerously poor. Will the reader please to note and ponder the word *dangerously*.

Would it not be better for the nation, commercially, morally and socially, for twenty millions of laboring people to own their own cottages and receive a living wage, than that twenty selfish men should be billionnaires, while millions of idle, homeless men with suffering families stand in lank hunger listening to the revolutionary speeches of communists? Progress along lines of invention can achieve and pass the limit of economic safety. Our scientific age can break down human civilization with its own weight.

In the following chapter—The Menace of the Millionaires—we shall call attention to the fact that the urgent problem of this nation is, not how shall we make more millionaires, but how shall we secure employment for the millions of people who labor for their daily bread, so they can live with a good degree of comfort, and the peace and prosperity of the nation be secure.

## If Christ Should Come to Jerusalem

### CHAPTER III.



THE Bible student should observe that there are two very distinct groups of prophecies concerning Christ's coming into the world. One of these groups foretells his first coming in humiliation, sorrow and suffering to die for the redemption of the people. The other group is pointing to his second coming in glory and power to reign over his redeemed people.

In the prophecy of Micah we read: "But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Note that the prophet is speaking of the pre-existent Christ "that is to be ruler in Israel." It was by this prophecy of Micah that the priests and scribes called together by King Herod at the coming of the Wise Men following the star, identified Bethlehem as the divinely-appointed place for the birth of the



Christ, Redeemer and Ruler. Herod "demanded of them where Christ should be born." And they said unto him, "In Bethlehem, of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come forth a Governor that shall RULE my people Israel." It was the promise of the rulership of Christ that "troubled" Herod. It is now troubling some ecclesiastical rulers. The first part of Micah's prophecy has been fulfilled—he was born in Bethlehem; the second part will be fulfilled—he will rule in Israel.

Nothing seemed to so enrage the enemies of Christ as his assertion that he would return in glory to this world. It was when Jesus at his mock trial admitted that he was the Son of God, saying, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," that the high priest rent his clothes. Certain high church officials continue to rend the air, and their brethren, if they dare mention the coming of Christ.

We shall give the reader a sample of the two groups of prophecies we have mentioned. The one with reference to his first, and the other with reference to his second coming. In the 53rd chapter of Isaiah, we read:

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisements of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The reader will see at once, that this is a wonderful description of Christ's coming the first time to suffer and to save. Isaiah depicts his humble person, his rejection by the Jews, his patient suffering with transgressors, the two thieves, his burial in it all, and then a glimpse of the glorious victory when "He shall see of the travail of his soul and shall be satisfied."

We shall now give the reader from the same prophet, a picture of Christ's reign, Isaiah 11:1-10.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Read from Isaiah 32:1, 2 again:

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land."

How different the tone and revelation of this prophecy from the 53rd chapter so remarkably fulfilled at the first coming of our Lord. The second will be fulfilled when our Lord comes to RULE in Israel, and over all the earth. Isaiah breaks forth again and again in a pean of praise as he catches glimpses of the grace and glory of the reign of Christ. Read the 19th chapter, verses 23, 24, 25: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

We note that these countries once wasted and desolated with war with each other, are now not only living in peace among themselves, but in the love and praise of the Lord. There is a triumphant song in Isaiah 35:1, 2, 8, 9, 10: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom like the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

It is quite safe to say that Isaiah, Jeremiah, and Ezekiel in their prophetic visions foresaw the restoration of Israel and the glorious reign of a King that, according to their description, can be none other than Christ our Lord. We read in Jeremiah, 23rd chapter from the fifth to the close of the sixth verse: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. And in his day Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be

called, THE LORD OUR RIGHTEOUSNESS."

The King spoken of is, without doubt or question, the Babe that was to be born in Bethlehem, who was to RULE in Israel. There should be no difficulty in identifying this Babe of Bethlehem, this RULER in Israel, from the King just spoken of by Jeremiah, "The Lord our righteousness." Let men say what they will, and let Satan oppose with all of his power, but let the children of the Lord rejoice in the fact that the Christ who came in humiliation and suffering to die for our redemption, will come again to reign in glory over his redeemed people. "Blessed and holy is he that hath part in the first resurrection, on whom the second death hath no power."

When Jesus came the first time, John the Baptist, that rugged wilderness preacher, came before him to prepare the way for his coming. Is it not probable that what is called the Holiness Movement, a great spiritual awakening that has been touching the nations of the earth, is a sort of second John the Baptist warning and admonishing the people to be arrayed in the white robes of righteousness, that holiness that will enable them to meet their coming Redeemer and King with joy. Let those who love his appearing keep their wedding garments unspotted, the oil of holiness in their vessels, with their lamps, wait with patience and labor with holy zeal, nothing doubting. Jesus promised that he would come back to earth. He will keep his promise. He cannot fail.

(Continued)

## Gifts For All.

Of all times, the coming Christmas should be one when money is most carefully and wisely expended. You want to remember your friends with something that will bless and abide. I am writing to tell you about one of the most beautiful New Testaments we have ever handled in our book-store. It is splendid print, good paper, illustrated in colored pictures, lovely brown leather binding, flexible, self-pronouncing, and is put up in a nice case ready for presentation. This Testament sells regularly for 75 cents, but we are offering it to you for the small sum of 60 cents, postpaid, or if you wish them by the dozen for your Sunday school class or friends, we will let you have them for 50 cents each, or \$6.00 per dozen. Where could you get twelve handsome, appropriate gifts for so small amount. If you wish to see one, order one for 60 cents, and if pleased, order the remaining eleven for \$5.40. I am sure you will be pleased to the fullest. To be sure you get the right Testament, mention the fact that Mrs. Morrison recommended it, or cut out this notice and send it with order.

Yours to please,

MRS. H. C. MORRISON.

## Christmas Presents

bought now, will keep, and if you want to make a handsome gift—one that will last and do good, we do not know of a better one to suggest than "Beautiful Story of the Bible." It is a beautifully bound book, published to sell at \$2.95, and has every appearance of a high-priced book. We offer the copies we have, the remainder of the edition, at \$1.00 each. Don't let this opportunity pass.

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For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### AM I THANKFUL?

"I wonder if I'm thankful for the blessings that God sends,  
Am I thankful for my health, my home and loving friends?  
Am I thankful for the food I eat, and raiment that I wear?  
Am I thankful for the joys of life and happiness I share?  
Am I thankful for the work I find that weekdays must be done?  
Am I thankful for the hope that's mine for honors to be won?  
If I am not, oh, grant, dear Lord, that in Thy holy way  
Thou wilt impart into my soul a real Thanksgiving Day!  
Oh, teach me how to show my thanks for all which Thou dost give,  
That I may in the future years a thankful spirit live." —Sel.

### THANKSGIVING.

I've been countin' up my blessin's.  
I've been summin' up my woes  
But I aint got the conclusion some would naturally suppose:  
Why, I quit a-countin' troubles fore I had half a score,  
While the more I count my blessin's, I keep a findin' more and more.  
There's been things that wasn't exactly as I thought they'd ought to be,  
An' I've often growled at Providence for not a-pettin' me!  
But I hadn't stopped to reckon what the other side had been—  
How much o' good and blessin' had been thickly crowded in  
For there's been a gift o' sunshine after every shower of tears,  
An' I found a load o' laughter scattered all along the years.  
If the thorns have pricked me sometimes, I've good reason to suppose  
Love has hid 'em often from me, 'neath the rapture of the rose!  
So I'm goin' to still be thankful fer the sunshine and the rain,  
Fer the joy that's made me happy; fer the purgin' done by pain;  
Fer the love o' little children; fer the friends that have been true;  
Fer the Guidin' Hand that's led me every threatenin' danger through!

—Lewis A. Tubbs.

Dear Aunt Bettie: Will you let a lonesome Kentucky girl join your happy band of boys and girls? I like very much to read *The Pentecostal Herald*. I love to go to church. I have blue eyes, brown natural curly hair that reaches my shoulders. I weigh one hundred and ten pounds, five feet and two inches tall. I have a medium complexion. My age is between eighteen and twenty-four years. To the one that guesses my middle name I will send a picture of myself. It begins with W, ends with G and has nine letters in it. Please everybody write to me and I will answer. I would like very much to see this in print. Erma W. Ross.  
Rt. 1, Box 40, Flemingsburg, Ky.

Dear Aunt Bettie: I have been reading letters from the cousins for sometime and enjoy it very much. I have received great inspirations from them which helped me in living a Christian life. I am glad to know that so many young people, and especially of my own age are standing four-square for the gospel of the Lord Jesus. For sometime I have been wondering if you would accept an orphan for a cousin. I have only seen one letter from Lincoln. I know it is a small town, but I see no reason why it shouldn't shine as much as any other place, so I am trying to polish it up a tiny wee bit if you will only help me to do so by rescuing my letter from Mr. W. B. I suppose you are wondering what sort of a person is doing all of this spluttering so I will endeavor to tell you a bit about myself. I, for one out of a hundred, have long nut brown hair, dark brown eyes, am five feet five, and weigh one hundred and fifteen pounds. I am seventeen years of age, was born in the month of brides. Who

can guess what month is my birth month? And I have one of the longest days of the year to celebrate my birthday. I have been teaching in the M. P. S. S. for nearly two years. I first had charge of the kindergarten but am now teaching the primary boys. I will finish Lincoln high school this year and think I have enough education to tell anyone about my home town, and the state of North Carolina who would be willing to cheer up a sad and forlorn orphan by writing to Ruth Johnson.  
Box 202, Lincoln, N. C.

P. S. Don't forget I'll be expecting to hear from you whether boy or girl.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am twenty years old, been out of school for six years. The one who will guess my middle name I will write to them. It begins with L and ends with E, and has six letters in it. I have blue eyes, golden hair, fair complexion, am five feet, six inches in height, weight 120 pounds. My birthday is March 3. Have I a twin? My hobbies are taking snapshots, writing, reading, hiking. I have never been guilty of using rouge and lipstick. I go to Sunday school quite often. My teacher is Mrs. Vivian Hurst. I have a father, mother, brother and two sisters. I hope to get letters from all of you. All who will send snapshots I will be glad to exchange with them. I am hoping to see this letter in print soon, and if anyone can't guess my middle name write and I will tell you anyway. Andrey L. Ross.  
Rt. 1, Box 40, Flemingsburg, Ky.

Dear Aunt Bettie: I am sending my first letter although I am a regular subscriber to *The Pentecostal Herald*. I am a graduate male nurse thirty-six years of age and hope to receive letters from nurses of both sexes who lead Christian lives and desire to serve the Lord.

Sincerely yours,

Harold L. Stallard.  
1333 S. First St. Louisville, Ky.

Dear Aunt Bettie: Will you let a Nevada girl join your happy band of boys and girls? I am eleven years old and am in the sixth grade. I have blond hair and blue eyes. My birthday is August 28. Have I a twin? Please write to me. I like to go to Sunday school when I can. I have two brothers in high school. I hope Mr. W. B. won't get this letter, for I want to see it in print.

Dorothy Hardie.  
Smith, Nevada.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? I live with my grandparents and they have taken *The Pentecostal Herald* for nearly a year, and I surely enjoy every page of it, especially page ten. I have never tried my luck in seeing my letter in print, but I hope to this time. I am nineteen years old, will be twenty Jan. 7, 1932. I have black hair, dark brown eyes and a fair complexion. I am five feet, four and one-half inches tall, weigh 111 pounds. I graduated from high school this past May and I get mighty lonely staying home. Mescal Smith, I guess your first name to be George. Edward Gregg, I too, am without a mother and can sympathize with you. I wish to gain friends through *The Herald*, both boys and girls, so write me, girls and boys. My middle name begins with M and ends in T. Can anyone guess it? It has eight letters in it. I will look forward each day for a letter from a pen pal and hoping I'll see this better in print. I'll close.  
Emily M. Kennedy.  
Gilbert, La.

P. S. I will try to answer all letters received.

Dear Aunt Bettie: I desire to have a chat with you and the dear cousins. Husband and I had the wonderful privilege of being in dear Asbury. Thank God for the foundation that was laid there in our Christian expe-

rience. We are in a little mountain village near Ashland and feel that God surely sent us here. Husband is teacher in the new high school here and also pastors a small Nazarene Church near here. We have just closed a meeting with Rev. Sharpe of Nashville as evangelist. Three souls saved. I watch page ten closely and especially make it a point to write to all saints. I do love to write and to get letters. All who desire to please write me. This is a strong whiskey place and it has been my privilege to organize a Woman's Christian Temperance Union here. We have thirteen wide-awake members and seven honorary members. Pray for us that we will do God's work here. I am President of the Union and love the work. I took the Youth's Roll Call leaves to school and twenty-two out of the twenty-eight high school pupils signed the pledge. I feel so happy over it. I am distributing tracts and papers by the thousands. The Russells have sowed this place down with the literature so why not spread full salvation tracts the same way?  
Mrs. Paul E. Nelson.  
Carter, Ky.

Dear Aunt Bettie: Will you let a little Pennsylvania girl join your happy band of girls and boys? Marian Hardy, I guess your middle name to be Louise. Dee Jones, I guess your name to be Mary. Ina Zell, I guess your name to be Emma or Etta. Am I right for any of them? Who can guess my first name? It begins with D and ends with S, and has five letters in it. I will write to all who guess it. I have an own Aunt Bettie who is sick. I am seven years old and am in the fourth grade. I hope Mr. W. B. is asleep when this letter arrives.  
D. Marie Lewis.  
Ulysses, Pa.

Dear Aunt Bettie: May I come in for just a minute? Yes, I knew you would let me. I am fifteen years old and a sophomore in high school. Won't someone near my own age please write to me? I have traveled quite a lot and am sure that if any one cares to write to me I'll answer their letter right away. I live in a small town but oh, we do have such good times. We live near a lake which is nine miles long and varies in width. In the winter we skate, play hockey and go sliding, while in the summer we fish, swim, go canoe riding and lots and lots of other things. I know this letter is short but I'm saving my paper to answer those letters I'm expecting to get. Just one more favor please, Aunt Bettie, print this for me as I want to hear from lots of boys and girls. Come on, one and all, write to  
Helen Harwood.  
Millersport, Ohio.

Dear Aunt Bettie: After reading some good letters I feel it is my duty to write. This is my first letter to *The Herald* and I hope to see it in print. I am twelve years of age; my birthday is April 5. I am a few inches over four feet, and have light, wavy hair, fair complexion, and in the sixth grade. My teacher is Mr. Lloyd Stallens; I like him fine. How many boys and girls can say they have never been at a theater, dance or card parties? I have not been to any of them. Who can guess my middle name? It begins with M and ends with D; it has four letters in it. Well, I had better give some one else room. Cousins, let the letters fly to  
Ina M. Gray.  
Carrollton, Ga.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I live near the President's camp in Madison county. I am a girl fourteen years old and I sure do enjoy reading the letters on page ten. I have blonde hair, fair complexion and blue eyes. I belong to the Methodist Church. I have a little sister that can't hear nor see. We are eight in the family. I go to the Hoover school, and it is a wonderful school. My teacher is Miss Christine Vust. I like her fine. I am in the sixth grade at school. I will answer all letters I receive. My middle name is Virginia. With much love to all the boys and girls and Aunt Bettie.  
Della V. Meadows.  
Syria, Va.

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Dear Aunt Bettie: Will you let a California girl join your happy band of boys and girls? This is my first letter to *The Herald*. We take *The Herald* and I enjoy reading page ten very much. I was fourteen Jan. 12. I am a Freshman in high school. I have black curly hair and black eyes. I weigh one hundred and twenty pounds and am five feet, six inches tall. Who can guess my name? It begins with D and ends with S, and has five letters in it. I go to the Church of God. The pastor's name is Bro. Hook. He is a good preacher. I would like to get letters from any of the cousins and will answer any that I receive. I would like to see this letter in print so I hope Mr. W. B. doesn't get it.  
D. Mae Holland.  
403 S. Filbert St. Exeter, Calif.

Dear Aunt Bettie: May a little Kentucky girl join your happy band of boys and girls? I am fourteen years of age, five feet and three inches tall, weigh one hundred and eight pounds, have red hair, blue eyes, fair complexion, and in the sixth grade. I go to Daddy School and like my teacher fine. I am not a Christian but hope to be some day. My father is a General Baptist minister, and is away now, in a revival meeting. My middle name begins with E and ends with D, and has three letters in it. Anyone who guesses it I will write them. I hope to see this letter in print as it is my first one. Now cousins, let the letters fly to  
Laura E. Miller.  
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: We are living in a time when more than ever we need to heed the admonition of the gospel: "Be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." (Phil. 4:6-7). Only be concerned with how you spell peace. Does peace to you mean ease? If you spell it rightly, it means—

p—pure  
e—eternal  
a—atonement (at-one-ing)  
c—Christ  
e—everpresent.

Spell it otherwise, it means,—  
p—pitiful  
e—empty  
a—arid  
s—selfish  
e—existence.

Think it over. And may the grace of our Lord Jesus Christ be with you all.  
Elizabeth Spickler.  
Velva, N. D.

Dear Aunt Bettie: This is my first time to write to you, because we haven't been taking *The Pentecostal Herald* long. If Mr. W. B. is out cutting grass, I will write again. I am a little girl eleven years of age. My birthday is Feb. 25th. I wonder if I have a twin? I have dark eyes and hair and I weigh one hundred and one pounds. I want some of you pals to toss a little ink over my way; if you haven't got ink use a pencil—and I will gladly answer your letter. See if you can guess my first name? It begins with an E and ends with an R; it has seven letters.

E. Marie Brown.  
Cleveland, Ala.



## FALLEN ASLEEP

### BAIRD.

Benjamin Wilson Baird was born April 21, 1860; departed this life at Porterdale, Ga., Oct. 9, 1931, aged seventy-one years, five months, and fourteen days. He had been ill for more than a year. He was saved in early youth and wholly sanctified at the age of twenty-one in which blessed estate he lived until his death. His life was a glorious witness to full salvation. He indeed lived the way of the Master—a life of sacrifice, love, and service.

Surviving him is a devoted wife, nine children and a host of relatives and friends. It is not for them to weep as those without hope, for a life like his can never die; he lives on in the memory of all who knew him, and awaits their arrival in the land where death never enters. He has gone to be forever with the One he loved and served with a perfect heart.

A nephew,  
Howard B. Simms.

### LEE.

Mr. T. J. Lee, of Sulligent, Ala., was taken seriously ill about August 10th, and was unconscious the most of the time until Aug. 27, when he quietly passed to his final reward, to be with Jesus and his loved ones who had preceded him. He was patient, agreeable and talked about going home while he was sick. All of his children were at his bedside, except the writer.

He was born April 6, 1856; died Aug. 27, 1931. He was a very active old man and worked his farm and made a good living for his family. He did not believe in going in debt, and when he passed away he owed no man a cent, but had enough saved up to put him and mother away nicely.

He was converted early in life and joined the Methodist Church, South, and was a loyal member always helpful in church expenses. He loved the Lord and his cause, although he was not given to loud praying or much speaking but would express his religious feelings by smiling and the free flowing of tears.

He was a steward for many years, a teacher in the Sunday school at Wesley Chapel, where he held his membership when his children were small.

He was married at the age of twenty to Miss Nancy Ann Whittle; to this union were born six children, three boys and three girls. They tried to bring them up in the way they should go and from childhood the family always read the Bible at night and had prayers, all praying around.

He leaves to mourn our loss a precious wife and mother that is eighty years old this 10th day of November, 1931. She has lived a blessed Christian life, and her children can call her a blessed saint of God. She has moved a little ways to spend her remaining days with her only brother, Alex Gilbert, as her children are all scattered so far from her home.

Our loved ones are passing over one by one. Let us be faithful to our Lord and meet them in the sweet by and by.

The funeral services were conducted at Wesley Chapel, and his remains were laid to rest in the cemetery to await the resurrection of the just. No one can fill the vacancy left in the home or church, but the separation can only draw us closer to him who doeth all things well. May the peace of God and the fellowship of his children always be ours.

A daughter,  
Mrs. Valeria Lee Hammond.  
Rt. 1, Ringling, Okla.

## REQUESTS FOR PRAYER.

Prayer is asked for a man and his wife that they may be filled with the Holy Spirit.

A reader asks prayer that she may live a Christian, and that her home may be blessed of the Lord.

A woman asks prayer that she and her husband may be sanctified.

Pray for a ministerial student who is having a hard time, spiritually. Pray for his wife who is in the insane asylum, that God may heal her.

A. C. T.: "Pray for the salvation of a certain man; also that my boys may be saved and live Christian lives."

I. B.: "Pray for a dear friend to be healed of bladder trouble; also that my hearing may be restored. Remember a friend who wants to more fully realize God's presence in her heart."

Prayer is requested for a revival in Whitney, Neb. This is an earnest request.

B. E. S.: "Ask The Herald readers to pray that I may be restored to health, and back into the Lord's fold."

Pray that there may be a revival in Pleasant Valley Church, O.

Mrs. H. E. W.: "Pray that I may be reclaimed, for my father to be saved, and for my husband that he may find employment."

Mrs. C. H. S.: "Please pray for the forgiveness of my sin. And that I may be saved."

## HE CARETH FOR THEE.

Arise my friend, though on thy path

A shadow lies,  
Though all the world looks dark to thy  
Now blinded eyes.

Arise and in thy sorrow pray  
And light will shine  
Into thy sad and weary heart,  
Aye, even thine.

The way looks dark tonight—thine  
eyes

No stars can see.  
But pray and wait, poor weeping soul,  
He cares for thee.

Though slander's vulture in thy heart  
Has fixed her beak,

O wait awhile, my friend, be calm,  
Thy God will speak,  
His promises are true and sure,  
They cannot fail.

Light out of darkness He will bring,  
Truth will prevail.

Though scorned, forsaken by the  
world,

Still joyful be.

Thy Savior is a changeless Friend,  
He cares for thee.

He was despised, and scorned, con-  
demned,

Misjudged, unheard,  
And yet amid the rabble throng

He spoke no word,  
Meekly He wore His robe of shame,  
His mocking crown.

He prayed for them as from His brow  
The blood dropped down.

Oh, think of His forgiving love,  
His mercy see,

And let thy faith be firm in Him,  
He cares for thee.

Art thou in poverty, my friend,  
Art thou oppressed.

Oh, fly to Him—He promises  
To give thee rest.

The silver and the gold are His;  
The cattle stand

Upon the thousand, thousand hills  
Owned by His hand.

He hears thy cry, His watchful eye  
Thy wants doth see.

Oh, go and tell Him of thy need,  
He cares for thee.

Matilda Edwards.

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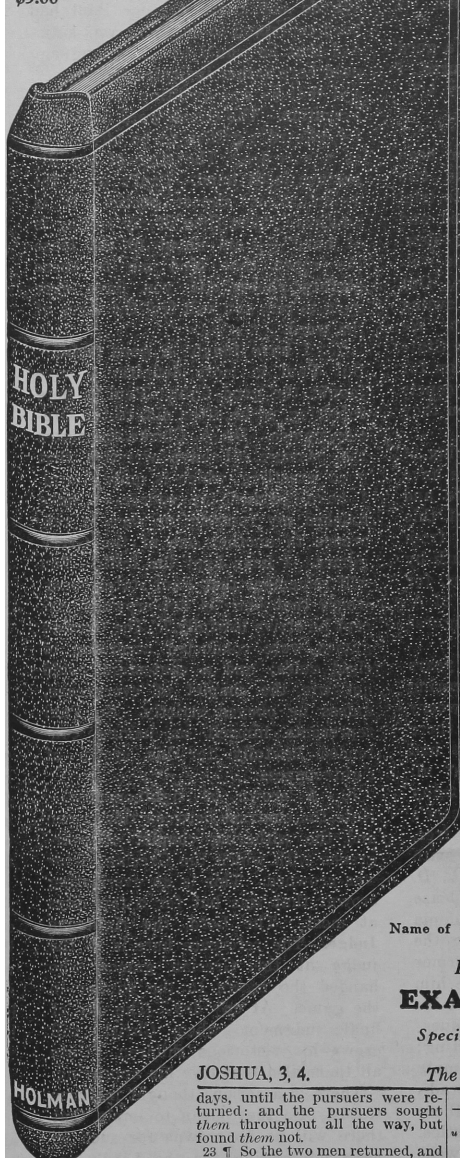
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JOSHUA, 3, 4.

days, until the pursuers were re-  
turned: and the pursuers sought  
them throughout all the way, but  
found them not.  
23 ¶ So the two men returned, and  
descended from the mountain, and

The people come to Jordan, and pass over.

B. C. 1461.  
CHAP. 2.  
v. 14, 23, 31.  
ch. 3, 4.  
v. 14, 23, 31.  
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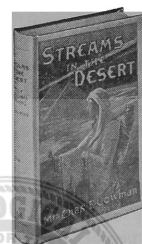
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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson X.—December 6, 1931.

Subject.—Rome and Beyond. 2 Timothy 4:6-18.

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith. 2 Timothy 4:7.

Time.—About A. D. 66.

Place.—Rome.

Introduction.—After Paul had been in prison in Rome for some two years, he was finally brought to trial before Nero, and was acquitted and released. Roman courts were slow. The heathen cared little for the welfare of an accused prisoner. Our American courts seem to have swung too far in the opposite direction. We are forgetting the safety of the State in an overweening sentimentalism for the criminal. It took Roman courts four years to try Paul; and then they found nothing against him.

Paul was acquitted in the spring of A. D. 63. It is strange that we have such a full account of his life and work almost up to the time of this acquittal, but almost nothing from that time till the day of his death by martyrdom some five years later, for he was beheaded in the summer of A. D. 68. (I am relying on the figures of Conybeare and Howson.)

Those must have been great years in the apostle's life. After wearing a prisoner's chain for four weary years freedom was sweet. But there was no playtime for Paul. He had preached the gospel throughout all his prison days, and had won many souls for his Lord—some in Caesar's household; and now that he was free, he threw himself into the work with renewed energy and zeal. In A. D. 63, immediately after his release from prison, he went to Macedonia and on into Asia Minor visiting the churches he had established in former years. It was a glad time for him and his beloved brethren in Christ Jesus. Of course, you may put a question mark after all I am now writing; and I shall not object. I am simply following the light of the best tradition we have, with here and there some little light from Paul's epistles. It is generally supposed that he went to Spain in A. D. 64 (and this rests upon fairly good authority), and that he remained there till the summer of A. D. 66, when he returned to Asia Minor. We date two of his epistles A. D. 67: 1 Timothy written from Macedonia in the summer, and Titus written from Ephesus in the autumn. If our conclusions are correct, he spent the winter of A. D. 67-68 in Nicopolis. In the spring of A. D. 68 we find him again a prisoner in Rome, at which time he writes his last epistle to Timothy, from which we get today's lesson.

## Comments on the Lesson.

It would be a good thing for every minister of the gospel to read carefully and frequently the first five verses of this fourth chapter of 1 Timothy. Here we have Paul's last charge to his beloved son in the gospel. How closely his words fit these modern times, when congregations have "itching ears," and call for men who will preach to suit their lusts. People rush by thousands to hear some sensationalist who happens to "tickle their fancy," while some powerful bishop who preaches the eternal verities of God's Book preaches to a few hundred on Sunday morning.

6. I am now ready to be offered.—We do not know whether Paul had been sentenced to death, or was satisfied that he would be. The language used here rather indicates the former, and that he was awaiting the hour of execution. The Greek word used here for offered signifies to be offered up as a sacrifice. The time of my departure is at hand.—Paul's word for departure is almost poetic. It is nautical. "The time of my sailing is at hand"—I am about to cut loose the ropes that bind me to these earthly shores. If you have ever gone to sea, you will feel the force of the word.

7. I have fought a good fight.—But Paul is more definite: I have fought the good fight. Paul is here referring, as he often did, to the Grecian games. Dr. A. Clarke translates the passage, "I have wrestled that good wrestling, which is quite literal. I have finished my course.—I have finished my running, or race—a reference to another one of the Greek games. I have kept the faith.—You will remember that Paul states somewhere that one "is not crowned, except he strive lawfully." The Grecian games were conducted according to rigid rules; and a contestant could not win the chaplet of evergreens, unless he obeyed strictly. So Paul represents himself as having contended lawfully for his crown of righteousness.

8. A crown of righteousness.—Note the contrast between this crown and the withering chaplet of evergreens with which the Grecian victor was crowned. This is an everlasting crown: that was but for a few days at most. The Lord, the righteous Judge.—The reference here is to the judge at the Grecian games who handed the crown to the winner in the game. At any day.—The day of final judgment when Christ will crown his victorious children. Unto all them also that love his appearing.—There is a serious thought in those words. Do they mean to imply that there will be no crowns for such as have no longing for the Lord's return? If they do not mean that, what do they mean? It is blessed to know that there will be no pets in that day.

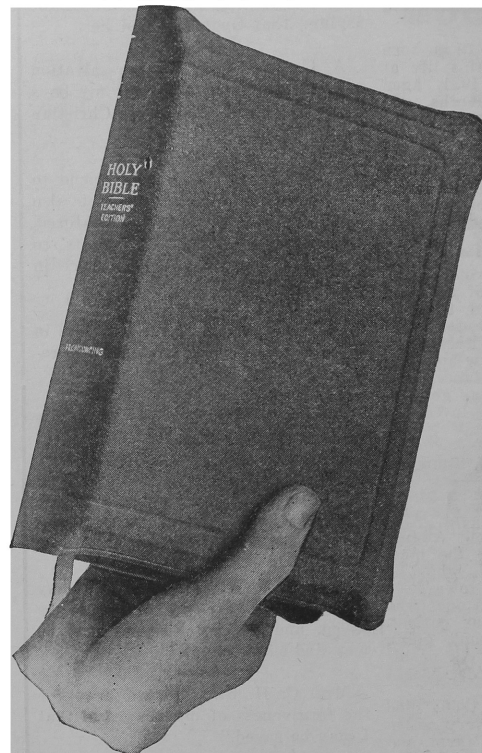
9. Do thy diligence.—Make all effort to get here as quickly as you can.

10. Demas hath forsaken me.—There is a note of unutterable sadness here. Just at the critical time when Demas should have stood by the apostle, he departs for Thessalonica, because he loves this present world more than he loves God. Crescens and Titus were away on important work for the Lord's people; and there is no criticism of them. It is a mean, cowardly thing to forsake a good man in the hour of dire need.

11. Only Luke is with me.—In one place Paul calls him the "beloved physician." Perhaps the world has never seen truer friends than Paul and his travelling doctor. We shall never know how much we owe Dr. Luke for his care of the great apostle. Take Mark, and bring him with thee.—These are blessed words. There was a time when Paul lost confidence in Mark, and did not wish him to go on that second missionary journey. But he found out later that he had misjudged the young man, and

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## JUDGES, 16

And they answered, To his son are we come up, as he hath done to us.

11 Then three thousand Jū'dah<sup>2</sup> went to the top of E'tam, and said to Sām'soi est thou not that the Phi

now says that "he is profitable to me for the ministry." Paul had good sense to get over a prejudice; but some men are "sans gumption" in this regard.

13. The cloak...bring with thee.—Roman jails were not built for comfort; and the old coat was needed. Parchments.—Skins prepared for writing. Just why Paul was in a hurry to secure these things when he had but a short time in which to live has called forth some conjecture. Some have supposed, Dr. Clarke among them, that he wished to commit them into the hands of some trustworthy person for safe keeping after his departure.

14. Alexander the coppersmith did me much evil.—This verse is a puzzle. It does not seem in harmony with Paul's usual temper. It sounds a bit off when he prays: "The Lord reward him according to his works." However, the best Greek Mss. come to the rescue by giving us the future tense of the verb reward, making the sentence declarative instead of imperative: "The Lord will reward him according to his works." That is far better.

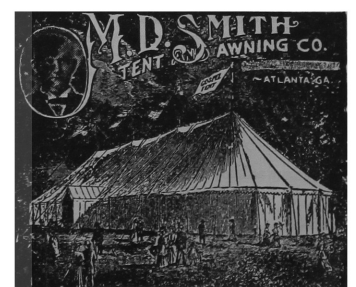
15. Of whom be thou ware also.—That is rather an ancient form of expression; but the meaning is clear. It is never safe to trust a treacherous man. He may do thee much harm.

16. At my first answer.—Answer here stands for the Greek word apology, from which we get our word apology. Just before Paul was arrested the second time Nero had burned down the city of Rome, and had charged it up against the Christians. So great was the hatred against them, that, had the apostle tried to hire an attorney to plead his case, it is doubtful if he could have secured one. He stood alone in the Roman court and made his own defense. He says: "No man stood

with me, but all men forsook me." Where was Luke? Surely he had not forsaken Paul in such an hour.

17. The Lord stood with me, and strengthened me.—"I am with you always, even unto the end of the world." By me the preaching might be fully known, and that all the Gentiles might hear.—What an hour that was for preaching the gospel. The courthouse mob would tear him to pieces; but he stood with consummate courage and preached Christ unto them, the only hope of salvation. I was delivered out of the mouth of the lion.—He was not torn in pieces on the spot, but allowed a few days' respite before the axe would fall. We do not know whether Paul was making use of an every day proverb, or referring to Helius Casarinus prefect of the city, who was possibly the trial judge. Nero was in Greece at that time; but he had given this official power of life and death in his absence.

18. The Lord shall deliver me from every evil work.—Paul does not mean that his life is going to be spared; he knew the time had come when he must die. The next words in the verse explain his meaning: "And will preserve me unto his heavenly kingdom." He ends the thought with a shout of joy: "To whom be glory for ever and ever.. Amen."





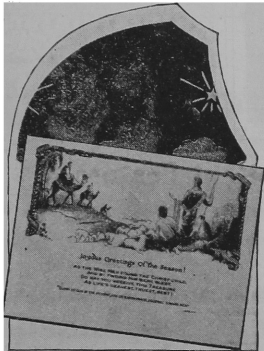
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No. 1506

As the Wise-men found the Christ-child,  
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Luke 2:14.

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A glad and peaceful Christmastide, with all  
its memories sweet;  
May hope and love and joy be yours, with  
kindly friends to greet;  
The echo of the angels' song, the star's  
clear, guiding light,  
The Christ-child in your heart and home,  
to make this Yuletide bright.

"We will be glad in His salvation!"—  
Isa. 25:9.

A lovely French parchment folder with  
bronzed metal seal on front. Size 4½x5½  
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With happiness the whole year through!"

"The Lord bless thee and keep thee!"—  
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And all the gladness blessings which the  
Saviour came to bring,  
May these be yours abundantly and make  
your glad heart sing!

"When they saw the Star, they rejoiced  
with exceeding great joy."—Matt. 2:10.

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have everlasting life."—John 3:16.

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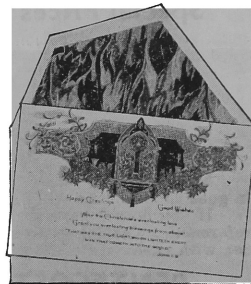
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"The happiest, merriest Christmas day,  
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"I bring you tidings of great joy."—  
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No. 1008

"May the Christ-child's everlasting love  
Grant you, everlasting blessings from  
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John 1:9.

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Fill all your heart with peace and hap-  
piness today!"

"Lo, the star went before them."—Matt.  
2:9.

A rich looking card with light blue  
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### No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,  
And a bit of its love and cheer;  
With a prayer that these blessings may  
not cease,  
But last through the whole New Year."

"Thou shalt call His name Jesus, for He  
shall save His people from their sins."—  
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Here's really a 15c value. Cathedral de-  
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Have gladness for you in every word!"

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"May Christmas blessings, one and all,  
Around your happy fireside fall!"

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peace."—Luke 2:14.

A four-horse stage coach amidst snow-  
laden evergreens. Size 4x5 inches.  
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### No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;  
God bless with joy your Christmas Day!"  
"Mine eyes have seen thy Salvation."—  
Luke 2:30.

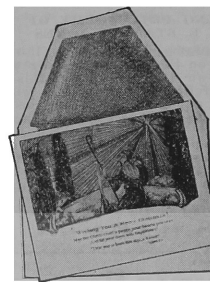
A "tasty" card with colored poinsettia,  
holly, and candle. Size 5x4 inches.  
**Price 5 cents**

### No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings  
extend,  
For a real merry Christmas to a wonder-  
ful friend!"

"Emmanuel—God with us."—Matt. 1:23.  
Dainty and artistic is this card. Christ-  
mas holly and candle. Size 4x5 inches.  
**Price 5 cents**

### No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart  
possess  
And fill your days with happiness!"

"Unto you is born this day . . . a Sav-  
ior."—Luke 2:11.

A striking shepherd scene with radiant  
star rays in gold. Size 5x4 inches.  
**Price 5 cents**

### No. 510—SEASON'S GREETINGS

"May your heart and home be warm with  
cheer;  
At Christmas time and through the year."

"And the Word was made flesh and dwelt  
among us."—John 1:14.

A blue card with design and text en-  
graved in white. Size 5x4 inches.  
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### No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and  
cheer,  
Spread happiness over your whole New  
Year!"

"Glory to God in the highest."—Luke  
2:14.

A little village tucked away in mountains  
and evergreens. Black, red, and silver col-  
ors used. Size 5x4 inches. **Price 5 cents**

### No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the  
merry Yule can bring;  
The echo of its holy song within your  
heart to ring;  
The radiance of its guiding star to smile  
upon your way.

The presence of the Babe Divine to bless  
your Christmas day."

"The grace of God that bringeth salva-  
tion hath appeared."—Titus 2:11.

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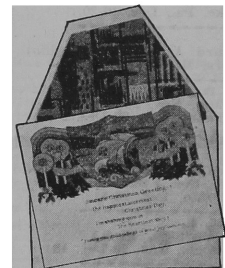
### No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,  
And all your days throughout the year!"

"His name shall be called Wonderful."—  
Isa. 9:6.

Neat plain black engraved camels. Size  
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No. 507

"The happiest, merriest Christmas Day,  
I'm wishing you in the heartiest way!"

"I bring you good tidings of great joy."—  
Luke 2:10.

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**Price 5 cents**

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May its Heavenly gifts increase, and  
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"Hark, the herald angels, sing again today!  
Blessed are their tidings, glad in every  
way!

May their glorious message give you glad-  
ness, too—  
"Glory in the Highest, Christ is born for  
you!"

"The glory of the Lord shone round  
about them."—Luke 2:9.

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**CARNES, B. G.**  
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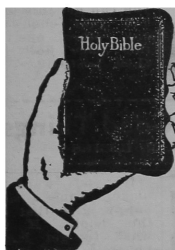
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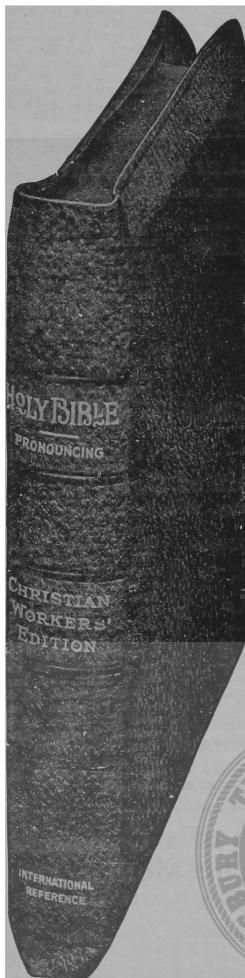
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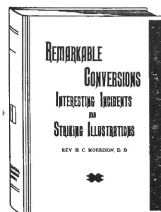
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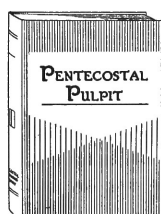
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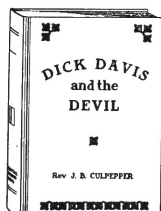
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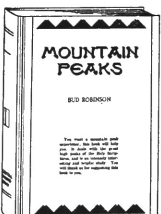
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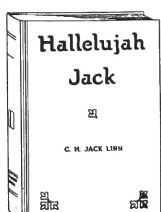
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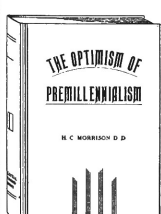
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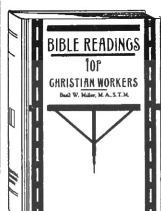
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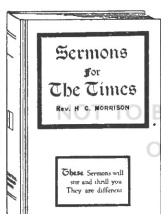
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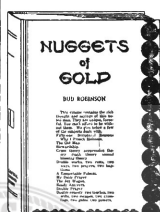
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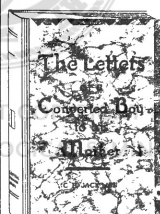
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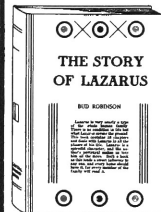
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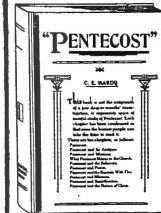
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 2, 1931.  
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.  
Vol. 43, No. 48.

## WHAT IF? By The Editor.

**A**FTER all, what if there should be a judgment day, a time of careful examination into the life record of each and every individual? The Bible plainly teaches that such a day will come. We believe the Bible. To those who do not believe the Bible, what if it should come?

What if it should turn out to be true that, "without holiness no man shall see the Lord?" That, in order to enter heaven, a soul must be cleansed from all sin by the precious blood of Jesus Christ. You understand that, if it should finally be positively proven, a pure heart and sanctified life are required of every one who enters into eternal blessedness.

What if the preaching and teaching of John Wesley and his followers with reference to the second work of grace, the destruction of the body of sin, the crucifixion of the old man, is Bible truth, a part of God's program for the salvation of the soul? Not only the forgiving of one's transgressions, and the blotting out of the handwriting because of sin, but the purging out of the sinful nature, should be actually true and an essential qualification for the entering into glory.

What if all the teaching opposing entire sanctification from sin should prove to be unscriptural, contrary to the will of God, the work of Christ, and the witness of the Holy Spirit? What if all ministers and people who have derided and ridiculed the doctrine and experience of entire sanctification have been wrong, have been defending sin, have been preaching against the will of God, the cleansing blood of Christ, and the fiery baptism with the Holy Ghost?

What a time of consternation and confusion judgment day would be! How in the world could these opposers of the cleansing blood make reconciliation, readjust themselves and bring themselves into harmony with the divine requirements, and the divine provisions, after the sounding of the trumpet, and the great Judge is seated upon his throne, and from the greatest to the smallest, we are all assembled there. It would certainly be embarrassing if our brethren of the ministry who have contended that sin must remain in us until death, and that no soul can be sanctified and made holy while it abides in the body, should be made to realize that they have been absolutely and disastrously wrong; that God has required holiness in his divine law, and provided for holiness in the gift of his Son, and in the day of judgment will insist upon holiness, and take no sort of excuse from those who have persistently refused to believe that Jesus' blood can cleanse from all sin.

There is no doubt but a day of judgment will come. Death is ahead of us all; we must stand before God. This writer believes, without doubt or hesitation, that God intends

### THE CHURCH AND PROHIBITION.

If the preachers and laity of the Protestant churches of these United States stood solidly for prohibition, no political party would dare nominate a wet candidate for the President of the United States. But they won't do it, and the politicians know they won't do it, and there's the rub!

Take the Nazarene Church just a few years old, almost a hundred thousand strong, and not a wet vote in all its membership. While you are criticising the Nazarenes, remember that there is not a man or woman in that church with cigar or cigarette stuck in his or her mouth, and not a wet voter among them. What if that were true of the Protestant membership of all the churches of this nation; that would settle it forever with the wets. The liquor gang would go out of politics at once and forever. It is hard for this old man to have much faith in a preacher who will vote a wet ticket. Merciful God, get us ready for that great Day! Amen!

H. C. Morrison.

to keep heaven free of sin, of any and all sin. Sin has brought such tragedy, tears, bloodshed, war, and ruin upon this earth that God intends to have a world into which no sin can come, a world for those who have been redeemed from sin, saved from the love of it, the power and stain of it, washed and made whiter than the snow, and presented unto him through the saving power of Jesus Christ without spot or wrinkle. Well, may we learn of the Bible. May the Holy Spirit guide us into all truth. May the precious blood of Jesus Christ so cleanse and purge us that there shall be nothing left in us that may hinder our entrance into that sinless world amidst that holy host of redeemed, intelligent beings that shall praise God forever.

### If Christ Should Come to Jerusalem CHAPTER IV.

**W**E are well aware that there is not only a spirit of ridicule against this whole doctrine of the coming of the Lord, but it amounts to a bitter hatred. St. Peter foretells of what we have all about us today: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

You can find any number of modernists in our pulpits who fulfil this prophecy perfectly. They say, "Jesus thought he was coming back, but he was mistaken." In other words, "Where is the promise of his coming?" They admit it is there, but they claim it is worth no consideration. They are not aware that they are fulfilling prophecy. Prophecy means nothing to them. They flatly deny that the prophets were inspired. These same unbelieving preachers are fulfilling Paul's prophecy of the "falling away first," that shall precede the coming of the Lord.

We rejoice to know that throughout the world there is a happy host of God's devoted people who believe we are rapidly approaching the end of the age of fearful wickedness,

injustice, riot and bloodshed, and the glorious appearing of our Lord. We commend to our readers the words of St. Paul in his first epistle to the Thessalonians, 4th chapter, verses 16-18:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

It is very evident that the apostle would have the children of God think and talk about the coming of their Lord, and comfort one another with encouragements to be steadfast, and to wait patiently for his glorious appearing. I know of nothing that gives more courage and joy, and that awakens interest and zeal in missionary effort and evangelistic service than the belief in, and the anticipation of the appearing of our Lord in his glory.

The apostle goes forward in the fifth chapter with these words:

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.

Many thoughtful people believe that prophecy is being rapidly fulfilled, and that we are approaching the end of the present age, and the dawn of that glorious age of the coming and reign of our Lord, when peace and good will among us shall prevail.

We can hardly understand why any class of men, especially ministers of the gospel, should be prejudiced against the doctrine of the second coming of Christ. To believe that St. Paul was inspired, ought to mean that we believe that Christ will come again in glory. The great apostle writes enough on this subject to make quite a pamphlet. In the second chapter of his second epistle to the Thessalonians, beginning with the first verse, we read: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter from us, as that the day of Christ is at hand."

It is a bit amusing that some religious teachers are so prejudiced against the coming of Christ, that they have endeavored to twist the above teaching of Paul, and make it appear that he is offering a sort of apology to the Thessalonians for what he previously had said or written them on the subject of the Lord's coming. There is no foundation for such supposition. He is comforting and establishing them in the faith of the coming of the Lord, although in their distress they become over-anxious.

Paul does not stop here, but goes forward

(Continued on page 8)



# THE SPIRIT'S OUTPOURING IN BRAZIL.

Rev. G. W. Ridout D.D., Corresponding Editor.



Truly have my eyes beheld strange and wondrous things in the last two weeks in Rio de Janeiro, the great Capital city of Brazil, and said to be the most beautiful city in the world!

When the fire began to fall in our first meeting in the M. E. Church, South, our difficulty was

the church was too small for the crowds who wanted to come; second week we moved to the large Congregational Church, but the second night this was crowded and the other nights overflowing; on Sunday night pews, aisles, doors and side rooms were packed to the limit. We needed a building to hold 2,000 people. We began at 8 P. M., and closed about 11:30 P. M. How to hold an altar service midst such a mass of people was a problem. Our only chance was to dismiss the audience at ten o'clock and ask all who wanted to seek the Lord to stay for the second meeting, but the people did not want to go. This was a revival meeting of a new kind for Rio de Janeiro. The Holy Ghost was being poured out in every meeting! In the eighty years of its history this old church never had altar services before, but the pastor got his pentecost at the Methodist altar at our opening meeting and he was agreeable to any method that would bring salvation and the power of God to souls. Our workers got to work among the crowds and cleared the way for about a hundred chairs round about the pulpit, and immediately they were filled with seekers. What a sight! Over yonder was a professor of one of the colleges helping a young man to pray through; here was a congregational deacon seeking the Spirit; here were preachers' children seeking salvation and the Holy Spirit; here were scores of men and women from all the churches seeking their pentecost; here were officers of the army in uniform seeking God. When testimony time came a business man testified to victory and asked forgiveness of some members of the church that he had differences with. A very remarkable testimony was given by a woman who had a paralyzed arm; like Jacob at Peniel, she wrestled for the blessing and when it came, healing came also, and she stretched forth the palsied arm and praised God for both cleansing and healing. Yet nothing had been said about healing.

On this Sunday night I got back to the Mission home after midnight. In the three services we had crowds morning, afternoon and night, and at every service scores seeking God and wonderful deliverances all day. The day of Pentecost had come to Rio de Janeiro. We spent our ten days in the meetings. We retired to rest about 1 A. M. to rise at 6 A. M. to take 7 A. M. train for other points where we spend a week with three Presbyterian churches, and our interpreter will be a Baptist minister.

## II.

When the fire falls upon a believer some one else is sure to catch the flame. A Sunday school man received his pentecost one night; the next night he brought six of his family to the meeting and his father was among the seekers. A young theological student (grandson of a great preacher) had a hard struggle; day after day, he came to the altar for the baptism of the Spirit. I did my utmost to help him along faith lines; he believed the promise, he had made the full surrender and, sometimes he would resolve to believe for the blessing, but he would come to the next meeting with no look of victory on his face. We exhorted all seekers to seek and pray till their hearts were satisfied and the Spirit wit-

nessed to the blessing. (This matter of taking it by faith and by a process of spiritual syllogism is not always the best method; we make very little of it in Brazil). At last in one of the afternoon meetings my theological student struck fire and he was transformed from a haggard, solemn-faced fellow into a joyous, exultant believer; he verily leaped into liberty and victory. He came to me and gripped me and told of his victory. Then he became one of our best workers; the light of heaven was on his countenance, testimony was ringing and triumphant and unctuous. In every altar service he got into the midst of the battle and for hours spent himself in aiding souls into the liberty he had possessed himself. He soon will graduate from the Seminary and enter the regular ministry (Presbyterian). I think the struggle he went through to get his Pentecost will add greatly to the permanence of the blessing. Sunday night I found him dealing with a young man who was once a theological student and had lost his faith. It was a difficult case to handle. The seeker understood English, so I tried to help him all I could. His young lady, a college graduate, knelt with him; she entered into victory Sunday afternoon with abounding joy. The young man's chief difficulty was unbelief; his faith had been shattered, but before the meeting closed I could see he was making progress, and I have been praying for him that he might get back to faith in Christ.

## III.

Last week the Roman Catholics had a big time in Rio de Janeiro dedicating an immense statue of "Christo Redemptor" on one of the great hill-tops of Rio harbor. It is one of the largest statues in the world. It is lighted up at night by electricity and presents a wonderful sight, suggesting Christ as the light of the world. But the Catholics are making it a great opportunity for their propaganda. I heard, recently, that the Cardinal and his hosts are doing their best to get Brazil to restore the Catholic religion as a State Religion. Considering what Spain has recently done with the Catholic church, it is hardly probable that the Cardinal will succeed. Nearly all the South American Republics have repudiated Romanism as a State religion. Argentina is the one exception, and it is not likely that Brazil will drop back.

## IV.

Our meetings in Rio de Janeiro opened on a week when the city was full of Bishops and priests of Rome. Nearly 1,000 came to the inauguration of the Christo Redemptor Monument on the summit of Corcovado. Then, the Salvation Army under Commissioner Booth Hellberg (General William Booth's youngest daughter Lucy) held their Congress in the city. It was a busy week for all. Commissioner Booth has a warm place in her heart for Methodists because her wonderful father came from the Methodists; among them he got religion; there he learned his theology and how to hold revivals, and when they wanted to tie him down and harness him with Saul's armor he broke away and started what eventually became the Salvation Army. Commissioner Booth came over with her officers to our headquarters at the Institute Central do Povo, and they gave us some wonderful singing. The Commissioner spoke, she called on us to address the officers. It was no cross to do so, as William Booth and Catherine Booth—father and mother of the Commissioner—have had no small part in our life's training and inspiration. We had a good time together at that Salvation Army-Methodist gathering and we all felt it was good to be there. At our final meeting in Rio the Commissioner was in the audience; we would have gladly given her a place in

the pulpit, but the church was so packed with people, and the pulpit filled with preachers that it was impossible. God bless the Salvation Army! We are using in our meetings a Portuguese translation of General Booth's remarkable book, "Seven Steps to Holiness."

## V.

After closing at Rio de Janeiro our next schedule took us to Rio Claro, Sao Carlos and Araraquara, where we preached on Pentecost in the Presbyterian churches, our interpreter being a Baptist minister. The Presbyterians in Brazil do not build altar rails in their churches, and at all our meetings we use the altar, so we had to improvise an altar with chairs; and as soon as we gave the invitation every chair had a kneeler and over fifty people were seeking the Lord for the baptism of the Spirit. Such a thing as an altar service was never known in many of the evangelical churches of Brazil. One wonders how they did any revival work, or how they got people converted to God. Too long the method has been a confession of faith after training in membership classes; among the Methodists the method was hand-shaking. This, I think, is a very superficial method. Rev. W. G. Borchers, my interpreter, was impressed so much with the effectiveness of the altar method as he saw it at Asbury College that when he returned from furlough he resolved he would use that method in his work as pastor and presiding elder. He made a fine success of it and has seen many people saved and blessed in the altar services; we believe many others will follow this method in Brazil as a consequence of these revivals of apostolic power and blessing.

I was reading recently of the moving of the Spirit in England. What the writer says I think may be applied to those meetings in Brazil.

"We are daily hearing of men and women, young and old, gathering themselves together with the one articulate object of discovering anew the secret of the saints."

"A new efflux of the Holy Spirit in the hearts of men has already begun. Christ and him crucified is drawing the weary and the heavy laden back to God."

"Hark, what a sound, and too divine for hearing,

Stirs on the earth and trembles in the air! Is it the thunder of the Lord's appearing;

Is it the music of his people's prayer?

Surely he cometh, and a thousand voices

Shout to the saints, and to the deaf and dumb;

Surely he cometh, and the earth rejoices—

Glad in his coming who hath sworn 'I come'."

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# RADIO IN PROPHECY.

Rev. C. F. Wimberly, D.D.

## PART I.

**I**N the discussion that we shall undertake, with its many startling facts beyond the realm of the human mind to explain, we will have an objective, a prophetic message. Prophecy is the strangest credential of our revealed Word. The students of the Bible or Christian workers that do not major in prophecy will have missed the greatest dream and inspiration that is possible in the study of this inexhaustible Book.

That we may arrive at exactly what is meant by prophecy we shall examine two. One must be listed as an uninspired prophecy, because it is not found in the Book of inspiration, although Isaiah never wrote a line more prophetic. About ninety years ago Alfred Tennyson, the English poet, wrote these words; and he wrote them without one single item or data upon which to base such a vision. Such inventions were then never dreamed of. These are the lines:

"Men, my brothers, men the workers,  
Ever reaping something new,  
That which they have done the earnest  
Of the things that they shall do,  
For I dropped into the future,  
Far as human eye could see,  
Saw the vision of the world  
And all the wonders that would be;  
Saw the heavens filled with commerce,  
Argosies of magic sails,  
Pilots of the purple twilight,  
Dropping down their costly bales;  
Heard the heavens filled with shouting,  
And there rained a gasly dew  
From the nation's airy navies,  
Grappling in the central blue.  
Far along the world-wide whisper  
Of the south wind blowing warm,  
With the standards of the peoples,  
Plunging through the thunder storm,  
'Till the war drums throbbed no longer  
And battle flags were furled  
In the parliament of man,  
The federation of the world."

Now, let us examine these lines:

"Saw the heavens filled with commerce,  
Argosies of magic sails,  
Pilots of the purple skylight  
Dropping down their costly bales."

Today there are mail routes by air touching every large city in America. There are passenger routes, station ticket offices and aeroplanes flying on schedule time. Passengers may breakfast in San Francisco and at eight o'clock dinner in New York. Valuables are now being sent by air and "pilots" are stirring the ships in all directions, "dropping down their costly bales." Then notice:

"Heard the heavens filled with shouting,  
And there rained a gasly dew  
From the Nation's airy navies,  
Grappling in the central blue."

All this is now a horrible reality. Battles ten thousand feet in the air, shooting airships to pieces, scores dashing at each other like vultures of the air. Then flying over cities, forts, battleships—dropping tons of explosives, dealing death and destruction by the "gasly dew." All this we now know to be a reality, and woe to the warring nations that may engage in war again. But let us examine further—

"Far along the world-wide whisper,  
Like the south wind blowing strong,  
With the standards of the peoples  
Plunging through the thunderstorm."

World-wide whisper sweeping around the world, giving news, events, markets, riots, storms, casualties, discourses—yes, "standards of the peoples"—all that is going on and the things they stand for in every nation

under the sun. But what process, "plunging through the thunderstorm." The whisper travels at a velocity of one hundred and eighty-six thousand miles per second with an invisible power unknown which plunges through the thunderstorm. In thousands of homes all over the world they are getting the "standards of the peoples." At this moment there are being sent those whisperings through the air from thousands of power stations, filling all the world about us with sermons, market reports, music, grand operas, athletics, news items. They are going in every direction without conflict or jam. These whisperings, because they are silent in the air above us, are plunging, not only through stormclouds, but through great mountain ranges, as though they did not exist.

Yes, the poet saw all this marvelous vision with no more data upon which to base his vision than the great seers of Israel as they foresaw the march of the ages in the dim yesterday. But the vision is not finished. He saw all this until he reached the climax.

"Till the war drums throbbed no longer,  
And battle flags were furled  
In the parliament of man,  
The federation of the world."

Is the vision so true, so realistic, to fail in its last couplet? We do not believe it will fail, for the mysteries and marvels of visions of commerce in the skies, battles above the clouds, dash not on the ragged brow of Look-out Mountain but five and ten thousand feet in the air; "grappling in the central blue." The poet saw the reign of universal peace and brotherhood, when guns would be moulded into tools to make all the waste places—even the wilderness—blossom as the rose.

Now, let us examine a prophecy given by divine inspiration. Back yonder in the long ago lived a minor prophet whose contribution to the world, world literature consisting of but three short chapters, but the blaze of eternal illumination was upon him. By that strange process, known only to our Creator, this humble seer was lifted from the obscurity of that long pass and was dropped down into the milling centers of twentieth century life as it is now being lived among us. Hear him—

"The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

Here is a picture of great military leaders; fields red with blood; it is a picture of war. But observe the vision—thirty years ago the automobile was a toy and an expensive experiment. They would run sometimes but not as a permanent means of transportation. Today these chariots, with their bright lights flaming against the dark skies, rage in the streets, jostle one against the other in the broad ways. There are in America more than twenty-six million licensed motor vehicles. Every man, woman and child in America could ride at one time. They are jamming against one another in the broad ways. More than thirty thousand annually are killed and many more are maimed, raging on the broad ways, as it were. In two decades our land has built between three and four million miles of these broad highways. These chariots are running like lightning, with flaming headlights.

Then observe further: "The fir trees shall be terribly shaken." Canadian woodsmen tell us that the finest timber of their great forests is the fir tree; but within the past

decade or so the fir tree has become so wind-shaken that there can scarcely be found a tree that can be used for lumber. "Terribly shaken," says the prophet. But listen to these startling words—"All these things happen in the day of his preparation." Yes, events are mobilizing, preparing for greater events. Were we to get a glimpse of prophecy in the great march of civilization God is preparing for disclosing gigantic portions.

We are living in strange times. The secrets of the universe are being so rapidly uncovered that each day brings for us some staggering accomplishment. A gentleman who was an official of the Canadian-Pacific R. R. was coming from Montreal recently in his official coach which was equipped with all the devices for outside communication. This gentleman got in touch with the office of this railroad company located in London, England. The train was going sixty miles an hour, and connection was made easily and without interference.

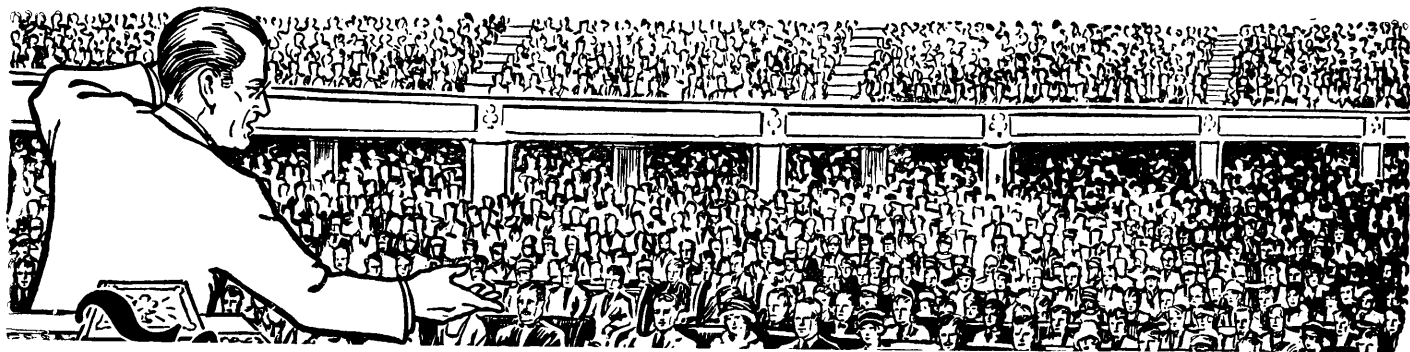
Yet, Solomon declared, "There is nothing new under the sun." Rather a hard blow to the scholasticism of modern times, but when we examine it closely the truth of the Hebrew sage is quite evident. There is not a new thing in the universe. The marvelous laws and the formulas of chemistry, the facts of astronomy were just as true when Abraham journeyed to the land God was to show him. Or, to be more exact, there is not a single organism or element of which we are now whispering around the world which was not just as accurate as when the stars sang together in the dawn of time. Chemistry has no new law; the forces of the air have no new combinations. We now whisper across the stretches of sea and land. Of course, that is new; yet it is not new. God has butterflies endowed and equipped to communicate with each other through some medium, as our marvelous doings with what we call the Radio. We call it Radio because we have no better name. There were large butterflies that communicated daily with each other. Anyway, they do it now, and they could do it as easily then, so Radio is not new.

There is a large moth much larger than the ordinary butterfly, with wings that are from six or seven inches from tip to tip. They have a large proboscis on their heads which curls up when not engaged in the broadcasting business. When this proboscis is opened up there may be seen small black points on each side. Under the microscope they are like tiny hairs and can be unfolded to a standing position. The German scientist was the first to discover the strange powers of these butterflies. They were used by the German armies, so we have been informed. These moths go in pairs. The female would be kept in one part of the sector and the male in another far-away part of the army. Codes written on tissue paper would be wound around the bodies of one or the other, and one would be released and find its mate bearing the message across some dangerous sector.

An experiment was tried out in one of our large cities. The male was put in a glass jar at night, and the female placed in another, and both were covered. She was then taken eight miles across the city and turned loose inside a screened porch. She at once opened up her proboscis and extended her antennae—the antennae are the little hairs mentioned before—which curled up on the screen and made a scratching noise. Later in the night the male was released. The next morning he was on the outside of the screen bearing marks of identification. By some kind of radio process they got in communication with each other. So, even the Radio is not new.

(Continued)





## THE TRIUMPH OF THE HOLY.

Rev. L. S. Hoover.

"Many shall be purified." Dan. 12:10.

**H**OLINESS is the very essence of God's nature. It is the blazing white light purity of him who is a consuming fire. It is the life power of the moral world. It is the eternal moral power, invincible. If there were any other power in the universe that could, for a moment, endanger it, confusion would reign, the race would be in despair, ruin would be complete.

But holiness is supreme; it sits enthroned in majestic glory and beauty impregnable and eternal; therefore the race has hope. It was the original nature of all created beings. It is not merely the atmosphere of heaven, but the *essential* of heaven. It is the moral order of the universe, from everlasting to everlasting.

Before time was, it was; the same yesterday, today and forever. It is essential to the good of all rational creatures that this order prevail. As the power supreme, it is equal to all emergencies and shall prevail. It goes forth conquering and to conquer. History proclaims its triumph in the past; experience proclaims its triumph in the present, and prophecy proclaims its triumph in the future. Let us notice:

### (1) THE NATURE OF THIS TRIUMPH IN HISTORY AND EXPERIENCE.

In history, it is not merely the victory over all opposing forces. If it were Omnipotence conquering, just because it could, we might get the idea that "might made right." But here the order is reversed; right is might. God is omnipotent *because he is holy*.

The triumph of the holy in history is then, the triumph of virtue over vice, of holiness over sin, of moral law over spiritual anarchy. The first record we have of this is the archangel's rebellion. An archangel aspired to rule and dared to challenge the authority of Infinite Holiness. Jesus was an eyewitness to this conspiracy, this first clash between virtue and vice. He declares that quick as a flash of lightning holiness triumphed, moral order was restored, and the archangel and his cohorts were ruined in defeat.

It is the nature of holiness to overflow in love until it fills the universe. It is glorious, creative energy which must create and spread until it be found everywhere. This was the purpose of creation. God did not create because he was lonely for fellowship, but rather because life had holy worth or, the possibility of spreading holiness from heaven to earth. So man was created; holiness spread from heaven to earth and all was beautiful and glorious.

Satan disturbed this order. Sin entered the world. It seemed that holiness was defeated, but not so. He who gave us our freedom of will did not do so without holding in reserve enough power to save us from any abuse of it. Immediately holiness triumphed and the "masterpiece of Omniscience was reached in the plan of salvation."

We have also the record of Noah. Jehovah threatened to blot out the race by judg-

ment. This holy man found grace in God's sight, saved the day for humanity and God destroyed the wicked but preserved the "Holy Few." Elijah's victory on Mt. Carmel was another glorious victory for holiness. This holy prophet challenged four hundred false prophets and the God that answered by fire was declared by the populace to be supreme.

The greatest moral battle of the ages was fought on Calvary. It was decisive for holiness, for all time. Jesus was victor. Holiness was made a universal possibility of grace and the atoning cross exalted as the sign of the conqueror. Ever since then Satan's forces have been in retreat. Though stubbornly counter attacking at times they are being driven steadily backward toward the pit by the ever advancing holiness hosts.

God's chief concern is the restoration of holiness to the conscience of the race. Therefore holiness as a second work of grace must be the ruling idea in a ruling religion. It is so in Christianity. Holiness is its central idea.

Jesus taught heart purity by faith alone in his atoning blood. He taught it to his disciples as a second definite work of grace. (John 17:17). Evidently he considered this experience so important that in his last prayer, he left the world out of his thought while he prayed for the regenerated, but unsanctified chosen eleven.

So we see that the nature of this triumph in experience is an obtainment of heart purity by faith alone (Acts 26:18; Acts 15:9). Daniel saw it in the vision, and pentecost made it real as an experience for the *ecclesia* and also started the movement for its continuity. It is this that makes Christianity the moral absolute among religions. It is the only religion that purifies from all sin. "The blood of Jesus Christ cleanseth from all sin." (1 John 1:7). This is a cleansing act of the Holy Spirit whereby the consecrated believing soul is made pure. It is an endowment of power for the church and a glorious triumph in experience, once it is ours.

The great Holiness Movement is but in its morn. It is but on the threshold of its greatest victories. Sometimes it seems quite the contrary. That is because we view the battle-line from our narrow little sector; we do not have the whole or kingdom vision.

To illustrate: During the World War many of the soldiers saw only how the battle raged on their little sector. General Pershing saw the whole line every day. Viewing it from one sector it might have seemed that the battle was lost, as the Americans were frequently driven back. But viewing it from all sectors, as the General did, he could see a steady advance to victory along the whole far-flung battle line.

The need of the hour is a kingdom vision. A vision that will help us to see that our church, whatever may be its title among the clean holiness churches, is but a very small sector of this world battle-line. The great Holiness Movement girdles the globe with salvation and holiness unto the Lord. If we

could have hourly reports from the whole line a great shout of victory would go up as we realized the progress of this movement. Let us catch the vision and remember that hourly the prophecy of the text is being fulfilled. Thousands join the ranks of the sanctified conquering host every day. This brings us to the consideration of

### THE CERTAINTY AND MAGNITUDE OF THIS TRIUMPH IN THE FUTURE.

When the clock on the walls of time strikes the prophetic hour, holiness shall triumph in the earth. The statement of the text, "Many shall be purified," makes this certain. At the coming of Jesus the kingdoms of this world become the property of Christ. Under the severest tests of human experience a new humanity shall stand forth, a blood-washed throng of sanctified people, while from all the race is forced the confession that they are "The Holy People."

Then God shall say, "It is enough; come up higher." Then for the first time we shall realize the magnitude of this prophecy. They shall come from the East and the West, and the North and the South, yea from every tribe and nation, from the uttermost parts of the earth shall return and come to Zion. Behold this gathering of saints; precious souls revel in the glory and magnitude of the vision and rejoice.

Marching up the highway of holiness the greatest crowd ever seen by human eyes approaches. The marching column of the soldiers of the cross extends far down the highway stretching even beyond the range of faith's telescope. What a company—Abraham and Isaac, Moses and Elias, Daniel and Job, Paul and Silas, patriarchs and apostles, saints and martyrs, behold them arriving at the eternal city. The banner of the cross floats in the breeze as they march through the pearly gates accompanied by angelic escorts and led by the "Captain of Our Salvation." They have reached their goal. They halt before the great white throne. They have passed to their genial native land. The perfect day has dawned in all its glorious splendor. It is Coronation Day! Jesus is to be crowned King of all kings. Environment is perfect. Public opinion is all harmonious in the Holy Ghost. Prophecy is fulfilled in all its magnitude. The blood-washed millions stand around the throne. Silence is tense. The archangels are crowning Jesus. Holy love sits enthroned as the eternal ruling power. Sin is vanquished! Satan is destroyed! All heaven is in jubilee! The shouting breaks out louder than thunder, as the great company whom no man could number, shout the praises of Jehovah. The holy war is won. The triumph of the holy is proclaimed at last. Time is no more. The saints possess the kingdom forever, and the shouting shall never cease. Holiness is supreme forever!

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## Wanted: Colleges That Are Christian.

By Lewis Robeson Akers, LL. D., Litt. D.,  
L.H.D., President of Asbury College,  
Wilmore, Kentucky.

(Taylor University Inauguration of Dr. Robert L. Stuart.)



HE inauguration of a new president at any institution of learning is a memorable day in the life of that institution and marks a milestone in its march to progress. As we assemble on such an auspicious occasion, we bring to Taylor University the hearty congratulations and sincerest good wishes of her sister college, Asbury, amid the bluegrass fields of old Kentucky.

Notable are the traditions which cluster around this institution of learning as it commemorates the eighty-fifth year of its life. Illustrious are the names of those who once gathered in its halls and who are now upon the far-flung battle lines of Christian endeavor. Incalculable is the value of the consecrated man power which this school has given to the intellectual and moral enrichment of our country. In fact, I am emboldened to say that the founders of both Taylor University and Asbury College builded more wisely than they knew; and their wisdom is justified in a stream of golden personalities which have gone out from these schools to bless humanity with devoted and sacrificial service.

"Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and he who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning and help thirsting youth to the water. Beating hearts are better than granite monuments." Thus spoke the late President King of Cornell College (Iowa).

But what is a Christian college? That is the question that a host of thoughtful people are asking today. Our answer to that would be in the words of Bishop Ainsworth, that, "A Christian college is just like any other college—*plus*—and in this *plus* is its distinguishing characteristic. Up to a certain point all standard colleges are alike. They all teach language and literature and history and science and mathematics and economics and psychology and sociology, and they all have buildings and laboratories and libraries and faculties for the thorough and scholarly pursuit of knowledge. These things are essential in the building of a college; but, given these, here is where the *plus* starts in the building and maintenance of a Christian college."

Without apology or compromise the Christian college must be committed to a Christian philosophy of life as a guiding principle in all of its instruction. The supreme test of an educational institution is not the knowledge that it imparts, but the view of life that it inspires. And the Christian view of God and the world is the only one element in education. Whetted knives are good or bad as they are used usefully or to destroy. Keen intellects may save us and again they may destroy; and the keener the quicker. Education that ignores God and the soul, which is his offspring, are pagan and will paganize any people that propagate it. "The process of education in this country must be Christianized until the Christian view of God and the world obtain in every realm of the world's life. We must do it with the alternative before us that to do it is to live and not to do it is to die. All teaching must be administered with this end in view." All our college subjects need to be appraised in terms of a Christian interpretation of

values. It makes a big difference whether or not history and sociology are taught by one who sees the hand of God in the affairs of men; whether or not the teacher of geology is deciphering God's writing in the rocks; whether or not the student of astronomy is made to exclaim, "Oh God, I think thy thoughts after Thee"; whether or not the instruction in biology makes us realize that our bodies are temples of the Holy Spirit.

Just as there is a great body of church members who are nominal Christians only, so there are schools which call themselves Christian, but bear not the gracious fruits of Christianity. Many colleges there are who once were aflame with evangelistic fervor, but today have drifted from the "faith of our fathers." In some schools the big business of life would seem to be chasing the pigskin; in others the quest of the sheepskin is encouraged; in a lesser number the crown of life is emphasized and soul culture is stressed along with the training of the mind and the development of the body.

As I have stated before, true education cannot be defined in such academic terms as credit hours, class periods, courses of study, and text books. These things are necessary, but other things are of supreme moment. Dispositions must be disciplined, attitudes must be tested, motives must be purified; there must be the refinement of personality, and the continuous fashioning and development of character. True education, if it means anything, means daily schooling in the art of right living, and right living means living as nearly as possible the life of Jesus Christ in harmony with, and in service for, our fellowmen. Service above self; Christ over all; and his Kingdom triumphant in the hearts and lives of men: these should become the dominant forces in thought and life.

There is no virtue in ignorance as there is no excuse for it. Yet to be ignorant of educational standards is not nearly so dangerous nor so inexcusable as to be ignorant of, and indifferent to, the moral values of life which make up the very bulwarks of our civilization. The "low brow" at the edge of the jungle is far less to be feared than the "high brow" among his test tubes, with a masterful knowledge of chemistry in his brain, but with a void in the heart where only love should be enthroned. There may be a menace in the yellow peril, but the greater danger is in the white peril,—the peril of white men whose ideals are yellow. The supreme peril is the man with the 10x12 mind and the 2x4 soul, the man with the keen mind and dull heart.

Thinking minds appreciate the fact that America's present estate dates back to the three R's—Reading 'Riting, and 'Rithmetic; to the Bible; and to the little church that was the center of the early community's activities, serving as a means of spiritual life on the Sabbath and as a place of training for the minds throughout the week-days. Just so long as the church and the school were wedded our country's ideals were kept untarnished and wholesome, but when education began to depart from the guiding and restraining influence of the Nazarene then it entered upon dangerous paths and today we are suffering the effects of our departure from that path which always has led to the fullness of life. We still exalt the three R's as the basis of our national pre-eminence, but we have well-nigh forgot the fourth "R," Religion, without which neither education nor national life can long endure. If we would bring any arraignment against the so-called religious school of today, it would be this: that its religion is the religion of languor and relaxed ideals. It was a significant indictment of the average college that appeared in a recent issue of the *Nation* under the caption, "The Languid Generation." The youth of today are lolling about on velvet cushions of high-powered automobiles, victims of an enervating age of luxury. Yet history clearly teaches that luxury is the spade that has

dug the grave of every empire which has ever perished.

This death stupor toward the finer things of life should be broken, and only the challenging appeal of a dynamic personality leading a new crusade for the moral emancipation of sin-enslaved humanity can arouse the drugged minds of twentieth century lotus eaters. Is not the promise of the Galilean, "And I, if I be lifted up from the earth, will draw all men unto me," sufficient stimulus to send forth Greathearts to salvage society? Bring this contagion of the personality of Christ into the classroom and inane topics will give place to serious conversation; world redemption and international brotherhood will occupy the thought of America of tomorrow and a fresh lease on individual and national life will be insured.

This age is at the crossing of the roads between a science that is well-nigh godless and an education that focalizes about the person of the world's one Great Teacher. Which way will America go? Her choice means that either she will follow in the death trail of Nineveh and Tyre and the forgotten nations of yesterday, or that she will utilize her central position among world powers to further the principles of peace and make the mind of Christ prevail in the councils of the world.

The colleges and universities of America not only hold in the hollows of their hands the destiny of America, but, in a fearful sense, the destiny of all civilization. Whether we will acknowledge it or not, we have become our brother's keeper, and this means the keeping of all men everywhere. "Let the rest of the world go by," must no longer be our national lullaby. This is the golden age of America's opportunity. The nations of the world are sitting on our doorsteps. We have been feeding them with the bread of wheat. Shall we feed them the Bread of Eternal life as well? Today the eyes of the world are focused upon us for moral leadership. This leadership is impossible unless it is created in thoroughly Christian schools. What shall it be? The triumph of the test tube or the New Testament? Science can utterly destroy civilization. Shall our schools be sufficiently Christian to restrain science from the *will* to destroy it?

This indeed is the age of progress, and we have gone forward with the stride of seven league boots in commerce, science, and invention, but, alas, we fear to the detriment of the spiritual power and consuming passion that made the heroic forbears the mighty moral force of our yesterdays. We must go back to the source of power, back to the Bible, that Book of power; we must make the spiritual values for which the Bible stands a part of the very breathing of our students. We must break away from this complacent contentment with things material and strive, as a man who runs a race, for the supreme good.

But epigrammatically, the concern of a university is with the riddle of the universe. Put religiously, the university is responsible for a right understanding of God and of religion so that both its faculty and students may study in perspective their own aspect of his truth, beauty, and goodness.

The tragedy of the college of today is the army of graduates who leave its halls of learning with a man's idea of the universe and a child's idea of the God who created the universe. The creator is ever greater than the thing created. It is quite important that a man should know what he believes, but it is even more important that he know *whom* he believes. For the "being who faces the sky," whose feet tread the terrestrial while his soul grasps the celestial,—for this bi-world creature to be enswathed by the Lilliputian bindings of a material world which makes secondary things primary and the things eternal secondary, this is a disaster unspeakably sad.

(Continued on page 9)



## The New Bible

BY GOUVERNEUR MORRIS.

Did you ever hear of J. P. Powis Smith or Edgar J. Goodspeed? Neither had I until just now. Why should one hear of them? Because combined they have the most colossal nerve of which there is any record during the whole of the Christian era, or error as the Russians spell it. Well, have you guessed? Of course you have. That is just what they have done. The King James version of the Bible didn't satisfy them and they have written another, which, presumably, does.

If it had nothing to do with religion (and it has too much) the King James version of the Bible would still be a sacred book. When painting, sculpture or literature soar to a certain height, they acquire a certain sanctity. There is a holiness about them. The Sistine Chapel, the Victory of Samo-Thrace, the King James version of the Bible.

The rewriters "hoped" to make their version American in the sense that the writings of Lincoln, Roosevelt and Wilson are American. Roosevelt coined some wonderful phrases, but his writings are negligible as literature. Wilson could write, but when he said that he was too proud to fight, he knocked himself clean out of bounds as an American. Lincoln at his best touched the heights. His foundations were laid upon the works of Shakespeare and the King James version of the Bible. But the oration at Gettysburg doesn't belong to America any more than the Sermon on the Mount belongs to the Jews. They belong to the world.

Messrs. Smith and Goodspeed open their book of Genesis like this:

"When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and of tempestuous wind raging over the surface of the waters."

What abyss? And if they were really trying to be American, why not take a short cut and call a tempestuous wind a tempest? The dictionary (the very American and excellent Webster) says that tempestuous means very stormy, and that tempest means a violent storm. Not enough difference to justify a waste of eight letters. Not when you are trying to write literature. Worse, the Smith-Goodspeed opening lacks an element which is inseparable from great English prose—rhythm.

Here is the King James opening:

"In the beginning God created the heaven and the earth.

"And the earth was without form and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

And of course that opening sounds like trumpets. If you can't hear them you are deaf.

The King James scholars believed that they were translating a book that could not be improved upon. They approached their task with the reverence and faith of little children. Perhaps they did make some mistakes of translation and missed a trick here and there. But their phrasing will thunder for the ages of ages, and there never has been and there never will be any great English prose that is without debt to their Book of books.

But the new Bible will doubtless find admirers and purchasers. There are people who think that the late Doctor Frank Crane was a greater philosopher than Aristotle and Kant. There are people who never heard of these foreigners, and according to our blessed Ted Cook there is at least Moronia who thinks that Harper's Weekly is a musical journal. It takes all kinds of people to make a world. One of these has written of the Smith-Goodspeed Bible:

"It is distinctly American. The style is on a high literary plane. The poetry of the story of God has been preserved."

That is such good criticism that it contains

only three trifling errors. The new Bible isn't American. The style isn't on a high literary plane, and the poetry of the story of God has not been preserved.

## Try Christianity

Horace Greeley is said once to have received a letter from a woman stating that her church was in distressing financial conditions.

They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box socials and necktie socials.

"Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try Christianity."—*The Christian*.

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"It is my observation that prohibition has been of great benefit to the army. It has improved the environment of the soldier, and has made it possible to deal more effectively with those who are inclined to use alcohol immoderately."—Major General Frank Parker, U. S. A., in an interview in the Christian Science Monitor, April 6, 1931.

## Resolutions

We, the Trustees of the Good Samaritan Hospital of Lexington, Ky., as an expression of our deep and lasting appreciation and gratitude to Mr. Henry L. Ott for his wonderful donation of the Mary A. Ott Memorial Building, and by reason of the warm personal regard borne by each and all of us for Mr. Ott himself, do hereby adopt the following resolutions, to wit:

1. For his erection and gift of the Good Samaritan Hospital of the Mary A. Ott Memorial Building, a hospital building or rare beauty of design, an ornament to the city and state, and a distinct and lasting addition to the hospital and the church, unsurpassed in completeness and in the actual quality and materials going into its construction,—we desire to express our unbounded thanks and appreciation.

2. For ourselves, and for our successors, in the guidance and direction of the activities and services of the institution, we cherish the hope that the fine Christian spirit of the donor, Mr. Ott, may be reflected in the work of the entire hospital staff so that the relief afforded and the ministrations to the sick, may come not only from the skilled hand of the physician and nurse, but, what is oftentimes more important, may be felt in the sympathetic and understanding heart of those seeking to relieve the suffering, inspired, as we hope they may be, by the spirit of the Great Physician.

3. We are glad that this beautiful building is a living tribute and monument to the mother of our beloved donor. May the love and devotion borne by him for his saintly mother make of us better men and better trustees, and may the hospital carry into the activities and services which it seeks to promote and provide, all of the fine, personal and higher things which the name Mother implies.

We hope that Mr. Ott may carry with him

throughout his life, the re-assuring and comforting knowledge that the memory of his mother and all the reverence and respect which he bears for her and her name are being fittingly and nobly carried on by the services rendered by the hospital.

4. These resolutions would be incomplete without an expression from us as Trustees of the Good Samaritan Hospital of our very high regard and personal esteem for Mr. Ott himself. The unflinching interest and zeal which he has chosen in the construction of the Mary A. Ott Memorial Building, the ability which he has shown in attending to the details of the work from time to time, have closely commended him to us. Our association with him, however, during the progress of the work has given us an appreciation of him as a man, as a fellow worker of whom we are personally proud and warmly devoted,—a feeling of warm companionship which we will be privileged to carry with us, not only in the activities of the hospital but in those which engage our personal affairs.

5. We desire to spread a copy of these resolutions on the permanent record books of the hospital, to present a copy to Mr. Ott and to give them to the press.

J. OWEN REYNOLDS,  
W. P. FRYMAN,  
GEORGE W. VAUGHN,  
Committee.

## Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy

## Imps of Hell Inc.

"Imps of Hell Inc." is an organization to fight prohibition. They have organizations in Nashville, Knoxville, Chattanooga, Chicago, New York and even as close as Memphis and other nearby towns. Certainly these organizations have in them the "Imps of Hell." This is a brand they can truthfully wear.

The Bible says the devil is a liar but we were surprised that his children would organize and one time publish the truth that they are the "Imps of Hell."

## Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.

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# ----GLEANINGS FROM THE EVANGELISTIC FIELD----

## ON THE WAY.

G. Arnold Hodgins.

"They that go down to the sea in ships." That is exactly what we are doing. Tickets have been purchased. Our cabin on the ocean liner has been located. We stand on the spacious deck of our sea-worthy craft, and, when the lines are lifted, and the gang plank pulled in, we wave good-bye to those who have come to bid us God-speed. One look around and we are aware that some of our fellow-passengers are wiping their eyes. They are vigorously trying to stop the flow of those tears that insist on dimming the vision. We do some mental reflecting, and begin to ponder the absence of tears from our own eyes. There are two reasons that arise before us: First, we have bidden loved ones farewell, afar up in the interior of the land. Second, we are so eager to be off to the field of our future labors for a time at least, that the going fails to give sufficient heartaches to bring the tears.

We are on our way to lands where men hunger and thirst for living waters and the bread of life. The sublimest moments of our prayer life have been when we were pleading with our Lord to let us get to those who do hunger and thirst. There have been those in yonder far off land, who have loomed high in our vision as the ones to whom we are now off to point to the Lamb of God. We may, therefore, be forgiven for shedding no tears. The roar of machinery, the churning of propellers in the brine, and the slash of waves, are music, which to us has no sad refrain. We are on our way.

We steam out of the harbor, after a brief stop in Boston, we get a glimpse of the transient luster of the lights along the shore. Then there is the light-house that sheds its radiant beam across the waves and warns us where the rocks are. We think of the old-time honored song about the lower lights; and breathe a prayer that we may never permit our ray of gospel message of warning and hope to grow dim.

Our path stretches back toward that land, where perhaps there are no roads like them for scenery. The purple morns and blue distances, that shimmer and hover over the valley of a thousand hills; the fields of cane and the woods of native trees, which grow into the thickness of a jungle, all tied into one inextricable mass by myriads of massive vines, on which monkeys cavort, and around and through which giant python slithers, and under which the wild beast of prey slinks to his native lair. All this and a thousand times more, goes to make up the land where dwells the sons of Ham, to whom we go to preach Christ. Here indeed, to the European or American, after all the uses of the surveyor's compass and the ceaseless activities of Geographical Societies, lies a land of things unknown, or half known and dimly suspected. For under this riot of color and light lies the poison of plants that deal in death, delirium, and madness. Here too, are the old superstitions that make of the witch doctor, a demi-god, to be feared and half worshipped. Here in his brain, foul and cruel, is the ruthless hatchery and roost of murder plots, in close relation to crude attempts at healing human maladies. Here in this land of strange things—this place of close juxtaposition of wildest superstitions and European palaces, there dwell, yet many millions who have not heard and do not know of a cure for sin. These are they who listen eagerly to the words of the messenger, about the love of Christ. Their poor weary hearts need a balm, for they are torn with sin and sorrow. They yearn for the rest of God, for they are weary. They cry for deliverance, for they are bound. They call for a cure, for they are filled with the hurt of soul malady.

The question is often asked, "Is there physical danger in going to those lands of disease, war, and the ravages of beasts?" Not if one stops at the edge of the jungles, and lives in plenty in well ordered homes. There is no danger for him who refuses to part the tall grass and go in where death lurks and danger lies. There are places in Africa, where one is as safe from dire disease and deadly serpents and roaring lions, as in London or Los Angeles. There are places where the Malta and Black Water Fever lay no one low. But there are places where "white man's grave" would be a true and typical epithet. There are whole areas, yet, where cannibalism is practiced, and the poisoned arrow is a common weapon. Those regions are off the beaten track, to be sure, and not easily accessible. But there is where dwell millions of men, for whom Christ died, and who wait for some bold messenger of the cross to come and tell them about One who can undo the heavy burdens and set them at liberty. There they are today, with their sores, superstitions and sins. If we as the Church of God, carry out the great commission, we must get to them. Some are going, thank God. A Methodist minister told us that his daughter and her husband are missionaries in the midst of a cannibal tribe; and that they have lately been subjected to grave danger by internal and the hate and fear of the foreigner. A few such brave spirits are undaunted by dangers that stalk forth both in daylight and the dark. There ought to be an army of such missionaries.

We have been lately asked, if we are intending to enter the dangerous places. Our answer is, We hope so. There is no reason why we should do that which cowards do; simply stay out of danger. Not that we desire to court danger. That would have no special merit. It is no mark of holiness to do a foolhardy thing. But, our eyes have caught the vision; and the

valleys of the flame trees, the jungles, and mountain sides, and the myriads of Kraals, with their smoke-stained huts, beckon us on; not simply to go and see, nor to merely have something to tell about, but to carry the glad news of complete and lasting deliverance from the guilt, stain, and inbeing of sin. Will you now pray that the Lord will give us souls.

## REPORT.

I am glad to say that God still lives. Some think that the days of revivals are over, but the old-time fire is burning and the world is hungry for a gospel that will save.

I have been on the go for God, and in all my twenty years as an evangelist, without a break, he was never nearer than now. It is so great to know that our sins are forgiven and the blood of Jesus covers our soul.

At this writing I am with our pastor, Rev. M. R. Bishop, in Iola, Kan. My next meeting will be with our pastor, L. T. Corlett, of First Church, Dallas.

I am for everything that is right and against everything that is wrong. I want to live holy, be sane, and stay in the middle of the road.

Lum Jones, Evangelist.

## YOUNG PEOPLE'S GOSPEL LEAGUE.

Five representatives from Asbury just returned from the Young People's Gospel League, held at Marion College, Marion, Ind. There were eight schools represented from various points over the country, some eight hundred miles apart. But distance was no consideration, for the inspiration given by the Holy Spirit remunerated all who attended. God truly was present shedding his blessing on not only the delegates but also the visitors.

The Y. P. G. L. sponsors the only gathering at which representatives of Holiness forces among young people may meet for a time of united planning, discussion and fellowship. Rev. Paul Rees, evangelist; Alma E. Doering, Secretary of the Un-evangelized Tribes Mission (Africa); Prof. Henry A. West, Acting President of Marion College; and Dr. Robert L. Stuart, President of Taylor University, were the speakers of unusual ability who brought messages of great value to the convention. Love feasts, discussion groups and business sessions completed a well-rounded program of Christian interest.

To those who are unfamiliar with the Y. P. G. L., it is an undenominational organization of young people, with chapter organizations in colleges, training schools, camp meetings and local communities. It stands squarely for Scriptural Holiness. It purposes to bind Holiness groups together into a strengthening unity and to carry a message to others, through the encouraged activities of its members.

The chairman of the convention stressed that in this day of sin and doubt that young people should be more dogmatic concerning Holiness. It is a clear, definite, experience taught by the Scriptures. I am sure that all who attended the convention have gone back to their schools and communities to be truer than ever to Holiness. I am praising God for the privilege of having been present at this gathering where sanctification was upheld. Praise the Lord. Pray for the Y. P. G. L.

Yours in His service,  
Clayton S. Luce.

## CONTINUES IN EVANGELISTIC WORK.

Let all my friends take note of the fact that I am still engaged in the evangelistic field. It is the work to which the Lord called me and in which he has signally blessed and honored my ministry in the salvation of a multitude of souls. It is necessary as never before to definitely press the distinctive work of genuine evangelism. The church must be revived in order to stand the storm and hold its own in this present evil age.

It was our privilege recently to address the Methodist Preachers' Meeting in Washington, D. C., on the subject of Evangelism. God greatly honored the message. A number of our evangelists and Asbury men happened to be in the audience, among them were Rev. Warner P. Davis, pastor of the Wilmore Church; Rev. John Owen, well-known evangelist; Rev. J. R. Parker, splendid young evangelist; Rev. Barnes, pastor; Rev. Nelson, pastor. Dr. Clarence True Wilson and Deets Pickett were both present. The Washington District is waking up on the question of evangelism. It looks like a better day is dawning for the cause. The writer is ready to spend and to be spent in red-hot revival campaigns. Let no one for a moment think that he has forsaken the favorite field of evangelism. It is first, last and all the time.

Let us rally and pray for God to sweep the nation with a great revival wave. While it is difficult to reach the masses yet the truth is mighty and will prevail. On with the revival!

Yours for evangelism,  
Andrew Johnson.

## BRADFORD, PENNSYLVANIA.

First Wesleyan Methodist Church in this city was the scene of a real religious awakening during the month of October. Rev. George Bennard, noted hymn writer and evangelist, of Hermosa Beach, Calif., was the evangelist from October 11th to 25th. Rev. David Reed, of Albion, Mich., had charge of the daily young people's meetings at the church which often ran to nearly two hundred in attend-

ance. Both these men spoke in the various schools over the city during their stay in Bradford. The music was ably directed by Miles Wagner of this city, assisted by Mrs. Wagner at the piano and Mrs. Armstrong at the organ.

The writer is finishing his tenth year as pastor here and it is our opinion, as well as many other folks, that this has been one of the very best meetings held in our church and in our city during the past decade. More backsliders were dug up and dug out during this series than we have ever seen reached in any one meeting before. Often the long altar was lined with earnest seekers after God. From three to five group prayer meetings were on every day all over the city during the campaign. This surely helped much in the meetings. We moved our meetings the last Sunday afternoon to the large First Presbyterian Church. That place was filled with folks. It was a delight to see the entire front of that staid church lined with seekers after God.

George Bennard is one of the sanest, most deeply spiritual men we have ever known. We have never met a man truer to the doctrine of Bible holiness than he. Also, he leaves the church ready for work instead of requiring the pastor to take a year fixing things up that the evangelist tore to pieces. A number have joined the church and now one month after the meetings, the revival is still going.

Rev. C. I. Armstrong, Pastor.

## REVIVAL AT HICKORY, NORTH CAROLINA.

We have just closed a revival at the Wesleyan Methodist Church, Hickory, N. C., which we enjoyed very much. There were quite a number at the altar during the meeting either to be saved, sanctified or reclaimed. We enjoyed our stay of nearly two weeks among these good people. We had a midnight prayer meeting at the church one night, and a man drove eight or nine miles from the country to be with us. We had a good time. This man's wife was healed of tonsillitis during the meeting and did some faithful work in the congregation and at the altar. She is a most wonderful pray-er.

Rev. William J. McDaniel is pastor, and a most congenial man to work with. We dearly love him. He is known all over the country by the name of "June." People who knew him years ago and know him now have great confidence in him. God graciously saved him from drunkenness, sanctified him wholly, and has made of him a wonderful preacher of full salvation. He fought in the World War and helped to break the Hinderburg line. It is very marvelous how he fought in this dreadful war and came out without a scratch. God was good to him. He told me more about the war than any soldier I ever talked to. May God bless June McDaniel and make of him a great soul-winner; in fact, he is almost a modern miracle of divine grace. He is a great pray-er. God can use any man who wrestles mightily in prayer. We need real pray-ers now as never before, it seems to me. If we would lay as much emphasis on "kneology" as we do theory I'm sure we would go far ahead of what we are now accomplishing. Great revivals would break out throughout the land. God give us mighty men and women in prayer.

Yours in soul-winning,  
Rev. Walter E. Isenhour.

## REPORT OF BECK BROTHERS.

We have just closed a great revival in the courthouse at Campbellsville, Ky., where twenty-seven souls prayed through to God. Crowds and interest increased until the last service, many being turned away, while all standing room was taken. This was our fourth meeting in this little city, two being in the tent and two in the courthouse. We had some fine services at the jail; three men prayed through there. The different denominations stood by the old-time gospel and prayed and worked for souls. Some got the blessing of holiness; some of the leading Methodists; one fine Baptist lady consecrated all and God filled her with the Holy Ghost.

We did not have the backing of any church or minister but, thank God, the Holy Ghost is our backer and guide. What is needed is Spirit-filled men to preach. We had as many as 1500 people at a service, with two other revivals on in the city. The world is starving to death to hear holiness preached. A. E. Minnick, of Bowling Green, Ky., was with us and did some wonderful preaching. God has been good to us this year. We hope to have a tent to seat 2000 people next year.

Happy in the service of the Savior,  
A. S. Beck.

## Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.

## Undecided

as to just what to present to your class, or to some friends? Write us who they are, about how many, their age and about how much you want to invest, and we shall be glad to suggest something suitable and attractive. Drop us a card today. Pentecostal Publishing Co., Louisville, Ky.



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(Continued from page 1)

in this same epistle in direct connection with what he has said above, with the following: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?"

To show that the apostle is by no means intimating that the Lord is not coming, but is explaining that certain things must transpire before his appearing, he goes forward in the same chapter and says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

In this part of Paul's epistle to the Thessalonians he is comforting his people, teaching them patience, assuring them that before Christ comes there will be a falling away, a spiritual decadence. He is pointing out that there will arise the man of sin, spoken of in the scriptures, a great deceiver of the people, and that those who do not love the truth will be deceived and lost.

Most people, whether Christians or not, will certainly agree that we are living in perilous times. What statesman, philosopher, poet, or thinker will undertake to forecast with any certainty, the immediate, or more distant future. The world is in turmoil and distress. There is a fearful decadence of spiritual life. False teachers are on every hand. It is generally admitted that we are in great need of a spiritual awakening, that there is absolute necessity of a higher standard of morals, and a very general restoration of confidence among men in the business world. What person now possessed of any considerable sum or money, feels absolutely secure in depositing that money in a bank, or

investing it in stocks, bonds or real estate. There is a sense of uneasiness and insecurity prevailing, and many thoughtful people believe we are approaching some tremendous event in the history of the world. They are quoting thoughtfully the words of Christ found in Luke 21, beginning with 24th verse: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are come upon the earth: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; behold the figtree, and all the trees; when they shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."

To many, it appears that we are near the close of the Gentile age. The crucifying of Christ marked the close of the Hebrew age. The present Christian church is composed of Gentiles. The denial of the virgin birth, God-head, sacrificial death and resurrection of Jesus Christ is a recrucifixion of Christ. This thing is going on in a most startling fashion in the church today. Say what you will, modernism is a dominating power and influence in Protestantism. Before God, the modernists who deny the deity of Jesus, are just as wicked, if not more so, than the Jews who crucified Jesus.

Let the Lord's people remember that there is to be a catching away of the Bride of Christ before the tremendous tribulation that will characterize the end of this age; and let all who love his appearing, see to it that they have on their wedding garments of heart purity, and the oil in the vessels and lamps. The vessel, no doubt, is the heart, and the oil signifies the Holy Spirit.

With all the prophets, Christ and the apostles have to say with reference to his second coming, it certainly appears that it is not a subject for the ridicule and sarcasm so characteristic in the church in the times in which we are living. Jesus taught that he would come, that he would appear suddenly, and that the unprepared would be filled with horror. Think of the popular, pampered pastor, with his great audience of worldly people who sneer at the idea of a sanctified heart, or a holy life, running with the world and finding their pleasures with the unregenerated. They attend church on Sabbath, their pastor stands up, ridicules the idea of the inspiration of the Scriptures, of the virgin birth of Christ, of the blood atonement, of the second coming of the Lord. He pronounces the benediction, his people gather about him and flatter him; they move out in their finery, glittering gold and flashing diamonds in front of the church, plan for their bridge parties, Sunday excursions, pageants, and various methods of gratifying their carnal natures, and at once, quick as a lightning flash, the heavens open, the trump of God shakes the earth, and Jesus appears with angels and saints in a glory that eclipses the light of the sun—What consternation! THINK ON THESE THINGS! And while you work and wait—WATCH!

(Continued)

### AN OVERSIGHT.

What I mean is, that in writing up the camp meeting at Pentecostal Park, I forgot to mention the fact that Dr. Wimberly was with us a few days and preached twice; both

sermons were good; one of them was a remarkable message on the atonement Christ made for the sins of the human race. Bro. Wimberly has many friends in and about Glasgow who always give him a glad welcome.  
H. C. MORRISON.

## THE FATHERS OF OLD TIME.

MRS. H. C. MORRISON.

Someone in speaking of the heroes mentioned in the 11th chapter of Hebrews, calls them "The Fathers of Old Time." One cannot read this list of Old Testament worthies without receiving an inspiration to their faith, and a deep desire to take hold of the promises of God with firmer grip and persistency than ever before.

Reader, if you are like the writer, you find it more difficult to withdraw from the crowd, to 'steal away with Jesus,' as the colored people so pathetically sing, than ever before. This has been denominated an 'age of speed,' and it well deserves this discrimination, for everything seems to be moving with lightning velocity, and if you cannot keep pace with the fast-moving procession you are not in the race.

But, as we contemplate and meditate upon the saints of old who have run the race that was set before them, although they did not have an automobile, nor an airship to travel in, yet they reached that City which hath foundations, whose builder and maker is God, in due time. We are moving too rapidly to halt at the secret place of prayer. We almost forget to grace our meals, as there is some important duty awaiting us just after we are through eating. We are kept up so late at night with the crowding, pressing duties of the day that we languidly kneel for a few moments of prayer before retiring. In the morning the phone is calling us to urgent tasks, and we hardly have time to think of, much less perform that act of morning worship.

Just so the world moves on, and we, if we are not very careful, will move with it. much more rapidly than it is best for us to go. "Take time to be holy," is an injunction that we would do well to heed at this fast-moving period in the world's history. God is a jealous God, and wants us to give him the first golden moments of our new days. These are fast days, days full of happenings, startling and surprising, and if there ever was a time when we needed to halt on the threshold of each new day and ask for guidance and grace for that day, it is now.

I often think of that old saying, "We do not know what a day may bring forth." I have felt such strange and strong drawings to the mercy seat these last months, before I ventured upon the duties and responsibilities of each day, that I prayed that God would make me sufficient for whatever that day might hold for me. Sometimes there would come a strong test of my patience, a coolness from a friend, a misunderstanding where I least expected it, a disappointment that crushed the heart, a sad letter telling of the home-going of a loved one, of wrecks, accidents, sickness, and the many things that go into the making up of one's life.

O, if we only knew what was behind the curtain for us! How we should wait before him, who alone can make us sufficient for these things. I recall that one day I was subjected to very insulting remarks and accusations that I never dreamed would come my way, and which were wholly without foundation, and all the while the Lord kept me as calm and sweet in my soul as if I had just arisen from my secret prayer. I rejoiced for the grace that God let flow into my heart in this time of need, and really found out that I had that sufficiency that caused



me to triumph in the moment of unexpected trial and false accusation.

What is the secret? That faith that we read of in Hebrews 11, of the worthies "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," and made their way to the city where they now rejoice before the throne, saying, "Holy, Holy, Holy, Lord God Almighty, the whole earth is full of Thy glory." Are you a sufferer for Jesus' sake? In the language of Peter I would remind you to "commit the keeping of your soul to him in well doing, as unto a faithful Creator." "Be ye therefore sober, and watch unto prayer," for the end of all things is at hand.

### Seeking to Entangle Uncle Sam.

We clip the following from the daily press. It is quite significant.

PARIS, Nov. 18.—The League of Nations council delegates and Ambassador Charles G. Dawes were thunderstruck tonight by news of the Japanese occupation, twenty-four hours after Tokyo had assured the American government that Tsitsihar would not be taken.

That Tokyo had made such assurances was disclosed by a high authority here. The diplomats, astounded at Japan's breach of faith, are frantically laboring in an attempt to save a desperate situation.

League adherents are hoping that Washington is sufficiently angered to take prompt measures to show Japan that the nine-power treaty cannot be regarded as a scrap of paper, and the council is now ready to place itself completely in America's hands.

#### America's Only Hope.

Members state openly that America is the only hope of keeping balance in the Far East; that the United States understands the situation better than the Council, and that she is the only nation in the past that has been able to bring Japan to time.

It is plainly the duty of our government to use all the good offices, possible, to prevent a devastating war between China and Japan; at the same time, the administration at Washington should keep us clear of any sort of responsibility in the matter, more than to seek to be a peaceable peace-maker.

How gladly the European powers would be to see the U. S. A. mix up in this foreign quarrel. Note the statement in what we have quoted: "League adherents are hoping that Washington is sufficiently angered to take prompt measures to show Japan, etc." Exactly! How pleased the League would be to have Washington show Japan. Further, it states, "The Council is now ready to place itself completely in America's hands."

That would be fine, no doubt, to put the whole matter in America's hands and then back off. There has never been a time when this nation needed to keep more carefully free from entangling alliances with any foreign powers than at the present time. This country was unwise enough to go into one foreign war where she had no business. She gave her money by the billion, and her men by the million, and piled up a debt to stagger under for at least two generations. What thanks has she gotten! What good has she accomplished for it all!

Europe is in far worse condition every way than she was before the war. The Peace Council at the close of the World War cut, slashed and carved Europe up in a way to make peace impossible. The nations with whom we fought are the worst enemies we have in Europe. An American traveler will meet with far more consideration and courtesy in Germany than he will in the British Isles. Thousands of tourists and travelers will bear witness to this strange fact.

The indications are that there is a bloody struggle on for the Orient. Having done all she could to prevent war, let Europe keep out. But that is her business. Hands off for these United States! If we do any fighting over this unfortunate affair in Manchuria, it will be giving a well-deserved thrashing to any American who undertakes to draw us into a foreign conflict. Let all the people say Amen!

H. C. MORRISON.

### WANTED: COLLEGES THAT ARE CHRISTIAN.

(Continued from page 5)

The Christian college has an alluring future. The goal of history is the mastery of the world by Jesus Christ. The leaders in this mastery must come out of the Christian college. They must be men and women who have learned to bear the cross of Christ in business, in politics, and in all the social order. These are the prophets and pioneers of a new heaven and a new earth.

No piecemeal Gospel will suffice for the needs of this tremendous age. Only a message of full redemption, which provides for man's emancipation from sin here and for his eternal life hereafter will be sufficiently virile to commend the thinking and acceptance of this generation which is so quick to appraise and weigh the various philosophies and interpretations of life's values. The twentieth century Gospel must continually emphasize the fact that an earnest, yea even reverent search for the truth is not high enough motive to keep society sweet and safe, but that the rule of righteousness in the world is imperative for its continuance.

Not flaming youth in a world of folly, but youth aflame for a world's redemption is the hope of our tomorrows. Unless young America today becomes definitely Christian America of tomorrow is definitely doomed. Youth is intense. We must catch and direct this passionate intensity in a new crusade for that service of humanity which can be rendered only through the fullest development of the intellect and the spiritual life.

May we not say "Truth and the finding of it; beauty and the making of it; goodness and the doing of it; are not these the great unifying pursuits?" All these are embodied in the wisdom of him who said, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." After all, there is only one alternative before us; it is "Christ or Chaos."

### Bishop Moore's Great Revival.

We print below from the Alabama Christian Advocate, a report of a great revival held by Bishop Arthur J. Moore, in Huntington, W. Va. This is another splendid proof that the days of revivals have not passed. Great pity that just such revival meetings could not be held in all of our great city churches, in fact, in all of our churches, everywhere. If we believed in God for such revivals, and went to work for them as if the salvation of our souls depended upon the success of such revivals, we could have them.

"My dear Dr. Lazenby: In attempting to report the wonderful revival meeting just closed in Johnson Memorial Church under the leadership of Bishop Arthur J. Moore and Mr. Harry P. Armstrong, it might sound and seem somewhat of an overdone boosters' campaign to tell the plain truth. Bishop Moore captured the city, made plain and irresistible the Gospel, illumined the Word of God, awakened the public and the private conscience, and brought scores of men and women to a saving truth in the blessed Redeemer. For fifteen days Bishop Moore preached to from one thousand to twenty-five hundred people daily. 'He is the most toning up preacher I have ever listened to,' was the expression of a very wise man. 'I have never heard one who could make sin so hateful and

at the same time religion so lovely,' was the verdict of another.

"The revival began one week after the closing of our conference, and I was on the jump from the conference session to the opening days of the meeting. The entire church caught step from the first service and marched to victory as one great army of the Lord. Our new conference year sets out from the mount of transfiguration and it is the united prayer of the pastor and this great church that we shall pass on to the valley of spiritual need. In the language of Bishop Moore it is the burning passion of my heart that we shall reach 'the least, the last and the lost' and bring them to Jesus Christ and his church. 'This is an age of power but not spiritual; this is an age of science but not Christian; and this is an age of daring but not Godlike. But it is the business of Christ and his Church to capture all the intelligence of the age and bring it to the will of God.' These words fell from the lips of a great preacher now living in this country, and it sounds the bugle note that should awaken the dead and send forth the living to mighty conquests for the Master.

"Bishop Darlington was here only a few days during the meeting on account of duties elsewhere, but his presence was a benediction and a great help to us all.

"It is always a joy to read the news of men and things down in Alabama. Every week some one comes along and says, 'I am from down in old Alabama,' and then this preacher takes the hand with a greater grip and we hold sweet communion for old time's sake.—With best wishes always, I am, cordially yours, J. W. Pearson, Huntington, W. Va."

### A Thing of Beauty.

is the Red Letter Testament just received at The Pentecostal Publishing Company. It is put up in a neat cover for mailing; all you have to do is to put the name and address on it, and your beautiful Christmas remembrance is on its way to gladden some heart. The appropriateness of giving a Testament or Bible for Christmas is never questioned—they are always just the thing to present to that friend, son or daughter, Sunday school teacher or pastor. This Red Letter Testament has all the words of Christ printed in red so that any sayings of Jesus are easily located. It is also self-pronouncing, translated from the original Greek and is the King James version, the best, to our mind, that is printed, the version we have heard quoted and read from our childhood. The binding is leather, with "Red Letter New Testament" printed in gold on back. If you wish to see if this book really measures up to what I say of it, order one today, for only 60 cents and if not exactly as I describe it, return it and we shall refund your money. If you can use a half dozen, or dozen of them you may have them at the astonishingly low price of 50 cents each, what you formerly paid 75 cents for. Don't wait, but lay them in for Christmas morning by sending us your order by next mail. Remember only 60 cents single, or 50 cents by the half dozen, is all these beautiful New Testaments will cost you. In ordering you might say send me number 3KRL Testament and we shall know what you wish; or the Red Letter Testament recommended by Mrs. Morrison.

Yours for the best,

MRS. H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### "I'M GLAD YOU'RE MY MOTHER"

Mother, did you see that woman ahead of us on Boston Avenue jerk her little girl along and tell her to 'shut up'?"

"Yes, I did, Jerry, and I felt sorry for both of them."

"For both of them? Why I just felt sorry for the little girl. I wonder what she was crying about?"

Jerry and his mother were resting on the lawn under their favorite tree after their trip to town. Although only six years old Jerry was learning to think reflectively.

Both were silent for a while, then the boy continued, "You wouldn't have done that way if something had bothered me until I cried, would you?"

"I hope not, Son, but a mother gets quite nervous and upset sometimes. What do you think I would have done?"

"Well, I believe you would have said, 'What's the trouble, Jerry boy, can't you stop crying and tell me about it?' Then I'd have tried to stop and if I couldn't you would have stood still and talked it out with me. Then everything would have been all right. But I'm too big to cry on the street though. . . . I'm sure glad you are my mother and that we can talk together the way we do."

"That is sweet of you, Little Man, and I appreciate it very much. I'm just as glad you are my son as you are that I am your mother."

"I guess we are chums," the boy said as he smiled up at his mother. Then he scampered off to meet his dog.

The mother sat wondering about the woman who had impressed her son so unfavorably. Why had she not tried to discover the source of the trouble and to remedy it instead of being so rude and unkind.

"Why, is it," she thought, "that mothers so often forget that children are persons and should be treated with respect? How humiliating to a little girl to be handled so roughly and spoken to so rudely in public!"

"I wonder if the child will ever feel like going to her and talking over her troubles. Will she tell her mother they are chums and she is glad to be her little girl? Why I'd almost have halted traffic, I believe, if necessary to see what caused the child to be unhappy enough to cry like that. Why didn't the woman lead her gently to one side where they could have discussed the matter quietly until unhappiness was erased from the sweet young face? Then this child, too, could have said, 'I'm glad you're my mother.'—Sel.

Dear Aunt Bettie: Will you please move over and let a little girl from North Carolina join your happy band of boys and girls? As this is my first letter I hope to see it in print. I am fourteen years old, and in the ninth grade. Have brown eyes, dark hair, and have a dark complexion. I am very small for my age. My birthday is April 27. My middle name begins with M and ends in N, and has six letters. Can anyone guess it? Hazel A. Elam. I guess your middle name to be America. Beverly V. Droste. I guess your name to be Veranda. If I am right please write and tell me. I go to Sunday school and also League. We have prayer meeting each Thursday night. My father is the superintendent of our Sunday school. He gets The Pentecostal Herald, and I enjoy reading page ten. I want all the cousins to write me. Pauline W. McGimsey. Table Rock, N. C.

Dear Aunt Bettie: This is about my fourth letter to you and the cousins, but nevertheless please slip over and let a Virginia girl join your happy band. I think we Virginians had better get to work and write more letters, for the other states are about to get ahead of us. I am a member of the Methodist E. Church, South, and I am trying to lead a Christian life. I have blue eyes, brown hair and light complexion; am five feet,

one, weigh 97 pounds, and am fourteen years old. My birthday is July 7. Do I have a twin? If so, please write to me immediately. But write to me any way, twin or not. Now for some guess work. Answer the following: How many letters are there in the Bible? How many words are there in the Bible? How many verses and chapters are there? If any one can answer one of these let me know and I will give them some more to think about. Guess my middle name; it begins with P and ends with E, and has four letters in it. It means the "head." I hope Mr. Wastebasket has gone on a 'possum hunt when this arrives. Please, every one write and you will be answered from

Varina P. Britt.  
702 N. High St., Franklin, Va.

Dear Aunt Bettie: Would you let me join the happy group of boys and girls that I take a peek at every week? I know it's happy because they're nearly all living for God. I belong to the Free Methodist Church and am saved, sanctified, blessed and doing all I can do for the cause of our blessed Redeemer. A thirteen-year old is usually considered un-lucky, but I consider myself very lucky; with all the blessings the Lord gives me I guess I hadn't better say unlucky. Mr. W. B. is due at the Dentist's office to get his tooth filled now, isn't he?

Dorothy Stuve.  
Humbird, Wis.

Dear Aunt Bettie: Here I come with my first letter. My parents take The Herald and I enjoy reading our Boys and Girls' Page. I am nine years old, my birthday is Nov. 30. I am in the fifth grade. I go to Bean Vista school, I have brown hair and blue eyes. I was saved in Bro. Jessie Cosby's tent meeting at Rose Hill. We think he is a fine preacher. I will close, hoping to see my letter in print.

Opal C. Herrington.  
Rt. 3, Cynthia, Ky.

Dear Aunt Bettie: We surely enjoy The Herald. I am not able to work and it is a lot of pleasure to me as there is such good advice and sound doctrine in the good sermons I read every week. If we all would take Dr. Morrison's advice it would be a better place to live and we could be sure of a home in heaven which means so much. I have a nagging pain in my chest all the time which keeps reminding me we do not live here forever. I would be glad to get well if it would be for God's glory as I have a little bright-eyed boy seven years of age. He is a sweet, lovable child in many ways. What causes me great sorrow and tears many times is I do not know what will become of him if I should die. But there is a life after death to those that love him. Will the Christians pray for little Robert and myself? I know God does answer prayer and I hope many will pray. Those that feel led to write to me please do so as letters help me lots. Days that I suffer and almost despair of everything a good letter means so much. May I hear from many? Please enclose stamp.

Mrs. Daisy Meador.  
Rt. 7, Varnell, Ga.

Dear Aunt Bettie: I will write for my first time. I sure do enjoy reading The Herald. I don't have the opportunity of going to preaching and it gives me refreshing showers of divine grace to help me keep pressing on towards that celestiad city. I want every Christian that reads this to pray for me and my family that it will be an unbroken family around that great white throne.

Mrs. Ada Pridgen.  
Rt. 1, Samson, Ala.

Dear Aunt Bettie: I haven't seen many letters from Louisiana so I decided I would write. I have light hair, light complexion, and weigh 70 pounds. I have gray eyes and am eleven years old. I like to go to school. My grandma takes The Herald and we get it from her. I like to read the letters and stories on page

ten. I go to the Nazarene Sunday school every Sunday I can. I would like to hear from all the cousins who would care to write. I hope Mr. W. B. is milking the cows when my letter arrives.

Donald Boulet.  
Indian Bayou, La.

Dear Aunt Bettie. Here I come again to you and the cousins. I can't say much but I do want to say that this surely is a wonderful Rio Grande Valley I live in. Ruth Jones, I guess your first name to be Sally. Am I right? Ina Zell, you guessed my middle name right. It is Jeanne. Please, cousins, write to me. I will answer all letters I receive. Oh! look who's coming! It is Mr. W. B., and he looks very hungry, so I will close.

Reba Jeanne Eby.

1102 E. Filmore, Harlingen, Tex.

Dear Aunt Bettie: Since this is my first letter to The Herald, I would like very much to see it in print. I am a little girl eleven years old. I have light hair, gray eyes and fair complexion. I am in the fifth grade and my teacher is Miss M. Falk. I have two brothers and two sisters. I hope Mr. W. B. is out swimming when my letter arrives so he will not eat it up. We don't get The Herald, but my Aunt gives it to us and I enjoy reading the Children's Page. I go to Sunday school every Sunday I can. I would like to hear from all cousins that would care to write. I hope that this letter will reach you in the very best of health.

Lillian Boulet.  
Indian Bayou, La.

Dear Aunt Bettie: I want to join your happy Christian band of boys and girls. I am a little girl ten years old. I like to read The Pentecostal Herald, especially page ten. I go to the Cripple school. We get The Herald from our neighbor, Rev. W. T. Currie. I have three brothers younger than myself. Father died five years ago. Mother works every day. We live with our grandpa and grandma. We go to the Wesley M. E. Church. My middle name has six letters and starts with V and ends with R. I love Jesus better day by day. I should like to hear from any of the boys and girls, and will try to answer each letter.

Frances Osborn.

1614 W. 30th St., Oklahoma City, Okla.

Dear Aunt Bettie: I want to thank the Editor for not letting Mr. W. B. get hold of my other letters. I received several nice letters and tracts to read as I do so enjoy reading and writing. Sometimes the time goes slow, not being able to walk, but Jesus helps me to smile even when things go wrong. I certainly enjoy reading page ten, to see so many nice testimonies for what Jesus has done for all who would let him. We know not how soon Jesus may come. Don't delay; if Jesus calls, say yes to the Spirit and defeat the devil as he will frame all kinds of excuses. Get your eyes on Jesus, one who is able to save and keep. I know what he has done for me he can do for others. By his grace I am going all the way with him and make heaven my home. Pray for me to be faithful.

F. C. Ritchie.  
Heuvelton, N. Y.

Dear Annt Bettie: Here I come after an absence of several months. I trust I shall receive admittance. I am just the same little Kentucky girl that lived in Campton last fall, and Aunt Bettie was kind enough to print two letters for me. I am here to thank all of you cousins for writing. I am so sorry I did not get to answer all the letters. I am not living in town but on a farm. I enjoy it so much more. It surely is wonderful to live where we can enjoy the beauties of God. I am not in school this year because I was not strong enough to go. Yes, I get lonesome and blue sometimes. Dear saved cousins, let us pray much for God's help in this great fight for prohibition; we cannot do anything without his help. Shame on the men that want open saloons for their boys to meet their doom. I think everyone of them should read Ten Nights in a Barroom. The enemy is busy trying to tear down the work of the Lord, the Bible and the faith of our fathers.

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Sarah A. Maloney.  
Mize, Ky.



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Jū'dah, Is'sa-char, and Zēb'u-lūn.

Same style as above bound in extra fine binding that will last 20 years with ordinary care, for \$10.00.

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The type in this book is so large and so well spaced that each word stands out boldly, making it easy and really a pleasure to read. All the difficult words are pronounced.

It has the chapter numbers in figures, with the books of the Bible printed on corner of page, making it self-indexing.

It is printed on a very fine white, opaque Bible paper and has the references, a beautiful Family Record, maps in colors, with a beautiful colored frontispiece and presentation page.

It is bound in black moroccol, stamped in gold, and has the brown burnished edges. Size  $6 \times 9 \times 1\frac{1}{4}$  in. thick and weighs a little less than 3 lbs.

On account of the Bible having such an easy-to-read type, one can really get more out of the Scriptures.

**SPECIMEN OF TYPE****•Blind men healed. ST:**

son of Dā'vid, have mercy  
,28 And when he was con  
the house, the blind men c:

Our special net price for this fine book is **\$3.00****Scholar's Bible**

THE SIZE—5 x 7 x 1 in. thick, weight 20 ozs., which makes an ideal size Bible.

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THE TYPE—Large, clear, easy-to-read nonpareil, self-pronouncing, chapter numbers in figures.

THE PAPER—Very thin white, opaque Bible paper, durable, with silk headbands and marker.

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The same Bible as described above, with the words of Christ printed in red, at an additional cost of only 25c.

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7. The death of Moses.
8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
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**Most Complete Bible**

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**(25 SPECIAL FEATURES)**

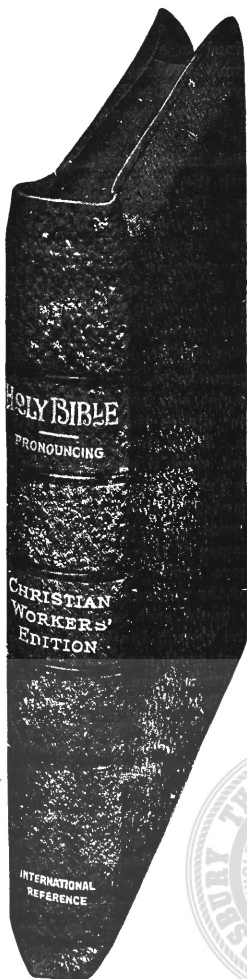
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Pentecostal Publishing Co.  
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Enclosed \$..... for which send me items checked above.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XI.—December 13, 1931.

Subject.—John's Vision on Patmos.  
Rev. 1:4-18.

Golden Text.—I am the first and the last: I am he that liveth. Rev. 1:17, 18.

Time.—Not definitely known. Probably about A. D. 95.

Place.—The vision was given on Patmos; but no one knows where the book was written. However, it is supposed to have been written on that island.

Introduction.—The title of this book is a bit mystifying. The oldest Greek Testament to which I have access calls it *A Revelation of John*, but adds this foot note: *A Revelation of John the Theologian*. This footnote agrees with a later Greek text. King James' version says: *The Revelation of St. John the Divine*. The puzzle comes in the first verse, where it is termed "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." The book is a revelation of things to come, given by Jesus Christ, and revealed to the Church through St. John as the human medium.

The third verse cuts diametrically across the notions of some modern critics who claim that the entire book is too full of mystery to be understood. If that be true, why have this verse in it: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein?" While I must confess that I understood little of its meaning as I heard my father read this book at family worship, it made an impression upon my mind that has remained through all the passing years, and has been a continual blessing to me. There is no question that "there is a general impression that the book of *The Revelation* is exceedingly hard to understand, because it is full of signs and symbols." But this does not prove that the book cannot be understood, since nearly all the symbols and signs used in it are explained therein, or in some other book in the Bible. If we are going to reject this book because it is full of mysteries, we shall have to reject nearly everything in the universe; for no matter in what direction we turn we are confronted with inexplicable mysteries. Bishop Atticus G. Haygood, what time he was college president, used to tell some of his students that he would explain for us the Divine Trinity, if we would explain to him the "how of the growth of a blade of grass." He declared one as great a mystery as the other. There are, no doubt, some things in *The Revelation* that will not be understood until they are fulfilled; but most of the book has been explained, and can be understood through the help of the Holy Spirit.

*The Revelation* is largely prophetic, the only book in the entire New Testament of that character; although there are many prophecies to be found in several of the other books. If one wishes to understand it, he must approach it with an open mind, and under the direct leadership of the Holy Ghost who inspired its writing. He will need some quite accurate information concerning signs and symbols. He must be familiar with much of the history of the Jews,

of the Greeks, and of the Romans. The Spirit of God will not open this book to an ignoramus, nor to a dullard, nor to one who is too lazy to study for information. I recommend as a study on the meaning of this great book Dr. Iva D. Vennard's little exposition. That is quite clear, and within the reach of almost any one. Those wishing a more exhaustive study of the book might read Dr. Seiss's lectures on it. It will not do to read any and everything one may find concerning *The Revelation*; for much that has been written concerning it is mere trash—wild, and misleading. Be careful, is the best advice I can give.

### Comments on the Lesson.

4. John to the seven churches which are in Asia.—The first three verses of this chapter constitute the prologue to the book. With the fourth verse begins John's salutation to the seven churches. Asia here refers to the western part of Asia Minor. *Grace be unto you, and peace.*—That sounds like one of St. Paul's salutations. John may have been reading his epistles. *From him which is, and which was, and which is to come.*—Here we have the Deity of our Lord clearly set forth; for such things cannot be said about any finite being. *The seven Spirits.*—Seven is a symbolic number signifying perfect. The expression means the Holy Spirit which proceeds from the Father and the Son.

5. And from Jesus Christ.—The three persons of the Trinity are clearly revealed here. The word Trinity (Triunity) is not a Bible term for the Godhead; but the fact is plainly set forth. *The faithful witness.*—The word for witness in the New Testament is *martyrs*, whence we get our word *martyr*. Primarily it means simply a witness; but as the years passed, and many were dying for their testimony, it came to take on the modern import. *The first begotten of the dead.*—The Revised Version is far better: "The firstborn of the dead." The word *begotten* is misleading. Jesus raised several persons to life from the dead; but they were resurrected to physical life, and died again at a later date; but Jesus rose to die no more forever. His was the first resurrection of this type. *Prince of the kings of the earth.*—Ruler of the kings of the earth. (R. V.) *Washed us from our sins in his own blood.*—There are two readings here. The Revised Version says: "Loosed us from our sins by his own blood." I have lying before me two Greek versions, one using the word for wash and the other the word for loose. By is much better than in.

6. And he made us to be a kingdom, to be priests unto his God and Father. (R. V.)—This tracts the original far closer than the King James Version. But I see no reason for the use of to be. As the black face show, to be has been added by the translators. The two little words change the tense of the passage to the future; but the work has already been done. *To him be glory and dominion for ever and ever. Amen.*—It is a mystery how any one in his senses can read such words as these, and then deny the Deity of our Lord, while pretending to believe the Bible. If Jesus is not God, John was guilty

of rank idolatry while penning these words of praise and worship.

7. Behold.—An interjection calling attention to something. *He cometh with clouds.*—I do not think that this refers to his return for the Rapture of the Church, but to his coming, after the Marriage Supper, with myriads of his saints, to begin the millennial reign. *Every eye shall see him.*—If I am not mistaken the full sweep of this verse takes in the Millennium and the final judgment. The wailing of the kindreds of the earth points in that direction. The words are big with meaning. Even so, Amen.—That expression looks as though it might have been interjected by the apostle just as the Master was about to speak.

8. I am Alpha and Omega.—The first and the last letters of the Greek language. The following clause explains their meaning, "The beginning and the ending," yesterday, today, and forever. Which is, and which was, and which is to come, the Almighty.—If these words from the lips of Jesus Christ do not forever stamp him as very and eternal Deity, then words have no meaning. Were he not God, such language would mark him as the arch-impostor of all the ages.

9. The isle that is called Patmos.—Situating south-west of Asia Minor. John was banished to this lonely island because of his loyalty to Jesus Christ. It was severe punishment; but it gave us this wonderful book. Life in a prison is not altogether bad. Paul wrote some of his best epistles while chained to a soldier in Rome; and Pilgrim's Progress came out of John Bunyan's jail cell when he was locked up for preaching the word of God.

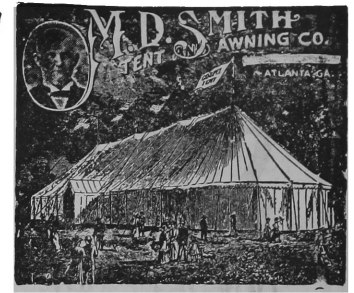
10. I was in the Spirit.—In communion with the Holy Spirit. *On the Lord's day.*—The day of the week on which our Lord rose from the dead—our Sunday. This expression is quite different in meaning from that used in 1 Cor. 1:8, "The day of the Lord," the time when he shall come to set up his kingdom on earth, and to judge the quick and the dead.

11. A great voice, as of a trumpet.—Jesus Christ was speaking to him. Again Jesus states that he is Alpha and Omega. *What thou seest write in a book, and send it unto the seven churches which are in Asia.*—Daniel was commanded to seal up his vision; but John must make his public. We have the names of these seven churches; but there comes a serious interpretation of the passage that concerns them. No doubt each message went direct to the church for which it was intended; but good expositors tell us that these churches are types of seven ages of the Church at large, and that we are now in the Laodicean period of lukewarmness. The charge certainly fits the day in the which we are now living. Is this the last age?

12. I turned to see the voice.—Voice put for the speaker. I saw seven golden candlesticks.—Lampstands is better. You will learn from the last verse of the chapter that the golden lampstands were the seven churches to which John was to write.

13. One like unto the Son of Man.—I shall attempt to give no commentary on this matchless description of our Lord Jesus Christ as John saw him in his heavenly glory. Words from me would only blur the picture.

16. In his right hand seven stars.—In verse twenty we learn that the seven stars were the angels, or ministers, of the seven churches.



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You will receive 27 cards (21 with envelopes and 6 post cards) all with Scripture message, and beautifully printed, or engraved. A total value of \$1.55 postpaid for \$1.00.

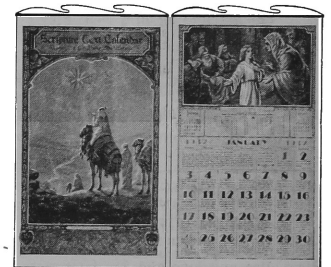
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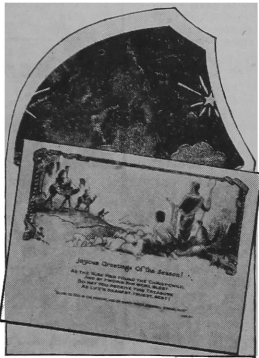
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May hope and love and joy be yours, with  
kindly friends to greet;  
The echo of the angels' song, the star's  
clear, guiding light,  
The Christ-child in your heart and home,  
to make this Yuletide bright.

"We will be glad in His salvation."—  
Isa. 25:9.

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The angels' choirs are singing of a Father's  
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And all the glad some blessings which the  
Saviour came to bring,  
May these be yours abundantly and make  
your glad heart sing!

"When they saw the Star, they rejoiced  
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have everlasting life."—John 3:16.

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Embossed design. Fancy cut, tissue lined  
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May the Star that showed where Jesus lay;  
With gladness light your heart today!"

"When they saw the star, they rejoiced."  
—Matt. 2:10.

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"May your life's ship with flowing sails,  
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With Him whose goodness never fails,  
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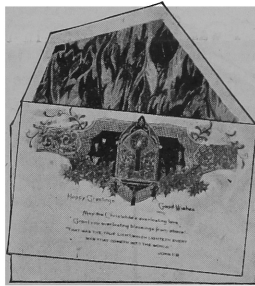
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"The happiest, merriest Christmas day,  
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"I bring you tidings of great joy."—  
Luke 2:10.

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lage scene is very attractive. Gold, be-  
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No. 1008

"May the Christ-child's everlasting love  
Grant you, everlasting blessings from  
above!"

"That was the true light, which lighteth  
every man that cometh into the world."—  
John 1:9.

A very artistic number. Poinsettia, hol-  
ly, and candles in dainty colors. Size  
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"May the joy that sped the wise men on  
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Fill all your heart with peace and hap-  
piness today!"

"Lo, the star went before them."—Matt.  
2:9.

A rich looking card with light blue  
"Mother of Pearl" panel. White card with  
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5½x4 inches. **Price 10 cents**

### No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,  
And a bit of its love and cheer;  
With a prayer that these blessings may  
not cease,  
But last through the whole New Year."

"Thou shalt call His name Jesus, for He  
shall save His people from their sins."—  
Matt. 1:21.

Here's really a 15c value. Cathedral de-  
sign on front cover of a French parchment  
folder. Size 4½x5½. **Price 10 cents**

### No. 1005—CHRISTMAS GREETINGS!

"May your heart be a garden fair on  
Christmas day, where Heaven's sweet flow-  
ers of love convey the happiest hours and  
scatter sunshine everywhere!"

"Thanks be unto God for His unspeak-  
able Gift!"—2 Cor. 9:15.

An unusually pretty floral design. Red  
roses and poinsettias. Size 5x6 inches.  
**Price 10 cents**

### No. 1002—HEARTY CHRISTMAS GREETINGS WITH BEST WISHES FOR A HAPPY NEW YEAR

"May the glorious message shepherds  
heard,  
Have gladness for you in every word!"

"Unto you is born this day . . . a Sav-  
ior."—Luke 2:11.

A beautiful grey-blue card with mounted  
English print. One of our best. Size  
5½x4½ inches. **Price 10 cents**

## OUR 5c CARDS

### No. 512—MERRY CHRISTMAS—HAPPY NEW YEAR

"Peace on Earth—Good Will Toward Men."  
The most attractive 5c camel design card  
we've ever seen or offered. Black, red, and  
gold engraved design. Size 5x4 inches.  
**Price 5 cents**

### No. 509—JOYOUS GREETINGS OF THE SEASON!

"May Christmas blessings, one and all,  
Around your happy fireside fall!"

"Glory to God in the highest, on earth  
peace."—Luke 2:14.

A four-horse stage coach amidst snow-  
laden evergreens. Size 4x3 inches.  
**Price 5 cents**

### No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;  
God bless with joy your Christmas Day!"  
"Mine eyes have seen thy Salvation."—  
Luke 2:30.

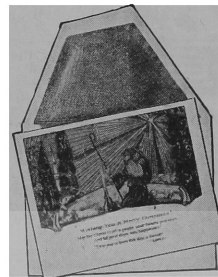
A "tasty" card with colored poinsettia,  
holly, and candle. Size 5x4 inches.  
**Price 5 cents**

### No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings  
extend,  
For a real merry Christmas to a wonder-  
ful friend!"

"Emmanuel—God with us."—Matt. 1:23.  
Dainty and artistic is this card. Christ-  
mas holly and candle. Size 4x5 inches.  
**Price 5 cents**

### No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart  
possess  
And fill your days with happiness!"

"Unto you is born this day . . . a Sav-  
ior."—Luke 2:11.

A striking shepherd scene with radiant  
star rays in gold. Size 5x4 inches.  
**Price 5 cents**

### No. 510—SEASON'S GREETINGS

"May your heart and home be warm with  
cheer;  
At Christmas time and through the year."

"And the Word was made flesh and dwelt  
among us."—John 1:14.

A blue card with design and text en-  
graved in white. Size 5x4. **Price 5 cents**

### No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and  
cheer,  
Spread happiness over your whole New  
Year!"

"Glory to God in the highest."—Luke  
2:14.

A little village tucked away in mountains  
and evergreens. Black, red, and silver col-  
ors used. Size 5x4 inches. **Price 5 cents**

### No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the  
merry Yule can bring;  
The echo of its holy song within your  
heart to ring;  
The radiance of its guiding star to smile  
upon your way;  
The presence of the Babe Divine to bless  
your Christmas day."

"The grace of God that bringeth salva-  
tion hath appeared."—Titus 2:11.

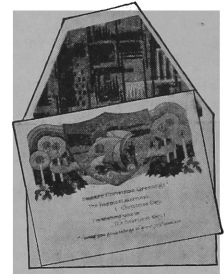
This is a parchment folder. A friendly  
and hospitable design on front in colors.  
Size 5x4 inches. **Price only 5 cents**

### No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,  
And all your days throughout the year!"  
"His name shall be called Wonderful."  
—Isa. 9:6.

Neat plain black engraved camels. Size  
5x4 inches. **Price 5 cents**

### No. 507—SINCERE CHRISTMAS GREETINGS!



No. 507

"The happiest, merriest Christmas Day,  
I'm wishing you in the heartiest way!"

"I bring you good tidings of great joy."  
Luke 2:10.

Beautifully colored ship with candles,  
holly, etc., added. Size 5x4 inches.  
**Price 5 cents**

### No. 511—WITH ALL GOOD WISHES FOR LASTING CHRISTMAS CHEER!

"The birthday of the Prince of Peace  
brings gladness to the world today;  
May its Heavenly gifts increase, and  
earthly sorrows chase away."

"His name shall be called the Prince of  
Peace."—Isa. 9:6.

Four joyous young carolers done in gold,  
red, blue, and black. Size 6½x3¾ inches.  
**Price 5 cents**

### No. 505—MAY THE SEASON'S JOYS BE YOURS!

"Hark, the herald angels, sing again today!  
Blessed are their tidings, glad in every  
way!

"May their glorious message give you glad-  
ness, too—  
"Glory in the Highest, Christ is born for  
you!"

"The glory of the Lord shone round  
about them."—Luke 2:9.

A large card, size 6½x3¾. A colorful  
cross, candle, holly, etc., are artistically  
done. **Price only 5 cents**

## Jumbo Assortment No. 2

Last year our Jumbo Christmas card  
assortment proved so satisfactory that we  
have prepared another assortment that we  
different cards for this year. Twenty-one  
envelope cards, six attractive post cards,  
a total value of \$1.55. Special postpaid  
price \$1.00.

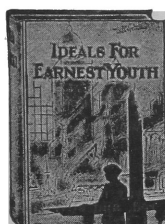
PENTECOSTAL PUBLISHING COMPANY  
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# GIFT BOOKS FOR BOYS AND GIRLS

## Ideals for Earnest Youth

BY A. T. ROWE

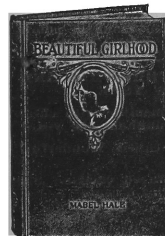


A purposeful message for our modern youth with their great opportunities and problems. It is practical rather than theoretical. Actual incidents and experiences of real, outstanding, unusually-successful men are given as food for thought.

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By Mabel Hale



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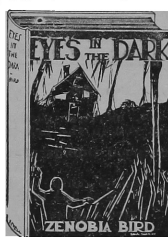
It does not deal with sex problems. Encourages lofty ideals. FOR THE GIRL—Who Wants to Make A Success Who Wants a Real Girl's Book

Who Feels Herself Misunderstood Who Desires to Be Beautiful

Your daughter with the flush of youth in her cheeks and the starglight in her eyes, facing life eagerly, inquiringly, needs this book.

Gift Style—Pretty blue border on each page. Mounted medallion on front cover, which is protected by watered-silk, embossed tissue jacket. 232 pages, cloth bound. Price \$1.00.

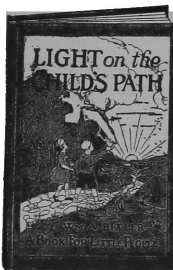
## Eyes in The Dark



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BY Wm. A. BIXLER

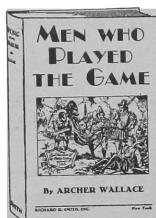


Knowing that pictures shown to young children and stories told to them make a strong impression, the author was very careful in making a selection that will leave the child with better thoughts, higher ideals, and nobler motives. Many of the pictures show children and older people doing good deeds, being kind and considerate to birds, animals, and pets, and showing respect to the aged, blind, and unfortunate.

There are pictures of Mother, home, birds, animals, pets, childhood amusements, children praying, the blind girl, cripple boy, by the seashore, visiting Grandma, the poor old man, lost in the snow, the shepherds, the Christ-child, Christ's life and the peace he gave, and many others. Written in simple language. No fairy stories or fiction. 93 pictures. 52 chapters. 50 cents.

## Men Who Played The Game

BY ARCHER WALLACE



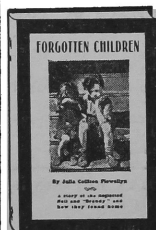
Archer Wallace has selected the unusual stories of fifteen men who made good by playing the game and never recognizing the possibility of defeat. Apart from the interesting circumstances surrounding the lives of Toyohiko Kagawa, Chinese Gordon, Golden Rule Nash, and the others, there is the still more interesting fact that these men made a fascinating game of life, stayed by the rules, fought courageously but cleanly against all obstacles, and felt the joy of triumph in the end. As a book of genuine appeal to boys this one cannot be surpassed. Price \$1.00.

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BY JULIA FLEWELLYN

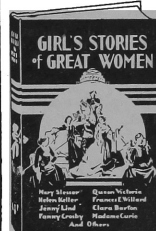


Nell, and Squinty, and Brandy, are waifs of the great city of New York. They are the "drift-wood of humanity"—thrown out on the streets—nobody's children—Forgotten Children.

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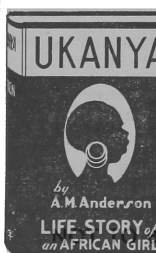


There are many boys' books of great men but here is a girl's book of great women.

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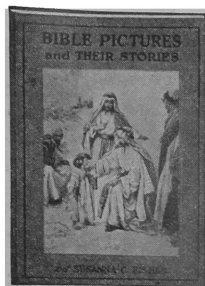
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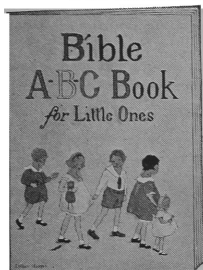
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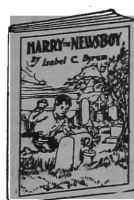
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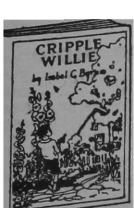
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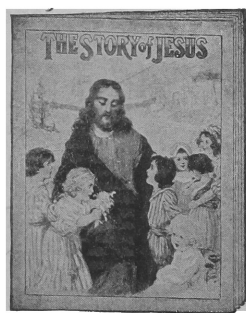
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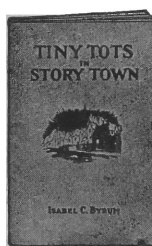
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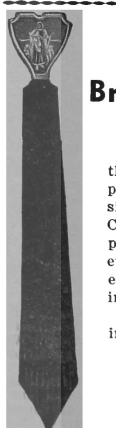
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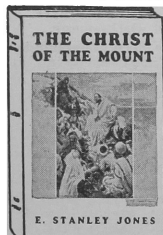
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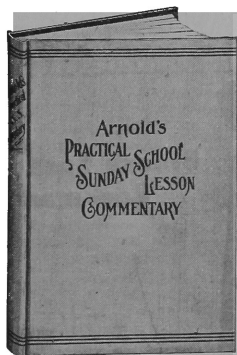
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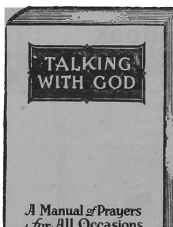
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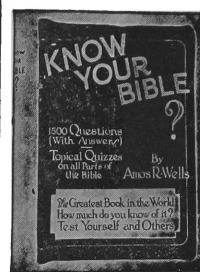
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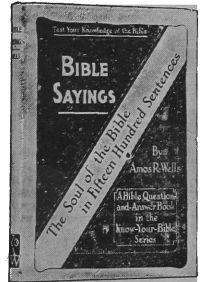
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6. Who called herself "the handmaid of the Lord"?  
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# PENTECOSTAL HERALD

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## LOVE'S TRANSFORMING POWER.

By The Editor.

**T**HE Master in seeking to draw out a confession from Peter said, "Lovest thou me more than these?" to which Peter responded, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep."

I would rather be girded of God with power to preach the gospel that kills sin and makes alive to Christ and holiness, than to have all the honors and wealth of all the world. What a privilege to be an under shepherd of the great Shepherd!

A conscience void of offence, a clear witness that one's guilty past is under the atoning blood of Christ, that one's sins are lost in the depths of the sea of God's compassionate forgetfulness, is of more value than all the gold and silver, and gems of the world.

Weak and feeble as human nature is, yet man is capable of a very intense and unselfish love. This has often been manifested in the patriot, the friend, the father and the offspring. If Christ can get hold of a man and produce in him a hatred for sin and a longing for holiness, and transform the man into his own image, he will be able to kindle in that man a wondrous love and devotion for himself. This loving Christ with all the heart, is the thing most desirable on earth; all else will be well, or at least endurable, if one but loves Christ supremely.

Love is a great transforming power; it is at the root of all contentment and happiness. True love reconciles one to his or her lot in life. It is a real blessing and fruitful source of enjoyment, if one loves flowers, trees, brooks and birds; it warms and lifts the soul to love the domestic animals and fowls about the barn and yard. To love one's fellow beings is a great means of elevating one's character, but to love Jesus Christ is the highest good. Nothing is so elevating, refining and enlarging to the soul, as a genuine love for Jesus Christ. To have one's heart burning with a holy glow for the Savior, how blessed! What contentment and rest it brings to the soul. Let us seek, by every possible means, to increase our love for Christ.

Mr. Wesley's admonition was, "Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes; let it shine in all your actions, and let there be in your tongue the law of kindness." If this disposition be in us to abide, the commandments of the Lord will not seem grievous, but the natural outflow of the heart will be good will to all mankind and a longing desire to help them Godward. The same writer has said, "Love is long-suffering." "It endures not a few affronts, reproaches, injuries; but all things which God has pleased to permit either men or devils to inflict. It

### THE MAKING OF THE MAN.

Ghandi would not wear pants when he was presented to King George. That little Hindu has got some sense. His bare legs and little spinning-wheel are a very large part of his capital. How impossible it would be for the poor, ignorant people of India to worship a man with breeches on. Ghandi's bare legs are just as important to him as Pastor Russell's big whiskers were to him. Shave Russell and pants Ghandi and they would be like Samson when his hair was cut, weak as other men. Ghandi's power over the Asiatic mind of the Hindus gives him power with Great Britain. If he should put on a suit of clothes, dispense with his spinning-wheel, and give up his faith in cow worship, he would lose cast with the Hindus, and Britain would brush him aside. Ghandi has a worthy cause, but woe be unto him and his cause if he should put on breeches. Ghandi's bare legs are just as important to him as Whiskey John Raskob's money is to him, and as Tammany Hall is to Liquor Al Smith. If Raskob should lose his money, and Tammany Hall could be sent to the penitentiary, Raskob and Al Smith would have no more influence with the Democratic Party than Ghandi would have in India with breeches on. It is wonderful about the psychology of big whiskers, bare legs, money, and Tammany Hall!

arms the soul with inviolable patience; not harsh, stoical patience, but yielding as the air, which, making no resistance to the stroke, receives no harm thereby." This love is not natural to the human heart, but must be shed abroad in our hearts by the Holy Ghost which is given unto us. It is a gift which may be had for the asking; but the request must be accompanied by an unfaltering faith which rises above all the difficulties which might oppose us in our search for that love which emanates alone from the heart of God.

It has been truly said, "That the love of our neighbor is the only door out of the dungeon of self." The human heart is never at its best until it emerges from its own shell of self-congratulation and reaches out to help another. It has been suggested that the secret of success in public performances, either in speaking or playing upon an instrument, is to be oblivious of self; to lose self-consciousness. This was demonstrated in the life of Rubenstein who, on one occasion, was playing for a company of musicians, when they with one accord, began to applaud him at the close of a brilliant improvisation. "Friends," exclaimed the great musician, "Please do not applaud! Your applause directs my thoughts from the music to myself, and I cannot play." It is not difficult to see the application in this instance. If our attention is fastened upon ourselves the other fellow will be forgotten, and we will have missed the opportunity of rendering our sweetest music. Remember "love is the door from the dungeon of self."

"O Love that wilt not let me go,  
I rest my weary soul in thee,  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

### Fortunate For Civilization

**I**T is fortunate for civilization that the people of China have not been a warlike people. That is one reason why the great warring pagans passed away and China remained and grew. The Babylonian Empire ceased to exist; the Russian Empire passed away, old Egypt was destroyed; these all drew the sword, and perished by the sword. Meanwhile China built a great wall, shutting her enemies out, and shutting herself in, living in peace with the world.

It will be unfortunate for any nation to drive China into militarism, provoke, harass and cuff her about; at length she will develop the spirit of resentment and will learn how to fight. There has been a very marked change in the Chinese soldiers within the last two decades. He no longer wears skirts and pigtailed; he evolves slowly, but he is a far better fighting man than he was a very few years ago. The wars among the Chinese people have been remarkably fine military schools, in which they have learned the use of modern implements of war. The quickest way to develop the soldier spirit is to provoke, mistreat, rob and abuse them until they come to have a deep-seated hatred, drive them to anger, put them thinking of, and longing for revenge. Get fight in their blood and you create a psychology that will give birth to soldiers; babies will be born with the powers of military geniuses, leaders will rise up who will know how to organize, train and lead men to battle and to victory. It would be the part of wisdom for those who would impose upon China to remember that there is a hereafter.

In 1870 Germany marched triumphantly into France; in 1918 France marched victoriously into Germany. Forty-eight years is not such a long period of time, but it is long enough for remarkable changes to take place. There are fifty millions of young Chinese mad today who will make fine soldiers within a decade from now. Put hatred deep into them, feed them on the spirit of revenge, make them drunk with a determination to pay their enemies back with compound interest, and woe be to those who have humiliated and robbed them.

The Chinese have remarkable intellectual powers, great physical strength and patient persistence and endurance. It is the height of folly to make a warlike people out of them; drive them to training, and arm ten, twenty, thirty, forty or fifty millions of soldiers with all the modern implements of war, with thousands of airplanes and skillful pilots, and they can blow certain islands into the sea.

The world is like a floating island, and as sure as we anchor to it we shall be carried away by it.



# NOTES ON VARIOUS THEMES.

Rev. G. W. Ridout D.D., Corresponding Editor.



When I was in Edinburgh, Scotland, one day I went down to the house of John Knox and had the pleasure of seeing some wonderful pictures, books and other mementoes of this great man of Protestantism, John Knox! What a preacher he was, and what a man of prayer! How he believed his Bible! He was not like so many weak-kneed, doubting, Protestant ministers of today who do not know what they believe, or where they stand. The following story tells of a struggle he had with Satan up to the last. He said:

"I have before this sustained many assaults from Satan, but at this time that roaring lion hath most furiously attacked me and put forth all his strength that he might devour and make an end of me at once. Often before hath he placed my sins before my eyes, often tempted me to despair; often has he endeavored to entangle me with the allurements of the world; but these weapons being broken by the sword of the Spirit, which is the Word of God, he could accomplish nothing. But now he has attacked me in another way; for the cunning serpent has endeavored to persuade me that I have merited Heaven itself and a blessed immortality by the faithful discharge of the ministerial office committed to me. But blessed be God who suggested to me those passages of Scripture by which I was able to grapple with him and extinguish his fiery dart! Among these Scriptures were these, 'What hast thou which thou hast not received?' and, 'Not I, but the grace of God in me.' Being thus vanquished, Satan went away; wherefore I give thanks to my God by Jesus Christ who was pleased to grant me the victory."

John Knox was firmly persuaded that this was Satan's last assault, and so it proved. Again he said: "These last two nights I have been in meditation on the kirk (Church) of God, the spouse of Jesus Christ, despised of the world, but precious in His sight. I have called to God for her, and committed her to her spouse, Jesus Christ. I have been fighting against Satan who is ever ready to assault; yea, I have fought against spiritual wickedness in heavenly places and have prevailed. I have been in Heaven and have possession, and I have tasted the heavenly joys, where presently I am."

When the time of his departure came, after commending his wife and children to the care of a friend, and listening to some of his favorite Scriptures, including the seventeenth chapter of John where he "first cast anchor," he quietly entered the heaven of eternal rest, without pain or any distress of mind, as God had shown him.

## II.

In these days when they write so much about John Wesley it is a matter of amazement that the Methodist preachers do not return to the theology of John Wesley which wrought such wonders in England in the Eighteenth Century. I have been reading, lately, John Wesley's Journals. What a rich treasure house! What a theology is found there, and what experiences are related of preaching and soul winning. Listen to Wesley on some important matters:

"There is no satisfaction for sin but that which Christ has made by his precious blood."

"Do you mean by an enthusiast," he asks of one who had attacked his doctrine, "one who maintains the antiquated doctrines of the new birth and justification by faith? Then I am an enthusiast." John Wesley was not ashamed to stand by the old-time "antiquated" religion. He writes: "But if Methodism, as its opposers pretend, be a 'new discovery in religion,' this is a grievous mistake; we pretend to no such thing. We aver it is the one old religion; as old as the Reformation, as old as Christianity; as old as Moses, as old as Adam."

"The whole ingredients of Methodism, so-called, have been discovered in print over and over; and they are enrolled in a public register, the Bible, from which we extracted them at first."

"To sum up the whole," writes Wesley, "the whole ingredients of our religion are love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance;

against these I think there is no law; and therefore, I still apprehend they may be tolerated, at least in a Christian country."

"While a poor woman was speaking a few artless words out of the fulness of her heart, a fire kindled and ran as flame among the stubble through the hearts of almost all that heard. So when God is pleased to work it matters not how weak or how mean the instrument."

"All this week," Wesley wrote, "I endeavored to confirm those who had been shaken as to the important doctrine of Christian Perfection, either by its wild defenders or wise opposers who much availed themselves of that wildness. It must needs be that such offences come; but woe unto him by whom the offence cometh."

"After deep conviction of inbred sin of their total fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished and they found from that time, no pride, anger, desire, or unbelief. . . . Now whether we know this destruction or suspension of sin, it is a glorious work of God, such a work we never saw in these kingdoms before."

## III.

In these days of big salaries and luxuries (even in poor times) it is well to think of the simplicity of John Wesley touching personal and practical religion.

John Wesley, the founder of Methodism, was a generous soul. The only use he had for money was to give it away. "I gain all I can," he wrote, "not wasting anything—not a sheet of paper, not a cup of water." When his income was 30 pounds a year he lived on 28 pounds and gave away two pounds. When it reached 60 pounds, and even 120 pounds, he still lived on 28 pounds, and gave away the balance. A wealthy lady left him 1000 pounds in her will, and he gave it all away, by fifties and hundreds, counting himself simply "God's steward for the poor." In later years when he might have amassed a fortune by the sale of his books, he lived on a small amount and gave the rest away. When eighty years of age, he tramped through the streets of London that he might save money to distribute among the poor. For years he gave away 1000 pounds annually, and taken as a whole, he gave away not less than 30,000 pounds during his life.

Kagawa, of Japan, and Gandhi, of India, are both notable examples of self-abnegation and sacrifice for the sake of their people. It is shocking, sometimes, to observe the hold that money has on the ministry. Grades and salaries are of greater import to some preachers than the salvation of souls. No wonder the work of God does not prosper more in their hands. This money love and craze has done intolerable hurt to evangelism, also putting price upon evangelism has robbed it of its purity and power.

## IV.

They have a great habit in South America of calling their streets, and sometimes the towns, by the dates of important events in their history. One of the towns in Argentina where I preached was called "9th July." Over across the street from where I write this, in Sao Carlos, Brazil, the sign tells me that the name of the street is "7th September." They commemorate these great events in many ways. Now I notice some of the prophets record their religious experiences in a very definite manner. Read Ezekiel 1:1-3, and he tells us of a notable experience he had when (1) the Heavens were opened, (2) He saw visions of God, (3) The Word of God came expressly to him, (4) The Hand of the Lord was upon him, and this happened in the 30th year, fourth month, fifth day of the month. Isaiah's baptism of fire occurred the year that Uzziah died. Bishop McConnell,

who turns everything into philosophy, said, "In Methodist theological usage, conversion is supposed to lead us to sanctification—and the present-day Methodist aim, according to the Delaware program, is that the Christian is to sanctify everything he gets his hands on."

One writer says, "This amounts to a gratuitous double slur on two fundamental teachings of the Gospel and on which the Protestant Reformation and Methodism were founded."

It is undoubtedly true that the leaders who broaden the Wesleyan doctrine of Sanctification so as to include everything, never know the joy of leading a soul over into the definite experience of sanctifying grace. They socialize everything and rob it of its personal application to personal experience. Speaking of the Delaware Conference, judging by the make-up of its speakers as I read about it in one of the Advocates, there was not much likelihood of an altar service there with anybody seeking either conversion or sanctification because the speakers were all men of decidedly modernistic doctrines, some of them Unitarians and the majority of them broad men of Methodism who are trying their utmost to broaden the narrow way. The way of modern Methodism is to call for Conferences, not mourners. When we had the mourner's bench revivals were the order of the day and Methodism grew and multiplied. In these days our leaders are trying to make Corinthians out of us; they want us to get saved by philosophy, not by repentance and faith. More books are published now on the philosophical way of finding God than ever and as a result nobody is finding God. They are lost in unbelief!

## V.

John Wesley was a great revivalist and truly a teacher sent from God to reveal to the Church the deeper things of God. What wise words are these of Wesley on Justification; he says:

"I believe that three things must go together in our justification: upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice by offering his body and shedding his blood; upon our part, true and living faith in the merits of Jesus Christ. So, in justification there is not only God's mercy and grace, but his justice also. And so the grace of God does not shut out the righteousness of God in our justification, but only the righteousness of man, that is, the righteousness of our works."

"The very foundation of Christianity is that a man can merit nothing from God; that we are justified freely by his grace, through the redemption that is in Christ; not for any works of our deservings, but by faith in the blood of the covenant! But papists hold, that a man may by his works merit or deserve eternal life; and that we are justified, not by faith in Christ alone, but by faith and works together. This doctrine strikes at the root of the Christian faith, the only foundation of true religion."

How different is the teaching of the modern pulpit from Wesley's on the Sin question!

How can I be cured of the sin-plague? is the universal inquiry. The answer is not uniform, coming as it does, from the darkened mind of man.

"Develop him," argues the materialist.

"Let him alone," growls the atheist.

"Worship him," suggests the pantheist.

"Polish him," adviseth the broad school man.

"Church him," shrieks the ritualist.

But what says the Word of God? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."



# RADIO IN PROPHECY.

Rev. C. F. Wimberly, D.D.

## PART II.



**R**ADIO in its present working developments, is one of the many subtle forces of electricity. We are learning something of its marvelous powers; yet no scientist can explain what it is; the knowledge of its manifestations are being discovered, and its powers harnessed, but human knowledge can go no further. It is a mystery as unfathomable as life; life remains an essence of the Infinite and the Absolute. Even Mr. Edison did not know exactly what electricity is. We once heard this line of reasoning: the lowest number of vibrations which will produce a tone is twenty-seven per second. Tone continues to reach a higher pitch as vibrations increase. The highest number of vibration discernable to the human ear are about fifty thousand per second—said to be the voice of a bat. Beyond that there is heat—then light—then electricity—then, last—Life. But like all other analysis into the realm of the supernatural—it is only conjecture. We do know that the strange force, which is called electricity, exists, and those who are in a position to speak, say we have scarcely touched the circumference of its possibilities.

The existence of this strange force, or substance, had been observed by scientific minds centuries before Christ. Thales of Miletus, 640 B. C., caught the first gleams of it by means of friction, and some others through the years, also record their observations. But not until the 16th century did scientists arrive at tangible facts about electricity, and then in a very crude manner. Robert Boyle and Sir Isaac Newton made some substantial contributions to its development. Stephen Gray and Hawksbee early in the 18th century added much to the fund of knowledge; but it was Benjamin Franklin in 1750 that discovered the big fact that the lightning which illuminated the heavens, followed by roaring thunders, was the very thing the scientists had been seeking for more than two thousand years. With his kite experiment Franklin found out that the earth was a gigantic magnet, affecting tremendously the discharges of lightning. Whereupon, lightning rods for the purpose of conducting bolts from buildings into the earth came into general use following his discoveries.

So the experiments continued with renewed interest. In 1832 B. F. Morse invented the apparatus for sending electric discharges through wires, making dots and dashes, and with that, the Morse code was worked out, which gave to the world *telegraphy*—meaning to write at the end. Then the astonished world appropriated this new method of communication, with an ever increasing distance; it soon became known, that with sufficient storage batteries and wires distance did not affect the accurate sending of messages. Telegraphy became a fixture in world activities.

The experiments continued until in 1875 Alexander Graham Bell discovered, that through the medium of wires, not only dots and dashes could be sent, but also the human voice. From the beginning of crude, unsatisfactory mechanism there has been developed the telephone, which also continues in its use without regard to distance. Here the world gasped again. Today the telephone is a fixture in the homes of the nation, and so common that no one ever thinks of it any more as belonging to the marvels of the age.

Then, as the experiments continued through fifteen years after the telephone became a practical asset, Mr. Marconi devised an instrument which discharged currents of lightning between positive and negative poles, which by so doing sent impulses, or waves through the air, as dots and dashes

without the medium of wires. Then, we had the Wireless Telegraphy which gave the world a decided shock, and then it was felt, that the last word had been said in world wonders. So now, wireless telegraphy has put both sea and land in instantaneous communication. No ocean liner can sail beyond the touch of all the world by wireless messages, traveling with the velocity of light—a rate of speed which will circle the globe seven times in a second.

Wireless telegraphy is a marvel of efficiency. In the early stages of its development a ship was sinking on the high seas; unknown to the world, but an obscure operator on this sinking vessel, sat calmly at his post and sent out S.O.S. calls for help. At once vessels steamed to the scene of the disaster, and one thousand passengers were rescued, and young Jack Bins became a world hero. Not until the story of this shipwreck became known, did the indifferent world appreciate the inestimable value of wireless telegraphy. There were five ships within reach of the Titanic when it was lost at sea. Of the five only one ship's wireless was functioning. Something seemed to be wrong with four of the vessel's wireless equipment; either the operators were loafing, or the instruments were out of repair. One vessel heard the S.O.S. call from the ill-fated Titanic. That one rushed to the scene and saved over seven hundred souls. Had the other vessels been in like condition, the greatest ocean disaster of the century could have been avoided, the sixteen hundred and sixty that were lost, could have been rescued.

A story was told which happened during the World War, and has been vouched for by good authority: a soldier boy had been shifted about from various camps and then overseas, until the parents lost communication with him. For months nothing had been heard of his whereabouts. The father became uneasy, fearing his son had been killed, and somehow the War Department could not furnish any certain information. Remember there were four millions in the service, scattered among the camps of America, in France, England, Belgium, and in other countries of the Orient. Detachments were in the Philippine Islands, China, and Hawaii. The father went to Washington, D. C., and interviewed his congressman, and they went across the Potomac to Arlington Heights, where the largest wireless station in the world is located. Through the congressman, access was gained to this government station. Then, this is what happened. A full description of the boy was sent out over the air—"world-wide whisper," as it were. It went bounding over land and sea amid four million soldier boys—many, perhaps having the same name. It was not long until a reply was received from far away Hawaii, a colonel from the city of Honolulu, "whispered" back that this Kentucky lad was in his regiment, safe and sound. The call was made, and a reply came back from ten thousand miles away in less than thirty minutes.

But now the great Italian genius, in co-operation with others, has discovered, as did Mr. Bell, concerning the human voice, that by means of powerful electrical discharging forces, the human voice may be sent over the same wave processes as the wireless telegraphy. This new achievement we call Radio, as there seems to be no better name for it; the "whisper," the actual intonation of the voice can be carried world-wide. In the presence of this marvelous fact—seems too wonderful to be fact—we sit dazed, overwhelmed, dumbfounded.

There is something akin to the uncanny about Radio; those who know the most about it do not hesitate to express a feeling that the doings of the Radio are even beyond the

borderland of the supernatural; its mysteries are hidden from experts in such matters. The great laboratories are daily doing some unheard-of feat; they get results, but there the matter ends. As to the why and how, they are still in the dark. A feeling of awe steals over us—not because of the pleasure of music, or lectures—in fact, every kind of human accomplishments, which now may be given to the humblest citizen in the land—but the thing itself can scarce be taken in. Out from perhaps over one thousand broadcasting stations, there is every moment of the day and night, passing through the air sermons, lectures, grand operas, jazz, vaudeville, politics, and charity appeals. They are passing through buildings, piles of masonry, and mountains as though they were not there; passing in every direction with the speed of light. Why do they not mix and jumble—produce a chaos of harsh sounds? They do not, and somehow they are ever present. The same wire antenna that catches the grand opera in New York, by a delicate adjustment of the receiver, will get the prize fight in Chicago. Those messages not only "plunge through the thunder storms," but plunge through a half dozen mountain ranges: the Rockies, the Cascades, the Kentucky, and the Blue Ridge mountains—mountains far above the clouds, and timber line, and will penetrate by this invisible "whisper," without the loss of even a grace note, or a harmonic from the soft tones of a violin. Place a receiver on the top of Mt. Baker, then dig a tunnel under the same mountain, and tunnel any distance—place another receiver, and the same message will come bounding across land and sea, ten thousand feet high on the peak, or ten thousand feet under the mountain, without the loss of a word, or whispering tone. Yes, is it any wonder we feel that all this is beyond the borderland of the supernatural? Besides all that we have now accomplished, there still remains, so say the experts, undiscovered continents of possibilities waiting to serve us, or destroy us. Beyond all this what may we yet expect but a further unveiling or him who has so organized the elements for some mighty cause, yet to be revealed.

(Continued)

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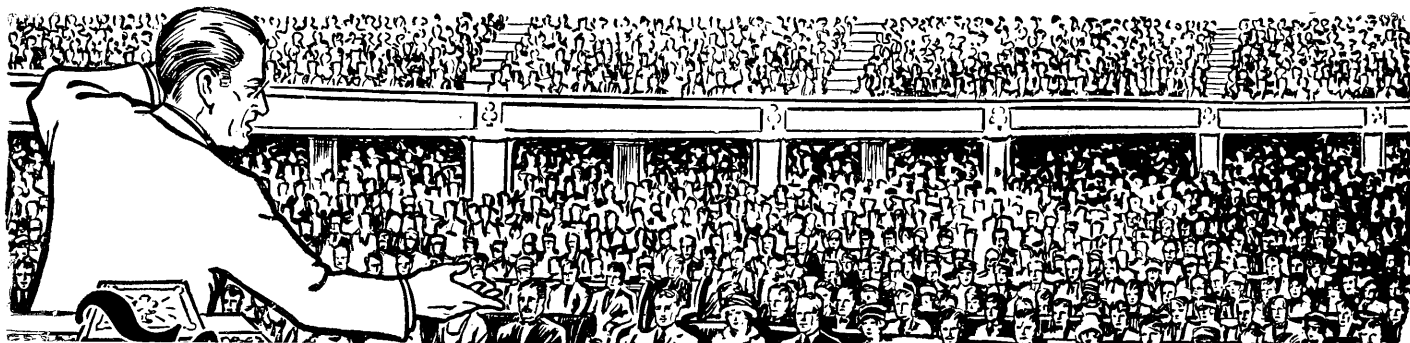
There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

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Order your Christmas cards and books TODAY so as to avoid the rush.





## PENTECOST: ITS MEANING AND SIGNIFICANCE.

Rev. W. Edmund Smith.

*"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and unto the uttermost parts of the earth." Acts 1:8.*

**R**ECENTLY, the Christian Church has been commemorating Pentecost, and it may not be amiss for us to consider the significance of that event. Pentecost, literally, means fifty, and was a name given to one of the great feasts in the Jewish calendar. Just fifty days after the Israelites had eaten the Paschal lamb, in the house of bondage and had been led by Moses out of Egypt, across the Red Sea, they came to Mount Sinai, where God called Moses to the top of the mountain, and gave him the Ten Commandments graven on tables of stone. Note now this coincidence: Just fifty days after God's Paschal Lamb had been sacrificed on Mount Calvary, the Holy Ghost was outpoured upon the hundred and twenty disciples assembled in the upper room at Jerusalem. This event has been called the birthday of the Holy Spirit.

True, the Holy Ghost had ever been in the World. He was the active agent on creation's morn. He had been converting and sanctifying prior to Pentecost. But all of his work had been in anticipation of the redemptive work of Jesus, and so the Spirit's working was limited, and religious experience could not be as full and complete in anticipation of Calvary as it would be after Jesus lived, suffered, rose and had been glorified.

Someone has called Pentecost the birthday of the Church. True, the Church existed in nebulous form when Jesus called his disciples, but with the coming of Pentecost the Church began to assume organic form, and received her commission to evangelize the world. We must believe that Pentecost was the glorious climactic event in the plan of redemption. It gave significance and efficiency to all that had gone before. It took away from Jerusalem its religious prestige, and by sanctifying and exalting common things and common people, took from the special days and feasts, and the priesthood of the Jews their glory and exclusive claims. Pentecost made possible a Holy Land anywhere. It gave the humblest believer the privilege of becoming a king and a priest unto God, to offer up spiritual sacrifice, more acceptable to God than the blood of bulls and of lambs. Pentecost broke down forever the walls of separation between the Jew and the Gentile, giving to the latter repentance unto life. Pentecost disclosed God's great plan for world redemption, he having made the Jews the channel of revelation.

WHAT PENTECOST MEANT TO THOSE DISCIPLES AND APOSTLES.

Firstly: Their hearts were purified. There was a subjective work accomplished in them. Peter referring to the Gentiles receiving the Holy Ghost said: "He put no difference between us and them, purifying their hearts by

faith." We must believe that grace had done something for the apostles prior to Pentecost. They had left all to follow Jesus. Jesus had told them, when they came back from a preaching expedition rejoicing in their success, not to rejoice so much in those things, but rather to rejoice that their names were written in Heaven. Jesus declared that he was the vine and they were the branches. In his high priestly prayer he declared to the Father that they were not of the world, but that he had chosen them out of the world. If they were of the world, the world would love its own. He said, "They have kept my word, and none of them is lost but the son of perdition." How any candid person can fail to believe that these disciples were what we might call "converted" persons, I fail to see.

But Jesus did recognize the fact that their religious experience was very defective. And so he said, "Father, for their sakes I sanctify myself that they might be sanctified through the truth. Sanctify them through thy truth; thy word is truth."

Jesus did not need any subjective cleansing. He was pure and holy. Sanctification to him, meant that he set himself apart to accomplish the complete redemption of men. But these apostles and disciples did need a subjective cleansing, and sanctification meant this to them. They were in a measure spiritual, and yet they were carnal. Even in the presence of Jesus they would get into carnal controversy as who would be the greatest in the Kingdom. John and James wanted to call down fire from Heaven to consume those that followed not their band. This brought upon them the condemnation of Jesus for their narrow bigotry. Peter, who had boasted that he would follow Jesus even unto death, denied him in the presence of a little maid. Thomas doubted, and in the presence of danger, they all forsook Jesus; these very ones whom Jesus said had kept his word.

Truly they needed something more than they had received, and at Pentecost it came to them. Their hearts were purified from carnal fear, ambition and all sinful affections. Their spiritual nature was unified, and thus they could become worthy representatives of their risen and glorified Lord.

Secondly: Their vision was clarified. Under the immediate instruction of Jesus they failed to understand the spiritual character of his kingdom. They looked for a temporal kingdom, in which they were to hold conspicuous and important offices. The question with them was, Who will be greatest? Even after Jesus had risen and appeared to them, the first question they asked was, "Lord, wilt thou at this time restore the Kingdom to Israel?" Then it was that Jesus told them that they should receive power after that the Holy Ghost was come upon them. It was the power of a purified heart and a clarified vision.

How true it is that spiritual things are spiritually discerned. God hides things from the wise and prudent and reveals them unto babes. A multitude of the worldly-wise fail to see the benefits of Pentecost because the

veil is over their spiritual eyes. An interpreter of the New Testament told out, with positive emphasis, that there is no such thing as a second crisis in religious experience. An old colored mammy who knew the indwelling presence of the Comforter was told what he said. She replied: "That professor put that too strong. He ought to have said, not that he knows on." After Pentecost those apostles never doubted the deity of Jesus and the full redemptive character of his death and resurrection. What Jesus could not make plain to them in the days of his flesh the Holy Ghost revealed to their consciousness. They were united in heart and purpose in a common cause to make known the saving grace of the blessed Son of God.

We honor education and mental discipline, but these can never rightly interpret the Word of God. The same Holy Ghost that clarified the vision of the disciples, must clarify our spiritual vision, so that we may rightly understand the plan of redemption and all our privileges in the covenant of grace. Amanda Smith, the colored washer-woman, with the Holy Ghost, was a better interpreter of the Word than the profound scholar who can read the ancient tongues, but has not the indwelling Comforter to illuminate his understanding.

Finally: This Pentecostal baptism energized their wills and enabled them to do. Think of the task before them. Jesus had commissioned his disciples to preach the gospel to every creature and they went forth against a hostile church, without the prestige of ecclesiastical endorsement, the support of governmental authority, the resources of material wealth, or the confidence of educational equipment, to win the world for Jesus, who had lived the life of a tramp preacher and had died like a malefactor between two thieves. At first, Roman power was tolerant, and saw in those Christians only another form of Judaism. But when they began to multiply and declare that there is no salvation in any other but Jesus, Rome began to persecute. Had they been less radical the Christians could have gained for Jesus a place in the Roman Pantheon, where the gods of all the nations Rome had conquered were honored. Paul might have become the high priest of Christianity. All would have gone smoothly, but Christianity would have been the same compromising, lifeless thing it is today in the mouths of proud and polished rhetoricians, who praise all forms of religions and preach another gospel, and another Christ.

The Christians endured ten terrible persecutions in the first three centuries, but these were the means of keeping doctrine and life pure. The most fatal time came when Constantine gave toleration to Christianity and made it the religion of the State.

But what is the explanation of the achievements of those early Christians? It is the baptism of the Holy Ghost. They lost all fear of men; they were dead to selfish interests; they had confidence in the power of God, as revealed in Christ; they filled up that



which was behind in the sufferings of Christ; they counted all things but loss for the excellency of the knowledge of God in him.

And we contend that this is what the Holy Ghost does for God's children today. He makes them invincible in their battle against the world, the flesh, and the devil. He takes the humblest and makes him a wonder to men. Some of these have been the greatest inspiration to my life and ministry.

I have in mind a man who lives in a little New Brunswick town. He was stricken with blindness early in life, but in spite of that handicap acquired a good business, married a beautiful woman and the home was blessed with two lovely daughters. Long before he had known the blessing of Pentecost, and was a great blessing to his church and community. But a fire came and swept that little town and our brother's business went with little or no insurance. For a good many years we have seen that brother struggle on against most adverse circumstances. Sickness in his home, called for a number of surgical operations. God has allowed him to go through the fire. But in it all he has maintained a most triumphant faith. He has been a shining light to that community and many hearts and hands have been opened to him. He is a great spiritual asset to that town, and even those who do not agree with his theology, see that he has a wonderful faith and experience. That man has been a splendid inspiration to my faith.

This is what I mean by a will energized by the Holy Ghost. We cannot stand without this strength. God will never hitch us up to a load too heavy for us to draw. He gets under the heavy end of the burden. The Comforter does not exempt us from trials, tribulation and temptations, but he does give more grace. He does enable us to see the superior value of spiritual things, and brings us into fellowship with those who through faith, "subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, waxed valiant in fight and turned to flight the armies of the aliens." He does enable us to say "I can do all things through Christ which strengtheneth me." He purifies our hearts and enables us to be. He clarifies our spiritual vision and enables us to see. He energizes our wills and enables us to do. Have you received your Pentecost?

### Radiant Living.

REV. C. M. GRIFFETH.

HIS LARGER PURPOSE

God has a wonderful plan—divinely inspired—for your life.

It is a plan that is complete, beautiful, practical and successful. A plan, which, if we willingly hand ourselves over to him, he will work out for us, notwithstanding all the agencies and powers and devils who would try to thwart it.

And why not? Would God provide a perfect salvation for a man and then be utterly indifferent as to what became of that man's life? Would God save a man's soul from sin and not have a provision to save his life from a purposeless existence?

Did not God have a plan for Joseph's life? His jealous brothers in an effort to thwart God's plan might cast him, if they will, into the pit, or later sell him to the Ishmaelites. It will be hard indeed on Joseph, but it will only hasten the working out of God's plan.

And Joseph in one of the sunset days of his life, looking back across the years to that early morning hour when the sun seemed to rise so slowly behind a drapery of portentous clouds aflame in threatening scarlet as he, a slave boy, was being hurried away from home and homeland to distant Egypt, he saw in it all that God has a larger purpose for his life than he could ever have had for himself if he had remained unmolested in fair Canaan.

"But," you say, "that was for Joseph. We cannot all be Josephs."

But is God unmindful of you just because you may occupy a very small corner in life? Would God who notices even the fall of a sparrow have no interest, no purpose, no beautiful plan for lives that are limited? Is not a tiny violet, growing in an out-of-the-way place along the edge of a field as perfect and as beautiful a flower and as much the handiwork of God as some highly prized lily or cultivated rose?

In that very calling in which you are engaged, God has a plan for your life, which if faithfully followed by a continuous yielding to Divine control, God will work out for you that divine aspiration for your life—"His larger purpose."

## One of The Greatest Organizations In The World.



THE Woman's Christian Temperance Union is one of the greatest organizations in the world for social uplift, in fact, for the saving of the souls and bodies of human beings. We doubt if any organization on earth except the church, has such a body of noble, praying lovers of God and humanity, as this great organization of the best women of this nation, for the prohibition of the liquor traffic. We print below a communication from Mrs. Ella A. Boole, President of the National W. C. T. U. It must be understood that the *Woman's Organization for National Prohibition Reform* has a deceptive name. It does not mean a reform from drunkenness to sobriety; it is just the reverse—a reform from sobriety to drunkenness—an aggregation of selfish women to break down our prohibition laws. The liquor people have always played the role of deception and misrepresentation. The name of this wet organization of women is undoubtedly intended to deceive. It sounds quite respectable, but its whole object is the breaking down of prohibition and the bringing back of the legalized liquor traffic. Read what Mrs. Boole says:

"The Association Against Prohibition Amendment, supported mainly by seven millionaires, says it no longer takes money from the brewers and distillers. It denies receiving the money the European liquor interests claim they spend in the United States.

"Can it be that the Women's Organization for National Prohibition Reform is the beneficiary of these funds, refused by the Association Against the Prohibition Amendment, but which have been spent so lavishly in the past in opposition to every effort to restrict or curtail the liquor traffic?

"As for women and prohibition, as long as the 19th amendment stands the 18th amendment will stand also."

"Many organizations now supporting the 18th amendment were pioneers in the demand for constitutional prohibition, when the wet argument was carried on by the Retail Liquor Dealers Association, and the United States Brewers Association. The church denominations represented by various commissions in the conference of organizations supporting the 18th amendment, comprise twenty million Americans.

"It should be remembered that the W. C. T. U. is organized in nearly ten thousand local communities, and that its membership today is more than double its membership in the twenty years that Frances Willard achieved her great results. The W. C. T. U. educational program today is reaching ten times as many students as it ever reached in the height of the saloon era."

"Commenting on the charge of Mrs. Charles H. Sabin, president of the Women's Organization for National Prohibition Reform, that the wet organization has more

members than the W. C. T. U., Mrs. Ella A. Boole, president of the National W. C. T. U. makes the following statement:

"The Women's Organization for National Prohibition Reform endeavors to magnify its importance by claiming it has enrolled more members in some states than the W. C. T. U. Suppose it has. All the dry women are not members of the W. C. T. U.; but it seems that all the wet women are in one group.

"The W. C. T. U. is only one of the bona fide organizations committed to the observance and support of the 18th amendment. We find standing with us the Women's Missionary Societies; the Federation of Women's Clubs; the National Congress of Parents and Teachers, and Women's Enforcement Organizations. These organizations contain more than 12,000,000 women who, by resolution and conviction, are supporting the 18th amendment.

"In addition, the National Education Association—the large majority of whose members are women—by resolution and conviction favors law enforcement and is conducting an active campaign in support of the 18th amendment.

"The Women's Organization for National Prohibition Reform spends huge sums of money. It is reported that as much as a quarter of a million dollars is available for its work in a single Southern state. Yet this organization asks no dues and makes no financial reports.

"Where do they get it?"

## Ten Good Reasons Why Ladies Should Not Smoke.

BY C. W. RUTH, EVANGELIST.

Because it leaves a bad taste in mouth, and an offensive breath.

Because it is certain to leave stain on finger nail, and give a *sallow complexion*.

Because it is an exceedingly bad example for children; no worthy parent wants their children to smoke—especially not while small.

Because all cigarettes contain opiates, and nicotine, which is said by all physicians to be poisonous, and injurious to health.

Because it is an *expensive habit* and a needless and extravagant waste of money in the aggregate of years.

Because it creates an unnatural and *abnormal appetite*, and thus *enslaves* the user,—so that it becomes almost impossible to quit the habit.

Because it lowers womanhood, in the esteem of men,—even though they do not say so; especially is this true of Christian gentlemen.

Because it exposes ladies to especial temptations,—in that it associates them, with such as have low standards of morals, and men take liberties with women who smoke they would not take otherwise.

Because no real good *true Christian* lady smokes cigarettes; they would not wish to meet Christ—at the Judgment with a cigarette in their mouth.

Because it is utterly *needless, useless, and incongruous*, and in no way adds to the *modesty, charm and beauty* of womanhood. While a few may admire her when she smokes, *more* will admire her when she does not smoke.

No, we do not insinuate, nor believe that all ladies who smoke cigarettes are of low morals, but we believe they would be *better* if they did not smoke.

## Don't Forget

to order that box of beautiful Christmas cards that we have been telling you about in our advertising. For \$1.00 you can remember thirty-three friends, who will appreciate it more than you can ever know. The 12 extra cards go with the enclosing of \$1.00 when box is ordered.

MRS. H. C. MORRISON.



## STRIKING RESEMBLANCES.

J. E. NORBERRY.



HERE are some remarkable and striking resemblances, between the Impotent Man's disease and his divine healing at the Pool of Siloam, by the only and great Physician, as recorded in the 5th chapter of St. John's gospel—to that of man's sinful condition and his divine salvation by Jesus, the Savior of the world, who is able to save to the uttermost.

This man's disease was evidently caused by sin, as implied in the fourth verse. So all mankind has been spiritually diseased, because of one man's sin. "As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all men have sinned." Rom. 5:12, 17, 19.

The man's disease affected his whole being, as he lay helpless for a long time at the Pool. So sin made man totally depraved. "The whole head is sick, the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6. See also Jer. 7:9.

As this man's disease robbed him of much of the happiness and pleasures of life, so sin has robbed man of much spiritual joy. "For all have sinned and come short of the glory of God." Rom. 3:23.

This man's disease may have been that of palsy, which is a good type of the sinner in trespasses and sins. This man confessed to Jesus, his inability to heal himself. "Sir, I have no man when the water is troubled, to put me into the Pool." Well may the sinner cry, "Helpless I am, and full of guilt, but yet for me thy blood was spilt. And Thou canst make me what thou wilt, O take me as I am." "In my hands no price I bring, simply to Thy cross I cling." Jesus says, "Without me ye can do nothing." See Jer. 13:23.

Humanly speaking, this man's disease was incurable. If cured at all, it must be a supernatural cure, as we read, "It was Jesus, that made him whole." So every sinner, if he is ever saved, must be supernaturally saved. "Except a man be born again, he cannot see the kingdom of God."

This poor man's disease was of long duration, 38 long years, so that it was deep-seated, but that was no hindrance to the healing power of Jesus, he was made perfectly whole. So with the worst sinners of the world. "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool." "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord—and to our God, for he will abundantly pardon." Mark 5:2-13. Luke 8:2; 1 Timothy 1:12-15.

After this poor man turned his back on all pools and the angelic troubling of the waters and all dependence upon others to help him into the troubled waters, and ceased his trying in his own feeble way, and looked to Jesus alone for healing and salvation—Jesus was then ready to heal him, and asked, "Wilt thou be made whole?" "It was Jesus that made him whole." So with every sinner who gets saved. He must look away from everything and everybody, and look to Jesus alone. "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." "Neither is there salvation in any other name. For there is none other name under Heaven, given among men, whereby we must be saved." "Salvation is of the Lord."

When this man tried to get healed, he found others getting in his way hindering him, "While I am coming, another steppeth down before me." So with every sinner seeking Jesus, and his divine salvation, will

find opposition from the world, the flesh and the devil, and needs to press through, like the woman of old, who pressed through the crowd until "she touched the hem of his garment."

This diseased man wanted to be healed above everything else in the world, and was thus willing to be carried anywhere so he could be healed, so with every sinner, who desires salvation above everything else in the world, will say, "I'll go where you want me to go dear Lord" or "Lord, what wilt thou have me to do?"

This diseased man's faith in Jesus to heal him was demonstrated in his prompt obedience to the divine command, "Arise, take up thy bed and walk." "And the man took up his bed and walked," so must every sinner obey the divine command and meet the conditions of salvation, "Repent and believe the gospel." "Repentance toward God and faith in our Lord Jesus Christ." "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved."

As this healed man publicly glorified God by taking up his bed before all the people, so must every saved soul let his light "so shine before men that he may glorify his Father which is in Heaven."

As the healing of this man made a new

## FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

In 1922 nearly all of the Canadian Provinces were under some form of prohibition. The official record shows 202 convictions for drunken driving. "Government sale" has been substituted, and in 1929 convictions for drunken drivers were 2,106, or an increase of over 942%.—Report of Minister of Trade and Commerce, Ottawa, Canada, 1931.

man of him in every way, so when the sinner gets saved to God, he is a "new creature in Christ Jesus, old things pass away, and all things become new."

As every sinner seeking divine salvation, receives the forgiveness of his sins instantaneously, so this man his healing, "And immediately the man was made whole."

Like every soul receives the divine witness to his sonship, as in Rom. 8:14, so this man received the divine attestation to his healing, "Jesus saith unto him, Behold, thou art made whole."

As every saved soul must confess before men the work of divine salvation wrought in his heart—see Rom. 10:9-11, so this man was not ashamed to confess that Jesus healed him. "And the man departed and told the Jews that it was Jesus that had healed him." See also, Luke 12:8, Rom. 1:16, Rev. 3:5.

As all saved persons soon find their way to the house of God, for worship, so this healed man found his way "in the Temple," that he might worship God. "Afterward, Jesus findeth him in the Temple." Was it not said of the early disciples, "That being let go they went unto their own company?"

As this man's healing and salvation created quite a stir and much opposition among the ungodly in the Synagogue, so it ever will be found where God is saving and sanctifying precious souls, great opposition will be manifested among the ungodly in and outside the church. Amen!

As in the case of every saved person whom God takes out of the sin business, he expects

them to ever remain out, so with this man, "Jesus saith unto him, Behold, thou art made whole, go and sin no more, lest a worse thing come upon thee."

The likelihood was that if this crippled man had let this golden opportunity pass by unheeded, he may never have been healed, for Jesus may never have passed that way again. So there is a time for every sinner to be saved, "Seek ye the Lord while he may be found. Call upon him while he is near." "Behold, now is the accepted time. Behold, now is the day of salvation." "My Spirit shall not always strive with man." "Again, he limited a certain day, wherefore the Holy Ghost saith, Today if ye hear his voice, harden not your hearts as in the provocation." Heb. 3:7-11, 4:7, 8. See also St. John 12:35, 36.

"Keep on Believing."

## Don't Wait Too Long

to order your Arnold's Commentary for 1932. Those of you who have been using it, I need not urge you to put in your order, for you know its merits and how helpful it has been in the preparation of your Sunday school lessons. To those of our readers who have never used it, I simply ask that you give it a trial, and that will be sufficient. It contains four pages of valuable helps, has portions for Adult, Intermediate and Primary departments, also illustrations that can always be used to clinch the arguments you set forth in the lesson. The advantage this book has above most of other commentaries is its price—only \$1.00 postpaid. Remember the name is Arnold's Practical Commentary, Pentecostal Publishing Co., Louisville, Ky.

MRS. H. C. MORRISON.

Thackeray tells of one who kept his pockets full of acorns, and wherever he saw a vacant place in his estate he took one out and planted it. In like manner he exhorts his readers to do with kind words as they go through life never losing a chance of saying one. "An acorn costs nothing, but it may sprout into a prodigious bit of timber."—Unknown.

## A Character-Building Christmas Gift.

Young people have resources that are priceless. God has endowed them with qualities, that, if rightly directed will lead them to the highest heights of accomplishment and usefulness. In our book, "Ideals for Earnest Youth" every phase of life and how to make the most of it is discussed. If a young man or young woman did not aspire to the highest and noblest things in life, he or she could not read the 61 chapters in this book without being inspired and purposing in their heart to be a power for good in the world. The chapters are brief, intensely interesting and to the point. Anyone from 12 to 25, and even the older folk, would enjoy and get a blessing from this book. The price is only \$1.00, and the make-up is very attractive. Give it for Christmas. Pentecostal Publishing Company, Louisville, Kentucky.

## Mary of Bethany

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.

## Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.



# ----GLEANINGS FROM THE EVANGELISTIC FIELD----

## REPORT OF THE YOUNG PEOPLE'S AUXILIARY OF THE LONG ISLAND HOLINESS CAMP MEETING ASSOCIATION.

"Camp Roosevelt," Freeport, N. Y.

For the second time in the history of the Long Island Camp Meeting Association, the young people carried on a five-day camp meeting entirely under their own direction from July 11-16. This proved to be even more blessed than its initial one and the Lord was very present from the first service to the last when the reins were once again handed back to the adult organization.

Rev. James Jones, who was with us last year as one of our Young People's evangelists, again brought some very helpful and heart-searching messages. His co-laborer, Rev. Wayne Lamb, also gave most faithful service and his Spirit-filled messages endeared him to the hearts of all. God most graciously blessed their efforts for there was scarcely a service without one or more seekers and altogether about forty souls knelt at our altars and found glorious victory. Praise the Lord!

We believe God honored our efforts in answering the many prayers that ascended in behalf of the camp. Each morning before the breakfast hour found a group of earnest, faithful young people gathered at the Family Altar beseeching God's blessing on the day. Following the afternoon preaching service, a street meeting was held daily on one of the business corners of the city and through song, prayer, testimony, and Brother H. Willard Ortlip's chalk talks, the gospel was given forth to many who perhaps never enter the doors of a church. We thank God that some also followed us back to the Tabernacle from the invitation given there. Between services, the young people voluntarily made a house-to-house canvas of the neighborhood communities, giving out personal invitations to the meetings and advertising matter in hopes of winning some soul to Christ who might otherwise be lost.

Our friends may be interested to know that during the year our young people are held together by two "Auxiliary Letters," compiled by our director, Robert L. Simpson, from the personal testimonies which are sent to him by the members of the Auxiliary. The notes of victory present in these testimonies encourage our hearts and help us to realize that God can keep the youth of today and is doing it when they will let him.

Young people, remember to set aside the date, July 10-25 next year, for your vacation and spend it with us at Camp Roosevelt. We are trusting the Lord for even greater manifestations of his power next summer and know our faith will be rewarded for "Jesus never fails."

Evelyn J. Duryea,  
President Young People's Auxiliary.

## REPORT OF WACO PROPHETIC BIBLE CONFERENCE

Pastor A. Reilly Copeland

Tabernacle Baptist Church, Waco, Texas.

The Premillennial and Prophetic Bible Conference held at Tabernacle Baptist Church during the Texas Baptist Convention was said to be one of the greatest meetings of its kind in Texas Baptist History. Many of the visitors attended on different nights. Pastor Dale Crowley, of Denton, delivered in splendid fashion the opening address on Sunday night, November 8, to an unusually large audience which great attendance was maintained throughout the entire period. Dr. J. Frank Norris was the main speaker Monday night and held his audience spell-bound from beginning to end as he spoke on THE PROPHETIC MESSAGE. Evangelists Joe Jeffers and John Rice, and Pastor Sam Morris were introduced to the audience, and each made short addresses, and Evangelist Joe Jeffers captivated the audience, as he did the next night, Tuesday, as the main speaker for two hours, with unabated interest, as he told of his experience with one of the outstanding denominational leaders, and then gave the history of his work at Jonesboro, Ark., and told how the pastor of the First Baptist Church, the Mayor, and the Roman Catholics, and the lawless element, and the state militia and the devil, all tried to bluff him, and stop the greatest revival meeting Arkansas has ever known. He closed his message with a startling exposition of Prophecy as related to the end time, and a number of souls were saved at the close of service when he had the entire audience on its knees. Pastor Sam Morris delivered a great message Wednesday night and several souls were saved while a large group of Christians consecrated their lives to God in service. Dr. Norris again held a large audience in rapt attention on Thursday night as he expounded the prophetic teachings of Scripture as the verbally inspired Word of God. Perhaps one of the greatest addresses was delivered Friday night by Evangelist John R. Rice who swept his audience from scenes of laughter, applause and tears, to a thrilling climax, as he exposed the modernism of one J. M. Dawson as recorded in his book, "THE BIBLE INSPIRED," as published by the Baylor University Press. Following this address Dr. J. Frank Norris spoke on the subject "THE VERBALLY INSPIRED WORD OF GOD." People say they never heard such a message, as it came to a thrilling climax with the entire audience voting to repudiate the modernism of J. M. Dawson and stand by the verbally inspired word of God. Pastors Earl Anderson, Bob Cunningham, Scott Hickey,

W. C. Majors and other preachers and visitors were introduced during the Conference. Waco and Tabernacle Baptist Church will never forget this great Bible Conference, and will ever remember it in loving gratitude and deepest appreciation of the untold blessing brought.

## LONG ISLAND HOLINESS CAMP MEETING FREEPORT, L. I.

The Annual Camp Meeting held at Camp Roosevelt, N. Y., July 16-20 inclusive, was a season of victory and blessing to all who attended. The weather was excellent and a cheerful, happy spirit pervaded the camp throughout the meeting.

Dr. C. W. Butler, President of the National Association for the Promotion of Holiness, was one of the evangelists. He suggested that a good name for this camp ground would be the "Dustless Camp," for a fine cement floor and good coating of oil on the road made it a place very free from dust. The messages by Dr. Butler were forceful and brought conviction. His hearers were also much edified and strengthened in faith by his fine presentation of Bible doctrines.

Earnest and thoughtful messages were also given by Rev. Theodore Elsner, of Philadelphia, which resulted in much fruit for his labor. For some time, Bro. Elsner has held a daily Radio service for the advancement of the kingdom of God.

The daily Bible study under the direction of Rev. Paul Hill was very helpful, for if we ever needed to study God's Word, it is today. The singing throughout the meeting was led by Rev. Wayne A. Lamb who was also one of the evangelists for the Young People's Camp. Thank God for young preachers who bring a full gospel message!

Shouts of praise and victory were heard in the Ring Meetings which were held several times during the camp. While the older people were testifying in one, there was another being held for the young people. Also each morning, faithful groups gathered for family prayer and the spiritual results of the camp were largely due to these intercessors. For lack of finances, many were deprived of attending the camp for the full time, but the blessing of God rested on the meeting and not only did the spiritual tide run high but the finances came well without spending Sunday in a time of money raising.

On Wednesday afternoon, the Annual Missionary service was held, and Rev. John Moe, a missionary on furlough from the National Association Missionary field in China brought a message which resulted in sufficient money being raised to support a missionary and also two Bible women. To God be all the glory!

The Association is already looking forward to the 1932 camp meeting. Dr. Butler expects to be with us again and Rev. Paul Rees will also serve as an evangelist. The singing will be in charge of N. B. Vandall, of Ohio. Pray much and believe for a great camp meeting. Lay your plans now to attend throughout the entire meeting which will be held July 10-25 inclusive.

Jennie M. Duryea, Secretary.

## TULLYTOWN, PENNSYLVANIA.

An eight-day revival campaign closed at Tullytown, Pa., Nov. 1, in the Methodist Church, the writer doing the preaching. It was a hard battle, pastor and evangelist doing intensive visitation work. Rev. H. W. Sanders and wife are looking after this part of the Master's vineyard. Brother Sanders has a three-appointment charge, and is pursuing theological studies as well, in Philadelphia. Twenty-five of the leading young people over his charge were soundly converted. One or two adults also found peace. The three churches were much encouraged to push the battle for souls, as a result of the meetings. The saints praised God as the seekers were converted, and the services ended with songs of rejoicing. Praise the Lord. We have one or two open dates for meetings near home.

H. J. McNeese, Evangelist.  
New Brighton, Pa.

## EPWORTH M. E. CHURCH, PATERSON, N. J.

With the able assistance of Mr. and Mrs. M. V. Lewis, of Wilmore, Ky., the pastor of the church and a small group of faithful workers put forth a concerted revival effort Nov. 1 to Nov. 15. Since the church is in the midst of a Catholic and foreign community the field proved very difficult. The attendance was erratic, signifying the lack of past effort in this direction with its attendant prejudice and lack of understanding. It seems that there is very little of the sense of guilt or lossiness among even church people any more. This greatly adds to the difficulty of any situation. We promised ourselves and God that we would sow the gospel seed and water it and let the results remain with God. We dug deep, we ploughed thoroughly. There will be results from this meeting, we are confident, for years. One night at least fifty young people and children knelt at our altar and a number of them gave their lives to the Lord. The last Sunday morning the whole Sunday school room was turned into an altar and that service certainly was like a great sacrament.

One thing we feel sure of. This is no time to let up on revival effort because of financial straits or complexes. What we want is more of the sacrificial prayer life and more and better planning for future crusades. We need to put on a new arrogance of

the noble type that shouts defiance to the enemy and presses mighty offenses into the very camps of sin.

I should like to add a word of hearty endorsement of the help that the Lewis' can give. They are dependable, always, and worth a lot to any meeting. No pastor or committee looking for skilled children's workers or music and singing leaders could possibly make any mistake in calling them.

Neal R. van Loon.

## OKLAHOMA MEETINGS.

Glad to have the good pleasure of coming to you with our brief report of recent labors in the kingdom of our Lord and Master. We closed a very gracious meeting at Lexington, Okla., with many saved and a goodly number coming into the church. We were called back for the coming year. There are many loyal souls in and around Lexington. From here we hurried to Britton, Okla., to join our good Brother Allie Irick and wife with the Church of the Nazarene. We had a most blessed revival on the old-fashioned order. Many found the Lord in pardon and purity, and a fine class received into the Church.

After this meeting we were more than delighted to join in a meeting conducted by Rev. Earl Wild in First Church (Nazarene) in Oklahoma City. Old Earl is some preacher and that fellow can sing. His wife is a power in song as well.

Wife and I began at Poteau, Okla., Nov. 8, in the Nazarene Church, with Rev. John Hogan as pastor. We ask an interest in all your prayers that we may have a great revival with many souls brought into the kingdom of our Master.

Yours in the Master's service,  
Solomon Irick.

## REVIVAL ON BROOKSBURG CHARGE.

We have just closed a wonderful meeting at Home Chapel on the Brooksbury (Ind.) Circuit of the Methodist Episcopal Church. There were about sixty-five souls at the altar during the meeting and nearly all of them found what they were seeking. Some were saved, some were reclaimed and others were sanctified. A few of God's saints have been praying for years that such a revival would come and they feel that God has heard them now.

The Rev. Roscoe Jenkins, a member of the Kentucky Conference of the Methodist Episcopal Church, South, was the evangelist. His earnest, soul-searching messages seemed to strike the target each night, and God's people shouted and praised him, while sinners and backsliders prayed through about the altar. The pastor and people at Home Chapel recommend Brother Jenkins as a God-called Methodist preacher who holds to our good old doctrine of regeneration and entire sanctification. No Methodist organization will make a mistake in employing him.

D. H. Rosier.

## CAMP SYCHAR NOTES.

Calvin R. Poulson, Reporter.

Mingling with the Sychar crowd year after year how frequently have we heard people remark of the continued growth of the camp, also of the large number of people who come from distant states and countries. To the writer it seems that there are three simple, yet important reasons why Sychar has had the continued smile of God through all the years.

First. It has a board of humble, sanctified men who give much time and prayer to the interests of the camp. This year with its depression brought a severe test to the faith of these men, but men of faith and prayer never know what defeat is, and Sychar closed this year as usual with victory along every line; especially in the matter of finance.

Second. Sychar's board of managers believe in and practice the gospel of liberality. The prices for tents, rooms, meals, etc., is kept at the minimum with maximum service aimed at. Nothing in the way of profiteering has ever crept into this camp. Also the management has always employed a full staff of workers for every department of the camp, so that no one will be overworked but can be at their very best in every service. It is needless to say that only the best talent that can be secured finds a place on Sychar's platforms.

Third. Sychar never spends needless time in any kind of sidelines. Believing that Holiness unto the Lord is the church's supreme message, and that when men come into the "fulness of the gospel of Christ" all things else will adjust themselves. This being true she has never had to spend much time in getting rid of illegitimate Ishmaels.

## A Pleased Customer.

Mrs. J. H. Douglas writes us as follows: "Received the book, Faussett's Cyclopaedia of the Bible last week. Thanks for sending it so promptly. Am enjoying it." Any one who is interested in Bible study, in making plain the truths in a Sunday school lesson, or any line of religious teaching, will find this book invaluable. It is the largest value we have ever been able to offer for \$1.00. Order a copy for the personal benefit you will derive from it.



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(Continued from page 1)

## If Christ Should Come to Jerusalem

CHAPTER V.



HERE is not, and cannot be, a greater, more stimulating hope in the devout Christian's heart than that Jesus shall come again in glory. There is nothing more important to entertain and occupy the Christian life than to be ready for his appearing; a good steward who has occupied himself well in the development and increase of the talent which his Lord has entrusted with him while he tarries, to be required of him at his coming.

One of the reasons why the Christian looks forward with joy to the coming of the Lord is this: He wants the Lord Jesus to be vindicated. He wants him vindicated of the old charge of the Jews which has come down through the centuries that, his disciples came by night and stole him away. He wants him vindicated of the charge from infidels and atheists through the centuries that, no such person as Jesus of Nazareth ever lived, and if he did live, was a mere man. He wants him vindicated from the abuse of blatant blasphemers who have indulged their wicked souls in heaping their contempt and ridicule upon the Man of Galilee. He wants him vindicated of the misrepresentations of modernistic preachers who seek to strip him of his deity, minify his knowledge, and make him appear, as an ancient, oriental teacher unworthy of the adoration and trust of modern, progressive intelligence. He longs for Jesus Christ to come, all that he was, is, and ever shall be, Lord of lords and King of kings. All that the prophets predicted of him, all that he claimed for himself, and all that the inspired writers claim for him, and all that his worshippers, devoted followers, have witnessed him to be—God manifest in the flesh, crucified and risen Saviour, mighty to save to the uttermost.

There is not a hint in the teachings of Christ and the apostles that we shall ever reach a period in the gospel age when all of the people shall be saved, or that this world will be in a state of salvation before our Lord appears. The exact opposite is taught. In speaking of the end of the age, and the near-

ness of his coming, Jesus says: "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

In the same conversation our Lord says: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left, two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:37-42.

In this same conversation our Lord gives the parable of the foolish virgins, and shows how that one half of them were unprepared to meet the bridegroom when he came, and were unable to go with him into the marriage feast. All through the teachings of Christ in the various parables of kings and householders who left their servants in charge of affairs and returning, found some who were not prepared, and who received his disapproval and condemnation, while those who were prepared received blessing and elevation.

All through the writings of St. Paul on the subject of the Lord's coming he shows us that some will not be prepared for that eventful day. Take the following, for example: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; ye are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

It will be observed that the apostle draws the line very clearly between the saved and unsaved at the appearing of Jesus. Notice he says, "sudden destruction cometh upon them," that is, the unsaved, at the appearing of the Lord, those who have had their opportunity and have despised it.

There is nothing plainer, if you believe the Scriptures, and are guided by them, instead of by the notions, plans and programs of men who are out of harmony with the Scriptures, and have brought themselves to believe the appearing of Christ would be the most fearful catastrophe that could come into the world.

Not long since I saw where a very prominent minister, by the way, prominent because of his unbelief in the Scriptures, and his disloyalty to the Christ of the Scriptures, said, in his indignation, "Why the coming of Christ would put an end to our program." We do not know who his idea embraced in the "our," or what is embraced in his "program." It is evident that we have many groups of men in the churches today who have a program of skeptical teaching. They are seeking and working diligently to convince the rising generation that the Bible is uninspired; that Jesus is not God manifest in the flesh; that we can be quite indifferent to his virgin birth, whether or not he performed miracles, or whether or not he arose from the dead, or if he has any power to save men from their sins. No doubt they have a program, and no doubt the coming of Jesus would interfere with it very abruptly, and bring an end to their activities; nevertheless, Come, Lord Jesus.

We have some ecclesiastical programs that

are out of harmony with the thought and teachings of Christ. It was the plan of Christ to set on foot a great evangelism, to hasten to the remotest bounds of earth with the good news of a saving gospel. He wanted men to know that God had so loved the world, that he had given his Son to die for its redemption; that he had arisen. He wanted the gospel of the forgiveness of sins proclaimed, shouted aloud throughout the earth by men who were empowered by the Holy Ghost.

In the nature of things, the one big business of the church was to get the gospel to all mankind just as speedily as possible. Unfortunately, the church inaugurated a program quite different from that of Christ. It organized an ecclesiasticism of human powers antagonistic to the whole spirit of evangelism. It went to building vast cathedrals, erecting splendid palaces, electing high officials at vast salaries, with retinues of servants, and conferring upon them power over their fellowmen; and while the centuries have passed these ecclesiasticisms have developed great wealth, have indeed, catered to men and women of wealth, humored them in their sins in order to get the support of their finance. All the red hats, rich robes and prancing prelates are an utter mockery. All of this pretence of forgiveness of sins, of human infallibility, is as foreign to the teaching and spirit of the Lord Jesus as Satan himself. It is not only true of Romanism, but it is true of much of Protestantism, that has its programs, its high priests living in their luxury and lording it over their fellows, building vast churches costing hundreds of thousands, in many instances, a million or more dollars, while missionaries are being called home leaving fields full of promise to desolation and waste.

But for human programs, had the church been true to Christ and followed his programs, long ago the gospel would have reached the remotest bounds of human habitation, and the sound of the church bell would have been calling the peoples and tribes of all the earth to worship the Christ who had redeemed them with his own precious blood.

Jesus foreknew human frailty, depravity, pride. He understood what would occur. He urged his people to faithfulness, and warned them of suffering, and encouraged them with a promise of his return. He will keep his promise.

You will find men, plenty of them, who will undertake to answer any argument you may give on the coming of the Lord, insisting that such teaching makes it appear that Christ's gospel having failed to accomplish its purpose, being unequal to the needs of humanity, finally he is represented as becoming angry with men, and descending in a fury to destroy them. No teaching could be more shallow and unscriptural mockery. The fact that men will not repent, and continue in their sins, is not a proof that the gospel lacks power to regenerate and save men. It must be borne in mind that men are free agents; that they have power to reject the gospel, and that they have done so, and will continue to do so. Select any place, city, village, town or community, in the best part of our nation where the gospel has been faithfully preached for more than a century, and you will find hundreds and thousands of people who have had the very best opportunities to hear the gospel, but they have resisted the truth, grieved the Holy Spirit and, surrounded with all the advantages of a Christian civilization, they have added to their guilt and the certainty of their destruction by grieving the Holy Ghost, their Christian friends, and refusing salvation.

One reason why much of the work of the church is failing arises out of the fact that the program of Christ, the great plan for the spread of the gospel has been neglected, and the church has set on foot plans of her own that have exhausted resources upon



selfishness, and has let millions go without the gospel. There is one thing certain, all of the objections, false teaching, modernistic liberalism that is blinding the eyes and stumbling the feet of millions of deluded souls, cannot change the eternal purposes of God; cannot estop his onward movement toward a glorious epoch, cannot prevent the blessed Lord Jesus Christ from appearing in his glory. Blessed are they who have on the wedding garment, who love his appearing, and who shall be caught away with triumph to meet the Bridegroom when he comes.

(Continued)

### Dr. J. C. C. Newton Passes Away.

Dr. J. C. C. Newton, 83, retired missionary to Japan of the Methodist Episcopal Church, South, died at the home of his daughter, Mrs. Marvin Underwood, in Atlanta, Ga., Tuesday, Nov. 11, according to advices received at the Methodist mission board headquarters in Nashville.

Funeral services for Dr. Newton were announced to be conducted at St. Marks Methodist Church in Atlanta at 3:30 Wednesday afternoon.

Dr. Newton, after serving 35 years as missionary to Japan, where he was at the head of Kwansei Gakuin University at Kobe returned to America in 1923 and spent a year in Nashville, Tenn., as missionary lecturer in Scarritt College. A picturesque and forceful character, Dr. Newton was an outstanding personage in any group on account of his powerful physique, his scholarly bearing and dignified and benevolent manner.

The departure of Dr. Newton from Japan in 1923 was almost like the exodus of royalty for more than 2,000 persons, including practically all the faculty and student body of Kwansei Gakuin, assembled at the wharf to bid him goodbye. The occasion also marked the decoration of Dr. Newton with the order of the Blue Ribbon Medal conferred upon him by the Imperial Japanese government in recognition of his distinguished service to the youth of Japan.

Dr. Newton's ministerial affiliations were with the Virginia Conference which body he joined in 1886, having previously entered the Methodist itineracy in 1874 as a member of the Kentucky Conference. He was a deep student of philosophy and an author of notable distinction. He continued his literary work until the close of a busy, useful life and was at work on a manuscript for a book at the time of his death. Among the best known of his works was a history of Japan entitled Japan, the Country, Court and People. Dr. Newton retained his interest in all the affairs of the church and was a familiar figure at the important church gatherings. He was present at all of the sessions of the recent Ecumenical Conference at Atlanta.

Dr. Newton's late wife was formerly Miss Lettie E. Lay of South Carolina and their life together was one of singular devotion and companionship. Mrs. Newton died about a year ago.

### The Lakeland Holiness Camp Meeting.

February 11-21, 1932.

Do not forget to arrange to attend the Holiness Camp Meeting to be held in Lakeland, Florida, February 11-21, 1932. The preachers will be Revs. C. H. Babcock, C. W. Butler and H. C. Morrison. Rev. J. E. Redmon will have charge of the music. Let the tourists make note of this date and plan to be in attendance at this wonderful camp meeting. Accommodations may be had at very reasonable rates. For information, address Rev. H. H. McAfee, Box 534, Lakeland, Fla.

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will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.

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Please send one of your attractive Christmas Gift Cards bearing my name as shown at the bottom of this sheet, and a year's subscription to THE PENTECOSTAL HERALD weekly to the following names and addresses:

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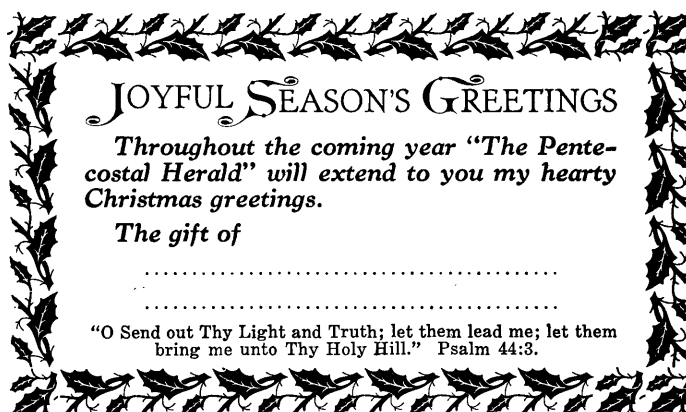
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The largest makers of fine Bibles have produced what we consider the last word in Bible making. It is an Oxford Bible, printed on their very fine, exclusive India Paper, valued at 90c per lb., such a fine piece of printing that the type doesn't show through thus making the large Long Primer type easy to read. It is bound in the finest of Levant leather, which will wear a lifetime; it has the necessary helps such as references, concordance, subject index and proper names. Any owner of this Bible will always love it, enjoy it and feel proud to own such a book. The size is 5 1/2 x 8 1/2 x 15-16 in. thick, weight 26 ozs. It is a handsome book, pleasing to the eye and touch. We have just 25 copies. We are offering them at \$10.00 each, the regular net price is \$15.00. A choice Christmas present for your pastor, Sunday school superintendent, teacher, or a member of your family. Order of this office.

### The Little Fellow Who Has

barely learned to read, as well as the child up to 12 years old will treasure "Bible Stories and their Pictures." The first story is Abram Going to Egypt and just opposite the story is the picture in beautiful colors, showing Abram mounted on his camel making this journey. There are 50 of these stories and pictures, the last one showing John on the Isle of Patmos. It is impressive and beautiful. On the last page are printed the Ten Commandments, the Golden Rule and The Lord's Prayer.

The type is large and clear, printed on a fine enamel paper, the cover is illustrated and attractive. Really, this is one of the most attractive books of the kind we have seen. Start the child with the right kind of reading matter, and give at least one of these for Christmas. Price 60c. The above statements modestly express the qualities of this book.

PENTECOSTAL PUBLISHING COMPANY

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### KITTY'S WHISKER.

John is a sweet little boy, just past two years. He has big, bright blue eyes that shine like stars, and lots of golden curls all over his head. He is chubby and dimpled and quite lovely in every way.

Now John is a good boy, but of course like all boys and girls he has lots of things to learn, and much to find out about the big world and the things in it.

John has a kitten which someone gave him for a present, and he loves it very much. He loves to carry it in his fat arms, but he is always kind to kitty, and never squeezes it too hard so that it is hurt, or pulls its tail like some children I know would do.

Of course, the kitty knows that John loves him, so he loves John in return and purrs whenever John's fat hand is laid on his soft fur.

John has had a good look into Kitty's green eyes, and knows all about how the black spot in the center gets large and small and how kitty can pull back his ears or twitch them. He knows about his tiny white teeth and his bright red tongue.

But the other day John noticed kitty's whiskers for the first time. No doubt he thought these should not be there, for he took hold of them and what do you think? He pulled one out—and kitty, of course, let out a loud meow and ran away from John.

Mother came out to see what was the matter and there was John looking so surprised at kitty running away and John holding the whisker in his hand.

When mother explained to John how it hurt the kitty to have a whisker pulled, John felt very sorry, so he went over and stroked the kitten, and then what do you think he did? He tried to put the whisker back.

Of course, John couldn't put the whisker back, and you know, boys and girls, there are lots of things that happen like that. Perhaps you say an unkind word, and feel very sorry about it, but you can't take the word back.

Let us ask Jesus to help us to always do right, then we shall not need to feel bad.—Selected.

Dear Aunt Bettie. I hope W. B. is out cutting Christmas trees when this letter arrives. If this letter is not in print I will be lonely Christmas. I am in very poor health. Praise the Lord I am not a shut-in from our dear Savior. I am so glad to hear each week when I get *The Herald* that so many dear young folks are Christians; it's the only life to live for both young and old. We live in the country where the winters are long. My two daughters take care of me. Times are very hard here. I'll answer all letters of those who send stamps. May God bless you all.

Mrs. J. A. Krone.  
Lanes Prairie, Mo.

Dear Aunt Bettie: I wonder if there isn't a little room left in the circle of boys and girls for an old-fashioned New Hampshire girl. I have never seen a letter from New Hampshire on page ten, and want the cousins to know that there are a few who live in the granite state that really love Jesus and are going through with him whatever the cost may be. We take *The Herald* and enjoy reading it to the fullest extent. We heard Brother Morrison quite a few times while in Orlando, Fla., a few years ago. I wish he would come up here in New Hampshire sometime. How we would like to see him again and to hear him in person. Now, for a description of myself. I am five feet, five inches in height, 148 pounds in weight, have long brown hair and eyes, also have a few freckles. Am seventeen years of age and a Senior in high school. Now you all know something of how I look, don't you? Well, cousins, let's keep our colors flying. We do not want to let the enemy discourage us, for he will try, but keep our eyes upon Jesus and do all we can to bring others to him. Jesus is depending on us to tell others,

In closing I want to say that I should very much like to hear from some of the cousins.  
Eunice M. Sawyer.  
Rt. 5, Lakeport, N. H.

Dear Aunt Bettie: I would like to join your happy band of boys and girls though I am a mother thirty-one years young. I surely do enjoy reading *The Herald*. I have a poem I composed after hearing a sermon from Matt. 27:22, and I hope you will print it as it might help some one to decide the matter.

#### A Personal Question.

Matt. 27:22.

What shall I do then with Jesus  
Which is called the Christ, the Lord?

Shall I cry out, Crucify him  
And reject his precious word?  
Shall I nail his hands again to the cross,

And pierce his blessed side,  
And drive him back to Golgotha's Hill

Where he once bled and died.

What shall I do then with Jesus,  
As he knocks at the door of my heart?

Shall I refuse to open it  
And let him from me depart?  
Shall I cause him again to suffer  
As they did in days of old,  
And close the door of my heart to him  
And shut him out in the cold?

What shall I do then with Jesus,  
Who gave his life for me?  
Shall I still reject his mercy  
And his pardon so full and free?  
Or shall I accept this Saviour  
And crown him as my King,  
And enjoy the peace and comfort  
That his Holy presence will bring?

Dear Jesus, I now will open  
The door of my heart, full wide,  
I beg thee just now to enter  
And ever with me abide.  
For I need thy Holy Spirit  
Each day, as I go on my way.  
To help me resist temptation,  
And keep me from going astray.  
Amen!

Mrs. Serena Thrasher.  
Dutton, Ala.

Dear Aunt Bettie: I am a little boy eight years old. I am in the third grade. I go to Sunday school. I like to read page ten. My grandpa has *The Herald* sent to me. I have one brother and one sister six and two years old. As this is my first letter to *The Herald* I hope to see it in print.

Homer O. Dell.  
Crichton, W. Va.

Dear Aunt Bettie: Will you let me in with your girls and boys? I am a small boy eleven years old and have three brothers, Albert, Jesse and Alfred Lee. Jesse and I go to President Hoover's mountain school. We have a fine teacher and love her very much. Miss Christine Vest is her name. She's from Yosemite, Ky. I would love to correspond with any who care to write. I went on a trip not long ago with my teacher. I have been to the hospital for my right eye and was helped. I am in the third grade at school; would be further if my eye had not got bad last winter. I will answer all letters that send stamps. We live up in the mountains, so I will ring off for this time and give room for some one else. Pray for me.

Ray M. Meadows.  
Syria, Va.

Dear Aunt Bettie: Kindly move over a bit. As it has been some time since I have had a visit with you cousins I decided to drop in for a chat this rainy night. I have taken *The Pentecostal Herald* for a number of years and feel I would not like to do without it. I enjoy Dr. and Mrs. Morrison's writing, also the sermons, and page ten is very dear to me with so many children and grown up writing. I think it nice to get acquainted with nice people in other states. I wrote you about a year ago, signing my name a "Silent Reader," and it was printed, so am hoping this one will escape the waste basket. I have long

auburn hair, fair complexion, blue eyes, am four feet, five inches tall, rather stout, age thirty-two years. I belong to the M. E. Church. I attend church, Sunday school, prayer meeting regularly, when not busy. My work is practical nursing when I can find it to do. I do not attend shows, dances or card parties. When not employed, I do fancy work such as crocheting, embroidering, piecing quilts, visiting the sick, reading good books, and have a few flowers. I live in a small town I would like to get in touch with anyone who needs a nurse; could give reference; also would like to receive letters from some of the cousins my age and older; would answer all letters received. With best wishes to Aunt Bettie and her family of cousins.

Elizabeth Story.

P. O. Box 24, Flemingsburg, Ky.

Dear Aunt Bettie: Please leave me in to tell what God has done, for I just got out of the Van Wert Hospital; had to be operated on for appendicitis. They operated on me Nov. 2, 1931. The Lord heard the prayers of his children for me. Rev. Good and wife, Rev. Lauer and Sister Minnie Woodruff and others prayed and came to see her. The doctors and nurses and all were so good to me. They said I sure got along fast. It was through prayer. It seemed God was so near me through it all. I sure had to suffer. Please pray that God will make me a soul winner. Pray for my father and mother and sisters and brothers who are not saved. Cousins, write to me. I shall look for a shower of letters. Aunt Bettie, please print this as I want the world to know how God helped to get me out of the hospital.

Your sister in Jesus,

Pauline Harner.

Celina, Ohio.

Dear Aunt Bettie: Well, here I come back again from Texas. I wrote once before and it escaped Mr. W. B. I am a Christian and belong to the M. E. Church, South. I have dark hair, dark complexion and blue eyes. I would like to correspond with some of the boys and girls. Here comes Mr. W. B. I must run.

Evelyn Camp.

Rt. 1, Wellington, Texas.

Dear Aunt Bettie. Will you let another little girl join your happy band of boys and girls? I am eight years old and in the fourth grade. I have black hair, brown eyes and fair complexion. I wish to see this in print for this is my first letter. Can any one guess my middle name? It begins with J and ends with E. Pearl Benningfield, I guess your name to be Mae. If this is correct, write me, please. Do not let Mr. W. B. get me. I enjoy reading page ten very much.

Alice J. Froderman.  
Willmore, Ky.

Dear Aunt Bettie: May a little Florida girl join your happy band of boys and girls? I am eight years old and in the third grade. I love my teacher, her name is Miss Yarbrough. I live five miles from a church, but go to Sunday school when I can. I have two brothers and one sister. We all go to school except my sister, and she will start next year. My grandma and grandpa live with us. Grandma takes *The Herald* and I sure enjoy reading page ten. I live on the farm and love country life. Papa has three ponies and I sure do enjoy riding them. Papa has been grinding cane. It sure is lots of fun to be around the mill and see them cook the syrup. I sure would like to see this in print. Love to Aunt Bettie and all the cousins.

Virginia Bradley.

Miccosukee, Fla.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am nine years old and in the fourth grade. My mother does not take *The Herald* but our neighbor takes it and I enjoy reading page ten. Who can guess my middle name? It begins with E and ends with N, and has six letters in it. Father is dead and mother is sick. I want the cousins to please pray for her.

Mary E. Smith.

Dutton, Ala.

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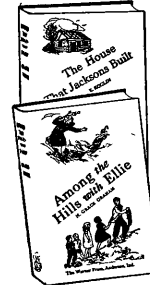
Order Jumbo Assortment No. 2, postpaid. Price \$1.00 a box.

FREE.—We have on hands a limited number of packages of assorted tags and seals for Christmas packages. While they last we are putting a package in each Jumbo No. 2 Assortment. Order early.

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224 pages. Cloth, 60 cents.

Dear Aunt Bettie: Will you let me join your band of boys and girls? I live in Ohio. Can you guess my middle name? It begins with M and ends with Y, and has three letters in it. I think it would be very easy to guess. I have light brown hair and brown eyes. I like to go to Sunday school. I would like for the cousins to send me letters. This is my first letter. I would like to see it in print. I am ten years old. Thomas E. Pickle, I guess your middle name to be Edwin. If so, please write and tell me.

Naomi Gaddis.

4805 Ravenna Ave., Cincinnati, Ohio.

Dear Aunt Bettie: Will you please let a South Dakota girl join your happy band of boys and girls? This is my first letter so I hope to see it in print. I am in the first year of high school. I was fourteen years old Nov. 11. Have I a twin? If so, please write to me. I have medium brown hair and dark brown eyes and am five feet, three inches. Who can guess my middle name? It starts with N and ends with I. I hope Mr. W. B. is taking a sleep when this arrives.

Velma Hermann.

Rockham, S. D.



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It is self-pronouncing.  
It is printed in long primer type.  
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SPECIMEN OF TYPE

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Ju'dah, 'Is-sa-char, and Ze'b'u-lun.

Same style as above bound in extra fine binding that will last 20 years with ordinary care, for \$10.00.

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For Old Folks or Home Study

The type in this book is so large and so well spaced that each word stands out boldly, making it easy and really a pleasure to read. All the difficult words are pronounced.

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It is bound in black morocco, stamped in gold, and has the brown burnished edges. Size 6 x 9 x 1 1/4 in. thick and weighs a little less than 3 lbs.

On account of the Bible having such an easy-to-read type, one can really get more out of the Scriptures.

SPECIMEN OF TYPE

Blind men healed. ST:

son of Da'vid, have mercy  
,28 And when he was con  
the house, the blind men c

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THE PRICE—This Bible is a good value at \$3.50. We are offering it **\$2.95** postpaid for.....

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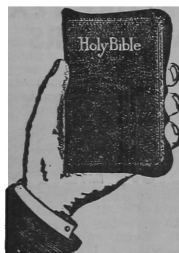
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This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, h

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They are bound in black cloth, have red edges, are vest pocket size, well printed on good paper, and we are offering them at 15c each, or \$1.20 per dozen, postpaid.

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Pentecostal Publishing Co.  
Louisville, Ky.

Enclosed \$..... for which send me items checked above.

Name.....

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XII.—December 20, 1931.

Subject.—The Supreme Gift of Love. 1 John 4:7-19.

Golden Text.—Beloved, if God so loved us, we ought also to love one another. 1 John 4:11.

Time.—Not known, but probably during the last decade of the first century.

Place.—Unknown. Some suppose Ephesus, because John lived there during his last year.

Introduction.—It is quite common to hear persons speak of the loving gentleness of the apostle John; and there is some reason for it; but it was the curbed mettle of a fractious steed. Jesus called him a "Son of Thunder." It was he who wished to call down fire from heaven to consume certain Samaritans who refused to permit Jesus to tarry for a night in their village. He and his brother James asked for the two best positions in what they thought would be an earthly kingdom of Jesus Christ. John was no weakling. I think Jesus rather liked manly men who were ready to do or to die. Peter and Paul were of that sort. God prefers good timber.

We know almost nothing of the early life of John. Some have supposed that he was yet in his teens when Jesus called him to be an apostle; but there is no proof back of such a guess. It is generally supposed that he was a few years younger than our Lord; but again there is no proof. But we do know that he was a son of Zebedee and Salome. Some persons are fond of guessing. They have conjectured that Salome was a daughter of Joseph by a former wife; but we do not even know that he was ever married before he and Mary became husband and wife. We know next to nothing about Joseph, the little revealed in the Gospels being the limit. The notion that he was an old man when Jesus was born has not even a semblance of proof. Jesus did have brothers and sisters, as we learn from Matt. 13:55, 56; but all indications lead to the belief that they were younger children of Joseph and Mary.

John stands out very clear to view during the earthly ministry of our Lord, and for a short time after Pentecost; but later the vision begins to be clouded; so that we have what might be termed a mixture of history and tradition. He possibly went a bit deeper into the riches of perfect love and Christian experience than any other one of the apostles; but his love was the robust kind that spent its force in activity rather than in mere sentimentalism. He was a great writer, his Gospel being the capstone of the other three Gospels. His epistles are love letters; but they are very severe. He does not argue; but, like his Master, he states truth so pungently and so clearly, that argument would be superfluous. The Apocalypse is too brilliant to have been the work of any unassisted human brain. As one reads it, he feels the sweep of divine influence from its Alpha to its Omega.

It is pretty well established that John spent the last years of his life in Ephesus; and that he took some fatherly oversight of the churches in the surrounding territory. We do not know the date of his exile to Patmos; nor how long it lasted. There is a touching tradition to the effect that

when he was so old and worn that he had to be carried to service in his chair every Lord's day, he used to preach this little sermon: "Little children, love one another." There is no doubt that he lived almost, or quite, to the end of the first Christian century; but when or how he died is not known. Strange how many precious things are hidden from us.

Comments on the Lesson.

7. Beloved, let us love one another.—For love's sake God gave his Son to die for men; and for love's sake Jesus came to earth, and "the Word was made flesh, and dwelt among us, full of grace and truth." There can be no Christianity without love. Love is of God.—From God. It is God-given. But we cannot understand the meaning of this, unless we get the meaning of John's Greek word. I believe the word does not occur at all in classical Greek, but belongs solely to the New Testament. Especially does it follow the Baptism with the Holy Ghost which came on the one hundred twenty at Pentecost. The word implies all the sacred sentiment of our word love, but goes further and puts one into benevolent action toward the object of his devotion. Every one that loveth is born of God, and knoweth God.—An unregenerate soul can not possibly love in this sense, or know God.

8. He that loveth not knoweth not God.—John is using tremendous emphasis. Love is the most terrible passion felt of God or men. We shall never be able to sound the depths of these glorious words: "GOD IS LOVE." Love is the great highway of holiness between God and man; and there is no other. Those who walk that highway enter it and walk in it under the shed blood of the Lamb of God that taketh away the sin of the world. It is a blood-washed way upon which no unclean thing ever enters.

9. In this was manifested the love of God toward us.—This verse sounds like John 3:16. A Christian lives a love-life; "for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." That we might live through him is the divine purpose in all of it.

10. Herein is love.—This is a marvellous sentence. Had God not manifested his love for us in the sufferings and death of his only begotten Son, we could never have known the meaning of the term; and even now the Divine Spirit that proceedeth from the Father and the Son, must regenerate us and shed abroad God's love in our hearts before we can ever reciprocate that love.

11. Beloved, if God so loved us.—There is irresistible logic behind this great statement of truth. If God so loved us, how can we do anything less than love one another. There is no negative to that.

13. Hereby we know.—Men may advance all sorts or arguments to prove that they are Christians; but all of them are worthless, unless one has the witness of the Holy Spirit that he is a child of God; but if one has that witness, the matter is settled. If led by the Spirit, he will have the fruits of the Spirit. See Galatians 5:22-26.

12. No man hath seen God at any time.—God is an invisible Spirit that

cannot be seen by an eye of flesh. Many saw Jesus Christ when he was veiled in human form; but no one has ever seen God as a Spirit. It is in Spirit that he dwells in us, and perfects us in love.

14. We have seen and do testify.—John's positiveness is almost shocking; but he had a right to be positive. He had seen Jesus Christ, had handled his body both in life and death, he had witnessed his miracles; he had seen him die on the cross, saw his dead body laid in Joseph's tomb, and had associated with him after his resurrection from the dead. He had a right to speak boldly, for there was no room for doubt in all that he had seen and heard concerning the Son of God.

15. Whosoever shall confess that Jesus is the Son of God.—Some have wrested this verse to their own undoing. This is not a head confession, but from the heart. "With the heart man believeth unto righteousness." "No man can say that Jesus is the Lord but by the Holy Ghost" Such a confession means nothing, unless prompted by the indwelling, regenerating Spirit of God.

16. He that dwelleth in love dwelleth in God, and God in him.—There is no surface work here. Dig deep! You can find gold and diamonds in plenty at the bottom of the mine. It is in this region that the soul has constant communion with the Infinite. This is the inner circle of God's love. O that more of us might enter into its sacredness.

17. Herein is our love made perfect.—Referring back to the preceding verse. Mark the degrees in love, for all are not perfect in love. We reach that glorious experience when we walk with God, and his indwelling Spirit "makes to us the Godhead known." Boldness in the day of judgment.—I am inclined to believe that there is a double sense here. Such an experience made men bold before earthly judges who condemned them to death for the witness of Jesus Christ; and certainly it will be needed to enable one to stand with boldness before the Judge at the final assize. As he is, so are we in this world.—"Be ye therefore perfect, even as your Father which is in heaven is perfect." The disciple must be as his Master. God never purposed that his children should be otherwise.

18. There is no fear in love.—A Christian has the deepest reverence for his heavenly Father; but, if he is filled with perfect love toward both God and men, there is nothing for him to fear in any world. Love lifts him above such passion as fear.

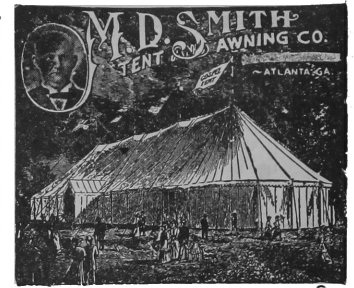
19. We love him, because he first loved us.—There is some great preaching in that verse. In some sense, it is John's climax.

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May these be yours abundantly and make  
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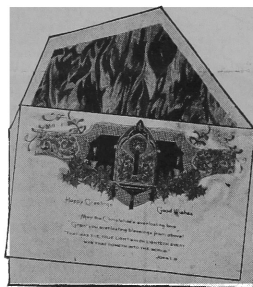
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No. 1008

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Fill all your heart with peace and hap-  
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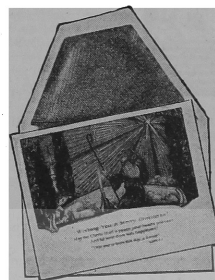
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No. 506

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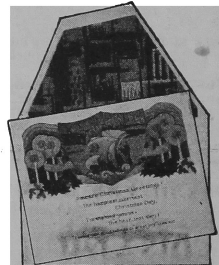
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"God bless your Christmastide with cheer,  
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No. 507

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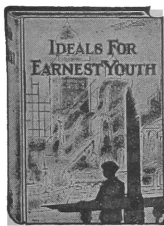
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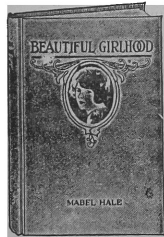
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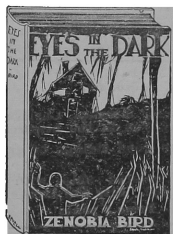
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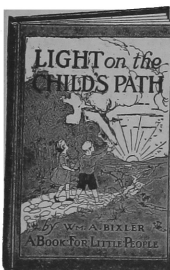
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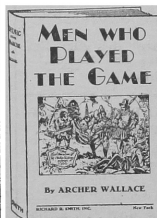


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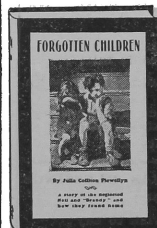
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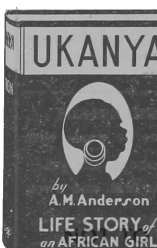
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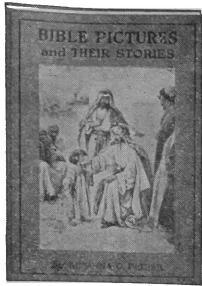
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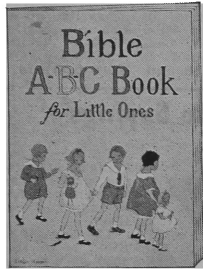
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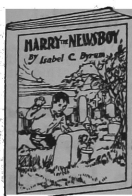
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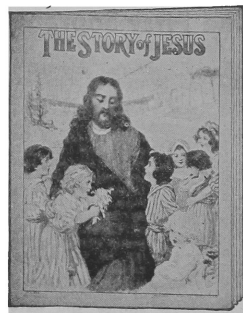
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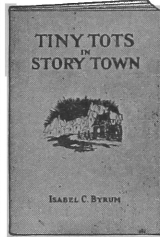
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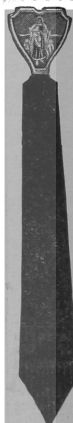
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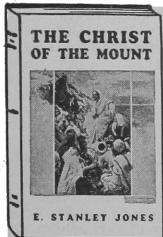
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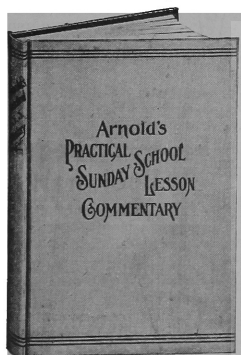
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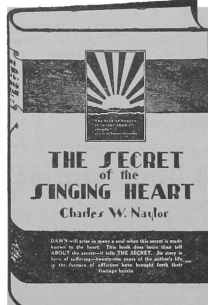
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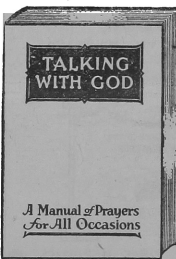
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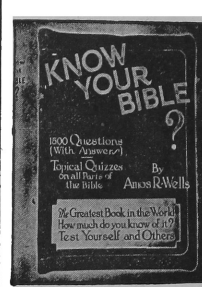
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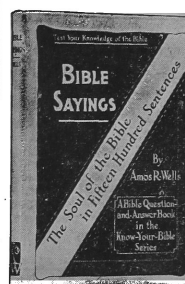
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

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## THE BAPTISM WITH THE HOLY SPIRIT.

By The Editor.

**T**HERE is no promise in the Scriptures more plainly written than the promise of the baptism with the Holy Spirit.

Our Lord Jesus promised this baptism in most positive language; in fact, he shut his disciples up in Jerusalem between a commandment and a promise.

The commandment was, "Tarry;" the promise was the baptism with the Holy Spirit, and having received this promise, they were to go preaching and witnessing. Their field and operations extended to all nations, and their message was to every creature.

The teaching of our Lord is very clear. The disciples were not prepared for their super-human task until the Holy Spirit had come upon them and endued them with the power which his coming and baptism alone could bestow upon them.

Peter's sermon on the day of Pentecost, immediately after receiving this baptism with the Holy Spirit, not only produced the most marvelous immediate effect, but it brings the assurance that not only the three thousand converted on that memorable day, were proper subjects for the baptism with the Holy Ghost, but the promise is to your children, to those who are afar off, and as many as the Lord our God shall call. The meaning is clear that this gracious baptism with the Spirit is for all of the children of God.

It must not be forgotten that Peter, in his witnessing about this outpouring of the Spirit, declares that in receiving him their hearts were purified. Here we are clearly taught that the baptism with the Spirit is for a gracious cleansing, as well as an empowering for witnessing and service.

It is worthy of note that there was a most remarkable change in the disciples after their pentecostal experience. Their weaknesses and fears were swept away, and they became bold, full of courage and aggressiveness; their timidity was all gone. There was no shirking, or running away from duty after this. They were ready for prison, or whatever persecution might be brought upon them. They even rejoiced at the privilege of being severely beaten for their witness for Christ and his mighty power to save the lost. There is no doubt but the imperative need of the ministry today, in fact, of all church members, is a baptism with the Holy Spirit. Such baptism would make the church, indeed, an army with banners, a mighty power to awaken and bring a lost world to Christ.

"Come, Holy Ghost, our hearts inspire,  
Let us thine influence prove;  
Source of the old prophetic fire,  
Fountain of life and love."

### A GREAT MISTAKE.

The church,—I refer to Methodism—never made a greater mistake than when she substituted a mere human decision for a divine regeneration.

Our Lord Jesus never spoke more positively on any subject than he did on the matter of that change of heart which is absolutely necessary to become a child of God. His language was emphatic and repeated—"Ye must be born again."

Through all history of the church we have had most wonderful examples of this new birth of which our Lord speaks. Many of the great leaders in the Church of Christ were notoriously wicked men; they fell under conviction for sin, repented, believed and were born again. The Holy Spirit wrought in them, instantly, a change so radical and complete, that it was nothing short of a re-creation. These men had been most wicked and rebellious against God, but were made indeed, new men in Christ. What they had hated, they loved, and what they had loved, they hated. The change wrought by the Holy Spirit in the regeneration of a soul is far more wonderful than the healing of the sick, or the raising of the dead. Jesus said, "Greater works than these shall ye do."

It matters not how well a child may have been reared or trained, it needs the new birth—the regeneration wrought by the Holy Spirit. No greater or more fatal mistake can be made than to ignore this gracious work of the Spirit, and bring into the church tens of thousands of young people who know nothing of the new birth. Already Methodism is showing the deleterious effect of this spiritual paralysis brought about by this unscriptural method of bringing people into the church who know nothing of Christ as a personal Saviour—and the worst is yet to come!

H. C. Morrison.

draw away from all sinful forms of worldliness and sectarian prejudices and draw nearer to each other.

It is an interesting fact that in these days of conflict between the faithful and the skeptical elements in the churches, while disruption seems quite probable in some of the large denominations of Christians, those faithful disciples of our Lord in all the churches who hold steadfastly to the apostolic faith, who believe in the inspiration of the Bible, the Virgin Birth, Godhead, sacrificial death and resurrection of our Lord and in all of the fundamental doctrines of our holy Christianity, are drawn together in a far closer union than that of mere church membership. They have come into a union of faith and love. It is oneness in Christ. It is an answer to the prayer of our Lord in John 17, "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me."

It were a waste of time to talk about oneness between those who accept the Christ of the Bible, Old Testament prophecy and New Testament Gospel, and those loose thinkers who profess to admire Jesus of Nazareth as a mere human teacher, whose father was Joseph and who partook of the ignorance and superstitious notions of his times, who wrought no miracles and made no atonement for the sins of the world in his death upon the cross, and did not arise from the dead.

To worship this imaginary man, created in the minds of infidels and handed over to the modern destructive liberals would be to worship an idol. The Jesus of the modern liberalists is not the Lord Jesus Christ of the Holy Scriptures, who has redeemed us from our sins and by whose atoning merit and power we have become new creatures and have entered into the Kingdom of God. Those who have sought and found the blessed Christ of the Bible are ready to fall at his feet and cry out with Thomas of old, "My Lord and my God." They can have nothing to do with this modern creation of infidelity. There can be no sort of union between those who trust our blessed Redeemer as Saviour and worship him as Lord and those who refuse to do either.

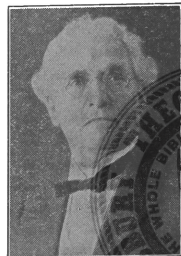
The Apostle who wrote our text also wrote, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

The "dearly beloved" to whom Peter wrote were disciples of our Lord in deed and in truth. They were separated from the world and united in Christ. This separation and union made them "strangers" in the world.

## Monthly Sermon.

### ABSTAIN FROM FLESHLY LUSTS.

"Dearly beloved, I beseech you as strangers and pilgrims, to abstain from fleshly lusts which war against the soul."—1 Peter 2:11.



It will be seen at once that the inspired apostle is addressing himself to the followers of our Lord. Such an expression as 'dearly beloved' were terms that belonged only to the household of Christian faith. The early Christians lived in a time of great persecution. The common faith they had in Christ, the peace and joy it brought to them, and the sufferings they were called upon to endure bound them together in the closest bonds of fellowship, Christian sympathy and love.

Love is the cement that binds the true church of Christ into oneness, regardless of sects, creed, or the outward form of religion. To love the Lord Jesus with a high and holy devotion is to love all those who love him. Jesus is the center of attraction to all his true disciples and as we draw close to him we

(Continued on page 8)



# REVIVAL NOTES AND OBSERVATIONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



Revivals of religion all over the world show the same movings of the Spirit of God in confessions, in soul struggles, in tears and prayers, in earnest, persistent seeking and in victory. In our meeting just at this writing we are witnessing some of the most extraordinary workings of the Holy Spirit among young and old. For a few days the meeting went hard; there were many seekers but not much victory; it looked at times very discouraging. Then the break came and oh, what a change! A professor of one of the schools was seeking for several days; Saturday he became desperate and reached his Peniel. Saturday night was a time of terrific struggle, and then about ten o'clock victory came. Oh, what a relief! What an expression of joy and peace was on his countenance. He was so full that utterance was difficult; while he was testifying his son was at the altar; he ran to him and helped him through. Another son in the audience was all broken up and when I left the meeting about 10:30 he was dealing with this son. The organist had a terrific struggle lasting for days. Friday night she prayed nearly all night and in the morning came to the church alone and prayed through.

## II.

Many there are who say the day of revivals is over and we must employ other methods of getting people into the Kingdom of God. Over here in Brazil revival fires burn in the old-fashioned way.

## III.

At this time of writing our meetings in Brazil are in a college town (Granberry College.) My program for the day runs something like this:

- 8:15—Address to School of Theology—students and faculty.
- 12:30—College Chapel address.
- 3:00—Preaching at M. E. Church.
- 7:30—Preaching and Evangelistic Service.

My interpreter is the Dean of the Theological School, an Emory man; he is a Brazilian and has a real passion for the evangelization of Brazil. His soul is deeply moved when he prays and he puts life into his interpretations. He wants to see his young preachers on fire. Yesterday, we had a wonderful time in the afternoon. Our subject was Sanctification. 1 Thess. 5:23. Seldom have I seen such a response to an altar call in the afternoon meeting as we had yesterday. Preacher, students, and men and women rushed to the altar and began praying intensely for sanctifying power. To many it was their first seeking along these lines, so we did not try to hurry them along—better give time to the working of the Holy Spirit.

## IV.

I read in one of the home papers the following: "What may be termed a wedding celebration will take place in the auditorium, Atlantic City, on November 5. This is not one of the marriages 'made in heaven.' It celebrates the union of church and theater. The celebration will take the form of 'the greatest missionary pageant ever given in America.' There will be 600 'participants.' That's a good word and sounds better than actors, or performers, for a church function. The advance agent, Dr. —, has been in Atlantic City and 'completed arrangements.' Has Methodism forgotten 'The Wanderer' at Columbus, O.—the greatest missionary drama ever staged in America and the disastrous result?"

Now this pageant business in missionary work, I believe, is a delusion and a snare. It reduces the great work of Missions to a thing

## COME WITH ME TO BRAZIL.

In your thoughts join me in a meeting in Piracicaba, Brazil, where, yesterday (Sunday) we spent over ten hours in the Methodist churches, and saw the salvation of the Lord in the most extraordinary meeting in which scores of people, young and old, were moved, saved, cleansed, restored and baptized with the Holy Spirit. Oh, what a day! It truly was Pentecost. The Girls' College shared wondrously in the blessings, and up to past eleven o'clock at night the missionaries and others were dealing with students seeking the Lord. One student who, for ten years, never showed any interest, was converted and a number of Roman Catholic students were saved. A professor of one of the public schools got the baptism of the Spirit Saturday night and on Sunday, saw nearly his whole family of young men and women blessedly saved. We preached three times and when altar service began the big altar was lined and side seats were crowded with seeking souls. It was remarkable when the power came upon the seekers how they rose with the glow of victory on their faces and testified to the saving or sanctifying grace of God. All ages were blessed. The Brazilians are not noisy in their meetings but they are deeply emotional; they express their sorrow and joy with tears. Often the altar was wet with the tears of seekers. Then the joy! It was beautiful to see the faces lit up with the joy of salvation. They have some very fine churches in Brazil with spacious altars, but they have not been used for revival purposes. Now a new use has been discovered for the altar, it is not only a place for sacramental services, but a place to get people through to God.

In different parts of the church people were seeking the Lord; down by the door a college professor was dealing with two of his boys; in the side room one of the lady professors was praying with a Catholic student; over in the choir corner souls were praying through. The organist who got through Saturday was so busy dealing with souls that she hardly had time to attend the organ. The saved girls of the college were dealing with girls who were unsaved and finally would bring them out to the altar; the missionaries had their hands full at all the meetings helping souls through. Look at that group of young men and women up around the organ singing "Dia Feliz" (Happy Day) and other songs. Nearly every one of them have been at the altar and prayed through and they are singing for very joy. These scenes remind me of "old-time Methodism" when the power of the Lord came down. The church at Piracicaba has entered into a new epoch in its history. In its fifty years of history they say this was the greatest revival ever experienced and it was all due to getting back to the Acts of the apostles and to Pentecost. Rev. W. G. Borchers was the faithful interpreter and co-helper in these wonderful meetings.

George W. Ridout.

spectacular and dishonoring to the Holy Ghost; and the inevitable tendency is to magnify the social and educational features of Christian missions and obscure the real evangelistic, soul-saving objective. Crowds of young people give themselves to missions today purely from the social uplift and educational viewpoint. They have no soul-saving passion and have had no experience in winning souls.

All these big shows and pyrotechnics about Missions are belittling and degrading to the New Testament idea of Christian missions. I went through Columbus fiasco which was the biggest thing every attempted in the way of the spectacular and bizarre. The Methodist Church sunk nearly a million dollars in it. I know intimately the man who was put in as Treasurer. One of the Bishops urged his appointment because they saw how things were going and they needed a man to watch the treasury who would be a kind of a guardian to the wreckless spenders of Methodism's good money; the treasurer had hard fights sometimes to hold up expenditures and with all his care and watchfulness the deficit was appalling.

This pageant business always lends itself to the world and worldliness. Theatricals have to be brought in and actors and singers from the stage to help out.

Especially in a time like this a Missionary

pageant is in bad taste and ill timed. It was said of Napoleon that at one time things in Paris were looking ominous; in order to call off attention he ordered that the dome of one of the great Government buildings should be painted with gold! The church often resorts to the spectacular in order to cover up her defects but this is no time to do it. All the world is sick, the mission fields are suffering from depleted treasuries and much of the work has to be shut down. This is a time for sackcloth and prayer more than pageants and gilded shows.

## V.

The Romans had a fear of thunder on the left. When they heard that it was an evil omen to them, they were afraid; sometimes terrorized. As we look at the church today we hear "thunder on the left."

Last summer we were talking to a District Superintendent. He was getting his reports in for the Fall Conference. Among the questions he asked was: "How many conversions have you had?" One preacher replied thus: If you mean by conversion an emotional experience we have had none, but we have had eleven decisions." Now a Methodist of the John Wesley School draws a very definite line of difference between conversions and decisions. A real conversion is both a decision and a decided emotional experience by which a sinner is translated from the kingdom of Satan to the power of God; he is redeemed by the precious blood and made a child of God.

In one of the summer schools a very distinguished educator told approvingly of a teacher who was training her children so that they would not need to be converted. This big gun was advocating religious education, of course, and deprecating Regeneration. Some of these learned gentlemen forget Methodist history. They need to remember that John Wesley had the best kind of religious education that any young fellow had. He graduated from Oxford, joined the ministry, became a missionary, but his real life-work did not begin till his conversion to God on May 24, 1738. That was an emotional experience in which he felt his "heart strangely warmed." Methodism needs today the mourners' bench and that emotional experience called conversion.

Though an Oxford man, a great scholar and reader, and a great writer of books, no man revered his Bible more than John Wesley. Hear him as he speaks:

"Here I am: I and my Bible. I will not, I dare not vary from this book in either great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost but altogether. Who will meet me on this ground? Join me on this, or not at all." Sermon 120.

Hear Wesley on the sin question:

"But some men will say, 'True, whosoever is born of God doth not commit sin habitually.' Habitually! Whence is that? I read it not. It is not written in the Book. God plainly saith, 'He doth not commit sin,' and thou addest habitually. Who art thou that mendest the oracles of God? that addest to the words of this book? Beware, I beseech thee, lest God 'add to thee all the plagues that are written therein.' Especially when the comment thou addest is such as quite swallows up the text. So that by this artful method of deceiving, the precious promises utterly lost; by this tricking and shuffling of men the word of God is made of non-effect. O beware, thou that thus takest from the words of this book, that taking away the whole meaning and spirit from them, leavest only what may indeed be termed a dead letter, lest God take away thy part out of the book of life."



# RADIO IN PROPHECY.

Rev. C. F. Wimberly, D.D.

## PART III.



**W**E wish now to enumerate some of the amazing results that have already been attained in this new field of magic. When viewed from the critical viewpoint of cause and effect, the feats of the Radio seem not unlike the magic wand in the hands of a skillful conjurer—the wizard.

Sometime ago a receiver was placed in the tunnel under the Hudson River and a violin solo was rendered in a city twelve hundred miles away. In the passage from the studio to the receiver, the music passed through two high mountain ranges, then through thirty feet of water and thirty feet of earth, masonry and steel. Not one velvety note of the solo was lost, not even the soft harmonics. You may go into the largest bank of a city, down in the basement where are located the great steel vaults, and close the door and messages from the outside world will enter without even a jarring tone; they pass through brick walls and huge steel doors as though they did not exist.

Last autumn a great football game was played in the famous Rose Bowl at Pasadena, California. The game, play by play, was sent to the National Broadcasting Company in New York City by telephone. This was done for "hook up" purposes as it was a game of nation-wide interest. The game by plays was sent to the broadcasting station a mile from the big stadium where the game was being played; then it was broadcasted to New York, relayed and distributed by the big chain system to every part of the land. The whole process went across the continent three times, and was then sent to the homes of America—all done in less than one-fourth of a second.

Sometime ago the great H. J. Heinz Company of the "57 Varieties" fame, celebrated the eightieth anniversary of the old gentleman's birth, and at the same time, the fifty-seventh anniversary of the concern, when he opened a small business in Pittsburgh, Pa. The matter was arranged to have a simultaneous banquet for all the employees of the Heinz Company. They have sixty-four large factories; fifty-seven of them in the United States, four in England, one in Australia and other large cities outside of this country. The headquarters, or home plant, is located at Pittsburgh, Pa., and the time was so checked up through the day and the night with the banquet at Pittsburgh, which was eight o'clock in the evening, they were all to eat at exactly the same time. There was in the big hall at Pittsburgh a platform, and one set of speakers had been selected to deliver the message for the occasion. Promptly at eight o'clock the toastmaster at the banquet hall in Pittsburgh, sounded the gong and the banquet halls of the other sixty-four cities arose for the prayer and grace to be given for the meal. Each speaker stood before the microphone and spoke for all those in America, England, Scotland and Australia. The President of the United States was an invited speaker of the occasion, but he was unable to attend; whereupon he delivered his message by long distance telephone, which was relayed at the banquet hall in Pittsburgh, and by means of the powerful K.D.K.A. broadcasting station, he spoke to all the guests of the H. J. Heinz Company, scattered among the nations mentioned. This remarkable fact was published: "The diners in England and on the Pacific Coast heard the messages before those sitting in the rear end of the hall at Pittsburgh heard them."

This is no more strange than our last Christmas a gentleman in Berlin addressed a German friend in America, and the Pope of Rome spoke for all the world recently from

the Vatican. Such things as these daze the brain cells, for the wonders of it are fast becoming so common that little notice is taken of them.

Now, from the big laboratories, which are, in truth, known as the House of Magic, they are prepared to tell us that before long, not only may we sit in our rooms and hear the football game in the Rose Bowl, but we may actually, by means of television, which is now an assured accomplishment, but not fully perfected, look upon the great grid-iron battle; or actually see the Giants and Athletics playing the world series in New York or in Washington.

We may not only hear the speakers of Berlin and Rome but we may see them as they deliver their messages, thousands of miles away, as if we were in their very presence. Sweethearts cannot only hear the words of love over the phone but they may see their smiles and flashing eyes each to the other. The young lady will have to fix up a bit before the conversation begins, however, rather than in the manner in which they may appear now at the telephone on "the morning after the night before."

Photographs have been taken of mob scenes occurring early in the morning in Europe, and these pictures can appear in the evening papers of America the same day. *The Air Travel News* tells us that a new device has been affixed to an aeroplane—a combination photographic lenses and radio equipment. By this device the plane may soar over the scenes in the jungle lands of Africa or the dead or forgotten cities of South America and not only photograph the scenes, but transmit the films thousands of miles away to the studios. Scenes of wild life may be gotten in the same manner without the danger of travel adventure entering these obscure places. The camera lens is mounted on the floor of the plane and the photographic eye pointing to the ground catches the scenes as a plane sweeps through the sky.

The powers of Radio are springing continual surprises on the world, and the shocks are so frequent and so terrific that the nervous system of the nations is becoming so adjusted to them that the shocks are scarcely felt any more. The experts tell us that soon static will be entirely eliminated and, also, that messages may be sent in one direction instead of the waves going out, not only in circles, but up as well as down. In other words, the radio communication can be private as is now on the telephone. Then again, imagine a six-hundred-word letter traveling to a destination a thousand miles away in one minute. This is said to have been made possible through the new radio photograph apparatus invented by one of the scientists in one of the laboratories in the Westinghouse Electrical Manufacturing Company of Pittsburgh. In one minute it can send a facsimile letter of six hundred and thirty words and will transmit a complete photograph in the same length of time. An ordinary photograph is placed on a cylinder and as the cylinder rotates slowly, and at the same time moves forward longitudinally, a beam of light plays over the photograph and the message and is reflected by a system of mirrors to electric cells. By this means the actual letter, as it appears from the hand of the writer, can be sent to the ends of the earth in one minute. Then, a man may sign his name to a document in New York and it will be exactly as the writer signs it.

But here is the most fearful revelation of all, and one that should scare, not only our nation, but all the world. Mr. Marconi, who is creating new wonders all the time, has invented a small radio set, built in Genoa, Italy, also on his private yacht, the *Electra*,

so that he can touch a button and cut off electrical power thousands of miles away. He could darken any distant city. By the use of this little radio set Mr. Marconi can touch a button and stop the electric power anywhere on land and sea; he could darken a city at any distance; he could stop electrically driven machinery anywhere; he could halt the progress of one of the American Navy's huge electrically-driven super-dreadnaughts; he could darken New York City, stop every electric car going out from the Grand Central Station, and darken San Francisco and London, all in the twinkling of an eye. Mr. Marconi says: "It is very simple with my duplicate stand wireless set, which anyone may be able to have one of these days. It has a short-wave aerial fifteen inches high and is made entirely from materials of our own country."

Let the mind of the writer contemplate for one moment the consequences of this device, in the keeping of a nation that might be ambitious to rule all the other nations. Suppose Mussolini should put his scheme of Imperial Rome into effect one of these days. Not long since an Italian lady is said to have had a vision of Italy's future with the man of mysteries domineering all Europe and America. You say that is only a wild hallucination of a Mussolini worshipper—and he is being actually worshipped by many of his followers; but suppose this iron-fisted dictator should undertake to start something, knowing that one of his subjects practically held the world at his hands, helpless as it were. Just think of it. Yes, we are only surmising, of course, but when such powers are in the hands of one man it is indeed fearful to contemplate. God grant that such may never come to pass.

(Continued)

## A Character-Building Christmas Gift.

Young people have resources that are priceless. God has endowed them with qualities, that, if rightly directed will lead them to the highest heights of accomplishment and usefulness. In our book, "Ideals for Earnest Youth" every phase of life and how to make the most of it is discussed. If a young man or young woman did not aspire to the highest and noblest things in life, he or she could not read the 61 chapters in this book without being inspired and purposing in their heart to be a power for good in the world. The chapters are brief, intensely interesting and to the point. Anyone from 12 to 25, and even the older folk, would enjoy and get a blessing from this book. The price is only \$1.00, and the make-up is very attractive. Give it for Christmas. Pentecostal Publishing Company, Louisville, Kentucky.

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to order your Arnold's Commentary for 1932. Those of you who have been using it, I need not urge you to put in your order, for you know its merits and how helpful it has been in the preparation of your Sunday school lessons. To those of our readers who have never used it, I simply ask that you give it a trial, and that will be sufficient. It contains four pages of valuable helps, has portions for Adult, Intermediate and Primary departments, also illustrations that can always be used to clinch the arguments you set forth in the lesson. The advantage this book has above most of other commentaries is its price—only \$1.00 postpaid. Remember the name is Arnold's Practical Commentary, Pentecostal Publishing Co., Louisville, Ky.

MRS. H. C. MORRISON.

Order your Christmas cards and books TODAY so as to avoid the rush.



## SEEMINGLY A LITTLE THING

MRS. H. C. MORRISON.



WE do not know but this idea of fancy post cards, has been a great blessing to the human family, for doubtless it has touched the ends of the earth. It is true a card seems a little thing, but is that all? What is there back of the card that caused it to be sent? Ah, there we strike the gem which shines with brightest luster—a thought.

Yes, I *thought* of you, and that so strongly, that I wanted you to know it, and so the post card was purchased, the stamp was placed on it and away it went to let you know *you had not been forgotten*.

There is something in the human heart which makes it long to be remembered; something which pleases us when we know some one is thinking of us, no matter in how small a way; it affords us a sense of pleasure to know we are not forgotten. The very thought of not being remembered, causes a feeling of sadness to steal over us, and saps the sweetness out of life.

We have had occasion to pass an abandoned cemetery where the headstones bear the mark of time so deeply that you can hardly find the outline of the graves. Decades have passed since the mourners stood around the open grave and hopes seemed buried with the loved ones, but now there is no one left to place a flower on the lonely spot, nor shed a tear for the one once loved and lost. This all reminds us that with the revolutions of time, we too, shall be lost to the generations who now love us. The players on life's stage in years to come, will not know those who are now making history on the world's pages; new scenes and faces will have taken their places, and the old ones will be crowded out—forgotten.

While this is all true, there is connected with it a glorious thought, and that is, there is One who never forgets his own, but the eye that never sleeps watches the resting place of every one of his children and at the last day, he shall call "Come forth," and they who sleep in Jesus shall burst the bands of death and the grave and rise to meet their Lord in clouds of glory.

How comforting it must have been to Peter's heart when the Master, in sending word by the women that he had risen from the dead, said, "Tell my disciples and Peter." It seemed that the Master knew Peter would need encouragement at this time, so he wanted to designate him in particular that he might be cheered with the thought that he was not forgotten. Methinks Peter's heart swelled with new hope and courage as he received this message. He doubtless said to himself, "After all, the Master loves me; notwithstanding the fact that I denied him; that I followed him afar off; that I slept when the burden of the world's sin was upon him; that I could not watch with him *one hour* when he was treading the winepress alone; that I forsook him when he most needed me; yes, in spite of all these failures and weaknesses on my part, the Master remembers and loves me still. How strong his love must be to forget all these things so unlovely in me, and remember only my declarations of fidelity and devotion which, in my days of strength, I sincerely avowed to him."

It was only this morning that we were gladdened by the receipt of post cards from two of the women in our Bible class. One of them was having a good, happy time, while the other was "passing under the rod," having buried a loved sister. They will never know how much we appreciated "this thought of me," nor how it put a sweetness into the day that made us glad to live. They impressed us so that we have given vent to

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## VI.

It is the conservator of faith, a spiritual tonic to your soul, and a messenger of full redemption in Christ.

## VII.

Throughout the year THE HERALD will be a reminder of the loved one who sent it.

If you send as many as five names we will make you a special price of \$1.00 for each

subscription instead of the regular price of \$1.50. State whether new subscriber or old. Pentecostal Publishing Co.,

Louisville, Kentucky.

Dear Friends:

Please send one of your attractive Christmas Gift Cards bearing my name as shown at the bottom of this sheet, and a year's subscription to THE PENTECOSTAL HERALD weekly to the following names and addresses:

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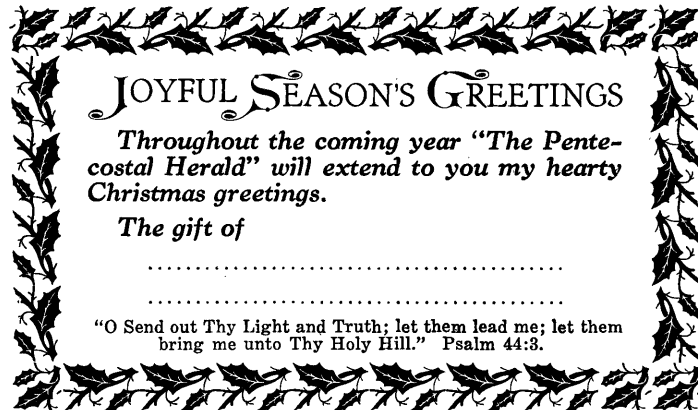
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The above is the style except that it is printed in red and green.

our feelings in the reflections which we have given to those who may chance to read this column. Let us all be more thoughtful of each other and not be tempted to leave off the seemingly little things, thinking they will be of no value; remember just a *thought expressed*, may, like the ray of sunshine, dissipate shadows which hang low over some despondent soul. Let us cultivate a generous spirit in dispensing from the storehouse of our affection, those gifts of loving thoughtfulness which will mean the resuscitating of many a heart which is crying for that which only love can give. Let us seek for that friendship which Addison said was a strong and habitual inclination in two persons to promote the good and happiness of each other. This we can do by *oft thinking* of each other, and, with our thinking will come many ways in which we can minister to them.

We all need each other; none of us liveth unto himself, and whether we realize it or not, much of our strength for life's conflicts comes from the fact that there are those who get under the burden with us, who think often of us, who long for our highest welfare and who esteem us friends indeed. Truly,

"Life offers no joy like a friend:

Fulfillment and prophecy blend

In the throb of a heart our own,

A heart where we know and are known."

By the way, have you taken advantage of our wonderful offer of Christmas cards? There are twenty-one beautiful cards, with envelopes artistically lined for mailing; then

twelve single cards, all beautiful in design and expressive of the Christmas greeting, are thrown in for good measure, making thirty-three cards by which you can send greeting to that number of friends. Yes, it may be only a card, but the good cheer it shall bring will be beyond computation.

## Miracle Lives of China.

Here is one of the most remarkable books on the gracious power of God among the Chinese people that I have ever read. It tells the story of a marvelous power of God's converting grace under the ministry of Rev. and Mrs. Jonathan Goforth. I have read the book with increasing interest from first to last page. It should be read by hosts of people. It is a revelation, a spiritual tonic. It reveals the fact that the mighty power of God is in the world, moving among the people wherever he can find consecrated instruments through whom he can work. This book contains 157 pages, neatly bound, good paper, clear print. Each page contains considerable matter. You will be entertained, instructed and your faith quickened by the reading of this book. It may be had of The Pentecostal Publishing Company, for \$1.50.

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will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.



## THE MOST INSIDIOUS HERESY

CLARENCE TRUE WILSON.



I am not a heresy hunter; it must strike me in the face to get noticed. It must attack my church, sidetrack it, or pervert its mission to put me on the warpath against it. The most subtle error of our church masks under the name of "Religious Education." It has had the whole machinery of the church for a score of years, its Book Concern, its colleges, its Theological schools, its money and ministers; and we are reaping the fruit of its planting now, 50,000 less in membership last year, \$900,000 lost in benevolences, a World Service Drop! If we had had a holiness revival or an evangelistic crusade with these results, how our highbrows would have looked wise and said, "Revivals do not pay."

Will the facts show to all but the willful blind that Religious Education as a substitute for regeneration, crowding conversion into the background, obscuring our Methodist Mission to spread Scriptural Holiness over these lands, does not pay, but has devitalized the church.

The whole emphasis is false; it has made salvation a personal achievement, not the acceptance by faith of a gift from God. The difference between the religion of Jesus Christ and the modern substitute is, one says Christ came down from Heaven to bring a gift to man; the other teaches that religion is an achievement through religious education. The whole Gospel scheme is reversed. God so loved that he gave is changed to "Men must so work and study as to know and live."

I heard a college president of a church-supported school stand up and plead for money for the Board of Education, and say, "The future of Methodism is based upon their board. We used to get our members through the altar process, but now we are going to educate them into it."

We have teachers in our church actually teaching that a sinner can be transformed into a saint by an educational process; and one scholar has written a learned book to show how Christ became divine. He achieved it by a supreme sacrifice upon the cross! I asked Dr. Frank W. Collier, professor of philosophy in the American University at Washington, how to answer that false philosophy in a sentence. He replied, "You can never create a metaphysical entity by a moral process."

I remembered that my last horse was trained to open the box and bring me the mail. It could pick out the letters on blocks and spell, but it did not become a man or an angel. It was just a trained horse.

When Mark Twain saw two children looking with admiration at "The little old wobbly calf," he patted them on the head and said, "Children, take good care of that calf, feed it well and it will become a nice little pony." And under good treatment it would as surely as an educated sinner would become a saint or a human being a God by any moral process.

"Ye must be born again." "Be ye holy for I am holy." Neither birth, nor sanctification are educational processes. Give us converted and entirely consecrated Christians, and then a religious education to fit them for service.

### Don't Forget

to order that box of beautiful Christmas cards that we have been telling you about in our advertising. For \$1.00 you can remember thirty-three friends, who will appreciate it more than you can ever know. The 12 extra cards go with the enclosing of \$1.00 when box is ordered.

## A Treat of Good Things.

Asbury College, in the Chapel services and also in the evening hours of worship, has been enjoying a treat of good things during the school year thus far. Following the ten-day services by President Emeritus Dr. H. C. Morrison, in which a large number of our students were definitely saved or sanctified, the Rev. C. W. Ruth spoke for a week indoctrinating the student body in the meaning and experience of Scriptural Holiness. Then the Kentucky State Holiness Association met at the College and a week's services were held by the Rev. Joseph H. Smith, and Dr. C. W. Butler, of Cleveland Bible Institute. About the first of February, the Rev. Paul Rees of the Detroit Holiness Tabernacle will hold a two-weeks' meeting of the church and school. The latter part of March Commissioner Brengle will give a week which will be rich with the wisdom of his ripe and saintly life. The latter part of April Dr. Morrison will be with us again and at Commencement time the Annual Holiness Convention will be held with a number of outstanding speakers. Other addresses also have been or will be delivered throughout the year by various evangelists and ministers who experience and preach the gospel of Full Salvation.

In addition to these, several outstanding Christian business men of the nation have been secured to show that big business and the King's business are entirely compatible. Altogether, this year is to be an outstanding one in the many fine presentations of life and experience which will come to the student body from these inspiring personalities.

Both the administration and faculty of the school are of one mind in seeking to have the students who come to Asbury College find themselves religiously and go out from these walls to exemplify by word and experience the power of Jesus Christ to save from all sin. Ever widening is the influence of this institution and more and more are our young preachers and special workers registering in their efficient and helpful work for the extension of the Kingdom of God. We still believe that no safer place can be found for the youth of America than in the halls of Asbury College.

L. R. AKERS, Pres.

## The Government Muzzles Dr. Shuler.

(Editorial in Baltimore Southern Methodist, November 28, 1931.)

We hold no special brief for Dr. R. P. (Bob) Shuler of our Trinity Methodist Church in Los Angeles—except that he is a Methodist preacher, and we like him personally. His ways are not our ways, nor his methods our methods, and he doubtless has broadcast statements over the Trinity church radio in California that have hurt more than helped organized religion. But with all that, we cannot but feel that when the Federal Radio Commission refused to renew the broadcasting license of station KGEF (Trinity Church) it engaged in an exceedingly high-handed piece of business. In spite of strong representation made in Dr. Shuler's behalf by reputable citizens, the men representing our nation's government have now ordered Bob Shuler shut off the air and his station closed. And why? They give many reasons, but perhaps "division 4" will tell the story. In this they affirm that "Shuler has repeatedly attacked the Catholic Church in his broadcast." In proving it they go back to the 1928 presidential campaign and quote at some length Dr. Shuler's radio attack upon Governor Alfred E. Smith. In other words, the official representatives of our government are muzzling a minister of our church now because of what he said then and at other times on what he considered a moral issue.

As hinted above, we are not of the Bob Shuler type. Most of our preachers in the east would shrink from undertaking to tell the world via radio night after night concerning civic officials, judges, politicians,

preachers, movie actors and others who have failed to do their duty or have laid themselves open to a public reprimand. But Baltimore, Richmond and Roanoke are not Los Angeles. The west, even today, is the west, and virulent diseases probably need strong remedies. What is certain is that the underworld, the crooked politicians, the whole horde of racketeers, hi-jackers, bootleggers, gunmen and Chinatown opium eaters on the west coast hate and fear the Trinity Church pastor. They have done everything possible to hush him—even bombed his church and jailed him. But for all that, everyone knows that whenever a crooked judge accepts a bribe, whenever a man high in public life plays fast and loose morally, whenever a movie actor flaunts his or her immorality in the public face, whenever a woman, even though a "four-square preacher," slips a few cogs morally,—every one knows that that evening there will go forth a Voice from station KGEF that will be thundered from all the loud speakers on the coast. Evil men fear and tremble at it. Bob Shuler may be mistaken and doubtless often is, but there is something of the ancient prophet about the man and—the government doesn't like it. Governments never have.

The revolutionary nature of the Federal Radio Commission's ruling causes one to ponder who the next preacher will be to be shut off the air. And why does the government not hasten to censor the Roman Catholic priest, Coughlan, of Royal Oak, Michigan, while they are at it? We have heard this man attack the Constitution of the United States itself through the Eighteenth Amendment—not simply another religious body, but the fundamental instrument upon which our whole government stands. Why do they not let him hear from them? Or are Methodists alone to be censored for saying what they have to say?

We are not opposing the right of a Catholic priest or anyone else to speak as he pleases. We are demanding it for all. In our theory every American must enjoy the right to free speech, if our country is to endure, and every idea as expressed must stand on its own right. If there is any transgression of the decencies of expression over the air, or if anyone feels himself libeled, the courts are always open. But free speech is the essence of our national liberty and our ministers should enjoy it as much as anyone else. We are inclined to agree with Bishop Ainsworth that a systematic attempt is being made to intimidate and browbeat the preachers of the country by politicians and newspapers. To which there is only this to be said: *It can't be done!* We doubt very much if Dr. Shuler himself will be hushed very long.

### EVANGELISTS C. C. AND MARGARET CRAMMOND.

We have just closed a very profitable meeting in the Nazarene Church at Grand Ledge, Mich., with Rev. Neal Hutchinson as pastor. This was one of those old-fashioned revivals brought on by prayer, where the people are visited with mighty conviction, resulting in genuine cases of conversion and sanctification. From the very beginning there was manifested a good interest and crowds filled the church, and at nearly every altar call seekers responded to the invitation. The closing night of the campaign was one of great victory, when Sister Crammond preached on the "Second Coming of Christ" and the altar was lined with seekers. There were about sixty professions of the two works of grace, also several new tithers and family altars established. Praise the Lord! We enjoyed our labors with Brother Hutchinson, and he surely knows how to take good care of the evangelists in a financial way. At this writing, we are in a Tabernacle meeting in Jackson, Mich., with Rev. W. W. Clay. The Lord is giving victory and a number of souls found the Lord last night, for which we praise him.

C. C. Crammond.

### Mary of Bethany.

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.



## E. STANLEY JONES' LETTER



My intentions were that the six months between July and December should be spent in China and the Far East. But I could not get the consent of the Inner Voice to go. India seemed to demand all we could give at this critical period when everything seems to be in the melting pot.

I am really glad I did not go for the last three months have been among the finest I have spent in India. I put the finishing touches on my new book on the Sermon on the Mount while spending a couple of weeks with my family in Landour where Eunice is in school. By the time this gets to you the book will probably be issued from the Press under the title "The Christ of the Mount," "A Working Philosophy of Life." It will be issued simultaneously in England and America.

My first series was in Almora, a station in the Himalayas. This is rather a famous place for Hinduism. Several Europeans and Americans who have become Hindus are living there in Hindu Ashrams. The appeal of the mystic East has taken them past Christ to the vagaries of occult thought. They seem to be still on the quest. Everyone is until they put their feet upon the Way. The meetings here were not outstandingly great but they were good. Fine crowds filled the hall and gave real attention as Christ was presented—and responsive attention too. Here I came into contact with a Christian nationalist who had gone to jail and who had been beaten up with lathi blows during the last Gandhi movement. The people call him "The Gandhi of Almora." He is a very beautiful character and his Christian life is preaching Christ in a powerful way.

Agra had been the place of riots between the Hindus and the Moslems and one of the professors of the Christian college there sustained injuries in trying to separate them. We wondered how they would respond to our message. It turned out to be one of the best series I have ever had in India. Much prayer had preceded the meetings and much prayer pervaded the meetings. So there was grip in the whole of the series. Prayer does change things! The last night when I was making my appeal for personal surrender a Hindu who was very near the Kingdom of God spent the whole of the time I was speaking on his knees down in the chapel that my message might get hold. A Brahman on his knees praying that a Christian evangelist might be successful! The large hall in the St. John's College was filled to overflowing every night. It was hot beyond words. When I finished each evening after about two hours of speaking (sometimes more!) there would not be a dry stitch on me. And yet that crowd stayed with it and asked for more. Principal Holland, the Anglican head of the institution, wrote: "I have never in my life seen the power of God so manifested." It did seem that we had little to do with it. God was working and drawing the hearts of men. The last night I asked only those to come the next night who wanted to find God and wanted to find him through Christ. About three hundred came. Shall we ever forget the sense of Christ that was upon the meeting as we talked about finding God through him? We were face to face!

One day at Agra I was asked to speak to the college where the people are the disciples of a Guru who is supposed to be the Incarnation of the Word. He attended the meeting. The chairman, one of the professors, a disciple of his, began by saying, "Your Holiness, Ladies and Gentlemen." Could I address him as "Your Holiness?" Hardly! So I cut the knot by addressing no one when I arose. No one felt hurt! There is an Amer-

ican woman in this institution who has thrown her lot in with this sect. She feels that there is something above the ordinary in this Guru. Strange that we could not see what she saw. But perhaps it was because our eyes had rested on Another.

One day I had spoken in a Government college when a Hindu came up at the close and said, "But you didn't begin or close with prayer as you did in the other meetings at St. John's College." I told him my excuse was that this was a Government College, and I did not feel like pressing prayer upon them there. He replied, "But doesn't the Government College also belong to God?" He was right. All life belongs to God and we should claim it all for him.

The last night on my way to the station to catch a midnight train to the next appointment I went to see the Taj by moonlight. I was weary in every portion of my being, but as I sat for several hours and drank in the sheer beauty of that wondrous creation of man I dedicated myself again to the people who could create such a dream in marble. If men could make such beauty in marble, what couldn't Christ create out of men? He touched away the weariness and we went our way.

### FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Economists agree unanimously that prohibition has been largely responsible for the higher standards of living that has added 30,000,000 new savings accounts amounting to \$3,000,000,000 (1) and increased High School attendance from 2,000,000 to 5,000,000 and college registration from 350,000 to 1,000,000. (2)  
—(1) U. S. Dept. of Commerce. —(2) U. S. Bureau of Education.

Guntur is a Lutheran station, the center of a great mass movement among the low castes. I say among the low castes but it is now spreading to the higher castes. In this section among the Wesleyans, the Lutherans and the Baptists about 20,000 people of high caste have been baptized. And the reason is that they have seen the lives of the Christians from among the outcasts. The changed lives have converted the higher castes.

But here I was hitting at the very highest of all. Would the break come among them? It is slowly but surely coming! The meetings for the educated were twice as good as those I had in Guntur four years ago. The hall was so overcrowded that the students of the college who were in the Freshman and Sophomore years were asked not to come. Many had to stand for hours. The last night when I asked only those to come who wanted to find God there were about three hundred there. The Round Table Conference at this place was one of the best I have had. But as usual, even after the fine and best had been spoken from the Non-Christians, Christ was in moral command of the situation. The last night we sat down on the roof of a house and had dinner—both Hindus and Christians. Caste was breaking down and we were coming together.

Hyderabad is the capital of the largest Native State in India. Fourteen million people are under the rulership of this Mohammedan ruler. One would expect these Mohammedans to be bigoted and exclusive and impossible. Instead they were eager and friendly. When I first began coming to

Hyderabad some years ago they were afraid to have public meetings. Christians refused to be chairmen for they were afraid of riots at the mention of the name of Christ. Now we simply could not accommodate the crowds that came. Some came an hour and a half beforehand in order to get a seat. And the atmosphere was not hostile—it was friendly and eager. The man who is next to the Nizam, a Mohammedan Nawab, asked this question, "Cannot a man be a good Christian if he does not accept the Incarnation and the Atonement, but believes in Christ as the best of men, on the principle that he who is not against us is for us?" Interesting that he should ask any such question at all. The Round Table Conference which was held in the leading Nationalist home was attended by the finest men of the State. Christ was gripping us at the close. The head British official, the Resident and his wife, attended many of the meetings and were very keen, so keen that one night at Question Hour they stayed through till 8:45 when they had a dinner engagement at 8:30! The last night in the after-meeting several hundred stayed for personal finding. One night a stone was thrown on the roof of the hall, the only disturbance I have had in fifteen years. And that was not very serious. Probably a mischievous boy.

En route to this place I stopped a day with Bishop Azariah, the first Indian Bishop. He is in charge of a mass movement. There are now 170,000 Christians in his diocese, of these 100,000 of them are in Church every night of the year studying the Scriptures. On Sunday 90% of them are in church. This is solid work.

Before I close this letter may I make a request? You, who have been our financial helpers, will you continue? Yesterday I received a letter from a missionary whom I have been helping in which he told of his continued "cuts" in the work until now, "I cannot even write a letter without borrowing a postage stamp." We must have you stand by at this time of very deep need. With my gratitude and my prayers for what you have done.

Yours in Him,  
E. STANLEY JONES.  
Sitapur, India, U. P.

### Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.

### Settle The Question

of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

PENTECOSTAL PUBLISHING COMPANY,



# ---GLEANINGS FROM THE EVANGELISTIC FIELD---

## IN THE BRITISH ISLES.

It has been sometime since we wrote our friends at home, but we find that frequent reports are not good for our work. We have learned the truth of Rev. Chas. G. Finney's statement, that there is no surer way to kill a revival than to report it. So we merely wish to state that we are still evangelizing in Europe, and are now in a campaign in Birkenhead, England, for Rev. and Mrs. J. D. Drysdale, who are in charge of the "Emmanuel" Bible School and Missionary Training Home.

Brother and Sister Drysdale are wonderful people, and are doing a good work. Their students are very active in mission work in the city. The girls wear a navy blue uniform, which is very neat, plain and attractive. Their costume is composed of a dress ten inches from the floor, with long sleeves, high neck, and tan, dutch collar. They all wear black hose and deaconess bonnets with black velvet strings. Their appearance certainly appeals to the public, and is a rebuke to worldliness.

Something rather peculiar happened yesterday. Mr. Shelhamer started on his long, 23-day journey to South Africa, where he will hold conventions for missionaries of various churches. So that leaves our son Everett and daughter Esther with their mother to do their best to win souls alone in the British Isles. We should all have gone to Africa but for the expense; also the fact that we have so many calls for revivals here that we felt led to remain. We are lonely of course, but it is for Christ's sake, hence is all right.

In order to be a further blessing, as well as help down lonely feelings, I am indulging in the pleasure of writing a new book—this time on the subject of "God, Ghosts and Demons." Some other subject might require less reserve and prayer, but perhaps none could be more thrilling. If any of our friends can give us any information on the above topic, it will be appreciated.

Europe is a fine place to secure data on such a subject, because of her excellent libraries and her great historical background. The Highlands of Scotland are believed to be visited by apparitions. Ireland is ahead of Scotland in its simple faith in ghosts.

Recently I received a call to Ireland for a three-weeks' revival. This will give ample time and opportunity to look into the subject at hand. There is one thing certain, i. e., those people who believe in ghosts, believe also in the future state, and let us trust that they will be readily won to Jesus Christ.

Would it not be fine if all of our American friends could be with us on this tour! Will you not at least accompany me with your prayers? We hope if possible to finish our work here in time to get to New York before February, when we expect to evangelize in the East and Middle West. Our only object is to win as many souls to God as possible before Jesus comes. At times we miss the comfort of home, but life is too short to permit us to indulge in ease, and we feel like saying—

"The love of Christ doth me constrain  
To seek the wandering souls of men,  
With cries, entreaties, groans to save."  
To snatch them from a gaping grave."

Our permanent address is 1810 Young St., Cincinnati, Ohio. Yours for others,  
Julia A. Shelhamer.

## O. H. CALLIS BUSY SINCE REPORT.

We have not reported our meetings for a long time. Have been busy and happy in the work though silent. Been in three camp meetings and four church revivals, all of which have been good.

Our first camp—Scottsville, Texas—we joined Rev. and Mrs. Jarrette Aycock and their daughter. Mrs. Callis and I never enjoyed laboring and fellowshiping so much with any workers as we did the Aycocks. This was our third time at this camp and our best year there.

We then ran over to old Warnock Springs Camp near Magnolia, Ark., (our second year there) where great crowds gathered night and day. We were there only from Monday over following Sunday. Numbers were at the altar and the majority gave testimony to real experience. We return to this camp again in 1932. From Magnolia we went by and spent an afternoon and a night at Atlanta, Texas camp with the Aycocks. There we met Mrs. Perdue, the wonderful leader of this camp. We preached in the afternoon service to a fine audience. We are engaged as workers at this camp for next year.

Our next stop was at Hartselle, Ala., camp, where we have labored eight seasons in thirteen years. We return again in 1933. Our co-worker there was that prince of preachers John Owen. We had delightful seasons walking, talking and working together. Mrs. Callis and our little daughter, Laura Woodson, were with us in all the camps.

Since our Conference in early September at Winchester, Ky., we have conducted four church revivals. At London, Ky., we were with Rev. E. L. Griffy, one of the truest, full-salvation preachers Asbury ever produced. He and his wonderful wife and two happy children made our stay in their home a delight. Good crowds attended and there were fine results. Ed Mattingly, of Sue Bennett College, had charge of the singing and young people's work. We conducted chapel services at the college, spoke in down-town business houses, besides preaching twice daily at the church. Brother Griffy told the

audience in the closing Sunday morning that it was the most wholesome revival he had ever held since becoming pastor. We were at London nine years previous in a great meeting.

At Old Taylor St. Church, Newport, Ky., we had one of the best meetings we have seen in some time and the people there stated it was the best they had had in some years. Rev. T. W. Beeler, the untiring and undaunted pastor, was a true yokefellow. He and his fine wife entertained us royally in their parsonage home. He had improved the church, gathered about him a force of young people that excel almost any place we have been. Numbers of them came to the altar and were converted, reclaimed or sanctified in a wonderful way. We secured a large list of subscribers to The Herald in this meeting; there were several at London also.

For the second time in two years we joined battle with Rev. E. L. Ockerman at Warsaw, Ky. Two years ago we helped him at Perryville, Ky. Mr. C. P. Gossett was with us in charge of the singing and it was well done. The local editor in reporting the meeting said he "is the best song evangelist ever in Warsaw." Crowds filled the church, all churches and pastors co-operating. Rev. Smith, of the Baptist Church, and Rev. Wilson, of the Christian Church, were abundant in labors and our fellowship was that "of kindred minds." Recent word from Rev. Ockerman says, "The people say the best revival in Warsaw in years."

At Yates Center, Kan., we joined Rev. E. F. Boehringer, of the First Evangelical Church, for our second time. From the very start crowds came. Times of great rejoicing and refreshing came upon the church. Old saintly German folk prayed and spoke in their native tongue and what liberty there was! Numbers came to the altar. We were ably assisted by Rev. T. J. Miller, pastor of Evangelical Church, Alida, Kan. He is a great choir director and one of the very best gospel soloists this writer has ever heard. To work with him is to love him wholeheartedly. This was our third meeting together in recent years.

The workers were entertained in the parsonage home where Rev. and Mrs. Boehringer made us welcome and our fellowship of prayer and counsel together kept us fit for the battle. Their lovely and comfortable parsonage home is graced with true hospitality and the spirit of true and genuine religion. We did hate to close this meeting and leave these fine folk. The Lord willing, we will return with them another year. Here we secured a fine list of "subs" to The Herald.

We are now in the beginning at Otega, Kan. Today, Thanksgiving, we are snowed in and have been unable to have any services. Our observations are that people are attending church better than in previous years, there is not the mean opposition to revivals and evangelistic meetings there was during those lean years, and it is a bit easier to get results. Wherever The Pentecostal Herald is read it is easier to present holiness and get the folk more readily into the experience. On with the revival with full salvation messages, altar services and the spread of holiness literature. O. H. Callis.

## ATLANTA, GEORGIA.

Dear Herald Family:

It has been quite a while since I wrote you, not that I have lost interest in you, but because of the lack of interest others have in us evangelists which leaves us without anything much to write about. Sometime ago a pastor told me that one reason I didn't get any more calls was, that I was looked upon as a high-priced man. How such an impression could have gotten out I can't imagine, for if there ever was an evangelist who was working for almost nothing it is your humble servant; in fact, it's getting to where it is very much like the news butch who went home to see the old folks after he had been on the road a month. His father asked him if he was making anything. His reply was, "No, but I'm gettin' a heap er mighty good ridin'."

Seriously, I do have a plan by which my services can be had at a very small cost, and it will afford me great pleasure to submit this plan in case I should be wanted. My permanent address is Tillman's Crossing, Lee Street, Atlanta, Ga. I have a splendid tent. Charlie D. Tillman.

## GOOD MEETING IN MARYLAND.

We had a good meeting in Laytonville, Md., with Rev. John A. Grose, pastor. The services were held in the Methodist Church. Three local congregations of the circuit joined in the campaign. A number were blessed and the entire charge greatly strengthened in the faith. We greatly enjoyed the privilege of speaking to the Baltimore Methodist Preachers' Meeting on the subject of Evangelism. Many of the ministers are taking a new hold for the cause of revival work. They see that it is the only hope for the church. Let us do our best to revive the revival and arouse the church to its great responsibility on this line. God can send the "sound of a going in the tops of the mulberry trees," and cause the dry bones of the valley to begin to rattle.

Sunday (Nov. 29) we spoke twice for Rev. Warner Thompson, an old Asbury boy, at Pinksburg, Md. Sunday evening we preached in the famous old Carolina Street M. E. Church in Baltimore for Rev. Harry G. Spencer, pastor.

The Asbury boys who have just returned from their trip around the world, are conducting revival

services in the different churches in Baltimore. The people of this great city love and honor E. Stanley Jones who once lived here. Rev. Glen Gould, formerly of New England, is the pastor of the Nazarene Church in Baltimore. Several years ago we assisted Rev. Dan E. Higgs in a meeting in this church. Bro. Higgs is now the District Superintendent. He is one of the hardest working preachers we have ever met. He is always on the job—ever busy in the vineyard of the Lord. He has inaugurated and put over many great evangelistic campaigns in his church.

We attended a service in a new, neat little church near Washington, D. C., pastored by Rev. Clark Florr. He is doing a fine work in that community. We also attended a revival service in the Washington Nazarene Church of which Rev. L. B. Williams is pastor. Rev. Miller, of Ithica, N. Y., is conducting an evangelistic campaign in this church. He is known as the New York Miller in the Nazarene Movement and is one of the great evangelists of the denomination.

Andrew Johnson, Evangelist.

## POTEAU, OKLAHOMA.

We are delighted to come to you with the report of victory in Poteau, Okla. We began our meeting with Rev. John A. Hogan, pastor of the Nazarene Church of that city, on Nov. 8, running over to and including the 22nd, with two services a day. It was our great pleasure on reaching this church to find everything in readiness for a great revival; a oneness of the saints, well organized, such unity of spirit; as many as 300 had attended the mid-week prayer meeting, getting ready for the revival. In our humble judgment this is one of the main secrets of revival success—godly preparation.

Great crowds came forward for prayer. The altar was full most every evening service; twenty forward for prayer the last Sunday morning, scores were gloriously blessed in the meeting, either in pardon or purity. A fine class was taken into the church during the meeting and many more to follow.

Rev. Hogan is a fine fellow; stands by the evangelist in every way. His church work is in fine shape. One thing remarkable about the Poteau Church, there is not a member in the church that will not pray if called upon.

The meeting was well attended by workers and preachers from Heaviner, Wister, Cameron, and other places. Met our dear old friend, Rev. Miller, whom we have known for 25 years, from Cameron. Our leader in song, a splendid leader in song and preacher as well, was Rev. Charley Higgan. A large choir, as well as a special quartet, rendered one or two valuable numbers each evening.

Wife and I were well entertained in the home of the pastor and wife; nothing short about their services. May God bless the good people of Poteau. Our stay there was very friendly with business men as well as church folk. We had the pleasure of lecturing to about 400 High School students in the school chapel. Those teachers and students know how to treat a minister.

Yours in the fullness of the blessing.

Solomon Irick.

Address, 1945 W. 9th St., Oklahoma City, Okla.

## CALHOUN, KENTUCKY.

I am now engaged in a good revival at Calhoun, Ky., with Rev. J. A. Collier, 1415 Forest Ave., Nashville, Tenn. This is the second revival I have had. Bro. Collier to help me. At Campbellsville, Ky., where he helped me in 1929, I received 79 members into the church that year. We are now in one of the most promising revivals in the history of our church at Calhoun.

I have never had better evangelistic help than Rev. J. A. Collier. He knows how to win men to Christ. He is a "live wire," an unusually good gospel preacher, sane, safe and sound. He is full of humor, which is consecrated to God. He will draw a crowd anywhere. He preaches a great gospel, using the most apt and telling illustrations. He is the people's man.

This year, 1931, he has held fifteen revivals in five states and has had 1100 professions of conversion. He tells me he has January and February open for 1932. He ought to be kept busy. He feels divinely called to the evangelistic field. He is a loyal Southern Methodist and knows how to help the pastor to promote the whole program of the church. All church work will be easier after he holds your revival. I give him my strongest endorsement. He is easy to pay and has nothing to detract from his work in the pulpit. C. K. Dickey.

Mr. W. E. Edie, of Toledo, Iowa, writes us to send him a copy of "Beautiful Story of the Bible," and says this is the seventh copy he has ordered. He further says he finds it to be a wonderful book and wishes there might be a copy in every home. The price of this wonderful book is within the reach of every one—only \$1.00 for a large, beautifully illustrated, attractively bound story of the Bible. The Pentecostal Publishing Company has a limited supply of these books and hopes you will get your copy.



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(Continued from page 1)

Our Lord Jesus has taught us "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

The true Church of Christ is made up not of any one denomination of believers, but of regenerated souls in all denominations, of those who have passed from darkness into light through faith in Jesus Christ. The true church is the bride of Christ. She is separated from sin. She is in the world but not of the world. She is consecrated wholly to her Saviour and Master. He claims her for his own. He embraces her with the power of his salvation. He breathes into her his own spirit of forgiveness and zeal and devoted love which delights in service. She, like her Saviour and Lord, reaches out with a yearning heart for the salvation of the lost. Her delights and pastimes are not found in those giddy pursuits and pleasures of the unregenerated and sinful. She hungers and thirsts after righteousness. She presses on to know the fullness of the blessing of the Gospel of Christ. She travails in prayer for the birth of souls into the Kingdom of God. She nurses upon the tender bosom of her love and compassion the new-born babes in Christ. She is the "dearly beloved" of her Lord and Redeemer, to whom the inspired apostle is writing his admonitions.

"Pilgrims." Peter addresses these disciples of our Lord as pilgrims. He would have them understand that this world is not their abiding place, that they are "strangers" to the world and "pilgrims" passing through the world to their eternal abode in heaven. It were a great means of grace if God's people kept well in mind the fact that this world is not their home, that they are journeying to a home on high, that they must guard carefully about becoming too deeply interested in temporal things, but their chief interest must be in eternal things. It was our Lord Jesus who taught us that "where our treasures are there will our hearts be also," and that in order that our hearts may be weaned from the world and set upon the things that abide we must lay up our treasures in heaven.

In that wonderful faith chapter, Hebrews

eleven, the Apostle reaches a climax after he has mentioned a great group of immortal saints, saying, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13-16.

The exhortation of the Apostle in our text that we as "strangers" and "pilgrims" seeking that better country with its Eternal City to "abstain from fleshly lusts which war against the soul" is timely, deserving special attention. It must be understood that the Apostle here in the use of the word "lusts" does not refer especially to the lower forms of vice. We will not do violence if we translate this word lust to, or at least suggest the word, "desires." We are to abstain from the desire of the things of this world. We are not to permit ourselves to become enamored of worldly possessions. We are the Lord's people, called out and sealed, and made "strangers and pilgrims," and must not covet the wealth of the world. We must not look with longing eyes and heart desires upon its palaces and mansions. We must not stand too long in front of the great showcase windows desiring the finery and gaudy robes of the godless, who have never bethought themselves that they should be arrayed in the white robes of righteousness. We are living in times when the world, with its wealth, its pleasure, its gaudy apparel, its magnificent entertainments, is making a powerful appeal and the children of God will do well to watch and pray as they pass through this vast "vanity fair" lest they be drawn away with those desires that "war against the soul," that seduce, capture, and lead back into bondage those who once found deliverance and victory through faith in Jesus Christ.

The early Christians were simple in their attire, humble in their demeanor, economical in their expenditures for themselves. They realized that they were the Lord's. The early Methodists, whose hearts were on fire with the anointing of the Holy Ghost, were very plain and practical in their lives. The systematic way in which they labored and dressed and ate their food and conducted their lives had in it such method and order of godly propriety that they were nicknamed "Methodists."

We can but believe that in the early days of the present revival of the Bible doctrine of Holiness as taught by Mr. Wesley and the founders of the Methodist Church, there was a beautiful simplicity and consistency in living, in dressing, in the order of the lives of those who claimed to have received the baptism with the Holy Ghost in sanctifying power, that has, to some extent, been lost sight of. We are no advocates of slouchiness, but if we are a sanctified people we are "strangers and pilgrims" in the earth. We are a peculiar people. Our treasures are laid up in heaven. Our hearts are not set upon the changing customs and indecent and suggestive fashions of the times, but we are passing through the world warning it of its sin, calling it to repentance, exhorting it to flee from the wrath to come and striving to bring sinners to repentance and saving faith and believers into the full salvation we enjoy. I can but believe the time has come for earnest words of admonition and warning and we beseech the Lord's holy people to abstain from all those desires that blind their spiritual eyes and fetter and hinder the glad liberty of their souls, war against a tender conscience and pollute a clean heart with the follies and fancies of our times.

We are living in times when the world all about us is eager for great wealth, longing for material possessions, when the multitudes are seeking after pleasure, when the vast majority of people believe if they had magnificent palaces, beautiful garments, rich feasts, splendid automobiles and the equipment and finery that can only be had by those who have large sums of money, that they could be happy. They are looking to material things for their happiness. They forget that the spirit of man cannot feed upon material things. It must have spiritual communion. It must know Jesus Christ as a Saviour. It must come into fellowship with God.

If the Holiness Movement have for its leadership prophets of smooth things, men who give no offense to the worldly sinners, who fail to call earnestly upon the people to deny themselves and take up their cross and follow Jesus, to go with him without the camp to the full crucifixion of the old man; if they fail to condemn, in the spirit of prophetic authority and compassionate love, the gaudy dress, the ambitious pursuits for wealth and pleasure, and if our camp meetings become places for the show of gaudy apparel; if we fill up our choirs with women dressed in harmony with a godless, gain-saying world, our revival fires will die out, the mighty power of the Holy Ghost will disappear, our altars will no longer be filled with penitents crying for mercy and eager Christians hungering and thirsting after righteousness, pouring out their souls for the baptism with the Spirit in his sanctifying power.

We will do well to give special heed to the exhortation of the inspired apostle and as "strangers" and "pilgrims abstain from fleshly lusts," the desires of the eye, the possessions of the rich, the beautiful robes of the affluent, the magnificent cars and equipage of those whose home is in this world, who have no treasures laid up in heaven. Have we not come to a time when we must renew our vows and separate ourselves in most earnest desire to be wholly the Lord's and to press forward with eager earnestness to know all of his divine fullness and find in him the satisfaction and delight of our immortal spirits. Let those who read these words of admonition search their hearts and ask themselves if desire for wealth and show and pleasure and many things that we do not need is bringing them into bondage, is blinding the eyes of their faith, is cooling the zeal of their hearts, is crowding the blessed Lord and Master out of their lives. And let us all most fervently pray that we may be delivered from this present evil world and press forward with renewed zeal and alacrity in the service of our Master and in the laying up of our treasures where thieves do not break through nor steal and moth and rust cannot corrupt.

### If Christ Should Come to Jerusalem CHAPTER VI.



HE Scriptures nowhere teach that mankind throughout the world, will have been brought into a splendid state of civilization, harmony, peace and righteousness before the return of the Lord Jesus. There will be a holy bride, a separated people, who have accepted the atonement and its gracious benefits, and are prepared to be caught up with the Lord, and be with him in his glorious coming.

Any student of Daniel's prophecy will find that, as we approach the end of this age, there will be a fearful state of unbelief, wickedness and war. The same is taught by John, the Beloved, in the book of Revelation. Paul's teaching is in harmony with Daniel and John, all three of whom picture the anti-



christ, a human being of great power bringing war and devastation upon the earth.

We are aware that devout men and women who love and worship the Lord Jesus, and are eager for his return, are liable in their longings and teachings, to get ahead of the divine program and expect the coming of the Lord before certain prophecies concerning the closing up of the age have been fulfilled. For many years such devout people have been finding the man of sin, who is to appear a short time before the reappearance of the sinless Man, Christ the Lord. Devout men believed that Napoleon was the man of sin when his armies were overthrowing the thrones of Europe. Back of Napoleon they saw in some of the great military despots, as they believed, the man of sin. For some years any man who looms up as a master leader among his fellows has been believed to be the man of sin. Quite a number of enthusiastic and devout people were persuaded that the dethroned Kaiser was the man of sin, and that the World War would lead to the battle of Armageddon, and the reappearing of the Lord.

A number of people are more than half way convinced that Mussolini is the man of sin. The probabilities are they are mistaken. We should be careful to distinguish between a man of sin and *the* man of sin. There have been many men of sin. We yet await the appearance of the man spoken of by Daniel, Paul and John.

It will be remembered that Satan, in the temptations he offered our Lord, proposed to give Jesus supreme government over the entire world if Jesus would fall down and worship him; that is, he proposed that Jesus should be second if he would make Satan first, by worshipping him. Jesus rebuked Satan and drove him from him. History convinces us that Satan has been making that proposition to many men, and a number have accepted it. Satan desires supreme rulership of this world. Driven out of heaven because of rebellion, on his way to the bottomless abyss of outer darkness, he is making his last stand and tremendous battle upon this globe. He undertakes rulership through ambitious and wicked men, and has doubtless promised universal rulership to a number of men, provided they will worship him and become his instruments. It is probable that these military chieftains who have washed the earth with human gore, have not understood that they were under the power, delusion and rulership of Satan. They all have failed to become masters of the world, but they have not failed to create war, desolation and fearfully impeded peace and progress among men.

No doubt Alexander the Great, almost a super-man, was the direct instrument of Satan. He received his inspiration from that powerful fallen angel. He had worshipped the false god of power; the same is true of the Cæsars, who came to a nearer approach of complete rulership of the world than any other men of sin, inspired by Satan. They brought the race to a climax of spiritual night of wickedness that crucified the Lord Jesus. While at heart it was the Jews who brought Jesus to the cross, it was Roman power that had given its soul to Satan in order that, wading through human blood, it could wield its scepter of authority over the world that nailed Jesus Christ to the cross and gambled for his humble garments while he died.

So we see there have been many men of sin, but *the* man of sin, the great antichrist, is yet to come. His rulership, according to the Scriptures, will be short, but terrible. It may be that the antichrist has been born. It is probable, however, that world conditions are preparing for his birth. We may be coming to a spiritual dearth, a lawlessness, a re-crucifixion of Christ by modern skeptics in the pulpits and schools of the world that will bring about a state of mind, of darkness of soul, of rebellion against God and lawlessness

that will head up in this super-man of sin. It would seem that conditions were ripening in Russia for the production of such a man. Believe it or not, the spirit that dominates Russia is spreading throughout the world. There is much of it in every nation in Europe, and in those countries dominated by the dead forms of Catholicism, there is little, or no, spiritual life to erect barriers against the incoming flood of Bolshevism, which is saturated with hatred, godlessness and tyranny of the worst possible type.

Preparations are going forward and being pressed with vigor by many united and powerful forces in the nations which have had the advantages of a civilization graciously salted with Protestantism and the very general use of the Bible. This union of millionaires to break down our prohibition laws and bring back the liquor traffic, with all of its domination of our political life, debauch of the people, and general lawlessness, is a blinded preparation for the coming of a condition of things that will put the knife of the Communist to the throats of the people who are fighting God and humanity, to bring back the liquor traffic. All of that group of millionaires, and their bought politicians and blab-mouth women, laying themselves out for the restoration of the liquor traffic, are the deceived dupes of Satan who are preparing the way for the coming of the man of sin, that final antichrist who will be overthrown and destroyed when our Lord shall appear in his glory.

There are other groups of higher grades of teachers who are united and wielding a powerful influence, that are destroying evangelical faith and preparing the world to receive and worship the antichrist. We are thinking now of that vast army of highly educated men in pulpits, university and college chairs who are robbing the people of their faith in Christ; under the inspiration of the same Satan who has used rougher and more bloody methods with other classes, these modernistic liberalists move forward most graciously. They are full of flattery and deceit. They are spoken of in the Scriptures as those who will, if possible, deceive the "very elect." We doubt if there has appeared in the history of Christianity a more dangerous skeptic than the Rev. Harry Emerson Fosdick. How cultured, how suave, how religious, and yet he denies the virgin birth of our Lord and Saviour. He denies that the miracles attributed to Jesus in the New Testament ever took place, therefore, they were written by men who were so ignorant of the truth that they put to record things that never occurred, or men so devoid of truth and honor that they wilfully recorded falsehood. Either way, he makes the New Testament a worthless record of things which never transpired; and yet, thousands of preachers and people in this nation are ready to place this deceiver of the people at the head of the column of the religious teachers of our times. It ought not be difficult for us to conceive of the antichrist appearing and receiving the worship of the people, when we think of how millions have rallied under the banner of such a poor creature as Mrs. Eddy, and such a bunch of whiskers as those worn by the pitiful old pettifogger Russell; and now, hundreds of thousands who suppose themselves to be loyal disciples of Christ shouting the praises of Fosdick. And so the world goes forward in its rapid preparation to receive and worship the coming man of sin, the final antichrist.

I may be believed to be mistaken, but I am not mistaken when I write the facts that, when a group of Methodist preachers got together and arranged to establish a Decision Day for the bringing of the children of Methodism into the church on a certain day, without searching, gospel preaching, without repentance, and without regeneration, they took a long stride in the preparation for the coming of the antichrist. The way to get ready for the antichrist is not to do away with the church, or to cease to build magnificent cathedrals and great schools for the education of church people, but it is to do away with the essential, fundamental teachings of Jesus; to substitute membership in some organization for the new birth; substitute education for sanctification, and finally, to substitute everything Christian with Humanism, then out of the human to bring the antichrist and worship him as if he were God.

Any man, or group of men and women, who follow any preacher, college president, professor, or author of some skeptical book, accept his teachings which are contrary to the teachings of Christ, have made of such person an antichrist, and they are following and, perhaps, half unconsciously, worshipping an antichrist. And thus the race drifts forward in its preparation for that bold and powerful incarnation of that deceptive and wicked one who will set himself up as a god; in fact, as God, to the exclusion of the holy God of the Bible, and the blessed Christ who died and rose again for the salvation of the people.

Is it not true that some millions in the world today look to the Pope at Rome, whom they believe to be infallible, and to speak in the place of God as God, have made of him an antichrist; that knowing almost nothing of the Bible, they accept the words, the teachings and commandments of the Pope rather than of the Lord God. As the Radio is developed, with television, is it not probable that the Pope, speaking over the Radio, and seen by this wonderful discovery, will become the object of admiration and worship, not only by the millions of Roman Catholics, but also by multitudes of Protestants. It does not seem probable that the Pope is *the* man of sin. No doubt, he is a man of sin, but not the final tremendous person who shall appear as we approach the end of the age, and the coming of our Lord.

(Continued)

### Dr. Morrison in a Revival at Glide.

Dr. H. C. Morrison is in the midst of a great meeting at Glide Church, San Francisco, where Dr. Julian C. McPheeters is the pastor. Dr. Morrison's bow abides in strength, and his preaching is as powerful as ever. It is a rare treat to hear him, and, more than that, it is an inspiration and a blessing. He preaches twice a day, and does it like a prophet. No man has served our Church more effectively than Dr. H. C. Morrison: Great preacher, great leader, great organizer, and great man. Blessings on him, and may he have physical strength to continue his mighty work for God. Splendid congregations are greeting him, and the church is feeling his strong presence.—*Pacific Methodist*.

### Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME .....

ADDRESS .....



## OUR BOYS AND GIRLS

### WAG'S CHOICE.

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes some one else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace. "He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Someone boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called. "I'm a newcomer here," he explained. "We moved to a place near the village this Spring. When we came my brother gave me my boy a young collie. He has disappeared and I heard—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone.—Sunbeam.

Dear Aunt Bettie: Will you let a Kansas boy join your happy band? I was seven years old May 28. I am in the third grade at school. I have two brothers and one sister. We all go to Sunday school at the Methodist Church. My daddy gets *The Herald* and I like to read page ten. My daddy heard Dr. Morrison preach. He thinks a lot of him. I hope Mr. Waste Basket is visiting. I hope that my letter gets in print because this is my first one. Who can guess my middle name? It begins with W and ends with M. It has seven letters in it. Pearl M. Benningfield, I guess your middle name to be Mae. Am I right?

Freddy W. Meyer.

Dear Aunt Bettie: Will you let a Western Kentucky boy minister join your band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am sixteen years old. My birthday is in April. I have been in evangelistic work for over a year now. Boys and girls, we should watch our step, for the devil is working in every way he can to make

us lose sight of the One who died upon the cross for us. The preachers are preaching there is no hell but there is a hell as sure as there is a heaven. The rich man and Lazarus teach us there is a burning hell. I am praying for a great awakening among God's people and trust you boys and girls are also praying for this need. I would like to hear from boys and girls all over the country. Boys and girls, get your pens a-going and write and I will answer every letter, and I will send you a little tract written by myself on "Prayer and Christian Work."

Yours in his service,  
(Rev.) Ishmael M. Ezell.  
P. O. Box 362, Madisonville, Ky.

Dear Aunt Bettie: Here comes a new writer. Move over just a wee bit girls and boys and let a little Mississippi girl join your happy band. My brother takes *The Herald* and I enjoy reading it, especially page ten. I am ten years of age, and am in the fourth grade. This is my second year in music. I go to school at Bude, Miss. I have dark brown hair, blue eyes, fair complexion, and weigh 71 pounds. I go to church and Sunday school, and am a member of the Girls' Auxiliary Band. Can any one guess my middle name? It begins with E and ends with N, and has five letters in it. Mayhew Hinton, I guess your first name to be Juanita. Am I right? I hope Mr. W. B. is not at home when this arrives. Aunt Bettie, as this is my first letter I hope to see it in print as I want to surprise daddy and mother. Would be glad to hear from any of the cousins.

Dorothy Seale.  
Monroe, Miss.

Dear Aunt Bettie: Will you please give me room in your happy circle for a letter? I am at grandmother's and she gets *The Herald*. I like page ten. I am a boy thirteen years old and am in the fourth grade. I have dark brown hair, blue eyes and fair complexion, am four feet, eleven inches tall and weigh 84 pounds. My birthday is May 2nd. Have I a twin? I am called by initials, but some of you cousins see if you can guess my name. My first name begins with J and ends with S, and has five letters in it. My middle name begins with P and ends with L, and has seven letters in it. Please, somebody, write to me.

J. P. Major.  
Rt. 2, Orange, Ga.

Dear Aunt Bettie: Will you please let a little boy from Illinois join your happy band. I am three years old, have blue eyes, yellow hair, my birthday is March 24. So I am a twin to Thomas E. Pickle. I guess his middle name to be Edwin. My first name begins with W and ends with E, and has seven letters in it. I like to go to Sunday school and church. Father and mother take *The Herald*. I thank Jesus for a good father and mother. I am a happy, healthy, busy boy. Would be glad to hear from any of the boys and girls.

W. Fay Deck.  
739 Buchanan St., Charleston, Ill.

Dear Aunt Bettie: I am a northern girl. I never see an Iowa letter in *The Herald*. I wish to see my letter in print. Mr. W. B., you had better be taking your afternoon rest when my letter arrives. I am just a visitor, for a lady sent mother *The Pentecostal Herald*. I enjoy the Boys and Girls' Page very much. Mother is a lover of religious papers and we both enjoy *The Herald*. I am fourteen years old, in the ninth grade. I have grayish-green eyes, fair complexion, brunette, with a permanent, and a few freckles. I do not use rouge or powder. My birthday is October 18. Do I have a twin? I have no middle name, but I have an initial which is E, but I shall try my luck and see how many of the cousins can guess my first name. It begins with G and ends with E, and has six letters. Anyone guessing it I shall write to them. I will try to answer all letters I receive. I go to Sunday school every

Sunday. I go to the M. E. Church. I like my teacher very much. Her name is Mrs. Carrie Widney. I live one mile west of town in a little corner house. I have been baptized but have not been sanctified. I would like very much for you to pray for me. My letter is quite long but I have never seen any Iowa letters in *The Herald* so I would like to see my letter in print, even if it is long. I have guessed the following names. I hope they are right. Bertha Ammon's middle name to be Mae. As this name was in the paper of Oct. 14, I wish to hear from you, for I believe I have guessed correctly. I guess Sylvia Bossert's name to be Marie.

G. E. Ward.

Dear Aunt Bettie: We have the first issue of *The Herald* and like page ten very much. Hazel G. Snure's middle name, I think, is Grace. See who can guess my first name. It begins with J, and ends in E; it has four letters in it. Best wishes to Mr. and Mrs. Morrison. I was ten years old on June 12, 1931. Remember me as your friend in Christ Jesus.

J. Hazel Dunn.  
Whitetail, Mont.

Dear Aunt Bettie: I have been a silent reader of *The Pentecostal Herald* since a child of nine summers. I found new friends through page ten. Some of them I have not heard from for years. No words can ever explain the happiness I have found between the pages of *The Herald*. I am a happy mother yet my life becomes very dark at times and I long for a true friend. I want those who read this to pray that I may have a still happier home. Remember me as a friend. I hope you print this, Aunt Bettie, as I am a very lonely mother.

Mrs. A. W. Weatherford.  
Rt. 6, Lexington, Tenn.

Dear Aunt Bettie: Here comes the cripple girl from Georgia again seeking admittance. I thank you very much for printing my letter. I received some nice letters but not as many as I would like. I want to get letters from every state in the Union, especially from girls and boys near my own age, which will soon be twenty. I don't see many letters from Georgia. Why? I know all the Georgia girls and boys aren't dumb, so speak up Georgia, and show the other States you are on the map. I enjoy reading *The Herald*; the more I read it, the more interested I become. I especially enjoy reading page ten. I enjoyed Woodrow Wilson's letter and think he is undertaking a great work. Pearl M. Benningfield, I guess your middle name to be Mae. Am I right? Mary F. Lee, I guess your middle name to be Florence. Everyone please write me. I am an orphan. Mama and I live alone and I am lonesome most of the time. I would like to get letters from every crippled boy and girl who read this. I will answer every one if I can.

Ozell Hudson.  
Rt. 2, Alpharetta, Ga.

Dear Aunt Bettie: Would you let a lonesome Georgia boy join your happy band of boys and girls? This is my first letter to *The Herald* since 1924. I secured a lot of friends through page ten at that time. Father takes *The Herald* and I enjoy reading page ten. I have fair complexion, blue eyes and have dark hair; am six feet tall, weigh 160 pounds, and will be twenty-one years old May 20. I live in the mountains and it gets mighty lonesome in the winter time, so come boys and girls from all over the U. S. and write to a lonesome boy. I will answer all letters received. Will exchange photos with any one.

John L. Galloway.  
Box 54, Blue Ridge, Ga.

Dear Aunt Bettie: Move over a little, and let a Kentucky girl join your happy band of boys and girls. I am a little girl, fourteen years of age, five feet tall, weigh one hundred and two pounds, have blond curly hair, brown eyes, fair complexion, and am in the eighth grade. I go to Daddy school and sure have a nice teacher. My parents take *The Herald* and I certainly enjoy reading it, especially page ten. I am a Christian, and hope to gain higher grounds every day I

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John R. Sampey.  
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live. I sure am glad to hear of so many of the cousins being Christians. I would like to hear from anyone who cares to write, but would especially like to hear from anyone who has traveled lots, or anyone who lives in both the Blue Ridge and the Appalachian Mountains. I will answer all letters received or exchange snapshots. With love to Aunt Bettie and all the cousins.

Myrtle Marsh.  
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am twelve years old, have black hair, brown eyes, medium complexion, weigh eighty-four pounds and am four feet, eight inches tall. My hobbies are horseback riding and skating. I am not a Christian but hope to be some day. My parents take *The Herald*, and I like to read page ten. I would like to hear from all the boys and girls who care to write. Will answer all letters received. I hope Mr. W. B. is taking a nap when this arrives; as it is my first letter I would like to see it in print.

Beatrice Marsh.  
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I am eleven years old, have blonde hair and brown eyes. I wish you would write me. I enjoy reading letters. I am a daughter of a minister. I have two brothers and one sister. This is my first letter and I hope to see it printed. Aunt Bettie, tell me who W. B. is, please. I don't understand what the cousins mean by him. Please, cousins, write to me. I will answer every letter I receive.

Buna Lee Thames.  
Rt. 7, Maryville, Tenn.  
Some of the cousins tell Buna Lee who W. B. is.

Aunt Bettie.

Dear Aunt Bettie: From time to time I have thought I would write a letter for page ten; not that I am a gifted writer, but as I enjoy reading the many good letters from various States. I especially enjoy reading those telling of their Christian experiences as it is an inspiration to me to read such letters. My uncle takes *The Herald* and I count it an opportunity to get to read the wonderful messages in it, especially those from Dr. Morrison and Aunt Bettie: I have had the privilege of hearing Dr. Morrison. I shall always remember his sermon and what they have meant to me. I am five feet, three inches tall, weigh 120 pounds, have black hair, brown eyes, dark complexion; was sixteen my birthday. My middle name begins with J and has four letters in it. Whoever guesses it I'll send them a snapshot of myself. Boys and girls, let the letters fly. As this is my first letter I hope to see it in print.

Rebecca J. Couch.  
Index, Ky.



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son of Dā'vid, have mercy  
.28 And when he was con  
the house, the blind men c:

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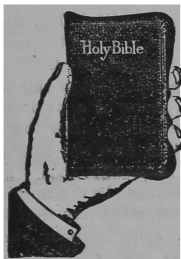
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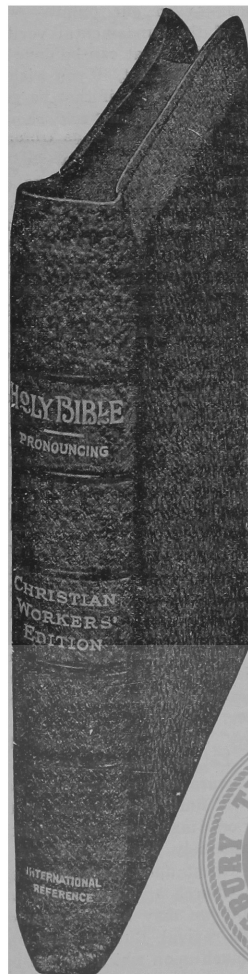
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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XIII.—December 27, 1931.  
Subject.—Review.

Reading Lesson.—1 Thessalonians 2:1-11.

Golden Text.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Rev. 11:15.

Time.—A. D. 51 to A. D. 66.

As this is review day, I feel inclined to chat with my Sunday school friends. You have studied the lessons, and should be able to handle your own review; so I shall not bother with it.

Let's talk something about having a revival. We are hearing much concerning that subject these days. Some new prophets have arisen, who declare that there is a "going in the tops of the mulberry trees." Some specially optimistic brethren are feeling the early drops of the "Latter Rain." It is encouraging to think they are correct; but just now we seem to be in the midst of a fearful spiritual drought.

I am just back in my study from a large Southern Methodist Conference. According to the daily press the conference suffered during the last year a loss of 2883 members, and a financial deficit of \$213,946. Such a report should have started a long altar service, with heart-breaking cries to God for help. But it did nothing of the sort. Some faces were very sad as the brethren here and there were discussing the matter; but I saw no tears, and heard no cries. I am informed that in an adjoining conference of even larger membership, the falling away was much greater; although I have not the exact figures.

One hears strange talk here and there concerning revivals. Some of the chief brethren say they do not believe in revivals. They term them religious spasms that hurt the churches where they are held. No doubt certain forms of evangelism are injurious; but that cannot be said of all. We must not lose sight of the fact that the Church makes little progress without revivals. Pentecost was a tremendous revival with much excitement; but without Pentecost there would have been no Christian Church in the world. Methodism began in a revival, and did her best work while the revival spirit was upon her. Some good brethren tell us that churches should be in revivals all the time. That is ideal, and much to be desired; but one seldom sees it. One church dignitary says we are now in the midst of the greatest revival the Church has ever known. One does not like to discredit the learned brother's statement; but a plain man would like to know what he means. If one is walking through fast falling rain, surely he should be able to get his jacket wet a little bit. Crops do not wither and die when rain is abundant. When genuine revival work is going on in a church membership does not decrease; nor do finances lag behind. These things do not make revivals; but they are the fruits of revivals.

But what is a revival, and to whom does it come? The word means to live again. It comes through the Holy Ghost; and comes, first of all, to the very best people in the church. Thence it reaches out to such as are luke-

warm and indifferent. A so-called revival that does not have its beginnings in this sort of a foundation is a sham and a delusion. "O," says one, "when a lot of people join the church, is that not a revival?" Maybe, and maybe not. It is possible, as is frequently the case, that numbers are brought into church membership by personal appeal, who are never converted. The personal appeal is good, if properly conducted; but it may become very dangerous. Whenever there is a real revival, the Holy Ghost manifests himself in the conviction and conversion of sinners and the sanctification of believers. Real work is done; and the Church which is the Body of the Lord Jesus Christ is built up in holy faith.

Let's verify these statements by the Word of God. Turn to John 16:7. "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Here we have God's plan for saving lost men. If he has any other method, I am sure I know nothing of it. Some would save men through education; some through social service; some through imitation of the life of Jesus Christ; but God says we must come under the blood of the cross and by the Holy Ghost.

The one need of this hour is a genuine revival of Holy Ghost salvation. I mean salvation that comes through his office work. We have too much religion now; but salvation is rather scarce. Only about ten in a hundred of our church members claim to be converted. The other ninety do not know anything about the witness of the Holy Spirit, which is the birth-right of every converted soul. Comparatively few of our people have received the baptism with the Holy Spirit "since they believed." Mark the words: This is a baptism with the Spirit, and not of the Spirit. This is the gift of the Spirit in his baptismal office to a converted soul. Jesus is the one who does this baptizing. Multitudes of church members do not believe in the need of such a blessing, or even in the possibility of such an experience. But that does not alter the case. The fact still stands: There can be no Genuine Revival Without It. If I understand my good friend, Dr. E. Stanley Jones, this is what he meant when he said: "We must go deeper before we can go further." It is what Joseph H. Smith meant when he said: "The salvation of the world awaits the sanctification of the Church."

It is pathetic to listen to some of the preaching of the day. Some good men seem to be awaking from a Rip Van Winkle sleep. They admit that there comes a second crisis in every worth-while life, but cannot bear to hear it called a "second blessing." One bishop does not care whether the brethren preach it or not, but wants them to have it; although he does not believe in sanctification as a "second blessing." One vehement brother says: "Live it, but don't profess it." An old brother says: "It is not an experience, but a life." One prominent divine says: "The Spirit was given on

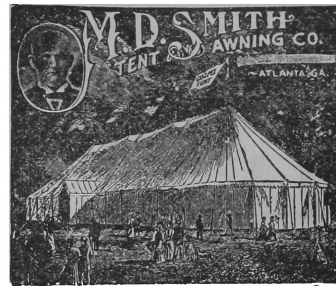
the day of Pentecost; and we have no right to ask for him now." When the doctors disagree, what is to become of the patient?

Something is wrong somewhere. Have you noticed that most of our recently compiled hymnbooks have discarded nearly all the hymns about the Holy Spirit? Men professing holiness have done this thing. Some one says the Holy Ghost is the forgotten person in the Divine Trinity. Unless one is fortunate enough to worship with those who are sometimes contemptuously called "Holiness People," he seldom ever hears any preaching about the Holy Ghost. Sometime ago I was preaching in a well-to-do church, and merely mentioned the office work of the Spirit in the sanctification of believers, when a very rich woman in the nearby choir spit at me. Thank God, there were others in that church who were hungering and thirsting after righteousness—they wanted God's best, the gift of the Holy Spirit.

Beloved brethren, my heart aches within me as I write. Shall we have a revival, or shall we let our people perish? I am prone to alter my question—Can we have a revival under present conditions? The Church has compromised with the world and the devil in almost every possible way. God says: "Come out from among them, and be ye separate." But we are all mixed up with the doings of the world till no one can tell the one from the other. Modernism has filled our schools—even our pulpits—with doubters of the fundamental verities of God's word. What can be done?

Call me a pessimist, if you wish to—call me an old fogey, if that be your conviction—feed me on "cold shoulder," if you have no fear of the judgment; but I am going to write my convictions. God wants to save our people from sin; but he must have a clean, separated Church for the work. If God can get a Church that is cut loose from the world, he can save sinners; otherwise the case is hopeless. My conviction is, that God wants a Church that will not try to serve two masters. It must be forever free from all worldly amusements: Dancing, cards, theaters, movies, and such like. It must be delivered from the use of all injurious drugs: Tobacco, all intoxicating drinks, cocaine, and opium in all its forms. Much of the lodge life of this nation has become so contaminated with the wickedness of this age, that I am convinced that the Church must cut clear loose from it, before God can use her for the salvation of lost men. If you have different convictions, I shall neither fuss with you, nor condemn you. I am writing my own honest convictions about a serious matter.

But my article is growing too lengthy. Let us come to terms. If God can secure such a separated people who will unite their hearts as the heart of one man, and cry mightily and continuously for the fullness of the Holy Ghost upon themselves and upon the Church at large, I am convinced that we may have a gracious world-wide revival. But we shall have to scrap much upon which we are now setting great store. We are practically organized to death. Much of this machinery will have to go into the discard. But to swap all of it for one more Pentecost would be the most blessed bargain the Church could make. Organization and system have taken the place of prayer. We have no room left for God. Some little



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PENTECOSTAL PUBLISHING COMPANY  
Louisville, Ky.

while ago I was sitting on Sunday morning in a rich, stylish church watching the movements of the service. It was beautiful, but as dead as a graveyard. I kept wondering what would happen if God should suddenly interject one of his movements in the shape of a penitent sinner crying for mercy. But there was no danger. God does not cast pearls before swine, nor give that which is holy unto the dogs. Is the application too plain? I mean to say that God is too good to send a poor, broken-hearted sinner into such a place to seek salvation. He believes in the eternal fitness of things.

My soul cries out for the Holy Ghost in this hour of spiritual death. If he will come to the Church, all will be well; but if he does not come in old-time pentecostal power, we are ruined. If he comes in answer to the Church's heart-cry, we shall see the "Latter Rain" in copious showers and a glorious harvest of souls. But if he come not, we shall be a nation scattered and peeled as Israel has been for many long centuries.

"Come, Holy Spirit, heav'nly Dove,  
With all thy quickening powers,  
Kindle a flame of sacred love  
In these cold hearts of ours.

"Look how we grovel here below,  
Fond of these earthly toys;  
Our souls how heavily they go  
To reach eternal joys!

"Come, Holy Spirit, Heav'nly Dove,  
With all thy quickening powers;  
Come, shed abroad a Saviour's love.  
And that shall kindle ours."

The Reading Holiness Association of Reading, Pa., will hold its annual convention in Ebenezer Evangelical Church, North 9th Street, Reading, Pa., from December 31 to January 10, inclusive, 1932. Rev. Clarence Reed is the evangelist.

### ANNOUNCEMENT.

Born to the Rev. and Mrs. Howard B. Simms, of Langley, Ky., on Nov. 29th, a son, Morrison Jarrell, weighing seven and one-half pounds.



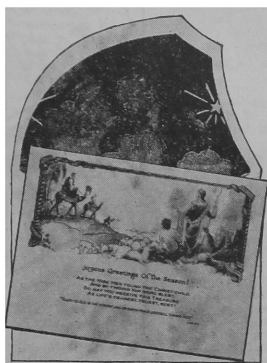
# SUNSHINE CHRISTMAS CARDS

## OUR 15c CARDS

### HAPPY NEW YEAR

God bless your Christmastide with cheer;  
And all your days throughout the year!  
"His name shall be called wonderful!"—Isa. 9:6.  
A big, attractive, colored wood etching card, size 8x5 $\frac{1}{4}$  inches. Fancy tissue lined envelope. Price 15 cents.

### No. 1506—JOYOUS GREETINGS OF THE SEASON!



No. 1506

As the Wise-men found the Christ-child,  
and by finding him were blest;  
So may you receive this treasure as life's  
dearest, truest, best!

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

An unusual shepherd scene in soft colors. Size 6 $\frac{1}{2}$ x5 inches. Fancy cut envelope with tissue lining. Price 15 cents

### No. 1502—WISHING YOU A CHRISTMAS OF CHEER AND A NEW YEAR FILLED WITH HAPPINESS

A glad and peaceful Christmastide, with all its memories sweet;  
May hope and love and joy be yours, with kindly friends to greet;  
The echo of the angels' song, the star's clear, guiding light,  
The Christ-child in your heart and home, to make this Yuletide bright.

"We will be glad in His salvation."—Isa. 25:9.

A lovely French parchment folder with bronzed metal seal on front. Size 4 $\frac{1}{2}$ x5 $\frac{1}{2}$  inches. Tissue lined envelope. Price 15 cents

### No. 1501—CHRISTMAS AND NEW YEAR CHEER!

"God bless your heart with cheer today,  
God bless your home with peace always;  
God bless your life and all you do  
With happiness the whole year through!"

"The Lord bless thee and keep thee!"—Num. 6:24.

Another beautiful French parchment folder with colored rustic scene on front. Size 5 $\frac{1}{2}$ x5 $\frac{1}{2}$  inches. Tissue lined envelope. Price 15 cents

### No. 1503—A MERRY CHRISTMAS

The Christmas Star of Promise is still shining from above,  
The angels' choirs are singing of a Father's wondrous love;  
And all the glad songs which the Saviour came to bring,  
May these be yours abundantly and make your glad heart sing!

"When they saw the Star, they rejoiced with exceeding great joy."—Matt. 2:10.

A wonderfully beautiful card because of the light blue "Mother of Pearl" panel. Size 6 $\frac{1}{2}$ x5 inches. Tissue lined envelope. Price 15 cents

### No. 1505—JOYFUL SEASON'S GREETINGS

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

A rich looking card, size 6 $\frac{1}{2}$ x4 $\frac{1}{4}$  inches. Embossed design. Fancy cut, tissue lined envelope. Price 15 cents

## OUR 10c CARDS

### No. 1007—THE SEASON'S BEST WISHES!

May the Star that showed where Jesus lay;  
With gladness light your heart today!"

"When they saw the star, they rejoiced."—Matt. 2:10.

A plain but attractive light green card with engraved camel and holy city design. Size 6x5 inches. Price 10 cents

### No. 1004—MAY REAL OLD-FASHIONED JOYS BE YOURS FOR CHRISTMAS AND THE COMING YEAR

"May your life's ship with flowing sails,  
Breast wind and sea and tide—  
With Him whose goodness never fails,  
As Pilot and as Guide!"

"The Lord bless thee and keep thee."—Num. 6:24.

This inspiring message is under a novelty folded panel at top of card which has a beautiful ship scene. Size 6x4 when closed. Price 10 cents

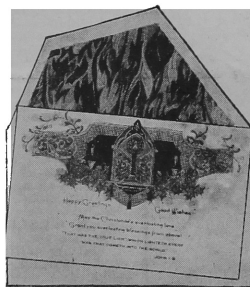
### No. 1006—SINCERE CHRISTMAS GREETINGS!

"The happiest, merriest Christmas day,  
I'm wishing you in the heartiest way!"

"I bring you tidings of great joy."—Luke 2:10.

In many beautiful colors this quaint village scene is very attractive. Gold, beveled edges. Litho tissue lining carries same design. Size 6 $\frac{1}{2}$ x4 $\frac{1}{2}$ . Price 10 cents

### No. 1008—HAPPY GREETINGS—GOOD WISHES



No. 1008

"May the Christ-child's everlasting love  
Grant you everlasting blessings from above!"

"That was the true light, which lighteth every man that cometh into the world."—John 1:9.

A very artistic number. Poinsettia, holly, and candles in dainty colors. Size 6 $\frac{1}{2}$ x4 $\frac{1}{4}$ . Price 10 cents

### No. 1001—HAPPY GREETINGS AND GOOD WISHES

"May the joy that sped the wise men on their way;  
Fill all your heart with peace and happiness today!"

"Lo, the star went before them."—Matt. 2:9.

A rich looking card with light blue "Mother of Pearl" panel. White card with dainty black and gold decorations. Size 5 $\frac{1}{4}$ x4 inches. Price 10 cents

### No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,  
And a bit of its love and cheer;  
With a prayer that these blessings may not cease,  
But last through the whole New Year."

"Thou shalt call His name Jesus, for He shall save His people from their sins."—Matt. 1:21.

Here's really a 15c value. Cathedral design on front cover of a French parchment folder. Size 4 $\frac{1}{2}$ x5 $\frac{1}{2}$ . Price 10 cents

### No. 1005—CHRISTMAS GREETINGS!

"May your heart be a garden fair on Christmas day, where Heaven's sweet flowers of love convey the happiest hours and scatter sunshine everywhere!"

"Thanks be unto God for His unspeakable Gift!"—2 Cor. 9:15.  
An unusually pretty floral design. Red roses and poinsettias. Size 5x6 inches. Price 10 cents

### No. 1002—HEARTY CHRISTMAS GREETINGS WITH BEST WISHES FOR A HAPPY NEW YEAR

"May the glorious message shepherds heard,  
Have gladness for you in every word!"

"Unto you is born this day . . . a Savior."—Luke 2:11.

A beautiful grey-blue card with mounted English print. One of our best. Size 5 $\frac{1}{2}$ x4 $\frac{1}{2}$  inches. Price 10 cents

## OUR 5c CARDS

### No. 512—MERRY CHRISTMAS—HAPPY NEW YEAR

"Peace on Earth—Good Will Toward Men."  
The most attractive 5c camel design card we've ever seen or offered. Black, red, and gold engraved design. Size 5x4 inches. Price 5 cents

### No. 509—JOYOUS GREETINGS OF THE SEASON!

"May Christmas blessings, one and all,  
Around your happy fireside fall!"

"Glory to God in the highest, on earth peace."—Luke 2:14.

A four-horse stage coach amidst snow-laden evergreens. Size 4x5 inches. Price 5 cents

### No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;  
God bless with joy your Christmas Day!"  
"Mine eyes have seen thy Salvation."—Luke 2:30.

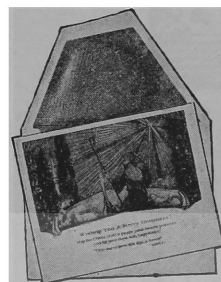
A "tasty" card with colored poinsettia, holly, and candle. Size 5x4 inches. Price 5 cents

### No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings extend,  
For a real merry Christmas to a wonderful friend!"

"Emmanuel—God with us."—Matt. 1:23.  
Dainty and artistic is this card. Christmas holly and candle. Size 4x5 inches. Price 5 cents

### No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart possess  
And all your days with happiness!"

"Unto you is born this day . . . a Savior."—Luke 2:11.

A striking shepherd scene with radiant star rays in gold. Size 5x4 inches. Price 5 cents

### No. 510—SEASON'S GREETINGS

"May your heart and home be warm with cheer;  
At Christmas time and through the year."

"And the Word was made flesh and dwelt among us."—John 1:14.

A blue card with design and text engraved in white. Size 5x4. Price 5 cents

### No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and cheer,  
Spread happiness over your whole New Year!"

"Glory to God in the highest."—Luke 2:14.

A little village tucked away in mountains and evergreens. Black, red, and silver colors used. Size 5x4 inches. Price 5 cents

### No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the merry Yule can bring;  
The echo of its holy song within your heart to ring;  
The radiance of its guiding star to smile upon your way,  
The presence of the Babe Divine to bless your Christmas day."

"The grace of God that bringeth salvation hath appeared."—Titus 2:11.

This is a parchment folder. A friendly and suitable design on front in colors. Size 5x4 inches. Price only 5 cents

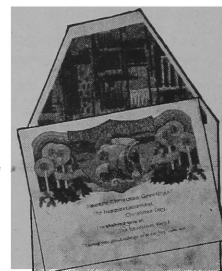
### No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,  
And all your days throughout the year!"

"His name shall be called Wonderful."—Isa. 9:6.

Neat plain black engraved camels. Size 5x4 inches. Price 5 cents

### No. 507—SINCERE CHRISTMAS GREETINGS!



No. 507

"The happiest, merriest Christmas Day,  
I'm wishing you in the heartiest way!"

"I bring you good tidings of great joy."—Luke 2:10.

Beautifully colored ship with candles, holly, etc., adored. Size 5x4 inches. Price 5 cents

### No. 511—WITH ALL GOOD WISHES FOR LASTING CHRISTMAS CHEER!

"The birthday of the Prince of Peace brings gladness to the world today;  
May its Heavenly gifts increase, and earthly sorrows chase away."

"His name shall be called the Prince of Peace."—Isa. 9:6.

Four joyous young carolers done in gold, red, blue, and black. Size 6 $\frac{1}{2}$ x3 $\frac{1}{4}$  inches. Price 5 cents

### No. 505—MAY THE SEASON'S JOYS BE YOURS!

"Hark, the herald angels, sing again today!  
Blessed are their tidings, glad in every way!

"May their glorious message give you gladness, too—  
"Glory in the Highest, Christ is born for you!"

"The glory of the Lord shone round about them."—Luke 2:9.

A large card, size 6 $\frac{1}{2}$ x3 $\frac{1}{4}$ . A colorful cross, candle, holly, etc., are artistically done. Price only 5 cents

## Jumbo Assortment No. 2

Last year our Jumbo Christmas card assortment proved so satisfactory that we have prepared another assortment with different cards for this year. Twenty-one envelope cards, six attractive post cards, a total value of \$1.55. Special postpaid price \$1.00.

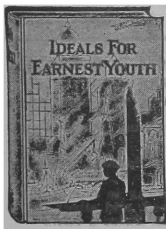
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Ky.



# GIFT BOOKS FOR BOYS AND GIRLS

## Ideals for Earnest Youth

BY A. T. ROWE



A purposeful message for our modern youth with their great opportunities and problems. It is practical rather than theoretical. Actual incidents and experiences of real, outstanding, unusually successful men are given as food for thought.

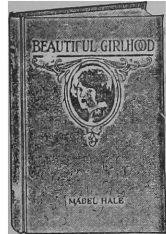
Avenues of opportunities for success are pointed out, as well as the ever-common boulevards to failure.

Valuable for young people's meetings, societies, and leagues. Emphasizes youth's needs of Christ's guidance, but clearly avoids any doctrinal discussion.

Sixty-one pithy chapters. Beautifully cloth bound; attractive two-color jacket. Price \$1.00.

## Beautiful Girlhood

By Mabel Hale



Every teen-age girl should own a copy of this book of wholesome advice. Dangers along her pathway are pointed out. She will take fresh courage as she is pointed to the real stepping-stones in life.

It does not deal with sex problems. Encourages lofty ideals.

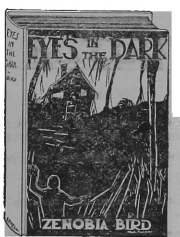
FOR THE GIRL—Who Wants to Make A Success—Who Wants a Real Girl's Book

Who Feels Herself Misunderstood—Who Desires to Be Beautiful

Your daughter with the flush of youth in her cheeks and the stardust in her eyes, facing life eagerly, inquiringly, needs this book.

Gift Style—Pretty blue border on each page. Mounted medallion on front cover, which is protected by watered-silk, embossed tissue jacket. 232 pages, cloth bound. Price \$1.00.

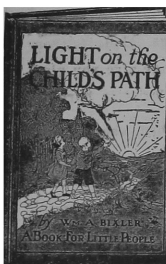
## Eyes in The Dark



No more interesting things could happen in books, than happened to David and Barbara in this story. It is a story all young folks just love, and parents will read it after the youngsters have gone to bed! Just one round after another of delightful experiences, country life, exploring expeditions, adventures, the finding of real hidden treasure, etc. Beautifully bound with colored jacket. Price \$1.50.

## Light on the Child's Path

BY Wm. A. BIXLER



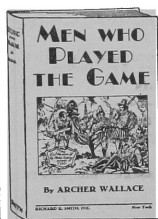
Knowing that pictures shown to young children and stories told to them make a strong impression, the author was very careful in making a selection that will leave the child with better thoughts, higher ideals, and nobler motives. Many of the pictures show children and older people doing good deeds, being kind and considerate to birds, animals, and pets, and showing

respect to the aged, blind, and unfortunate.

There are pictures of Mother, home, birds, animals, pets, childhood amusements, children praying, the blind girl, cripple boy, by the seashore, visiting Grandma, the poor old man, lost in the snow, the shepherds, the Christ-child, Christ's life and the parables he gave, and many others. Written in simple language. No fairy stories or fiction. 93 pictures. 52 chapters. 50 cents.

## Men Who Played The Game

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As a book of genuine appeal to boys this one cannot be surpassed. Price \$1.00.

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Nell, and Squinty, and Brandy are waifs of the great city of New York. They are the "driftwood of humanity"—thrown out on the streets—nobody's children—Forgotten Children.

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## Girl's Stories of Great Women

ELSIE E. EGERMEIER



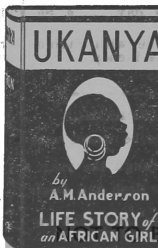
There are many boy's books of great men but here is a girl's book of great women.

A girl can't read anything more interesting than biography; nor anything half so inspiring. Miss Egermeier understands girls, and the girls' experiences. She knows what girls like. Any girl will be proud to own

this beautiful book. Here the girl will read about the girlhood of noted women from all walks of life. There is Rosa Bonheur, the great artist; Jenny Lind, the sweet singer, who charmed her generation. She will be fascinated by the girlhood experiences of Madame Curie; Queen Victoria; and a large number of other wonderful characters. 188 pages. Cloth bound. \$1.00.

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Thrilling Tales of Heroism, Adventure, Love, Triumph, and Dangers at Home and in Many Foreign Lands.

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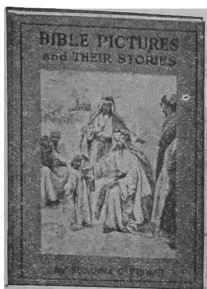
## Boys of the Bible

After the same style as the above. Price 60c.



## Bible Pictures and Their Stories

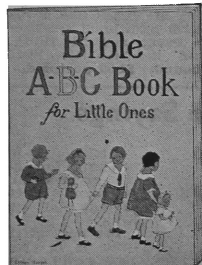
BY SUSANNA G. FISHER



The thirty-one beautiful pictures in this book are reproductions in full colors of paintings. Facing each picture is the story written mostly in words of one syllable for children 8 to 15 years of age. The Lord's Prayer, the Golden Rule, and the

Ten Commandments are also included. The book will make a very acceptable reward or gift for boys or girls. It is beautifully printed on heavy white enamel paper; 72 pages, and is attractively bound in red cloth with a picture of "Christ Blessing the Children" laid on the front cover. Price 60c postpaid.

## Bible A B C Book FOR LITTLE ONES.



The book is very useful in the religious training of young children as it stresses Bible study, prayer, service, faith, love of God, and church attendance.

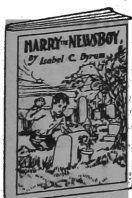
Eight pages are in bright colors and eight are in black. The Lord's Prayer, The Golden Rule, The Twenty-third Psalm, and The Ten Commandments are included. Artistically printed on good, strong white paper. Size 6x8 1/2 inches. A splendid book for gift or reward! \$1.50 a dozen; \$10.00 a hundred; less than dozen, 15 cents a copy.

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A pleasant tale about a little missionary hen who was spared for a long life and why. Eight stories in all—about children, their pets, and playtimes. A touching group of stories such as *The Cyclone Baby—I Don't Want to Pray Tonight*, etc. Linen cover. 64 pages. 35 cents.

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Brave little Harry lived in a New York City tenement house and sold papers after his father died, to support his mother. Thrilling and well illustrated. Six stories—*Jimmy's Friend—A Family of Pigeons*, etc. Linen cover. 64 pages. 35 cents.

## Grandmother's Lily



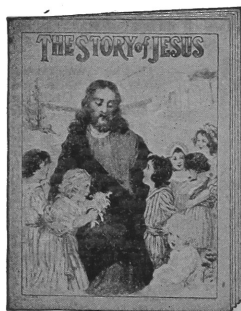
Five true stories as gripping as fiction. In child language the author tells of *Aunt's Robin—Earning a Bible—Grandmother's Lily—What Happened on Friday—Marjorie and the Wasps*. Pictures on most pages. Linen cover. 64 pages. 35 cents.

## Cripple Willie



Contains eleven fascinating stories. *Elmer's Pledge—Laura's Vision—Cripple Willie—Percy's Dolly—A Pet That Could Talk—What Happened When Ruth Prayed*—and five others that are just as interesting. Linen cover, 64 pages. 35 cents.

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Beautiful workmanship—Large, clear type, exquisite coloring. Stories suited to younger children. Splendid for gifts. Illuminated cover and four full page color illustrations to each book. Size of books 8 1/2 x 10 1/2 inches.

There are six numbers in the series, four Old Testament and two New Testament titles, as follows:

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  - No. 251—The Story of Daniel.
  - No. 252—Story of Joseph.
  - No. 253—Story of Ruth and Naomi.
  - No. 254—The Story of Jesus.
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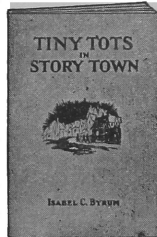
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 The Lord's Prayer, Christ in Gethsemane.  
 The Ten Commandments, Christ Knocking at the Door.

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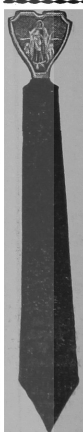


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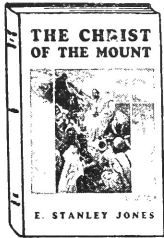
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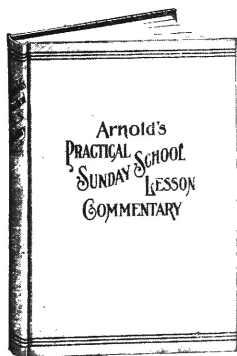
Contains the history and antiquities of the Jews up to and including the destruction of Jerusalem by the Romans in A. D. 70, to which are added seven dissertations concerning Christ, John the Baptist, and other characters. It also includes the life of Josephus and an analytical index to the entire work together with tables of texts of the Old Testament parallel to Josephus' writings. A great historical work by an ancient writer. Nearly 100 illustrations. 1055 pages. Size 7 1/4 x 9 1/4. Cloth. Price \$2.00.

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CRITICAL AND EXPOSITORY

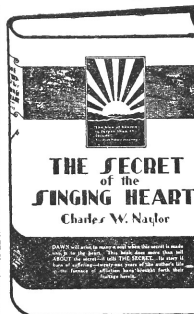
This excellent volume was compiled and written by A. R. Fausset. In this book many subjects which most of the Bible Dictionaries omit, and which are of deep interest, are handled; as, for instance, Antichrist, The Thousand Years of Millennium, Justification, Inspiration, etc. It has 753 very large three-column pages, and contains enough valuable matter to make 20 \$1.50 books of ordinary size. It was published in a very large edition at a special price of \$3.00. We offer the remainder of a large edition at \$1.00 each, plus the cost of packing and mailing, 20c.

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Read the book and if you are disappointed return it to us and receive your money back. Contains 206 pages. Cloth cover. Price \$1.25.

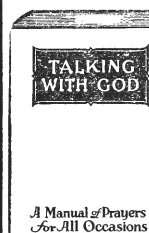
## The Bent-Knee Time

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BY AMOS R. WELLS.

Fifty-Eighth Annual Volume.  
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The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.  
This book is invaluable for the study of the Uniform Lessons. Price \$2.00.

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Tarbell's Teachers' Guide recognizes no superior. If you have never used this wonderful commentary, try it for 1932.  
No teacher will be unprepared who uses this extraordinary commentary. The treatment of the lesson never becomes dull or uninteresting. The topics are always fresh and appealing.  
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Christian Union Herald says: "The men and women presented in this volume have made a strong impression on religious history. Their story is told in a vivid way. Interest is held from the beginning to the end. A clear picture of the struggles and victories of Protestant Christianity. Such men as Luther, Knox, Bunyan, Wesley, etc. Cloth binding. Price \$1.50.

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52 Sermons to Children  
200 Seed Thoughts for Sermons  
250 Bulletin Board Slogans  
250 Hymn Selections  
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And the Price is but \$2.50.

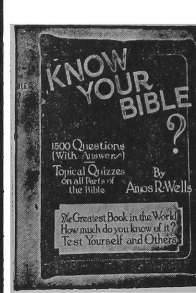
## The Lesson Round Table --1932

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their everyday problems, disappointments, hopes, ambitions. To further this aim there is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness and action. "Just as faith without works is dead, so knowledge without action is valueless." Price, \$1.25.

## Know Your Bible

(35th Thousand)

BY AMOS R. WELLS

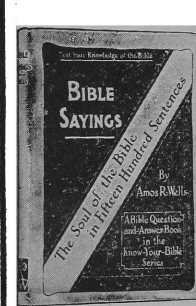


Do You Know Your Bible? Try This Quiz!

1. Name the three famous Johns of the New Testament.
2. Which of the disciples lived the longest?
3. Where was Eden?
4. What is the shortest book of the Bible?
5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."

6. Who called herself "the handmaid of the Lord"?  
7. Who were the Pharisees?  
8. Who uttered the prophecy: "A little child shall lead them"?  
9. What did Paul say was the wages of sin?  
10. What great king ate grass like an ox? These 10 and 1,490 additional questions with answers in back, and 21 Biblical quizzes are found in "KNOW YOUR BIBLE." Cloth bound. \$1.00 postpaid.

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A different grace for every day in the year. This little book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces. It is the product of the assembled expressions of many devout servants of God. Price 50c.

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## Snowden's Sunday School Lessons for 1932

BY THE REV. JAMES H. SNOWDEN.  
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## Exploring the Bible

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Every student of the Bible will want this marvelous book, as it is a study of the background and principles, including such subjects as "Knowing the Bible," "How we Got our Bible," "The Meaning of Inspiration," "The Structure of the Bible," "God's Plan for the Ages," "The Testimony of Jesus," etc. There are 214 pages. Price, \$1.50.



# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 23, 1931.

Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.  
Vol. 43, No. 51.

## THE GREATEST EVENT IN HISTORY.

By The Editor.

**T**HE greatest event in human history—up to date, was the birth of Jesus Christ in Bethlehem of Judea. He had long been promised of the Father, and at last he had come. How marvelous that God should manifest himself in the flesh! That he should come down from heaven in the form of a man, and live as a man!

Jesus Christ was, and is, the marvel of the ages; so human, that he works as a carpenter, hungers, thirsts, sleeps, weeps, and dies! So divine that he rules wind and sea, heals the sick, makes the blind to see, the deaf to hear; forgives sins, raises the dead, arises conqueror over his own death, and bodily ascends into heaven.

There is no one with whom we can compare Christ. He is in a class by himself, the one eternal Son of God; so much like ourselves that he lives among us as one of us. So like God that we fall with Thomas at his feet exclaiming, "My Lord, and my God!" He is high over all. We trust him for salvation from our sins, and worship him with glad, devoted hearts.

We have infallible proofs of the Godhead of Jesus. His fulfillment of prophecy, his personal sinless holiness, the miracles he performed, the comprehensiveness of his teachings, his resurrection from the dead, the saving influence of his gospel, the forgiveness of sins, and the baptism with Holy Ghost—all go to prove that he is the Christ of God mighty to save to the uttermost.

Jesus Christ meets all of the needs of all those who come to him for deliverance from sin, rest of soul, and a song of peace in the heart. The libraries of the world would not hold the books if all who have come to him in sin and sorrow and found pardon and joy, would write down what Jesus Christ has done for them, and what he is to them.

The highest duty of those who have found Christ as a personal Saviour, is to let others know what he can do for their souls. Jesus said, "Ye are my witnesses." We must tell all the world that Jesus has come to save from sin, to save here and now, from all sin, to make us free in himself; to give us joy for sorrow, victory for defeat, pardon for guilt, and holiness for sin.

Let us make Christmas a time of joy and praise. Do not forget there is gladness in the salvation of our blessed Lord and Saviour. Forgive anyone who may have wronged you; reach out a helping hand to the needy about you; make a joyful springboard out of Christmas week from which to leap into devoted, helpful service for the coming year. All praise to our glorified and coming Lord Jesus Christ!

### THE HERALD FOR 1932!

With God's blessing and your help, THE PENTECOSTAL HERALD will publish and send to you FIFTY good gospel sermons this year. The sermons will discuss the great essentials of Christian experience and practical life.

Dr. Morrison will give our readers, D. V., one sermon each month on some vital subject.

THE HERALD will major on the Bible doctrine and experience of sanctification, and insist on the absolute importance of justification.

We will urge revivals of religion, the supreme need of them, the fearful effect of the lack of them, and something of the way to have them.

THE HERALD will continue some interesting discussions of prophecy, fulfilled and fulfilling.

We shall have plain things to say of the rapid growth of modernism in Methodism, and its paralyzing effect. We shall begin with, how to be a modernist.

We shall devote some attention to conditions in Russia, and the growth of Communism in this country.

We shall call attention to skepticism and immorality in some of our institutions of learning.

There will be much in THE HERALD this year on the signs of the time, and the Second Coming of our Lord.

We shall contend to the last ditch for Prohibition.

We shall warn the people against Romanism and Rum.

We shall discuss the blight of Calvinism.

We shall write on some of the big problems of Methodism.

We shall insist on religious controversy, a contending for the faith that lays hold upon Christ for salvation.

"Come thou with us, and we will do thee good."

in this life they may gather the thorns and thistles of their wicked actions which may prick and tear their hands and breasts. They must continue to reap in the world to come.

Blessed are those who have sown good seed of Gospel truth and kindly deeds through the year which is hastening to its close. It is quite remarkable and encouraging also that a very small deed—a few sentences, a word under the blessing of God—may prove to be good seed in good soil. It may bring forth a great harvest of blessing and can spread and reproduce itself until it grows a healthy harvest beyond the seas and into the vast eternities. Many a patient soul toiling in humility here and seeing perhaps but small results of their labors, will no doubt be surprised when they look upon the wide harvest field of blessing on the other side. Eternity alone will suffice to gather the rich fruits of faithful planting and diligent toil during this short life.

Whatever our lives have been, whether busy or indolent, whether dead to self and alive to the glory of the Master and the good of souls, or selfishly seeking our own interests, what we have written in 1931, we have written. It is in the hands of God; it belongs to eternity. May he have mercy on us. May the atoning blood of the Lord Jesus Christ cover all the past. However pure our motives, single our eye, diligent and unselfish our service, we would present it to him in Jesus' name covered with the red canopy of Jesus' atoning merit and mercy. Christ is our all, in all; only through him can we have hope. We can trust in nothing else. All our righteousness, apart from him, is as filthy rags, and the very best we can be or the most we can do in his name and for his sake must be placed under his atoning merit. There must be no boasting. There may be gratitude for the privilege of service and joy because of any good fruits or gracious results, but faith in Jesus only is the plea of our hearts.

Farewell to 1931! It has been a tragic year in the history of the world. There have been wars and rumors of wars. There have been much bloodshed, pestilence, earthquakes, floods, starvation, disease and death. The sickle of the great reaper has flashed through the earth. It would take a vast cemetery to cover those of our fellow-beings who have passed into the beyond. But in the midst of it all, there has been much blessing and good and hope and happiness. God has done the very best he could do with the material he has had to work with. Missionaries have broken the bread of life to hungry multitudes. Revival fires have burned like beacons in many valleys and on a thousand hills. Good seed have been sown that will bring forth a harvest for the granaries of society. We commit the year with all its toils, its prayers, its tears, to God in the great future into which, by his grace and trusting him for his leadership and blessing, we now must go.

### What Shall The Harvest Be?

**W**E are coming to the close of the year 1931. We have been sowing seeds of some sort and there will be a harvest by and by. There are many who are busy scattering the seeds of sin, of unbelief, of wickedness. These seeds will come up and are bound to produce a harvest. It will ripen and those who have sown must reap. The Word of God is positive with reference to this matter: "Whatsoever a man soweth, that shall he also reap." Sins do not grow old and die. They live, grow and multiply. The seeds of evil reproduce themselves. The harvest fields of wickedness extend into the eternities. Men sow in this world and while



# LIGHT DIVINE AND REFLECTIONS.

Rev. G. W. Ridout D.D., Corresponding Editor.



What is that strange light that is seen sometimes on a saint's face? I have seen it in many parts of the world. I saw it in China on the face of a Chinese woman who at five o'clock on Sunday afternoon got her baptism of fire. She came down to the Mission house to tell wife and me about it and

as she told it, my wife avers that her face shone like an angel. I saw it on Sunday afternoon in Rio de Janeiro when a young man—theological student—obtained his liberty and pentecost after struggling with unbelief and other difficulties for ten days or more; he came over to me and embraced me and he had a joy unspeakable and full of glory. The transformation was wonderful; he was a young man of the Johannine type and when that strange light which saints enjoy lit up his face he was beautiful to look at. A young woman professor in one of the colleges was another case, when she obtained the blessing, a light, ineffable, seen neither on land or sea, shone upon her face; an angel could hardly have been more beautiful. She became one of the King's daughters during the rest of the meeting to conduct many of her girl students into the way of salvation and "paz completa."

I was introduced on the opening night to Rev. —, pastor of one of the churches. When I looked into his face I said, almost unconsciously to myself, "son of God"! Such he was, and his face told it; for two years he had been a spiritual explorer reaching out after the things of the Spirit and crying out: "Oh, that I knew where I might find him and the hiding of his power!" The Holy Spirit had been the subject of his study and meditation and heart cry and prayer, and that night when I preached on Acts 2:17, it was the message of light and liberty to him; in the altar service that followed he broke through in a passionate prayer, and the fire of the Lord fell; pentecost broke upon him; truly, the Comforter had come! "And he was there with the Lord forty days and forty nights. . . . When Moses came down from Mount Sinai . . . Moses wist not that the skin of his face shone." Exo. 34.

## II.

Oh how wonderful what God can do with a preacher who is wholly given up to him and filled with a passion for souls. During the Great Awakening George Whitefield frequently preached in America. In his diary he records the following incident: "Sunday, November 2. Was much dejected a half hour before the sermon. Before I left Mr. Noble's house, I could only lie before the Lord and say, 'I was a miserable sinner' and wonder that Christ could be gracious to such a wretch. As I went to the meeting I grew weaker and when I came into the pulpit, I could have chosen to be silent rather than speak; but after I had begun, the whole congregation was alarmed. Crying, weeping, and wailing were to be heard in every corner. . . . After I came home, I threw myself upon the bed, and in an awful silence admired the infinite greatness, sovereignty and condescension of the love of God; divine consolations flowed in so fast that my frail tabernacle was scarce able to sustain them."

Dr. Gray, in a sermon on 1 Peter 1:10-12, asks; "And has the miracle ceased? Is preaching 'with the Holy Ghost sent down from heaven' no longer known to men? Did the phenomenon end with the apostolic era? Ask the preachers of the Reformation period. Ask Wesley or Whitefield. Ask the French Quaker, Stephen Grellet. Read the life of Spurgeon, or of Charles G. Finney or Dwight

L. Moody. Familiarize yourself with the annals of nineteenth century missions. So full are they of illustrations of this same supernaturalism that A. T. Pierson aptly called them, 'The New Acts of the Apostles.'

"When ministers feel the special gracious influence of the Holy Spirit in their hearts, it wonderfully assists them to come at the conscience of men, and, as it were, to handle them; whereas, without these, whatever reason or oratory we may employ, we do but make use of stumps instead of hands."

## III.

How absurd it is for us to send young men to college to equip them with intellectual store of classic and philosophic learning, and to send them out to teach without insisting upon it that, if Christ waited to be anointed before he went to preach, no young man ought to preach until he too has been anointed of the Holy Ghost.

### THE INN THAT MISSED ITS CHANCE.

(The Landlord Speaks,—28 A. D.)

Amos R. Wells

What could be done? The inn was full of folk: His honor, Marcus Lucius, and his scribes Who made the census; honorable men From farthest Galilee, came hitherward To be enrolled; high ladies and their lords; The rich, the rabbis, such a noble throng As Bethlehem has never seen before, And may not see again. And there they were, Close herded with their servants, till the inn, Was like a hive at swarming-time, and I Was fairly crazed among them.

Could I know

That they were so important? Just the two, No servants, just a workman sort of man, Leading a donkey, and his wife thereon Drooping and pale,—I saw them not myself, My servants must have driven them away; But had I seen them, how was I to know? Were inns to welcome stragglers, up and down In all our towns from Beersheba to Dan, Till He should come? And how were men to know?

There was a sigh, they say, a heavenly light Resplendent, but I had no time for stars, And there songs of angels in the air Out on the hills; but how was I to hear Amid the thousand clamors of an inn?

Of course, if I had known them, who they were, And who was He that should be born that night,—

For now I learn that they will make Him King, A second David, who will ransom us From these Philistine Romans,—who but He That feeds an army with a loaf of bread, And if a soldier falls, He touches him And up he leaps uninjured? Had I known, I would have turned the whole inn upside down, His honor, Marcus Lucius, and the rest, And sent them all to stables, had I known.

So you have seen Him, stranger, and perhaps Again will see Him. Prithee say for me I did not know; and if he comes again, As He will surely come, with retinue, And banners, and an army, tell my lord That all my inn is His to make amends.

Alas, alas! to miss a chance like that! This inn that might be chief among them all, The birthplace of Messiah,—had I known!

John 16:23: "And in that day ye shall ask me nothing." The Greek word is "Ye shall ask me no questions." Before you have the power of the Holy Ghost you will be curious about many questions; but when the Holy Ghost shall come you shall know all things clearly with the heart. The pure heart of the believer (illuminated by the Holy Spirit) leaps to conclusions which eye hath not seen, nor ear heard, nor the reason conceived. The faculty of knowledge is altered; we no longer seek it by the intellect but by the heart. The busy, intellectual disputant becomes the deep intercessioner.

## IV.

It is said of George Fox that sometimes he would retire in the woods somewhere and continue to pray until he felt that God had given him some thought that would shake the

country for nine miles around. God would answer his prayer and clothe him with the Holy Spirit so that he would make sinners quake.

Thoughts to shake things for nine miles around! Quite an idea! What a good idea for some circuit preachers. When I was in the pastorate I followed a preacher who, when he was in the pulpit, ought never to come out of it, and when he was out of the pulpit ought not to go into it. What was the matter with him? He was such a joker and treated everything with such lightness and frivolity that it was next to impossible for the people to take anything that he did seriously.

What is needed today are preachers so full of the burning truth and the Holy Ghost that they will stir and arouse and shake and revive the dead wherever they go. I read of one old-time preacher who had thrown all hell into a state of astonishment and put the devil on the lookout wondering what to expect next.

## V.

Fanaticism and proselyting find their way to the Mission fields in every land. I was preaching in a city where years ago they had a flourishing church and work; now it is a small affair and growth is very slow. Fanaticism got in and tore it all to pieces; a missionary and his wife were swept off their feet with it and had to be recalled. People seem slow to forget these things and it makes the work hard and difficult.

Then there is a group of workers who seem to have their headquarters in U. S. A. somewhere, who go around two and two among the churches and sow the seeds of discord and dissension. I found these people in Chili and Argentina. They made out that they were the only true believers. They only had the truth—all others were wrong!

It seems to me a piece of mischief next to wickedness for people calling themselves Christians to come to the mission fields only to proselyte, when there are teeming multitudes of heathens and pagan that know nothing about salvation. Instead of stealing sheep from the various church folds, how much better to win souls one by one.

## VI.

Stanley Jones said, "I was struck with the way my interpreters in Latin America would take my blunt Anglo-Saxon sentences with which I wanted to shake up the souls of the people, and would curve them out into the most delicately beautiful lines so that they would fall upon the people's souls like dew! I didn't like that, but the people did and that is the point. The Latin American needs our straightforwardness and love of truth, and we need his graciousness and love of beauty. Was Jesus in his temper of mind Latin or Anglo-Saxon? Certainly he was blunt and Anglo-Saxon when he talked to the Pharisees; they never forgot it."

George Whitefield in his day said the preachers were treating the guilty consciences of the people with feathers dipped in oil. The trouble with many preachers and missionaries is they are too smooth; many of them preach and teach so that the effect is like dew instead of a sword. The doctrine and truth of Holiness is obscured—seldom preached and, if mentioned at all, done so with the idea of giving no offence.

## VII.

A certain poet tells of four ships that went out, but only one returned—her name was Faith. The names of the ships were Joy, Hope, Love, Faith. He sings:

"My gallant ships they sailed away  
Over the shimmering, summer sea;  
I stood at watch for many a day,  
But one came back to me.



"For Joy was caught by Pirate Pain,  
Hope ran upon a hidden reef—  
And Love took fire and foundered fast  
In whelming seas of Grief.

"Faith came at last, storm beat and torn,  
She recompensed me all my loss;  
For as a cargo she brought  
A crown linked to a Cross."

VIII.

Conscience is depicted very powerfully in

Genesis 42:21. Here is  
Conscience—guilty  
Memory—we saw  
Reason—Therefore.  
A good writer has written some tense  
lines in the following verse on Conscience  
and Remorse.  
"Good bye I said to my conscience  
"Good bye for aye and aye."  
And I pushed her hands off harshly  
And I turned my face away.

And conscience, smitten sorely,  
Returned not from that day.  
But the time came when my spirit  
Grew weary of its pace,  
And I said, "Come back" to my conscience,  
"For I long to see thy face."  
But conscience cried, "I cannot;  
Remorse sits in my place."  
The Bible represents Conscience as seared,  
1 Tim. 4:2; defiled, Titus 1:15; purified,  
Heb. 9:14.

## RADIO IN PROPHECY.

Rev. C. F. Wimberly, D.D.



HERE is a statement in the Bible to the effect that for every idle word we shall give an account in the Day of Judgment. Again it is mentioned in the Bible, of a book being opened, and another book, in which are recorded the deeds done in the body. Here the mind becomes amazed when it is reminded of the millions now living and of the millions that have lived since the time probation began. Only infinite Omnipotence could ever devise such a stupendous conception, but in our new discoveries of this age-old organization of the elements and forces, we have found out that nothing is lost. We have long known the indestructibility of matter but now our experts of the air tell us that it is within the possibility of radio powers, and in the not very remote future, that we may penetrate the eternal archives of the universe and gather the voice of the Savior as he spoke by the sea of Galilee—hear his Sermon on the Mount, and his agonies in the Garden of Gethsemane; also, the orations of Demosthanes and Cicero, as they thundered their anathemas at crooked politicians. This thought gives scientific confirmation to the scriptural warning about words—"Nothing is lost." A staggering thought! We may not only have on the docket in the skies our words and deeds recorded, but as we may hear the record of Caruso's voice, though dead, we may hear our words and know them and remember them.

Life has always been a mystery, but as we delve into eternal truths of life as it is allied to the universe and conscience, it becomes more and more a reflex of what our Bible teaches concerning God. Once a sophisticated scientist has said that he studies God as he studies any other branch of knowledge, as he studied chemical formulas or the skum on the frogpond. Think of such blasphemy!

But let us continue our journey into the mystery of our theme. Sometime ago a friend of the writer gave us this little bit of air wizzardry. Coming into his home parallel with his telephone wire was the radio antenna, being a few feet apart. One day he tuned in as he rested after the lunch hour was over and caught three snatches of a conversation among neighbors, the voices of whom he recognized. Then he turned to his telephone and called up the first party and told him that he had been hearing his telephone conversation over the radio.

"What conversation are you talking about," answered the neighbor. "I have had no conversation with anyone today."

"Oh, yes, you did. I heard you and I caught enough of the conversation to get the gist of your friendly chat." There was a silence for some moments then the neighbor exploded:

"And what do you think of that—that sure is a knock-out. I did have a conversation with Jim yesterday about this same time of the day." Then my friend called up the other parties whom he had heard in the same manner and found out that they also had talked just as he had caught it over the receiver, but twenty-four hours before the time it had been picked up by the Radio.

Now let us do some conjecturing. Radio waves, they tell us, travel with a velocity of light one hundred and eighty-six thousand miles per second, traveling around the earth seven times while the clock ticks off one second.

Now, may we apply a bit of mathematics to this strange proposition and then we shall get figures that have no meaning when applied to such a calculation. The neighbor's little chat, according to what the scientists say—and we assume that they know what they are talking about—circled the globe six hundred and four thousand and eight hundred times before it was caught by the Radio. Then observe that there was no broadcasting machinery; no high-powered dynamos which are used by all broadcasting stations; the words simply jumped from the telephone wire; and with all their long journey seemed not to have lost anything of articulation or tone force, but they were clearly recognized. Here we may pause, remembering the words of our Master: "We must account for all our words." Record—here it is with an emphasis which overwhelms our brain cells. A man recently talked to himself around the world. The words had scarcely left his mouth before they had gone twenty-five thousand miles, a thousand times quicker than the rebound of an echo.

We gleaned this item from a Radio periodical: A man was flying in an aeroplane something like five thousand feet high and his speed, as he stated, was about one hundred and twenty-five miles an hour. He tuned in with his receiving set which was installed in the cockpit and heard a program from a studio seven hundred miles away. The music was fully enjoyed and the announcer's voice was distinct. We heard a gentleman not long ago from the Schenectady "House of Magic" tell of his greatest thrill one morning when he talked with a friend in far away New Zealand. He heard the conversation as distinctly as though it had been heard over the telephone.

It has been demonstrated far enough to assume the results are assured that aeroplanes equipped with fighting equipment can be sent out loaded with high explosives, directed to any distance, turned about in any way desired, and also made to drop bombs any second and upon any spot the director may wish; all this without endangering a single human life. War, therefore, is possible—the most destructive kind of war without the hazard of life to the offensive army.

So, as we go farther and farther into the magic of mystery it becomes more and more uncanny. It does not appear on "the borderland of the supernatural" but actually over there beyond.

This was done on the streets of one of our large cities not long since: A street car was loaded with the city officials from the Mayor to the members of the police and fire departments. To this car was attached three trailers and the crowd was invited to get aboard. They were filled by the spectators. Then the Radio man asked the motorman to disconnect the trolley pole so that no power could come from the wire above. Then with his device charged with invisible power he propelled

this huge train of four cars loaded with human freight seven blocks through the main street of the city. This feat was next accomplished by driving an automobile through the same street in the same manner with the motor silent. It seems that there is no limit to the subtle powers controlled by Radio mechanism.

There are freakish things being done in the "House of Magic" mentioned before. Here is one: A container filled with pop-corn was placed between two large cakes of ice with the ice touching the container on both sides. Then with no connection whatever to any device, the heat was turned on by invisible waves and the pop-corn soon began to swell and the white popped corn flew all over the room. Then an egg was broken in a frying pan and the pan placed on a cake of ice, and by the same process the egg was fried as quickly as though it had been in a red-hot skillet.

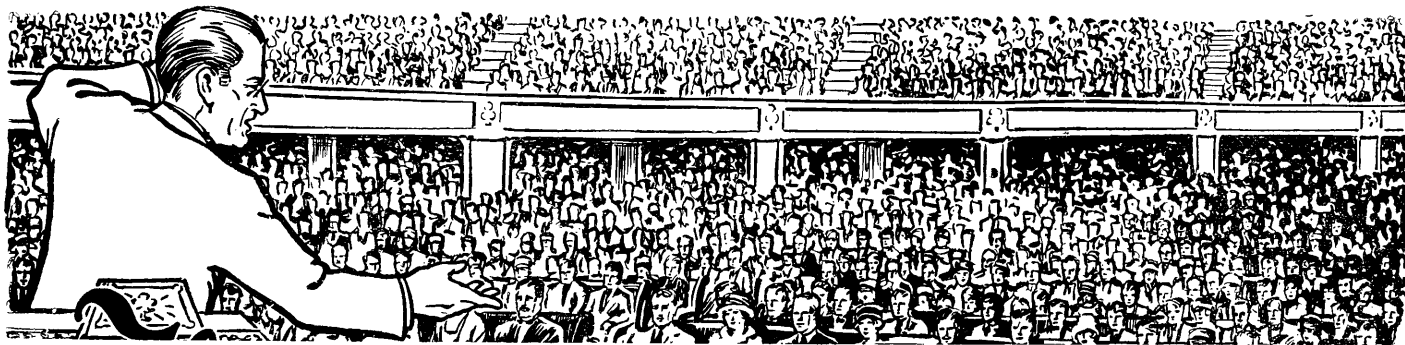
This brings up a still more wonderful undiscovered part of this invisible continent of the air—the possibility of heat production. We may soon get our heat for all domestic use, or for all industries from one great power broadcasting station. How marvelous are the plans of the great Creator. We may soon be upon a time when fuel shall have been exhausted. Wood has already become a thing of the past in many sections; coal fields may soon be worked out, as well as oil and gas. All these sources of supply are but a gamble with nature and man is powerless to go beyond her supply. It is stated, on good authority, that we may not only get our heat from some great central power-house in a city but by the same process the entire nation may be furnished with heat.

Before the days of the Radio a scientist stated that with enough money he could build a power plant at Niagara Falls that would send heat and light to the whole nation; generate heat and box it up and ship it to South Africa in such quantities that the stored-up energy would be sufficient to run a flouring mill in Cape Town. A traveler could carry a sufficient amount in his handbag to cook his meals on the Sahara Desert. Such claims were regarded as phantasms of a hyphenated ego. But now things even more wonderful have come to pass and there is no end in sight. One thing is certain—the great God has anticipated our needs far ahead of man's visions.

We recently clipped this interesting news item on the Radio question: It is known that burglars often enter banks and drive the force of workers into the bank vault and close the door, after which they help themselves, undisturbed, to the contents of cash in the bank tills. But this no longer holds any terror. A small microphone can be installed in a bank vault ceiling and the moment anyone may be enclosed therein they can call for help and it is at once conveyed to police headquarters. Before the bandits can be aware of what is going on the bank can be surrounded by police officers. This little device has been tested in some cities and found to work perfectly.

(Continued)





## THE CHRISTMAS PRESENT OF THE AGES.

Rev. W. S. Bowden.

*"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.*



HE greatest gift that was ever made to any one on this earth was God's gift of his Son. At this Christmas season may we have a new appreciation of this Gift of gifts as we consider the marvelous declaration of our text!

Our text is one of the gems of the Bible. It has been called "a star of the first magnitude." The fact stated in this verse is the basis of the Christian religion. No grander message has ever reached the ears of men.

About nineteen hundred years ago the Master Divine talked with a man by the name of Nicodemus, and the world ever since has been listening to the wonderful words which fell from his matchless lips. The words of our text are among those to which Nicodemus listened on that memorable night long ago. The glorious truth unfolded here has been balm for many a troubled heart, inspiration for many a tempest-tossed, discouraged soul, and music in many an ear during the receding centuries. It is today grasped with eagerness by millions of people.

Many themes are suggested by this great text. As we seek to give an appropriate Christmas message upon God's Supreme Gift we shall concentrate our minds more especially upon these few words: "God—gave His—Son." If we rightly appreciate the gift of God's only begotten Son we'll cry out in the language of the apostle Paul: "Thanks be to God for his unspeakably precious Gift!" 2 Cor. 9:15, Weymouth's Translation.

All the gifts of God are good; but there is one which, in its intrinsic value and the importance of its blessings, infinitely transcends them all, so that, without exaggeration, it is "unspeakable." That gift is Jesus Christ. C. H. Spurgeon once declared: "Other gifts may amaze us, but this overwhelms us. If the stream be fathomless who shall find a plummet wherewith to measure the fountain!"

At this season of the year we are recipients of gifts and busy making and presenting gifts. Yet we sometimes forget that God is the greatest giver of all. We sometimes forget the greatest gift as well as the greatest giver. We are to think of Jesus Christ as a gift. God did not put Jesus Christ up for sale. The gift is not to be withdrawn, for the gifts of God are without repentance. The Christ of God was not loaned, but given. "Unto us a Son is given."

### AN UNMERITED GIFT!

The recipients of this great gift were not worthy. The Psalmist asked: "What is man that thou art mindful of him?" (Psa. 8:4). Of the children of men it is written (Psa. 14:3), "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." In the book of Isaiah (64:6) it is written: "But we all are as an unclean thing, and all our righteousness is as filthy rags." And Paul, after quot-

ing these passages, adds (Rom. 3:13-18), "There is no fear of God before their eyes."

There was nothing in man to merit this great gift. This gift was to man, not in a state of allegiance and innocence, but of rebellion and apostasy. When we truly grasp the fact that mankind had done nothing to merit this wonderful Bethlehem gift the value of the gift is more clearly perceived.

### A VOLUNTARY GIFT.

People sometimes give to others because others have given to them. Not only did the loving Father voluntarily give this supreme gift, but we hear Jesus Christ saying: "I lay down my life; I lay it down of myself." Paul emphasizes the thought in such statements as these: "Who gave himself for our sins." "Who gave himself a ransom for all." "Who loved me and gave himself for me." "Who gave himself that he might redeem us from all iniquity." "Christ loved the church and gave himself for it." We commend highly the husband, the wife, the child, and the friends who give themselves in their entire nature and lives as gifts to those whom they love. Unselfish devotion secures the commendation of mankind. A consideration of the life of Jesus impresses us with the thought of his wonderful devotion to the unworthy and helpless.

### A PRECIOUS GIFT.

"He gave himself." "Unto you therefore who believe he is precious." He is the "Bright and Morning Star," "the Rose of Sharon," "the Lily of the Valley," "the chief among ten thousand," "the Altogether Lovely." This gift is so precious that it is "unspeakable." A due appreciation of this gift arouses within us feelings which are too big for expression. This precious gift is satisfying. The world does not satisfy; Christ satisfies. This gift is eternal, praise the Lord!

The gift is most costly. It is a vicarious gift. "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He has borne our griefs and carried our sorrows. In the midst of giving and receiving of gifts let us bear in mind that the Heavenly Father gave the gift of his Son to be a sacrifice. A missionary gift! A sacrificial gift! An individual gift! He is proffered in completeness to every soul.

### A GIFT OF LOVE.

"God so loved the world that he gave." Who can measure the depth of that love? "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The story is told of a child who had been taught to think of God only as a stern judge. One day in her father's printing office she picked up a scrap of paper, and found on it these words, "God so loved the world that he gave—." The other words of the verse had been torn off. The girl had no idea of how the whole verse read. What she did read was quite a revelation to her. She did not know what God gave, but it made her think of God in a new light to know that he had given something. It brought great joy to her heart.

We know the gift of God's love. We know why God gave his Son. Love and grace are two words very closely related. The gift of love is also the gift of grace.

'Tis Grace! 'Tis grace! 'Tis wonderful grace!

This great salvation brings,  
The power of rising evil slays,  
And reigns supreme within.

'Tis Grace! 'Tis grace! 'Tis wonderful grace!

Its streams are full and free;  
And flowing now for all the race—  
They even flow to me.

### THE GIFT OF LIFE.

"The gift of God is eternal life" (Rom. 6:23). "In him was life" (John 1:4). "Whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life" (John 3:36). "I am come that they might have life" (John 10:10). Christ is the Bread of Life, the Water of Life, the Way of Life, the Resurrection and the Life. The gift of Jesus is the gift of life. Over and over again did Christ declare himself to be the giver of life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." Thanks be unto God for his unspeakable gift of eternal life through Jesus Christ.

### A COMPREHENSIVE GIFT.

God's great Christmas gift comprehends all we need for time and for eternity. All spiritual blessings are in Christ. Whatever we need we find in him. Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). The gift of Christ is the all-inclusive gift. In him is pardon, sonship, heirship, peace which passeth understanding, joy unspeakable and full of glory, victory over death, and life forevermore.

The sinner who refuses this unspeakable gift suffers an unspeakable loss. The one condition of receiving and enjoying this gift is faith. Oh, that we might more fully appreciate this comprehensive gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

How are we to show our appreciation for this Gift of gifts? By ministering to others and bringing joy to them in the name and in the spirit of the Christ. This story is told of a Roman prince. He had heard from the lips of a missionary the Christmas story, but he didn't want to give his heart to Jesus. On Christmas eve he sat in his fine dining room at a table laden with delicious food. As he was about to eat he heard a tap at he window. Looking up he saw the face of a beautiful child and a sweet voice said: "The Christ Child is hungry." The prince became very angry. He ordered his soldiers to drive the child away. The soldiers did as they were commanded. Then the prince took up his food, but it turned to ashes. A second time he heard a rap. Looking up he saw again the face of the child and heard again the same voice saying, "The Christ Child is hungry." This time the prince became more



angry. He again ordered the soldiers to drive the child away. When they did so the prince began to shiver. He had his servants pile logs on the fireplace. This did no good. The prince became colder and colder. It was freezing in the palace.

Then the prince realized that he had made a mistake. He sprang up and went out into the darkness to find the child. Wandering about the streets he passed a wretched hovel and heard the pitiful cry of little children. Opening the door he found a poor mother and five young children suffering. They had no food, no fuel, and were scantily clad. He took pity on them; brought them to his palace; fed, clothed, and warmed them. Again he heard the tapping at the window. As he looked up he saw the face of the Child; and the sweet voice said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Christmas is indeed a joyful day. Our hearts thrill with joy every time we hear the angelic announcement which came to the bewildered shepherds on the Judean hills the night that God's wonderful Gift to all the world came to Bethlehem: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." I say our hearts thrill with joy. Yes—but we are sometimes so occupied with other gifts that we forget God's Supreme Gift!

## Roads Down Which Jesus Came.

REV. I. M. HARGETT.



OWN what long and significant roads did the Bethlehem Babe come?

### I.

First of all he came down the Road of Eternity. "Before Abraham was I am." "I am from everlasting to everlasting." "I am the first and the last." "I am Alpha and Omega." Yes, he came down the long Road of Eternity.

### II.

He came down the Road of Time—the Calendar Road. From the Bethlehem Manger all history dates backward and forward from the beginning of time to the end of days. Is there not a vast significance in this fact which makes Christ's birth the most important event of all history? The birth of the Babe of Bethlehem changed the date on every letter, every legal document, every business transaction, and every calendar. He came down the Calendar Road.

### III.

He came down the Road of Promise. He was a child of promise. In the Garden of Eden when man sinned God promised a Saviour. "The seed of the woman shall bruise thy head." He renewed that promise through Abraham, David and the prophets. It was fulfilled on the first Christmas morning when Christ appeared as the incarnation of God and the Saviour of man. He came down the Road of Promise.

### IV.

He came down the Road of Prophecy. 750 years before the manger birth Isaiah said: "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel—God with us." Again the same prophet said: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." 700 years before that first Christmas morning the prophet Micah said: "But thou, Bethlehem, though thou be little, yet out of thee

shall he come that is to be ruler in Israel."

Then one immortal day the archangel Gabriel appeared to a maiden in Nazareth and announced to her the coming of him about whom the prophet spoke. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Yes, he came down the Road of Prophecy.

### V.

He came down the Road of Sacrifice. That road led past every smoking altar and every burning sacrifice of the Old Testament dispensation to Bethlehem and the Cross. There is a red line of sacrifice that begins in Genesis and runs straight through the Bible over Calvary to the book of Revelation. Christ was not simply one of a long line of prophets, but the fulfillment of all the prophecies—the consummation of God's eternal plan and the one to whom every sacrifice and altar back through thousands of years had pointed. He came down the Road of Sacrifice.

### VI.

He came down the Hebrew Road. From Abraham to Bethlehem is a long, long road, but well marked through the two thousand years. "Abraham saw my day and rejoiced." Coming down that road we pass Jacob, Joseph, Moses, Joshua, Gideon, Samson, Ruth, Boaz, David, Isaiah and the Prophets, and John the Baptist. He came down the Hebrew Road.

### VII.

He came down the Gentile Road. When he came the Gentile world was sinking in sin and despair. Everywhere men were groping in ignorance and darkness. The world's wisest men had grappled with the sin problem trying to find a solution and had failed. The whole creation was groaning for a deliverer and a saviour. The three wise men coming out of the far East over the burning desert were representatives of that vast Gentile world crying for a saviour. The Babe of Bethlehem was God's answer to that cry. He came down the Gentile Road.

### VIII.

He came down the Road of Divine Providence. According to the Old Testament scriptures the Messiah must be born in Bethlehem, but how could that be for Joseph and Mary lived away north in Nazareth. Leave that to God and to Caesar. A world language will be needed for telling and writing the wondrous story. God had been answering that need through hundreds of years in the preparation of the Greek language exactly fitted to tell the story of the Good News. Roads will be needed over which to carry the Good News to the nations. The Romans had already built them going out from Rome like spokes from the hub of a wheel into all the civilized world. Yes, he came down the Road of Divine Providence.

### IX.

He came down the Road of Deity. Said the archangel Gabriel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Says our Apostles' Creed that has come down to us across the centuries, "He was conceived by the Holy Ghost." Said the angel to the shepherds on the Bethlehem plains, "Unto you is born this day in the city of David a Saviour which is Christ, the Lord." Said he, himself: "I and the Father are one." He was God's Son and our Lord and Saviour. He came down the Road of Deity.

### X.

He came down the Road of Humanity. Says our venerable Apostles' Creed, "He was born of the Virgin Mary." Says St. John,

"He was made flesh and dwelt among us." He called himself "The Son of man." Says St. Paul to the Romans: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Yes, he came down the Road of Humanity. "He made himself of no reputation and took upon him the form of a servant and was made in the likeness of man." He was tempted in all points like as we are yet without sin." He came down the Road of our Humanity.

### XI.

He came down the Road of Salvation. "He bore our sins in his own body on the tree." "He was wounded for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed." "Thou shalt call his name Jesus; for he shall save his people from their sins." "The Son of man came to seek and to save that which was lost." "He is able to save to the uttermost them that come unto God by him." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the whole world. He came down the Road of Full Salvation.

This coming Christmas day you will find him standing beside every congested highway and out on every lonely road in this wide world pleading with infinite tenderness, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You will find him in places of business, in social circles, at political council tables, in homes, and standing by the door of every human heart saying, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him and he with me." Yes, he came down the Road of Salvation for all men and from all sin.

### XII.

Where is he going? He is going up the Road of Eternal Life and, by God's grace, I am going with him. "I am the resurrection and the life. He that believeth on me hath everlasting life." Where is he going? Up the Road of Universal Conquest—up the Road of World Brotherhood—up the Road of Universal Peace and Good Will—up the Road of Universal Reign of Righteousness. We are not following a defeated leader. "He shall not fail, nor be discouraged, till he set judgment in the earth." "Jesus shall reign where'er the sun doth his successive journeys run."

## No Paper Next Week.

As has been our custom, there will be no paper Christmas week, so when your HERALD does not make its appearance next week, remember that we are taking our Christmas vacation, but will greet you with a New Year Number that will be filled with good things to encourage and brace you for the conflicts of the coming year.

We wish each and every reader a very Happy Christmas.

## Notice!

Dr. Ridout sailed from Rio de Janeiro, Nov. 11, by S. S. Hawaii Maru, for Durban, South Africa, which he expected to reach about Nov. 28. His present address will be Concord Missionary Home, Durban, South Africa. He expects to begin meetings in the Belgian Congo Mission, M. E. Church, South, about Jan. 1, 1932. Rev. A. J. Reid, missionary evangelist and district superintendent, will arrange the plans.

## Settle The Question

of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.



## A SANE CHRISTMAS.

BY O. G. MINGLEDORFF.



shall write for adult Christians. Others may care for the little ones; and I shall be happy to lend a helping hand.

Let's make this a "WHITE CHRISTMAS." This is a world of fearful want. I have travelled and preached much in the drought-stricken portions of our country during the last few months, where there are multitudes of little children who can have no Christmas presents this year. Many of them will need food and clothes to help them through the stress of the coming winter. Some of them will be cold when the earth is wrapped in ice and snow; for their loved ones will not be able to buy sufficient fuel to keep the fires burning, since the crops have failed, and money is scarce.

Have you read Mother India by Catherine Mayo? If not, do so. I have read it; and have been almost robbed of my desire for food. O, those hungry, starving multitudes who have never eaten one honest meal of good food in all their lives. Tramp! tramp! they go, generation after generation. Tramp! tramp! millions of them in sin and want—Tramp! tramp! in their blindness, without God and without hope in the world—Tramp! tramp! they face an eternity as black as midnight.

It has been more than nineteen hundred years since Jesus lay in Bethlehem's manger. Nineteen hundred years ago he died on Calvary's cross to redeem our world from ruin; but our race is still wracked with sin and suffering. There are more sinners on the earth than were ever here before this hour. How sadly we have failed him. One's heart grows sick as he lays all this want and woe beside the wanton waste of this nation's wealth. Meanwhile the sword of divine vengeance hangs over our people. If God should withdraw his restraining hand, if mercy should give place to justice, blood would fly, and anarchy would sweep the land. Like Jeremiah in the olden time, one feels like standing in the breach between America and God, with a cry on the one hand for repentance and reformation, and on the other for mercy. Will God smite America as he did Israel? Just as certainly as his sun shines in the heavens. With him is no variableness neither shadow of turning. Is he not a God of mercy? Yes; but he is no less a God of justice. Nothing pleases him more than to bless a God-fearing, God-serving nation; and nothing hurts him more than to destroy a wanton, God-rejecting people; but eternal justice must be satisfied.

Will some one fly into a rage, if I say that we have suffered human greed to commercialize our sacred festival? Then let him fly; for it is the truth. The unbelieving world has been toiling for months in its preparation to gather in the shekels from the gullible multitudes. During the next few days our people will be shopping, shopping, till they are sick of shopping; but who will even dream that he is God's steward, that he is spending his Lord's money, and that he must finally meet a day of reckoning?

I am writing for God's elect; for I am aware that others will only laugh at what I am saying. Beloved, we make our sacred festival too light and frothy. Our manner of celebration does not comport with the song of the angelic hosts above the Judean plains that night when our infant Saviour lay in his manger-bed in old Bethlehem. To them it was a holy night that filled their hearts with songs of glory and praise. They needed no Roman candles and fire-crackers. Their joy was far beyond all earth's foolish fireworks.

Now that Modernism is so bitterly denying

our Lord's virgin birth and his consequent Deity, every true child of God should use this Christmas season to fight for these fundamental doctrines of our holy religion. Do not suffer Modernism to deceive you with its suave manners. It is substituting saccharine for salvation. It is a deadly upas tree with enticing artificial fruits full of deadly poison stuck on its limbs. It is using the very same form of temptation that Satan used when he overthrew the first pair in Eden's Garden! Eat the forbidden fruit, and you will be wise. And many a poor soul has tasted to his eternal damnation. I warn you; for these wolves in sheep's clothing are deceiving the very

### A CHRISTMAS REVERIE.

Paul S. Rees.

"If I had not come!" What a hauntingly suggestive string of monosyllables! You know who the speaker is. It is Jesus. He pulls us up with a kind of stern mental jerk. He jars us thus out of the smug complacency with which we have come to accept Christmas and the countless benedictions that are implied by it. Suppose Christ had not come. What then? Suppose there had been no Manger Birth, no Star of the East, no angel Rhapsody, no hidden years at Nazareth, no calling of the Twelve, no Sermon on the Mount, no unveiling of the Father, no miraculous ministry of Mercy, no blood-sweat in Gethsemane, no uplifted Cross on Calvary, no empty Tomb, no ascension to the Glory, no promise of the Return. Suppose, in a word, there had been no Christmas for, lo, these two thousand years! One stands appalled at the mention of a conjecture so dark, smitten dumb in the presence of a fancy so horrible. Despite the strain and the pain of it, let us hold ourselves to reflect here a moment—you and I. Can you think of a world without the Four Gospels? Without the Epistles? Without an Atonement? Without an assurance of Resurrection and Immortality? Think of the sin that would crush us. There would be no sure and satisfying word of release and cleansing spoken to our burdened souls. Think of the sorrow and suffering that would embitter and overwhelm us. There would be no Comforter-Presence to sustain us. Our thinking about God, the universe and life would go halting and limping forever. For is it not Jesus Who invests God with love, the universe with meaning and life with infinitely glorious possibilities?

"If I had not come!" Dare we think of the gap, the vast void, that would have been created in the story of the race had He failed to come? History without its fairest figure! Literature without its sublimest passages! Music without its most spiritual creations! Eloquence without its loftiest flights. Philosophy without its most luminous thoughts! Morality without its flawless Exemplar! Theology without its Christology! Immortality without its Easter pledge! Sin without a conqueror! The world without a Redeemer! These are some of the conceivable and yet inconceivable possibilities that stalk in upon our meditative minds as we make this inverted approach to Christmas.

But He spoke another word. You remember it. "I am come!" How warmly different that sounds! What a world of change that makes! He has come! Wonderful tidings! He has come! And it's "Joy to the World." He has come—come to Mary's encircling arms and the shepherds' wondering gaze; come to a manger-cradle for His birth and a Roman Cross for His death; come to Jerusalem's pools and pathways and Galilee's hills and shores; come to teach, to reveal, to suffer, to die, to live again; come to redeem, to enlighten us who are children of darkness, to liberate us who are the bond-servants of sin, to bring us to God and righteousness and heaven at last. Once more then let us eagerly listen that we may catch anew the thrill of that first Christmas message: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

elect. They have their stock in trade: "Keep sweet, keep sweet; and you will surely win the day, if you just keep sweet." Bandits and gangsters are bad people; but they are saints compared with Modernists. The former rob men of their valuables, and sometimes commit murder; but the latter murder souls, and damn them under pretense of saving them. They wear the garb of Judas Iscariot. I will not mince words; for I am writing the naked truth.

Dear hearts, this Christmas season will be a good time for us to examine the foundations of our faith in the Deity of our Lord.

Some little while ago I was conversing with a woman who declared that her foundation was solid rock; but when we dug into it a little, we found a bed of soft sand. Some miscreant had mined out a part of the rock, and packed in sand; and in that bed of sand was hidden a stick of dynamite capable of blowing out the entire foundation from beneath her soul.

There is one evidence of the Deity of our Lord, that no man can destroy: Every regenerated soul knows that he is God; and if he is God, he was born of a virgin—begotten of the Holy Ghost; for, if he had had a human father, he could have been only human. "Experience is the crowning evidence." When one denies these eternal truths, but calls himself a Christian, look for the cloven foot, for it is there. "O," says one, "have charity. Don't judge any one." Am I to tell men that they can deny the virgin birth, the Deity of Jesus Christ, and salvation through the merit of his precious blood, and be Christians? If so, I have taught and preached in vain these fifty-four years.

During this Christmas season we should study afresh the evidence of the virgin birth of our Lord. Let us linger about the manger-cradle, and worship with the shepherds and the wise men. Read anew Isaiah's prophecy concerning his virgin birth and its fulfillment in Matthew's first chapter. Peruse again and again Luke's wonderful story of the virgin birth, more beautiful than poet's idyl. Sing once more, and with holier zeal, the songs of his virgin nativity. Read the forty-fifth psalm and Hebrews one, and note how the Eternal Father calls his Son GOD. Hear him as he commands all the angels to worship him. Turn back into Jeremiah, and see how that inspired prophet calls Jesus JEHOVAH, a name applicable to none but the Supreme Being.

O, let's make this Christmas a time when we shall worship the King in his beauty, when we shall declare our faith in his virgin birth, in his Deity, in his atoning blood, in the power of his resurrection, and in his coming glory. Amen and amen!

## A MAN COME FROM GOD.

REV. A. D. HOUGLIN.

Text: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.



HE incarnation was an everlasting necessity for three reasons. First, man is lost to date. More highly created and endowed than any of God's creatures, man is lost, sinful, depraved

and in the need of a Saviour:

"Thou madest man, he knows not why,  
He thinks he was not made to die;  
And thou hast made him, thou art just:  
Thou wilt not leave him in the dust."

God sought in every conceivable way; by angelic warnings, through the voice of nature, by law and judgments to bring fallen humanity back to himself and giving up all other hope of ever saving a guilty race, he offered us his love! "Mysterious adjustment! Stupendous arrangement! To save man it became necessary that God, in one relation should overcome himself in another. Legal not less than moral barriers opposed the result, and both had to be removed so that 'The goodness and severity of God,' the divine justice and mercy might appear to equal advantage in the great transaction of the world's atonement." Being God he became a mediator, a Divine intercessor. "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Being rich, he became poor that he might make us rich and bring many sons into his



own glory. "While we were yet sinners; in due time Christ died for the ungodly," "that where sin abounded, grace might much more abound."

Second, the incarnation was necessary because nature does not properly reveal God. It is true that the invisible things of the creation of the world are clearly seen, being perceived through the things that are made, "even his everlasting power and Godhead." It is also true that the heavens declare the "glory" of God and the firmament sheweth his handiwork. It is true that many like Wordsworth

"Have felt a presence that disturbs—  
With the joy of elevated thought; a sense sublime

Of something far more deeply interfused,  
Whose dwelling is in the round ocean and  
the living air, and the blue sky."

Yet at their best, the poets have failed to give to us a simplified version of the personality of God as recorded in the four gospels. Here we see God manifested in the flesh. The veil is withdrawn and we see him as he is, loving, sacrificing, speaking, healing, blessing, lifting, dying and rising again to make us at one with the Father; overcoming all difficulties and triumphing over man's worst enemy, Death.

Third, the incarnation was necessary for the simple reason that it was the best and only way that God had of reconciling us unto himself. There is nothing that has such magnetic appeal to the entire race of human beings as the story of a suffering Saviour.

"The Cross like a far-off beacon stands  
In the midst of a world of sin.  
And stretched out are his bleeding hands,  
To gather the weary wanderers in."

"He died for me, the mighty fact!" A loving, dying, sacrificing Redeemer thoroughly satisfied the demands of justice, cleared the way for mercy, met the demands of a Sovereign ruler and rescued man from the depths of ruin!

Again, the incarnation has, and will, to a certain extent, remain an everlasting mystery. After Paul had spent three years in Arabia thinking through the great subject of redemption, he seems wonder struck over the stupendous work of reconciliation, and we frequently hear him speak of the great "mystery." "O the depth of the riches both of the wisdom and knowledge of God!" Language fails of expression and he exclaims "without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles and received up into glory." Again, "God would make known what is the riches of the glory of this mystery among the Gentiles." To this day, only a small part of the Gentile world has been able to appreciate the atonement, and we know that though educated in the law and taught in all things pertaining to righteousness that when Jesus came unto his own, his own received him not. Regarding him as an impostor and a deceiver of the people, they crucified him, refusing to crown him Lord and King.

Jesus was a sufficient and successful revelation of the Godhead. He possessed divine titles and assumed divine attributes. The Old Testament prophet called him "Counselor," "Mighty God," "Everlasting Father," "Prince of Peace." One day Peter throws himself at his feet, saying, "Depart from me for I am a sinful man, O Lord." In his memorable confession he calls him "the Christ, the Son of the living God." The apostle Paul calls him "the blessed and only Potentate, the King of kings, and Lord of lords."

Jesus was not only God. He was eternal. "In the beginning was the Word and the Word was with God." Jesus testified to the Pharisees. "Before Abraham was, I am," signifying that he was the eternal, self-existent, personal God. He is also regarded as Creator. "All things were created by

him; and without him was not anything made that was made." This not only makes him Creator but equal with the Father. He is not to be regarded as some special representative of Heaven for "he is before all things and by him all things consist." He is the fullness of him that filleth all in all. John recognized him as the "Lamb of God that taketh away the sin of the world" and said, "We beheld his glory, the glory as of the only begotten of the Father." Jesus revealed the power of God in casting out demons and in forgiving sins, in healing the leper, in raising Lazarus from the dead, in quelling the force of the tempest and in the words of his own declaration, "All power is given unto me in heaven and in earth." He was omniscient, that is, he knew all things for he "knew what was in man and needed not that any man should teach him." The spies said "never man spake like this man" for he spake as one having authority. His divine titles, his omnipotence and his omniscience qualify him to sufficiently reveal the divine goodness, mercy and power. Infinite God! Victorious Redeemer! Prince of Peace! Pilate called him the faultless one. Thomas had to exclaim, "My Lord and my God!" To Tennyson he was the "Strong Son of God, Immortal love." To every devoted Christian he is the "One altogether lovely, the fairest among ten thousand!"

This Holy One became poor, divested himself of his former glory, was tempted without yielding, suffered without murmuring, lived miraculously and died divinely. He triumphed over death, hell and the grave.

A great historian said that before he came, the greatest power in the world was the militarism of Rome. Now Christ holds the scepter of power. The Cross is the greatest force now known. Before it "angels and men fear and fall." Christ became the world's greatest philosopher, its greatest Teacher, its greatest prophet, a complete revelation of the Father, the world's only hope of redemption. Nicodemus was right when he said, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." And Jesus offered him the only formula for salvation when he said, "Except a man be born again, he cannot see God."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." As we celebrate the birth of the world's only Redeemer, may we see beyond tinsel and Christmas decorations and behold him high and lifted up for the healing of the nations, the Saviour of all mankind, "the glory as of the only begotten of the Father."

## "THIS TEMPLE"---John 2:19.

REV. HENRY OSTROM.



HOW epochal when Solomon announces the project of building a house for the name of Jehovah! With eighty thousand men cutting stone into proper shape, thirty thousand laboring in the quarries, seven thousand proselytes carrying burdens and three thousand overseas it was a host in action for seven years. How interesting to consider the timbers, the gold, and the many varieties of material for that one structure for all the earth for the name of the Lord! Also, to trace its history, its destruction and the rebuildings down to the time of Herod arouses great interest. It was a special, a singular building. It was one alone.

And now, our Lord Jesus speaks of his body as "this temple." Is it not, that, as the temple was the one building on all the earth for God's name, so, Jesus' body is the one body of all human bodies of all history

unstained with sin? Was it not, that, just as the temple was an exhibit of great richness among buildings, so, his body enshrined the wealth of a perfect being and was accepted of the Father as an offering of perfect sacrifice—the fulfilled Burnt Offering? One is impressed that it is only in contrast with his PRECIOUS blood that silver and gold are called "corruptible things." And was it not that his body was to give man to see how near he would come, how far down from Sinai, to seek and to save that which is lost, as well as the full price he would pay to righteously save and consequently fully save the sinner?

But, we think it was more. "The heaven and the heaven of heavens" would be too confining, yet, that it should be for him to say, "A body hast thou prepared me" should remind us of how far down he came that he might take us up forever. However, I think it was still more. Was it not that man's body should be considered "the temple" as we read in 1 Cor. 6:19: "Know ye not that your body is the temple of the Holy Spirit?" Not a hut, not a cabin, but "the temple." He who thus designates the body "this temple" has himself by his blood and by the descended Holy Spirit called his own to a recognition of the sanctity of their bodies. "Present your bodies," we are admonished. Ah, we know that "we wait the redemption of the body" and many infirmities may affect them but as temples of the Holy Spirit they are certainly not to be given to wastefulness, to vanity, to lawless tastes and passions. Surely hands and feet and ears and lips, and all the functions of the body should be presented a "living sacrifice."

We are considering the celebration of his having taken on that temple, passing by the nature of angels and coming for sinners in the flesh, what a fitting thing for us it is that we close in with its significance.

"Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same." Hebrews 2:14.

Is he not near? I may not feel free to call him my brother but he has condescended to speak of us as "brethren." Heb. 3:12. Yes, from the first hour of parental smiles over our baby faces, we can trace that condescending nearness, but as soon as we had grown old enough to know that the erstwhile Babe of Bethlehem declared his body as "This temple" it should have been ours to trust his cleansing blood and humbly consider our bodies temples of the Holy Spirit.

The consideration changes the entire estimate of our poor bodies. His Advent could not be without his Cross following, yet, we are in danger of too lightly considering the riches for us contingent upon his Advent. It is only when we have come to the Cross and received him as Saviour and Lord that we begin to learn the wonders also of his Advent. We go to Calvary to really see Bethlehem. It is thus we see his condescension, his sympathy, the "all points" for testing, his actual coming near. But, it is there, too, we begin to trace the sanctity of the Christian's body. Is it true? Then, one would think that every medical doctor would decide to receive him this Christmas time. One would think that all users of microscopes and students of the human body would break down in humble recognition of his holy recognition of a holy body. Surely they would do so but for the treachery of sin. And one would think that (barring insanity of the person) the widespread suicide and murder would cease among all who know about the Christmas meaning. But they must go by faith to "the place of a skull" to see "the Manger." It is a view by faith of the "marred face" that gives one to even begin fair lessons about "The Babe" in Bethlehem. It is to such that the words can be properly said, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."



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### If Christ Should Come to Jerusalem CHAPTER VII.

**A**NTICHRIST means against Christ, or a substitute for Christ. Anything or person that opposes or undertakes to take the place of Christ. St. John in his first epistle, declared that, "even now there are many antichrists." All through the history of the church there have been antichrists, false teachers, and deceiving men and women who have led the people away from truth into error, from obedience to, and the worship of, Christ to subjection to themselves.

Our Lord Jesus, in connection with this teaching concerning the end of the age, says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The Lord goes forward describing conditions as they shall exist just prior to his appearing; he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The Lord is not describing a world brought to repentance and salvation through the gospel immediately before his appearing, but he is describing a time of tribulation. St. Paul, in his letter to Timothy, writes in perfect harmony with the teaching of our Lord, when he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

St. Paul in this comment on conditions in the last days, is simply holding up a mirror

reflecting conditions of today. We might comment at length on this scripture and easily point out to our readers the greed and selfish covetousness of the rich, the combines, the trusts, the chain stores, the impoverishing of the multitudes, and the vast riches of the comparatively few; a covetous age; the profanity and blasphemy heard on every hand, by men and women. The "revolt of youth," disobedience to parents, without natural affection, birth control, the multitudes of educated, well to do people who have crucified their natural affection and substituted poodle dogs for babies. Mark you, it turns out that this aggregation of sinners are church members. The apostle tells us that they "have a form of godliness, but deny its power." They have made a profession; they are in the church; they have made some sort of meaningless decision, but have not been regenerated, and are the open enemies of the Holy Spirit, his sanctifying power and gracious manifestations.

We do not believe that Lenine, the dominating personality in Russia, is the antichrist, but he will suffice for a good forerunner. He has great power, and the antichrist cannot possibly be more godless, and hate more bitterly our Lord Christ, and all for which he stood, than Lenine. Recently, the Bolshevik government has passed a law that no Bibles shall be printed, imported into Russia, transferred, taught or kept by the people. That is an attitude of desperation in one of the great nations of earth which, in its heart, has declared war against all civil government and against the Lord himself.

In his description of the antichrist, the final man of sin, Daniel says, "And in his estate shall stand up a vile person, to whom they shall give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."

Daniel goes forward picturing this antichrist until he becomes a man of great power, in fact, a king, and then he says, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

St. Paul speaks of this same antichrist in his second letter to the Thessalonians, second chapter, third and fourth verses: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple as God, sheweth himself that he is God."

All of the scriptures we have with reference to this man of sin, the final antichrist, indicate that his fearful reign of perfect havoc and wickedness, will be short, and that it is at the close of his reign that Christ shall appear, or the coming of Christ will mark the close of his reign. Paul says in this same letter to the Thessalonians, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

For the convenience of the reader, I have been quoting from the 11th chapter of the book of Daniel. You will do well to turn and

read that chapter carefully. It will be profitable to give careful study to the entire book of Daniel. We have many evidences of its trustworthiness and that it is divinely inspired. One of the strong proofs in favor of its divine inspiration is the fact that the modernists, practically all of them, deny its inspiration, which ought to have a wholesome influence with the devout children of God to believe that Daniel was an inspired prophet of God, and that he spoke truthfully with reference to the close of the present age, and the coming of our Lord God.

Turning to the twelfth chapter of Daniel we find a portion of his prophecy which undoubtedly has reference to the second coming of Christ. As the reader may not have a Bible convenient, we quote: "And at that time shall Michael stand up, the great prince which standeth for the children of my people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1-3.

Read also the tenth verse of this same chapter: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand."

It is understood that a veil is over the mind of the Jews as they read the New Testament. It seems there is a cloud over the minds of those who fail to love the promise of the appearing of our Lord. It is remarkable how they would, if possible, delay the coming of the Lord. They seem to be able to misinterpret and discount every teaching of the Old and New Testament with reference to that glorious event, when Satan shall be bound and Jesus shall be crowned Lord of all.

The book of Daniel offers very suggestive study for the present period of history. We commend it to our readers.

(Continued)

### ON THE PACIFIC COAST.

**C**ame out to the Pacific Coast for a few short meetings in California. My first engagement was with Dr. J. C. McPheeters, pastor of the Glide Memorial Church in San Francisco. This church, as many of our readers know, was erected by Mrs. Lizzie H. Glide as a memorial to her husband, for a great evangelistic center, in one of the most pagan cities in the civilized world. San Francisco is a city entirely unlike any other—magnificent in architecture, one of the greatest harbors on any coast, ships coming and going, Golden Gate Park, attractive beyond description, art galleries, museums, aquariums, Japanese gardens, hot houses with marvelous varieties of plants and flowers, trees of many varieties, drives, walks, grassy lawns, wild thickets, the inrolling waves of the great ocean washing along its vast stretch of sandy beach, with huge walls of concrete saying thus far and no farther. The people of San Francisco do things on a big scale. They are now preparing to build two bridges across the Bay at a cost of many millions of dollars.

Glide Church had been operating for about ten months, at the time of my arrival for the meeting. It is a human beehive of religious activity. I never have seen anything quite comparable to it. Dr. McPheeters seems to



thrive on hard work. They have, in this short time, received two hundred new members into the church, and gone forward every way, in a city that offers about as many obstacles to religious work as can be found anywhere in this nation.

I was happy to find Rev. Raymond Wilder leading the choir, speaking in the weekly meetings, and giving a good hand every way as the pastor's assistant. Raymond and his wife are Asbury College students, and Raymond took his degree in Theology in the Asbury Seminary. He is a young man of rare promise. Dr. McPheeters carries on, and does not seem to know anything about difficulties, but just keeps fighting and winning. He has a meeting in a large room every night in the week, except one, and souls are being converted right along. They frequently have street meetings and catch some fish for the Lord.

We had fine congregations on Sabbath morning and evening, and very good attendance at the week-day services. I preached twice daily, and souls were seeking at the altar almost every evening. The closing Sabbath evening of the first week, we had a splendid altar service, and Dr. McPheeters asked me to remain and press the battle another week, which I did, and we witnessed a number of souls blessed at the altar, some being converted and others sanctified. Mrs. Bishop Moore was our best altar worker, and saw a number of young women in whom she was deeply interested, blessed. Dr. McPheeters was greatly rejoiced over the conversion of his son, as fine a young lad as you could wish to meet. The closing Sabbath night of the meeting was very gracious. The long altar was packed with seekers from one end to the other. Dr. McPheeters was expecting quite a number of new members.

The sad feature of the meeting was the illness of Sister Glide. For some weeks she has been confined to her bed. We called on her twice, and in spite of her suffering, found her deeply interested in the salvation of souls and the ongoing of the evangelistic work at Glide Memorial. Let the readers of THE HERALD offer special prayer for Sister Glide, that the Lord may relieve her pain and give her great spiritual comfort and, if in harmony with his will, to lengthen out her days of service for her Lord and Master.

After preaching twice, daily, for two weeks, I was quite tired, came down to Los Angeles and rested until Sabbath, when I commenced an eight-day—Sunday to Sunday—meeting with Dr. Bob Shuler, in Trinity Methodist Church. We had large crowds on Sunday morning and evening. In the afternoon there were two monster protest meetings over the government putting Bob Shuler off the air. One meeting met in Shuler's church at two o'clock, and standing room was in demand. At three o'clock a great meeting was held at Trinity Auditorium some blocks away from Dr. Shuler's church. Every one of the 3,000 seats was taken long before the meeting was over at the church. Dr. Shuler spoke at both meetings, there being approximately 6,000 people at both meetings. It is entirely probable that the arbitrary act of the government in stopping Dr. Shuler's speaking over his Radio will have a very marked effect on the vote of California in the next presidential election. There are tens of thousands of people in California who love Bob Shuler for his fearless courage in battling for civic righteousness. One afternoon the past week he spoke in one of the large Methodist churches in this city, and it was packed from floor to gallery. The people believe in free speech, and they believe the government has been influenced by wicked millionaires, who do not want their wickedness exposed, to take Bob Shuler's Radio away from him. The people are righteously indignant, and they will be heard from.

H. C. MORRISON.

## IMMANUEL—GOD WITH US!

MRS. H. C. MORRISON.

"All Hail Immanuel, heaven-born Prince of Peace!

Hail the Sun of righteousness!  
Light and life to all he brings,  
Risen with healing in his wings:  
Hail the incarnate Deity!  
Pleased as man with men to appear,  
Jesus our Immanuel here,  
Hark! the herald angels sing,  
'Glory to the new-born King!'"

Marvelous, wonderful that, after two thousand years since the angelic host sang "Glory to God in the highest, peace on earth, good will to men," that we should be giving vent to that same joyous news—Christ is born—the newborn King!

Great men have been born, lived, passed off the stage of action and been forgotten, but not so with the King of kings and Lord of lords. He is the Divine Magnet that attracts men unto himself more and more, as the years come and are numbered with the past.

### THE PRESENT CONGRESS.

The present congress will pass an act providing for a national vote on prohibition. It may not be a direct vote for the removal of the Eighteenth Amendment, but it will provide for the sale of intoxicating drink. The act will be so drawn that it will please the liquor forces, and they will rally to it with tremendous enthusiasm and millions of money.

The prohibition forces are in bad plight for the conflict. There is a lamentable dearth of spiritual life throughout the nation, which means it will be difficult to rally the moral forces of the country. The theory of evolution, as taught in the schools and literature and, in many pulpits, has had an appalling, deadening effect upon the religious life of this nation. A modernistic ministry has done much in their bewildering of the people, and their opposition to revivals of religion to paralyze all spiritual life. Godless laymen of influence in the churches have helped to close the doors of the churches to an earnest evangelism, thereby making a large contribution to the fearful state of immorality that pervades the nation. Evangelists, with an eager desire for big money for their shallow services, have helped to disgust and prejudice men against revivals of religion.

All of these things, and others that might be mentioned, have put the church in a state of weakness and hesitation that means great advantage to the enemy of sobriety and decency. There is a loud cry all over the land for license of all kinds of evil. There is widespread rebellion against the laws of God and man. Our nation is mad with intoxication of bold, defiant wickedness; the tides of sin are rolling in with increasing velocity to inundate and sweep away all of the barriers of righteousness.

Even now, if bishops, district superintendents, presiding elders, pastors, evangelists, Baptists, Presbyterians, Nazarenes, Pilgrims, and church members of every denomination, would rally for a great mourners'-bench revival, within three months we could have this nation ablaze with divine power, and kick the breath out of the liquor business. But what's the use of writing this! There has been fearful sowing to the wind—there will be reaping of the whirlwind.

H. C. MORRISON.

Jesus Christ—the Babe of Bethlehem—still rules the world with truth and grace, and makes the nations prove the glories of his righteousness, and wonders of his love. He comes to bind up the broken heart, to assuage grief-stricken, sin-bound humanity, and to set the captive free from his fetters of bondage to sin.

No one can begin to tell what the coming of Christ has meant to this world! What would be conditions if he had not come? How dark, and unbearable would be our condition but for the Light of the world that burst upon this sin-cursed earth two thousand years ago. Jesus the Light of the world is the Hope of the world! He comes to make his blessings flow far as the curse of sin is

found. He is our Shield and Defender, the Ancient of Days!

Jesus came, spent about thirty years in this prodigal world, paid the price of our redemption by hanging on the cruel tree, went into a borrowed tomb, the third day burst the bands of death and came forth Conqueror over death, hell and the grave! Had Christ not come there would be no Christmas Day, no Calvary, no Easter Morning, no solace for the present, no hope for the future. Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

"Oh tell of his might, O sing of his grace,  
Whose robe is the light, whose canopy space;  
His mercies how tender! how firm to the end!

Our Maker, Defender, Redeemer and Friend!"

All hail thou once despised Jesus, but now the ruler of earth and hell and sky! Christ our Advocate with the Father ever liveth to make intercession for us, and is alive forevermore! What a heritage is this world's Christmas Gift. How it bespeaks the Father's love, and the Son's willingness to get beneath the world's burden of sin and lift us into life eternal. The world's hopes are wrapped up in the Babe of Bethlehem, who bids us lift up our hearts to him who rules above.

Jesus, thou conquering King, bearer of the world's shame, we adore and magnify thy wondrous Name this blessed Yuletide Season which still provokes the song of Peace on Earth and Good Will to Men.

"Worship, honor, power, and blessing,  
Thou art worthy to receive;  
Loudest praises, without ceasing,  
Meet it is for us to give.  
Help ye, bright angelic spirits;  
Bring your sweetest, noblest lays;  
Help to sing our Saviour's merits;  
Help to chant Immanuel's praise!"

### The Christmas Heart.

Christmas is within you, what you are, not what you receive. Thus we express our Christmas cheer from within. "Better deserve and not receive, than receive and not deserve." Yours will be the best of gifts,—if you can receive them: for, as friend gravitates to friend, "so flows the good with equal law, unto the soul of pure delight." To give, is to receive.

"To have won from Heaven God's favor,  
Is riches beyond all treasure;  
The sum of one's life and one's labor—  
Is the sum one has given in measure."

In the race of life, the mind is made to outstrip the Heart, but Christmas brings the more precious things of the Heart to the fore, home-ties, kindred, friendships, recalling childhood's "All golden yes-ter-days:" of scenes that we had deemed no more, now hover round our humble door. "And memories come a-trooping through, with whispering hopes, and loves, and you." But the Christmas spirit within, will unfailingly manifest itself without,—in ministries of pity, comfort, and good cheer to one and all. For if, out of our heart treasures, we cease to give, we will cease to have: it is the Law of Love. Thus, as in Heaven's All-including Gift, we too, may share a limitless "Good will" to the whole round world,—and be the richer for the sharing.

"I'd rather trust and be deceived,  
And weep o'er that deceiving;  
Than doubt one heart, who if believed—  
Would bless by that believing."

T. RICHARDSON GRAY.

### If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



## OUR BOYS AND GIRLS

### JOY TO THE WORLD! THE LORD HAS COME.

As the Christmas shoppers hurried in and out of the gift shops, their faces happy and smiling, little Mary watched them with just a little bit of envy and bitterness in her heart.

Mary was cold and a little hungry. At home was her sick mother, also cold and hungry. As she saw the gay colored packages the shoppers carried, she thought of how she would love to carry such a package home to poor mother, just to see her smile again. Mother was so very ill, and the doctor said that only the best of care and good food would make her well again. Mary did the best she could, but mother grew weaker each day and smiled less and less often. Those sad, sad eyes! "Oh," thought Mary, "if I could only do something to make mother smile tomorrow; I, too, would have a happy Christmas."

"I know," she exclaimed. "I'll get her a package out of my paper money." So she rearranged the papers under her arm, for Mary was the family wage-earner as well as mother's nurse. "P-a-per," she called, in her clear, high voice.

"Here, lass, keep the change!" A good natured old gentleman dropped a quarter in her cold hand. "Oh, thank you sir," cried Mary, "Now I'll get a package for mother." The good man hesitated—"What kind of a package for mother? Tell me about it." Somewhat shyly Mary related her story of their plight. "Come with me," he offered, "and I will help you pick out the package."

Into the splendid big department store he led her. He handed the sales-lady a little note, saying at the same time, "Mary, here, wants a pretty package for mother's Christmas. Make it look pretty, and use lots of ribbon, please." "A quarter package," chimed in Mary, her eyes sparkling.

Soon the lady returned. "I'm afraid this package will be too heavy for the little miss to carry home. We will deliver it for her."

Mary's heart beat high with joy as she hurried home. On turning one of the corners, she heard a sweet voice singing, "Joy to the world, the Lord has come." She tiptoed into the house and up to mother's bedside. "Mother," she cried, "you will soon be happy and well again, for as I came down the street I heard a voice singing, 'Joy to the world, the Lord has come,' and I remember you told me you would be happy and well again when he comes."

There was a knock at the door just then, and on opening it Mary found a beautiful package for mother and another one marked, "For the little lass." Beside these was a large basket of good things to eat for their Christmas dinner.

"Yes," said Mary's mother, with the sweetest smile Mary had ever seen, "The Lord has come."

"And he made you smile again," answered happy little Mary.

Peace and Good Will!  
Peace and Good Will!  
Hear how it rings over  
Valley and hill;  
Sweetly the music is  
Echoing still,  
Peace! Peace!  
Peace and Good Will!

(Daniel Batchelor, from Everyland)

Dear Aunt Bettie: I thought I would write another letter to the Girls and Boys' Page. I think The Herald is a fine paper. How many of you girls and boys read the Bible every day? I read two and three chapters in the Bible each day. The Bible is the greatest book in the world. I have written several letters to page ten. I am just sweet sixteen. That isn't very old, is it? Mr. Jackson, the one who gives us The Herald, is getting old. Mr. and Mrs. Jackson are good Christians. Girls and boys, don't be afraid to write. As my letter is getting long I will close and give room for others to write. Oh, I forgot! I hope Mr. W. B. is out taking a walk with a good

Christian girl when my letter arrives. Boys and girls, let your letters fly to Hazel Cain.  
Galax, Va.

Dear Aunt Bettie: Greetings in Jesus our Saviour this holy season to Aunt Bettie and to all the cousins, especially those whom I have had the pleasure of hearing from.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15).

Once more God's children are looking forward with joy to that day on which is celebrated the first of the greatest events in the history of the universe: that act of God himself in taking unto himself a human body like ours, without its sins. On the first Christmas, over nineteen hundred and thirty years ago, God the Son, one with God the Father, and God the Holy Ghost in eternity, glory, majesty and power, became the Son of Man. He appeared first to human eyes as the dearest, sweetest and loveliest Babe that the world has ever seen or will ever see.

"He was little, weak and helpless. Tears and smiles like us he knew. And through all his wondrous childhood

He would honor and obey.  
Love and watch the lowly maiden,  
In whose gentle arms he lay,  
For he is our childhood's pattern,  
Day by day like us he grew."

The true meaning of Christmas is that God the Son came down from heaven, "became flesh and dwelt among us" (John 1:14) in human form, that he might, as God and man, die upon the Cross for the sins of the world.

"There was none other good enough  
To pay the price of sin.  
He only could unlock the gate  
Of heaven, and let us in."

How God came down to earth to dwell and die, is far, far beyond the understanding of the saints of God. His coming through the Incarnation, the taking on of flesh, one of the most precious and sublime mysteries of the Christian religion, we, as God's obedient children, accept by faith.

I am very glad that in childhood's rosy and golden days, before I was eight years old, this precious truth, "He died for me," got hold of my boy heart and I accepted Jesus as my personal Saviour. For over forty-three years, without a break, I have been following the Christ of Christmas. My all is on the altar and I am living a life of separation from the world—its amusements, occupations, associations and fashions. In this beautiful life of separation, I find great pleasure, abounding joy and sweet peace. Jesus sweetly saves and completely satisfies me now. Hallelujah! I am proud to be a soldier of The Salvation Army and work for God in it. To all the cousins, who are followers of Jesus as their personal Saviour, I wish you a Christmas that will mark the deepening of your love for Jesus and the increased determination to follow him, whatever the cost. And to the other cousins, my heart's desire for you is, that you will at once "swing wide the door of your heart" and let God's Christmas Gift, Jesus, come in. And you will always be glad for having taken this, life's greatest, step. I shall be pleased to hear from any of the cousins at any time, especially those who are saved or have a desire to be. I shall do my best in my very busy life to answer, at least briefly, all letters and cards received. God bless you all.

Your cousin in Jesus,  
Philip Mowry Smith.  
136 S. Highwood Ave., Glen Rock,  
New Jersey.

Dear Aunt Bettie: Time seems to fly when you are kept busy. Seems a long time since I chatted with you, but here we are right on the threshold of Christmas. How glorious to have a personal Savior who will stand by us as soon as we trust him. I

want to hear from so many that used to correspond with me but have not the list with me. I am at my sister's sixteen miles from home. Remember us at the throne of mercy. Greetings in Jesus' name.

Lizzie M. Perry.

Dear Aunt Bettie: We are two little boys from Crosbyton, Texas. Our ages are six and four years. May we join your happy band of boys and girls? Our father has been sick a long time, and is in the last stages of T. B. My name is Jack and brother's is Kenneth. Our father is an old-time Methodist preacher. We used to go to Sunday school and church, but we have no clothes now and we can't go. Christmas will be sad for us, as there will not be any Santa Claus, as father is sick. Dear cousins, won't you remember us with some gifts? Mother needs shoes, and so do brother and I. Mother wears No. 6, I wear No. 1, and brother wears No. 9, children's size. We need some blankets very much, as father gets cold. We will ring off, hoping to hear from some of the kind cousins soon.

Jack and Kenneth Logan.  
Box 213, Crosbyton, Tex.

Dear Aunt Bettie: I am a stranger to your page, but I hope to know it better. I will make my introduction short. I am trying to do God's will. I belong to a Shut-in Society and mean to reach all I can with a good, religious paper, just as God gives me postage or any one sending me an addressed envelope I will gladly send them the name and address of some shut-in, that they may help by stamping them out your Herald each week, after you are through with them. There are so many who are hungry for the Lord and would get real soul blessings from some good papers or tracts. I also believe there are many of you readers who would be glad to turn your paper over to some shut-in. Some of you who have boys cast-off clothes send them to my widowed sister's boys. Their ages are twelve, ten and eight. They have been out of school for lack of clothing; shoes and stockings are much needed too. Send them to Grandma Irwin, care Mrs. A. B. Dunn, Camden, Ark. My name is

Mrs. W. C. Ward.  
Rt. 4, Dunlap, Iowa.

Dear Aunt Bettie: Am a reader of The Pentecostal Herald and have had one letter printed. Hope you will print this one as I am sick and would enjoy getting letters from folks who are about my age. I don't look sick at all. I read an article the other day in a Christian paper about the "Joy of the Lord making folk's faces shine." I am thirty-three years old. Would especially like to hear from folks from Arizona, California, Washington, Oregon, Wyoming. I'll go and leave room for others and I'll be looking for the mail man expectantly.

Madge M. Roads.  
Rt. 4, Hillsboro, Ohio.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am ten years old. I live in the country and like to go to Sunday school and church very much. My birthday is March 25. I think the answer to Ruth Johnson's question is that she was born June 21 or 22. Audrey Ross, your middle name must be Louise. Emily Kennedy, your middle name, I think, is Margaret. Please answer and tell me if I am right.

Ruth Violet Jesse.  
Rt. 1, Crestwood, Ky.

Dear Aunt Bettie: Just finished reading The Herald and sure enjoy every word of it. I wrote to The Herald about two years ago and through it I gained three pen-pals. I certainly enjoy their letters as well as the many letters I received, which finally dropped back. I am still saved and sanctified, and enjoy working for God. This summer I went to three great revivals. One was at Arpelar, Okla. Rev. C. B. Reed and Rev. W. E. Gifford (my father) did the preaching. There were 105 souls saved, sanctified and reclaimed. Everyone was blessed. There is an organized Nazarene Church there and each service is a blessing to all who attend. The next meeting was at Laura, Okla., in the eastern part of Oklahoma. There were fifty saved,

## Gospel Tents

Smith Manufacturing Company  
DALTON, GA.  
34 Years in Business

sanctified and reclaimed, of which seventeen were men and boys. Three weeks later the people called us back and there were forty saved and sanctified. There were seventeen sanctified in one service. I certainly enjoyed the summer, working in the service of the Lord. I would be glad if all the cousins would write. I enjoy writing and receiving letters. I am twenty years of age. Since I wrote last I have changed my address from Centrahoma, Okla., to Tupelo, Okla.  
Florence Gifford.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I have brown hair and eyes, dark complexion, my birthday is October 11. I am fourteen years old, five feet and three inches tall. I am in the third grade. Have I a twin? Write to me. I'll answer all letters I receive. As I am taking so much room I will close. I hope Mr. W. B. is out walking when this letter arrives.  
Rillar L. Jenkins.  
Rt. 2, Stanley, Va.

Dear Aunt Bettie: I am a little girl nine years old. I go to school at Asbury, near Albertville, Ala. There are seven children in our family. I am the oldest girl. I help mother with the house work. We like The Herald and sure like to read it. When we get through with it we give it to our cousin who has a large family. They like to read it. I hope W. B. is asleep. I would like to hear from the cousins.

Mae Belle Machen.  
Albertville, Ala.

Dear Aunt Bettie: I want to know if I may join your happy band of boys and girls? I have light complexion, brown hair and brown eyes. I am eight years old. My birthday is Sept. 29. I am in the fourth grade. I have a sister fourteen years old; she is in the ninth grade. I go to Sunday school and church every Sunday that I can. I like to go because I like to learn more about Jesus. I hope to see this letter in print.

Myrle Dee Viles.  
Fredonia, Kan.

Dear Aunt Bettie: As I think back over the different letters found on page ten I can only recall one letter from Washington state. I think the boys and girls better get to work and show them that Washington is awake. Bellingham, Wash., has many factories, mills, and also the largest Fish Cannery in the world. I hope the cousins will write to me and tell me about their states. I will answer all letters received. I am in high school, and like it very much. I have a birthday, December 26, 1931. I am five feet, five inches tall. Seeing this is my first letter to The Herald I'd like very much to see it in print.

Elda M. Quall.  
1131 16th St., So. Bellingham, Wash.

Dear Aunt Bettie: This is my first letter to The Herald and it would tickle me pink to have it published. I am fifteen years old, have dark hair and blue eyes. I go to school at Big Rock and study the eighth grade. My home is about two and one-half miles west of the school and I have to walk all the way. My favorite pastime is reading; I like to write stories also. I want lots of folks to write to me. I would enjoy having pen-pals, so come on all of you, write me a great big letter. I will answer them all.

Rubye C. Taylor.  
Rt. 2, Big Rock, Tenn.

Dear Aunt Bettie: Will you let a little Danville, Va., girl join your band of cousins? I am eight years old, weighing 67 pounds. I go to school every day and am in the third grade. I want to be a good student. I go with mother and daddy to Sunday school and church, which is Grace Methodist. I have many things to be



thankful for that God has blessed me with, as well as health and happiness. Granddaddy, Daddy, and Uncle Berk are stewards in our church, and mother teaches in our Sunday school. God has blessed my soul and I am happy in his service. I read page ten in Granddaddy's Herald. The little cousins' letters I enjoy so much. I trust you may find room for this, my first letter, as I haven't seen any from Danville, Va. I would be glad to hear from some of the little cousins. God bless you and them every day. I am taking music from Aunt Grace and can play Jesus Loves Me, This I Know. I will quit so my letter will not be too long for you to print it.

Doris Anne Edwards,  
140 Benefield Ave., Danville, Va.

#### AT HIS COMING.

In measureless might arisen  
For His poor unalmsed, unfed,  
For His saints who have perished in prison  
And the faithful Abels dead.

He will come at the end of the ages,  
As the prophets of God have foretold,  
To award to His servants their wages,  
And to shepherd the sheep of His fold.

And the armies led by devils  
With their legions in battle array,  
He will smite with the sorest of evils,  
And break as a vessel of clay.

To the house of Israel hated,  
Exiled, and bleeding and lone,  
He will give, for she long has waited,  
The high Davidic throne.

For the symbol of carnage is written  
On the full-orbed moon tonight,  
And the sun with darkness is smitten  
And the stars give forth no light.

And the centuries past, swift speeding  
To the Lord of the rolling spheres,  
Have told to His ear all-heeding  
A story of sorrow and tears.

Of the countless saints who perished  
At the stake, in dungeon, by sword,  
And the steadfast hope they cherish-  
ed,  
And invincible faith in His word.

Hark! the trumpet of God is calling,  
To the saints, "Rouse ye, to the war!"

Smite Babylon! Smite! she is falling,  
Assemble, ye fowls from afar."

Lo! the powers of heaven are shaken.  
In His wrath see the King arise.  
All power to Himself He has taken,  
And the host of Abaddon dies.

For her sins have reached unto Heaven,  
And God hath remembered them all.

Let torment and sorrow be given,  
Yea, double her potion of gall.

And the wealth of this proud despoiler  
Who reveled in wine and blood,  
And mocked at the prayers of the toiler,  
Is swept away in the flood.

O sweet Bethlehem story,  
O kingdom of love and light,  
O Calvary dark and gory,  
Thy Victim is Victor tonight.

W. C. Carter.

#### THE RELIGIOUS LIFE OF GENERAL J. E. B. STUART.

By H. H. Smith.

Jeb Stuart was a great soldier and a devout Christian. General Lee said: "A more zealous, ardent, brave and devoted soldier than Stuart the Confederacy cannot have." Capt. Thomson, of the U. S. Marine Corps, who has written a splendid biography of Stuart, says that Lee said of Stuart,

"the finest thing history records of any cavalry officer: 'He never sent me a piece of false information.'" When we remember that the cavalry is supposed to be the eyes and ears of the army, we see what a great compliment is implied in these brief words. Recording some of his great feats as a cavalry officer, his biographer says of him: "I know of no equal exploit in the cavalry annals."

He loved his men and his men loved him. "He put on no airs, pretence or remoteness of superiority, but treated them as man to man." "He was popular with his officers, and was constantly on the watch to do them kindnesses. . . . He would frolic with them—marbles, snowballs, quoits, what not?—like a boy with boys." And yet he was not lacking in discipline, even his favorites coming in for reproof when it was deserved.

General Stuart was devoted to his family. "His letters to his wife are beautiful, and tender and sad." When his little daughter was ill, and his wife urged him to try to arrange a visit home, he replied: "I must leave my daughter in the hands of God; my duty to the country requires me here."

He was a devoutly religious man. When a boy at Emory and Henry College, he joined the Methodist Church during a revival. Later, when there was no Methodist Church near him, he became a member of the Episcopal Church.

"His religion and his God were a part of his daily life," says his biographer. "Pray for me in the coming struggle," he wrote his brother in 1863; "with me, no moment of the battle has ever been too momentous for prayer." He gave active support to the chaplains, "encouraging them to ride with the cavalry, and giving them aid in the distribution of tracts, and the holding of meetings among the men. His letters, his remembered conversations, and even his official papers make it plain that his religion was an active force in everything he did, and he had a very simple, earnest faith in the wisdom and the goodness of God."

He was as merry as a boy, and they had lively music at the Cavalry Headquarters, with the famous Sweeny and his banjo; and when Sunday came there was music still, but it was sacred music. The great hymns of the Church took the place of the light airs and songs.

He was strictly temperate in his habits—a teetotaler, in fact. General Lee's camp servant said: "General Stuart was de only one uv dem big ginerals whut neveh did tech a drap." When he received his mortal wound at Yellow Tavern, they offered him brandy, but he recalled a promise made to his mother when a boy and refused it.

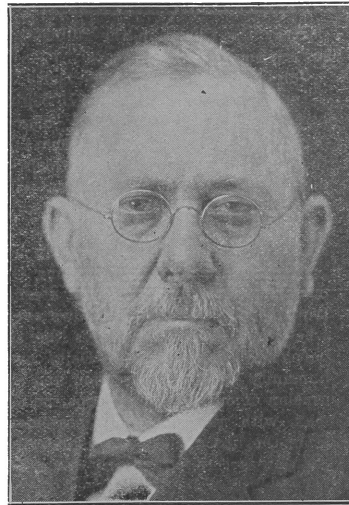
When death was a matter of but a few hours, he said: "I am resigned if it be God's will; but I would like to see my wife. But God's will be done." He asked that they sing a hymn and they sang, "Rock of Ages." He spoke of the joy of soon seeing his little Flora, who died while he was detained by the duties of the army. The end was rapidly approaching and he said: "I am going fast now . . . God's will be done. . . ."

It has been said that Stuart's best epitaph has been written by a magnanimous opponent (Rodenbough): "Deep in the hearts of all true cavalymen, North and South, will ever burn a sentiment of admiration mingled with regret for this knightly soldier and generous man."

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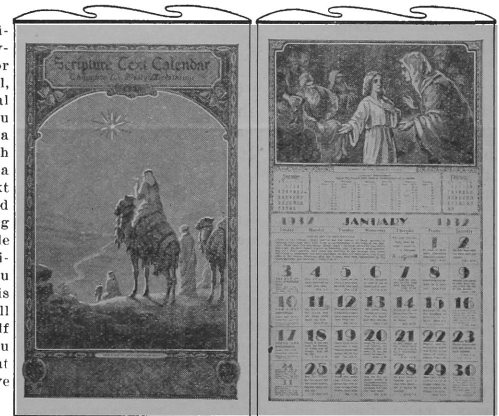
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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson I.—January 3, 1932.

Subject.—The Son of God Becomes Man. John 1:1-18.

Golden Text.—He that hath seen me hath seen the Father. John 14:9.

Time.—B. C. 5 (corrected chronology).

..Time of writing this Gospel.—About A. D. 80 to A. D. 95. Not definitely known.

Place of Writing.—Probably Ephesus.

Introduction.—On December 13, 1931, we studied John's Vision on Patmos. Revelation 1:4-18. In that lesson I gave what I thought necessary concerning the apostle himself; wherefore I shall not repeat now, but confine my introductory remarks to the Gospel which he wrote.

You will discover some similarity between the Gospel by Luke and that by Matthew, in that they both deal with the virgin birth of our Lord and with his genealogy. Mark omits all reference to the human parentage and virgin birth of Jesus, and begins his narrative with the ministry of John the Baptist. Giving it but scant recognition, he tells in few words of the baptism of Jesus and of his being anointed with the Holy Spirit. He merely mentions the fact of John's imprisonment, but hurries on to tell of the work of the Lord Jesus himself. Strange how little they tell, when we wish to know so much.

John had some advantage over the other three evangelists in that they wrote their Gospels several years prior to the time of his writing. It is but natural to suppose that he had read all three of them, perhaps many times. He does not seem to draw much from them, but to supplement them. The fundamental purpose of his sublime composition was the setting forth the doctrine of the Deity of our Lord; but in so doing he brings forth his humanity in its richest characteristics. Only once does he definitely refer to the incarnation: "The Word was made flesh, and dwelt among us." Nevertheless, the proper humanity of the Lord is ever at the front, along with essential Deity.

John was especially fitted for the task of writing this Gospel. Being a devout Jew by nature brought him into sympathy with all that was best in the religion of his people—and that was much. He became a disciple of Jesus at a very early age, and followed him closely and devoutly until the day of the ascension from Mt. Olivet. He seems to have been especially qualified by nature to be deeply impressed with the wonders of the revelation of Jesus Christ—more so, perhaps, than any other member of the college of apostles. In another particular, though in that regard not different from his fellow-apostles, on the day of Pentecost he had received from his Lord the baptism with the Holy Ghost, thus clarifying his mind and giving him insight into all spiritual truth. In one other matter he was especially fortunate: He had lived to see more than half a century of Christianity; he had witnessed the impact of Jesus Christ upon both Jews and Gentiles; and by both experience and observation he was prepared to properly evaluate the dynamics of the new faith, and to

portray the Christ in the fullness of his saving power.

John's argument for the Deity of Jesus Christ is cumulative. It begins in the first verse of the first chapter in the unqualified statement, that "In the beginning the Word, by which he means the Eternal Logos, was with God and was God." As he proceeds in the writing, he rises from tableland to tableland until he finally advances from peak to peak along the mountain heights of God's eternal truth; and the argument grows overwhelming when he portrays the supernatural dominance of Deity over humanity in the resurrection and ascension of our Lord. He caps the climax with the unearthly statement from the lips of Jesus Christ himself that he is coming back to earth for his Church. John believed in the Deity of Jesus Christ. Nor can any sane man doubt that Deity, unless he repudiates the authenticity of the fourth Gospel.

## Comments on the Lesson.

1. In the beginning.—That expression is indefinite. No one can fathom its depths. The Word.—It is hardly possible that John understood the full import of the Greek word Logos. Certainly they could find no English word to translate it when our versions were made. It would have been far better not to have translated the word at all, but to have brought it over into English in its Greek form. (See Webster.) The Word was God.—John offers here no argument to prove the Deity of our Lord, but leaves that to be demonstrated by his deeds among men. But the statement as to Deity is clear and definite.

3. All things were made by him.—Creation can be attributed to none but Deity. It may surprise some, as it did me, to note that the only begotten Son was the chief agent of the Godhead in creation, and that he still "upholds all things by the word of his power." "In him all things consist," or stand together.

4. In him was life.—There is no reference here to physical life. All men have that. The reference is that indefinable something that comes into the soul of man when he is begotten of the Holy Ghost.

5. The light shineth in darkness.—Light here means Christ himself turning the powers of redemption into the sin-cursed blackness of men; but men did not understand him, because of the hardness of their hearts.

6. A man sent from God, whose name was John.—John the Baptist.

7. Come for a witness.—The sole business of the mission of John the Baptist was to testify concerning the coming Christ. It made no difference as to the manner of the work, its one aim was to set forth the coming One.

9. That was the true Light, which lighteth every man that cometh into the world.—My old college president used to say that all the moral light in the world, even the moral codes among the heathen, was a reflection from Jesus Christ, and that we should have due respect for all truth no matter where found. "I rather suspect he was correct.

10. The world knew him not.—Mark the different senses in which world is here used. In the clause just quoted it means the men in the world.

11. He came unto his own.—The Jews, his chosen people.

12. As many as received him.—Let it be forever understood that no one is saved who does not personally receive Christ by faith. Some of the brethren have been very busy escorting the late Mr. Edison into heaven; but their work amounts to nothing. We all appreciate what Mr. Eddison did for the world; but if he is in heaven, he went in through faith in the shed blood of our Redeemer. Men are not saved by good works. Power to become the sons of God.—The word power, as here used means right or authority—privilege. The Revised Version says children of God, which is more in accord with the original.

13. Which were born.....of God.—This verse gives the deathblow to all human schemes for saving men otherwise than through the New Birth. "Ye must be born again" will stand true forever. There can be no blue-blooded, or educational route to glory. The road leads by way of the cross.

14. The word was made flesh.—I fear that our best explanations will turn no extra light on those words. If one may use some of the words of Bishop W. A. Candler, I recently heard Bishop John M. Moore "make an assault with attempt to preach" from this fourteenth verse; but it was "confusion worse confounded." No man can explain the metaphysics of the dual nature of Jesus Christ. When we state that he is the God-man—very God and very man—with a single personality, we have done our best, and maybe a little more than our best. Dwelt among us.—Tabernacled, as a visitor spending the night.

15. John bare witness....he was before me.—John was rising to sublime heights. He seems to have caught some vision of the eternal nature of our Lord. The day was dawning.

17. Grace and truth came by Jesus Christ.—God could give law through Moses; but he must deliver grace and truth by his only begotten Son. The matter was too sacred to be entrusted to a human mediator.

18. Read the verse. The oldest and best Greek has God in place of Son. With that substitution the verse speaks both the Sonship and the Deity of our Lord. For that reason I like the change.

## THE RESURRECTION LIFE.

L. N. Cooper.

I know that now when leaves begin to fall,

And branch and bough stir russet on the hill,

That life with me as with us one and all,

Will soon be o'er and voice and pen shall be forever still.

And then I know that from yon casement old,

Where vine and other creeping thing sway listless in the air,

That I like them to dust shall shortly mold,

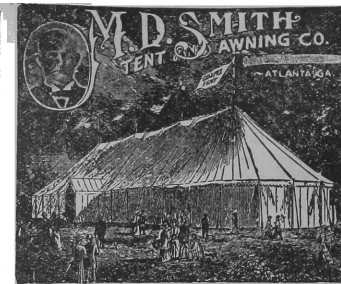
And in the tomb with them be mingled there.

Father of lights, to Thee in confidence I go,

And far beyond the star and earth and sea,

There comes a voice and this I know,

Which tells of resurrection life for leaf and bough and vine and me.



Dr. M. P. Hunt has published a volume of thoroughly practical and helpful sermons, with the title of "Paul's Superlative." I have found the volume quite interesting and stimulating. Those of us who know Dr. Hunt intimately seem to see him and hear him as we read these sermons.

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By J. M. HAMES

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## CHRISTMAS INVOLVEMENTS.

Thomas Clark Henderson.

What is the meaning of Christmas? The Christian centuries have been pondering an answer to that question. It is quite probable that we never shall know all that is involved in the coming of the Son of God into human nature. It was an event of infinite involvements, and finite minds may not compass it all. However, nothing but good can come from a fresh consideration of the meaning of the event at Bethlehem in the long ago. One thing that Christmas proves is that

God Is in History.

Not merely that the event is historic, but more, that historic event is evidence that God keeps his word with men and makes history serve his redemptive purposes. God had bound himself with a promise—He would send a Redeemer. That promise was repeatedly made to men; and in due time—right on time—God fulfilled his word with man and made history. That is an involvement of Christmas. We may boldly believe that God is still making history. He is still on the throne of all time and the passing days and years are still serving his redemptive purposes. He still interposes at the right time and holds the tides of time in his hand. That should comfort us. The God of Christmas is the God of today. He has not forgotten his world, nor his



word, nor his workers. Another thing which is inseparable from the Christmas event is that of the

### Incarnation of the Son of God in Human Flesh.

God the Son came so near to us that he became our brother. Not God the Father, not God the Spirit, but God the Son became partaker of our common nature and thus bridged the distance between Deity and humanity. Job's longing for a "Daysman, who might lay his hand on us both," was made actual on that Christmas morning in the distant past. When Mary's babe was born there was not a new personality created, but a Divine person, who had always been, entered into and limited himself to the boundaries of living, developing human nature. God the Son came out of the Absolute, and out of the distance, and out of the mysteries of eternity, and made his home so near to us that we can know him as our Brother—God. The inborn longing for the heights—the heights of fellowship with the Father, for which fellowship we were made, can now be realized; not by the evolving of innate qualities or powers, but through him who was very God, but who stooped down to our place and made our redemption the supreme purpose of his life and death. Amazing truth! What a Christmas involvement that is! We celebrate the mystery, but the grand reality of God the Son taking on himself our flesh in order that he might suffer and die for our offenses and be raised again for our justification. "God with us" is a great reality, and Christmas brings that truth afresh to our hearts with clear accent. A third involvement of Christmas is that of the earthly and human and familiar Associations of This Event of Events.

Names are mentioned which are the names of the most ordinary and natural persons. Persons and places and scenes are recorded in connection with that first Christmas that are as historical as any fact could be. The name of the village is beyond question as to its existence; the time of the year, and the season are incontrovertible; the shepherds were real men and acted true to type; the occasion for Joseph and Mary being in Bethlehem is absolutely true. The cow-stable was lowly, but is a fitting part of the story. Christianity is not ashamed nor afraid of its historicity and its human-side origins. The incarnation was an amazing miracle, but its lowly and natural connections are so true to history and so probable as to make it easy to believe in the amazing miracle of which they were the earthly shell. Reality and honesty are evident in all the story. The picture does not distort our sense of the fitness of things. That mysterious Baby was human nature indwelt by the Son of God, but he was so human, and all connected with him so truly earthly that there is no great strain placed on our faith to believe the testimony of those who told us what they knew of the event. Yet another involvement of Christmas is that the

Supernatural and the Miraculous abode only a short distance from the natural and the ordinary. That star, the angels, that child without a human father—how can we think of the event of Christmas without recognizing the Supernatural and the Divine in it? Christmas is boldly saying that Christianity is religion with God in it. Yes, God incarnate in human flesh, but in addition the event of the first Christmas was of such importance with God that the

Infinite bursts into the finite, the heavenly mingles with the earthly, the Supernatural clothes the natural, and the ineffable companions with the ordinary and common. The Supernatural is not far from the natural—that is one of the inevitable ideas in the meaning of Christmas. God can and does tear aside the veil that separates the temporal from the eternal and lets human eyes see Deity at work, lets human ears hear heavenly music, lets human hearts be comforted by the evidence that the unseen, but friendly Supernatural, is very close at hand. Blessed and comforting truth of the Christmas event.

There are many more wonderful involvements of Christmas, but these four will suffice for this meditation.

### CHRISTMAS.

By Rev. W. M. Zimmerman.

Christmas time has come again,  
Bringing joy to all the world.

Flags at half-mast express sorrow;  
O may they now be unfurled!

Joy to the world! the Lord is come;  
Let choirs and congregations sing;  
Christ the Lord was born today,  
O crown Him your own "King of kings."

We hope snow will cover the earth  
With a mantle of purest white;  
An emblem of grace divine  
In all who will be made right.

The Christmas tree that is so green,  
Sparkling in all its decoration;  
A memorial of his great Advent  
Celebrated today by every nation.

Santa Claus, so the children hope,  
Will surpass all their expectation.  
Stockings will be hung by the fire-side;  
Great indeed their childish anticipation.

Gifts will be exchanged among friends—  
Cards of remembrance will be sent.  
Miles of distance will be bridged—  
Happiness will make many content.

O little town of Bethlehem  
What honor has come to you!  
The Virgin and her holy child,  
A picture so pure and so true.

The Prince of Peace was born today—  
He preached the "Sermon on the Mount."

Let every nation be at peace  
For sin He is the world's true fount.

Many years have passed away  
Since we had our first Christmas,  
More precious does each one become  
Though we may write it Xmas.

The "Season's Greeting" we send to all—  
Merry Christmas! is heard everywhere;

When the world's celebration is held  
May joy be in the very air.

Scrooge, the miser, had a change of heart;  
Christmas became an opportunity to give,

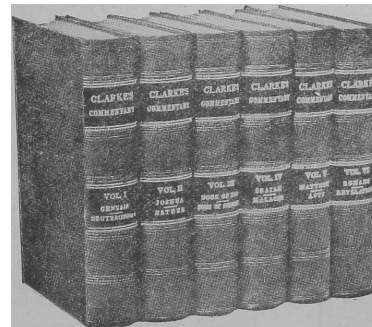
Before this he only existed,  
He now in truth began to live.

Some celebrate by getting drunk;  
Shun booze as a falling ladder.

For it biteth like a serpent  
And its sting is like an adder.

"One ship sails East and one sails West  
While the selfsame breezes blow,  
It's the set of the sail and not the gale  
That bids them where to go."

## Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

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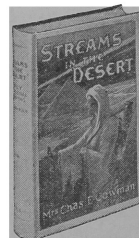
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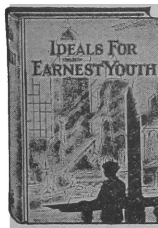
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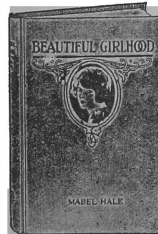


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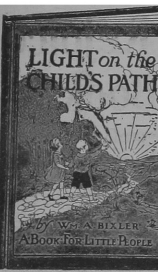
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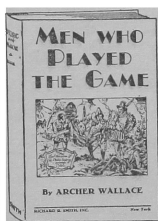


Knowing that pictures shown to young children and stories told to them make a strong impression, the author has been very careful in making a selection that will leave the child with better thoughts, higher ideals, and nobler motives. Many of the pictures show children and older people doing good deeds, being kind and considerate to birds, animals, and pets, and showing respect to the aged, blind, and unfortunate.

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BY ARCHER WALLACE



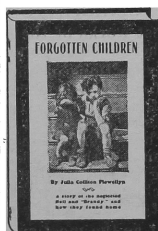
Archer Wallace has selected the unusual stories of fifteen men who made good by playing the game and never recognizing the possibility of defeat. Apart from the interesting circumstances surrounding the lives of Toyohiko Kagawa, of Chinese Gordon, Golden Rule Nash, and the others, there is the still more interesting fact that these men made a fascinating game of life, stayed by the rules, fought courageously but cleanly against all obstacles, and felt the joy of triumph in the end. As a book of genuine appeal to boys this one cannot be surpassed. Price \$1.00.

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## Forgotten Children

BY JULIA FLEWELLYN



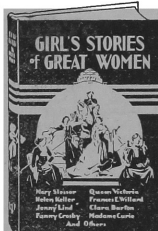
Nell, and Squinty, and Brandy, are waifs of the great city of New York. They are the "driftwood of humanity"—thrown out on the streets—nobody's children—Forgotten Children.

Nell is a typical "spitfire" of the alley, and Brandy, and Squinty, are waifs of the great city of New York. They are the "driftwood of humanity"—thrown out on the streets—nobody's children—Forgotten Children. It is difficult to find a good place to stop reading until you turn the last page of this book. A very good account of the life of this famous missionary to the cannibals. Cloth bound. 127 pages. 75c.

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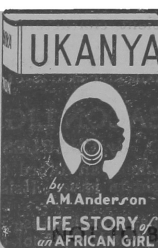


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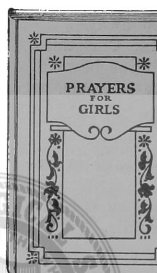
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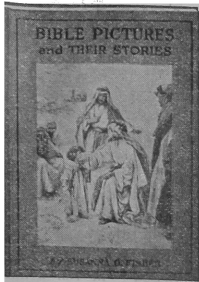
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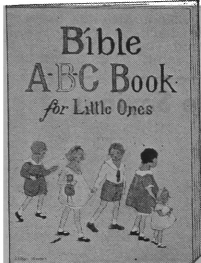
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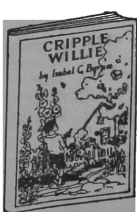
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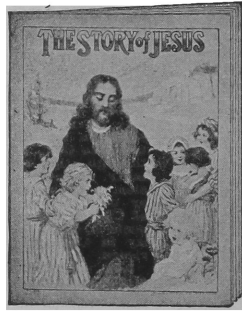
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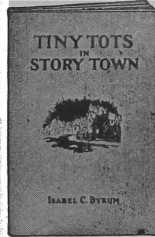
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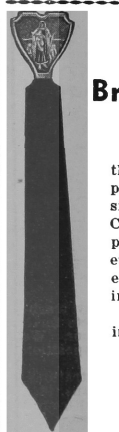
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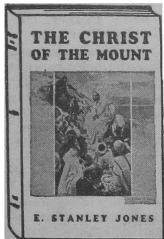
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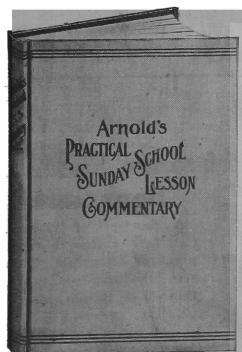
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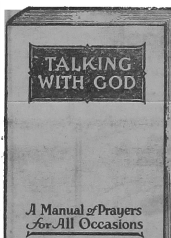
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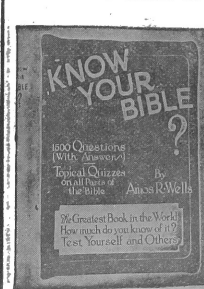
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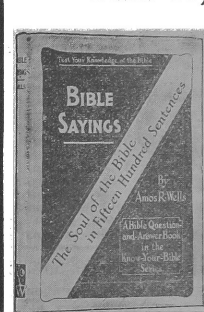


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