

PENTECOSTAL HERALD

AND WAY OF FAITH

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

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WHAT'S THE DIFFERENCE!

By The Editor

THE people have been shocked by the kidnapping of a little girl, June Robles, who was chained in a small grave-like hole in the desert of Arizona and covered up with a bit of burlap and cactus, where for nineteen days she parched in the sun, and in the night shivered with cold. The six-year-old child was chained to an iron slab driven into the ground, fed with scant, dirty food.

* * *

People are horrified that men become so brutal that, for the love of money, they would be guilty of conduct that would seem almost beneath a demon. This morning I received a letter from a father whose heart is broken with the ravages the liquor traffic is making in his home. He is a devout Christian, has hated and fought the liquor traffic, has raised a fine bunch of boys, but beer and liquor drinkers have gotten hold of some of his boys and are leading them to ruin.

* * *

What about the prominent women who ran to and fro, whooped and hurraed, gave their money and influence and insisted that the repeal of the Eighteenth Amendment would bring temperance and sobriety, and yet they did their utmost to turn the liquor demon loose on untold millions of homes to bring desolation, gaunt hunger and torture to women and children. At heart, are they really any better than the kidnappers who tortured this helpless child?

* * *

Are not these women who advocate the liquor traffic, heartless torturers of the unfortunate multitudes of women and children who will suffer with hunger and rags because of its ravages? What about these people, anyhow, who have engulfed this country with liquor and drunkenness, blood and death! How must they appear to a compassionate God who looks upon them in their reckless greed for money, and what they call "freedom" and pleasure?

* * *

In the course of a year's time there are comparatively few people kidnapped and held for ransom. We believe that there ought to be a law inflicting supreme punishment on kidnappers and, when caught, promptly enforced. If kidnappers knew that they would meet with severe punishment they would move slowly in the commission of this horrible crime. The trouble with this country is, that criminals have little fear of anything like severe and prompt punishment.

* * *

The liquor traffic is heartless, savage, money-loving; it plunders, lays hold upon the helpless, degrades, destroys mind and body, and casts the souls of its victims into an eternal hell of torment. There has never been anything, is not now, nor ever will be, that is more selfish, heartless and devilish than the liquor traffic. We have just about as much respect for the men who captured the little girl and chained her in the grave, as

THE HERALD GOES—THE CIRCULATION GROWS!

We are very glad to tell the friends of The Herald that, in spite of the depression and scarcity of money, the subscription list of this paper is constantly increasing. I do not believe that, in the most prosperous times during the circulation of The Herald, our subscription list has grown as rapidly as during the past four months. In that time we have enrolled the names of several thousand new subscribers. We are grateful to our friends who made this possible, and we thank God and take courage.

We attribute this remarkable growth in the circulation of the paper to the fact that we are living in perilous times, and that many feel the need of the spiritual messages The Herald undertakes to carry to its readers. Our prayer day and night is that God may grant us grace and guidance to make it a messenger of divine truth to all who read its pages. We would be profoundly grateful if, within the next few weeks, a few thousand of The Herald family would put forth special effort to send The Herald into many thousands of homes where it has not entered, where it would prove a blessing and be kept as a weekly visitor through the years. May the Lord bless all of you who read this paper. Remember us in your prayers.

Faithfully yours,
H. C. Morrison.

we have for intelligent people who give their money and influence to bringing back the liquor traffic that is flooding this country, blasting the homes of the people, and sending its countless victims staggering in drunkenness to death and perdition.

Interesting Men at General Conference.

IF we should undertake some comment on all of the interesting men who attended General Conference, it would include practically, the entire conference, brethren and sisters.

One of the interesting men at General Conference was the Conference Secretary, Rev. L. H. Estes, pastor of Methodist Church in Brownsville, Tenn. He is one of the most affable Christian gentlemen you'll meet in a lifetime. His understanding of the daily program, the readiness with which he met the difficulties and obligations of his office, the spirit of kindness and courtesy he manifested without effort, the clear, strong voice with which he read resolutions and reports, and the fine manners of the man, made him one of the most interesting characters of the conference.

Rev. J. L. Decell, D. D., pastor of Galloway Memorial Church, Jackson, Miss., and Chairman of the Entertainment Committee, is a most interesting man. He is especially gifted in arranging and handling details. He gave himself unreservedly to the service of

the people attending conference, not only of the delegates, but looking after visitors. He was rarely on the speakers' platform, but delivered one of the clearest addresses we heard during the session of the conference. Had the conference elected two bishops, as they should have done, no doubt Dr. Decell would have been one of them, and would have filled the office with marked ability. May the Lord continue to bless him in great Galloway Church.

One of the most interesting men at the conference was Bob Shuler. He was looking stronger and better than I ever saw him. There is no greater mistake than to suppose that Bob Shuler is simply a sensationalist. In these drab, easy-going days in many pulpits, an earnest man who cries out against wickedness, in the nature of things, creates some sensation. Bob Shuler is a man of a high grade of intelligence, deep piety, a powerful preacher of the gospel. He has a message of divine truth that will attract attention and make a profound impression anywhere. He is the alert, bold and outspoken opposer of all those evil influences that degrade and destroy mankind. He is a man of many rare gifts, alert, quick, and powerful. May the Lord greatly bless and use him in that wonderful church in Los Angeles, where the people crowd by the thousands to listen to his powerful ministry.

Rev. J. E. B. Score, pastor of St. Paul's Church, Houston, Texas, is one of the most interesting young men in our Methodism. He is a diligent scholar, an able preacher, a successful organizer and a courageous leader, who, if he lives, under the blessing of God, will become a mighty man in the leadership of the Church he loves. I have not met a young man in my wide travels through Methodism, north and south, who grows on me more than this great pastor of St. Paul's Church. He spoke effectively from the platform of the General Conference, and is held in high esteem by those who know him best.

Rev. W. G. Cram, D. D., General Secretary of the Board of Missions, leader of the delegation from the Kentucky Conference, was re-elected to the Secretaryship of the Board of Missions. Dr. Cram is a man of remarkably good humor. He spoke often from the platform, never long, and always to the point. He is watchful and deeply interested in every phase of Church life connected with the cause of Missions. He is one of the most kindly, courteous, good humored men you will meet in a lifetime. I have often seen him indicate earnestness, but never the slightest sign of an evil temper. He is a credit to his conference, whom his brethren honor and respect. He stands in the front rank of the many useful men who, in the past forty years, have graduated from Asbury College.

Dr. Forney Hutchinson, pastor of great Methodist Church in Washington City, is one of the finest combinations of preacher

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A MODERN PROPHET

Rev. G. W. Ridout, Corresponding Editor

I.



When I was in China holding meetings in Fukein province, I met for the first time, Dr. John Sung, now the almost nation widely known evangelist of China. Dr. Sung studied in America getting his B.A., M.A., and Ph.D. from American Universities at the cost of

losing his faith. He is the son of a Chinese Methodist preacher and was sent to the U. S. A. to prepare for the ministry. When he came here he had religion and faith but lost it all in going through the Modernistic colleges of Christian (?) America. However, in New York, he fought a battle for his soul and got back his faith with interest through the power of the Spirit. I often felt and prayed when in China that the great need of the kingdom there was a prophet raised up of their own flesh and blood, and it seems that Dr. John Sung is certainly proving to be one of God's prophet evangelists of that great country. God gave Japan Nakada and Kagawa. He gave India Sundar Singh. I believe he is giving to China her own prophet. Dr. Sung got a rich experience and training in Evangelism while he was with the Bethel Evangelistic Bands—marvelous revivals broke out while he travelled with the Bands for two years. Now he is carrying on his own evangelistic campaigns. Will Schubert writes of him thus:

"A letter from China says, 'We have just had Dr. Sung here. He is wonderful and preaches the Blood and the Cross. When he came here, people rather stood off and were afraid of holiness or emotion. Later on, people began to recognize his power. Only God will ever know all the good work he has done in this town. We personally were blessed richly and thank God for him. He is simply burning himself out for Christ. Please pray much for him as he meets with much opposition.'

"Reports of Dr. Sung's work come in nearly every mail from China. In one week in Peiping \$20,000 worth of restitution was made, \$5000 of it by one government official. It is estimated that he and his evangelistic band have seen at least one hundred thousand souls saved and sanctified in the last three years, as they have preached all over China. Missionaries and Chinese workers of all denominations report being blessed by his work, and tell of great tides of revival that sweep every city he touches. Dr. Sung is praying much that God will open the way for him to enlarge his work in a great national evangelistic campaign."

(Anyone interested in learning more of Dr. Sung's work in China write Rev. Will Schubert, Mission Road, Glendale, Calif.)

CHINA REVIVAL MOVEMENT.

A Letter from Dr. Sung.

"Two or three weeks ago I received your letter. I have prayed much about it and now I am ready to answer you. On the 3rd of December I returned from the Hunan trip. I rented a small apartment in Shanghai. After leaving Bethel, the Lord opened a great door to me to hold revival meetings in the city of Shanghai from Dec. 9 to Jan. 9: In the Loh Ang Tang (Joyous Peace Church—a Foochow Language speaking church) I had a meeting for eight days. Two hundred souls were saved and eight evangelistic bands were

organized. These bands went to different places to witness for the Lord. They also met every Wednesday night—reporting their work and encouraging each other. Here is part of their report, to let you know the purpose of this bands' meeting:

"The Evangelistic bands met at the chapel in Mr. Lin Hung-ping's house. It was decided that all the converts on this side of the city be informed of the Wednesday night meeting, so as to keep up the fire by the power of the Holy Ghost. Pastor Chang Yu-hsing gave a most striking address on the power of God in answering the prayers of his people. A Mr. Hsu spoke on his personal experience after his conversion at Lo An Tang, where he went with the purpose of ridiculing your preaching, but was brought to Christ after your address. He was perfectly determined that your preaching was a 'Hung Kang,' but he finally felt that his sins were facts which should be solved no matter whether your preaching was a 'Hung Kang' or not. Tears rolled down his cheeks and he wept bitterly the rest of the night. He then went on to relate how he tried to commit suicide on account of his sin, but to the glory of God, he is now completely delivered from the hand of Satan. The object of the meeting is not only to report what God hath wrought among the Evangelistic Bands, but also to pray earnestly for your missions everywhere and for the converts in the provinces. As in several cases we have had distinct answers from God to our prayers since your departure, we have no doubt that the meeting will be your strong support by the power of God."

"Next I preached thirteen days in the Hung Teh Tang: five hundred souls received the blessings and almost 300 of them were saved for the first time. Thirteen bands were organized. Many merchants in the city of Shanghai were converted in these meetings. Then I had a three-days' meeting in the Allen Memorial Church (M. E., South) for all the members of the churches in Shanghai. Every meeting was packed with audiences over 1000. Then I had meetings in the South Gate Presbyterian Church (Pure Heart Chapel) for seven days. Two hundred boys and girls were saved for the first time. They had all been anti-Christians although they studied in the mission schools. I had two hundred beautiful testimonies (letters) telling about their conversion. Almost twenty evangelistic bands were organized by these students. Besides the students many members of the church were saved for the first time.

"Many doors in Shanghai were immediately opened, but doors in the provinces of Kiangsu, Anhwei, Shantung, Hopei, and Chekiang were also suddenly opened. Within one week I had meetings arranged in the five provinces, a straight schedule from Jan. 10 up to the May 13. The Lord promised to give me 100,000 souls in the year 1934. I had the entire city religious campaign in Chinkiang, the capital of Kiangsu. There were nine or ten churches in the city but you could not have found 30 or 40 saved souls in this old capital. The Sunday attendance in each church had dwindled. The meeting began Jan. 11 and ended Jan. 22; in spite of the snow and cold weather the church was packed with the backsliders; five hundred souls were saved and eighteen bands organized for a religious campaign in the entire city. Many people prayed through the night and received the Holy Ghost baptism. They are now on fire for the gospel of salvation.

"From Jan. 23 to Feb. 1, I held revival

meetings in Nansuchow in the province of Anhwei. There were seven or eight hundred souls attending the meeting. They were all fired with the Holy Spirit; many wept and mourned for their awful sins. Four hundred souls were saved for the first time. The entire body of girl students in the mission schools was converted. More than forty bands were organized. They preached the gospel all over the city and shook the entire city with the firing gospel. Every band carried a white banner with a red cross as the token.

"Then I held revival meetings in Tsinan—the capital of Shantung, Feb. 3 to 12. It was the fourth time I had held meetings in this city. The evangelistic bands which I organized in February, 1933, were still actively working all over the city. Within the year they had brought at least 1000 souls to Christ. . . . Now the Methodists have 500 members fired with the Holy Spirit. The church is self-supporting. Every night the prayer meeting is crowded with at least 100 in the audience. Many officers, university students, leading merchants, lawyers, and doctors were saved in these meetings; 200 souls saved for the first time. Many new evangelistic bands were organized. A band came from Tientsin (where I organized 52 bands last year) to meet me—this band had traveled thousands of li (three li—1 mile) to preach the gospel, and had led hundreds of souls to Christ. Praise the Lord!

"Then I had revival meetings in Ichowfu from Feb. 12 to 22. This city was 60 miles from the railroad. The members of the church had been led astray to emphasize the tongues, the visions, the dreams and the tramps. They considered the missionaries to be backsliders, and had decided to be separated from the mission; the church had been left in a helpless state. As I came to this church for meetings, many came for the purpose of opposition. The church was packed to the fullest capacity, 1000, and the Holy Spirit had a sweeping victory. The misled audience was led back to the fundamental faith. Forty-six bands were organized for the evangelization of the widest area in the Presbyterian mission in the world. Hundreds of souls were saved for the first time. Many were sanctified."

Dr. Sung then tells of meetings in Weih-sien, Shantung, 97 high school boys converted, 19 bands organized; 150 school girls converted, 15 bands; 200 country members came, 21 bands organized. Then to Pingtu; where the letter was written; and on to meetings in Tsingtao, Chefoo, Tientsin, and Hangchow:

"What I need is sympathetic prayer! Now I go over all China to preach the gospel without the backing of any organization. The foxes have holes and the birds have nests, but we must follow the Lord to have no place to lay our heads. I pray the Lord that I may be able to publish a paper monthly to help the new converts free of charge. You know that I labor without the aid of anybody but our Lord. He is now my backer, helper and supporter. I left my wife and two daughters in a small apartment in Shanghai. I am just crazy for the salvation of all China! After May 13 I may go back to Shanghai for rest. The Lord is coming soon. And we must hurry.

"Sincerely yours,
"JOHN SUNG."

Don't fail to renew your subscription for
THE PENTECOSTAL HERALD.

THE FOUNDERS OF METHODISM

W. D. Akers, D. D.

ARTICLE III.

CHARLES WESLEY—THE SWEET SINGER.



NE has said, "Let me write the songs of a people, and I care not who may write their laws; I will govern them." Another has said, "Let me write the hymns of the churches, and I care not who may write her creeds and her ponderous volumes of theology; I will determine the faith of the people." It has been a characteristic of most all great revival movements that the work of the evangelist has been much helped by the assistance of an efficient singer. This singer is often a composer as well as song-leader. The hymns of Charles Wesley made a mighty contribution to the success of John Wesley's work. Between his conversion and his death he wrote nearly seven thousand hymns, filling thirteen octavo volumes of five hundred pages each. It is said that he wrote, on an average, nearly three hymns a week, for fifty years.

Charles was the eighteenth child of Rev. Samuel and Susanna Wesley, born at Epworth, Dec. 18, 1707. He was not of a robust type, physically. His mother began his education when he was five years of age. A part of the daily schedule was the singing of Psalms. Little did this mother dream of her son becoming the Psalmist of a mighty host of men and women in all ages. At eight years of age, he was admitted to the Westminster School. As a schoolboy, he was of a playful disposition, and somewhat pugnacious at times. "His angers were gusty and short lived." He was more emotional in temperament than John. In 1726 he was admitted to Christ's Church College, Oxford. His brother John had left this institution a short time before. While there he was industrious and "saw no harm in amusements." He says, "My first year in college I lost in diversions; the next I set myself to study." He was a fine classical scholar. He was quite proficient in Latin. He and three other young men joined themselves together for their mutual improvement, not only intellectually, but spiritually. They fasted and prayed together, studied the Bible, visited the sick and the poor. "Because of their seriousness in manner, and their methods of action they were called 'Methodists.'" At the age of twenty-one he took his A.B. degree. Three years later, he took his Masters degree. He was a young man of fine religious character, but was not inclined to the ministry. His brother John connected himself with the Methodists and persuaded Charles to accompany him to Georgia. He consented to be ordained in order to do this.

The work of the Wesleys in Georgia was attended with great difficulties and painful experiences. Charles was a Secretary for Oglethorpe, and was not a success, as such, nor as a minister. The rogues and harlots of Oglethorpe's colony were not responsive to his appeals, and persecuted him unmercifully. He was accused of interference, even of mutiny and sedition. When he was sick, he was shamefully neglected. He lay on the floor instead of a bed. He was fired at, one day while walking. His resignation was demanded but his accusers were unable to prove their charges. He resolved to starve rather than ask help from his enemies. John came and put an end to his folly. He eventually regained the affection and esteem of Oglethorpe. In July 1736, he left for England full of despair at his failure. He was dissatisfied with himself and disgusted with the rascality and vice of the settlers. After his return to England, he had "a cowardly desire of death." His courage and buoyancy were about gone. But he soon regained his old spirit.

He resembled his brother John, in that he was short, neat, presentable and pleasing. He had a more robust body and softer features than John, but lacked his charm of manner. In 1738, he met a young Moravian graduate from the University of Jena, Peter Bohler, by name. He taught Bohler English, and he taught him, as he had John, that faith was a matter of personal experience. John and Charles passed through the experience of conversion within a few days of each other. Charles first found peace. Three days later, he says, "Towards ten, my brother was brought in triumph by a troop of our friends, and he declared, 'I believe.'" They sang in concert the following lines:

"How shall I the goodness tell,
Father, which thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God;
Should know, should feel my sins forgiven,
Blest with this antepast of heaven."

"Together the brothers sang the message which for the next forty years they were to deliver in all the darkest byways of submerged England:"

"Outcasts of men, to you I call,
Harlots, and Publicans and thieves!
He spreads his arms to embrace you all,
Sinners alone, His grace receives;
He calls you now, invites you home:
Come, O my guilty brethren, come."

"This hymn," writes Mr. Rattenbury, "was probably sung to the old Twenty-third Psalm tune and the singing of it was the overture to the Evangelical Revival; it was the prelude to a new England."

Charles was a great preacher of the Word. He was appointed curate of St. Marys, Islington, London. His diligent labors and his earnest preaching led to his dismissal from the ministry. "He was expelled by violence and that violence received the sanction of the diocesan." The Archbishop of Canterbury forbade his clergy to admit the Wesleys. Charles began to preach in the open air. At Moorefield he preached to ten thousand persons. His preaching was of a more familiar type than John's. His principal contribution to the Methodist Movement was the hymns he composed. In general "his hymns are cheerful and praiseful rather than sorrowful." One has said that "his songs have helped more souls to God, to happiness, to heaven, than those of any other bard since the days of the Psalmist of Israel!" "They range from the simplicity of his hymns for children to the mysticism and the splendid imagery of Wrestling Jacob." Corthrope, in his History of English Poetry, describes Charles Wesley as "the most admirable devotional poet of the English language." Mr. Rattenbury says, "The time will come when some of Charles Wesley's hymns will not only be catalogued at the head of the sub-class devotional, but will take high place without qualification among English lyrics. Nothing but absurd prejudice against hymns would exclude Wrestling Jacob from our anthologies. There are few English lyrics to compare with it, not only in its splendid ascension of emotional feeling, gathering strength in its flight, till it reaches its overwhelming climax, but also in its felicity of phrase and the rich and suggestive beauty of its expressive and allusive imagery." This hymn is in two parts, of five, and seven verses. The first three are as follows:

"Come, O Thou traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And wrestle till the break of day.

"I need not tell Thee whom I am,
My misery and sin declare;
Thyself hast called me by my name,
Look on thy hands, and read it there;
But who, I ask Thee, who art Thou?
Tell me Thy name, and tell me now.

"In vain Thou strugglest to get free,
I never will unloose my hold!
Art Thou the Man that died for me,
The secret of Thy love unfold;
Wrestling, I will not let Thee go,
Till I Thy name and nature know."

Charles Wesley wrote a large number of hymns on Full Redemption, or Christian Perfection, as taught by his brother. A few quotations from the collection must suffice here:

"Breathe, O breathe thy loving Spirit,
Into every troubled breast;
Let us all in Thee inherit,
Let us find that second rest.

"Take away our bent to sinning,
Alpha and Omega be,
End of faith as its beginning,
Set our souls at liberty."

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within;
Till I am wholly lost in Thee.

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

"O that it now from heaven might fall,
And all my sins consume:
Come, Holy Ghost, for Thee I call,
Spirit of burning come.

"Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

"Speak the second time, Be clean.
Take away my inbred sin:
Every stumbling block remove;
Cast it out by perfect love.

"Savior from sin, we Thee receive,
From all indwelling sin,
Thy blood, who steadfastly believe
Shall make us thoroughly clean."

"Now, O my Joshua, bring me in,
Cast out thy foes; the inbred sin,
The carnal mind remove;
The purchase of thy death divide;
And, O, with all the sanctified,
Give me a lot of love."

How has the adoration of God's people been kindled by the hymn, "Christ Whose glory fills the earth and sky." How their souls have been comforted by "Come, let us join our friends above." How encouraged by "Jesus, lover of my Soul." How inspired to greater endeavor by "Soldiers of Christ arise;" to holier inspiration by "Love Divine, all Love Excelling." Mr. Watts said that the hymn, Wrestling Jacob, was as great as all the hymns he had ever written.

Charles often preached to the prisoners under sentence of death at Newgate. The severity of the English law was at this time almost unbelievable. There were more than one hundred offenses punishable with death. It was a common thing to hang children. It was customary for Charles to ride in the tumbrils with the prisoners on their way to execution.

He was married in 1747, to Sarah Gwynne, the daughter of a prominent man in Brecon-

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THE HERALD PULPIT

GOD'S POWER TO KEEP

A Sermon in Condensed Form Preached at Camp Sychar, Aug. 19, 1933, by Dr. Joseph Owen.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."



THESE are familiar words. One of the more recent translations of them reads, "I know him whom I have trusted, and am persuaded that he is able to guard that which I have committed to him against that day."

I am impressed with these words because they were penned by the apostle Paul, the many-talented, fiercely-tried, oft-assailed Paul. If God could keep Paul in all his temptations and persecutions, then God can keep me. I am impressed by these words because they are not those of a young man. They are not the expression of a soldier in his first uniform. They are an expression of one who had tested the power and willingness of Christ to keep across many battling years. That which has been proven true in the past becomes the basis of confidence in the future.

Then I am interested in the text as a testimony. I like its clear note. I like its positive ring. I have known people to misquote this text, and in so doing to weaken its meaning. Paul did not say, "I know *in* whom I have believed," but "I know *whom* I have believed." "I am acquainted with him; I have come into fellowship with him." There is a great deal of uncertainty in our testimony in very many places. Ask some people about their experience and they say, well, they are Methodists. That need not keep you from being saved. Others say they are Baptists. Others say they are Presbyterians, and lest you should not locate them exactly, add that they are Blue Stocking Presbyterians. God could save them, I suppose, stockings and all. I am not discounting anybody's denomination. Better than that we know our names are written in any membership list is it that we know our names are written in the Lamb's Book of Life.

I like this text because it tells of a personal relation. "I know him." Will Huff said nobody ever gets shouting happy telling what he does not believe. We do not shout when we are advertising our doubt. The apostle says, "I know him. I've believed him. I've trusted him."

I want you to note the *presuppositions* of the text. Is not this the first one? *We've given ourselves completely to his keeping.* It's reasonable to expect that God keeps that which is given to him. Certain psychologists say that a man is never quite so strong, intellectually, after his will has been broken. A man said to me, "My will has never been broken. My parents never broke my will and my will was never broken in school;" then I knew what was coming—"I feel that I have a stronger intellect because my will has never been broken." I'm not intimating that we must break our wills to every one that comes down the highway, but we cannot experience that of which the apostle speaks until God's plan becomes our program, and his will becomes our way.

The second pre-supposition is that *this dedication of ourselves is maintained.* We not only give ourselves to God, but we leave ourselves in his hands. You go to the bank, get a deposit slip, and place some money in the bank. After you have made the deposit,

you do not go down to the hardware store, get a big knife, Colts revolver, and Winchester rifle, then go back and stack them up out in front of the bank. You don't tell folks, "I have given some money to this bank and now I am going to guard it and see that the bank is not robbed." You go home and sleep soundly and trust the financial institution to make it secure. Sometimes we are disappointed by financial institutions. There is no disappointment in the thing I am trying to illustrate. We can give ourselves to God and then maintain the dedication, support it across the days. We can become living sacrifices.

I want you to see the supports of Paul's confidence. Perhaps Paul would have said it was love that supported his confidence. Love's resources were pledged to him, resources as great as infinite love prompted. His love never fails. It is a good thing to preach upon love and loyalty: the loyalty of husband to wife and wife to husband, the loyalty of parents to children and children to parents, the loyalty of citizens to country, and, above everything else, the loyalty of man to God, and of God to man. God's love is over you. God's love will support you, uphold you, keep you.

I saw a father going down the street with a little boy at his side. The little fellow stumbled and his father, with his hand clasped tightly, held him up. The lad came to another uneven place and stumbled again, and his father again held him from falling. I stood there watching them until I suppose others were watching me. The song of it was in my heart. I walk with *Him*. My hand is in *His* hand. We would stumble, fall, time after time if *He* did not hold us. He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

When we are tempted, he's standing back of us saying, "This fellow being tempted is able. He's able, or I would never let the temptation come." You say, "But that was a horrible load I had to bear." God says, "I can trust him." You say, "That was a terrible battle." God is saying, "He is able to stand in the conflict." You say, "That was a fiery furnace I had to go through." God is saying, "I can trust him in the furnace." My good friend Dr. Brasher said,—a great many things he says are worthy of quoting—"God paid Job the greatest compliment of any Old Testament saint, when he told the devil he could do everything to him except to take his life, and didn't tell Job anything about it." God knew Job, and that the temptation wouldn't be greater than he could stand. God will not let any temptation overtake you that you cannot withstand. When I hear that, I like to stand on my two feet and tell God that his confidence in me shall not be misplaced. Oh, the love of God!

If you had asked him, Paul might have said that that which supported him were the promises of God, manifold, positive, dependable. I heard of a minister who stopped a person on the street and asked him about his soul's interest. The man replied, "If I didn't have anything more to do than merely so sit in my home like you and read the Bible, I could be a pretty good Christian myself." I won't say anything about a fellow that didn't have any more gumption than to talk like

that. (Gumption is the technical word for common sense.) Preachers have temptations as anyone else. I've had the devil come to me and to say, "You preached to others and your own heart isn't right." What can you do in a case like that? Just take the Scripture, in John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This is a classic and glorious answer. You and I can reach a finished confession. We can confess until there isn't anything unconfessed. In meekness of spirit we can look God in the face and know that there isn't anything unconfessed. "If any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Folks ask me, "How do you feel?" To be perfectly frank, I've had varied emotions under varying conditions. It isn't a question of feeling; it's a question of divine integrity. The stars may fall, the furnaces of the sun burn out, and the promises of men fail, but the promises of God never fail. I've had the devil say to me, "You preach a great deal on the efficacy of the blood and the atonement of Jesus. You talk about the cleansing blood and your own heart is not cleansed." What's the best thing to do then? You can come to that promise, "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin." You can make the consecration so complete, so full, so entire, that you can know it is finished. If you do, you have the right to believe that the blood cleanses from all sin. Again it's not a matter of feeling but of God's integrity.

I have told you how my father died three years ago. I can truthfully say, father never made a promise that he didn't keep. God has never made a promise he hasn't kept.

Paul might have replied, that he was kept by the atoning merits of the atoning blood. It's always efficacious and it's always available for *sincere* souls. I cross a bridge over a little stream. Looking down to the bottom of the stream I see the stones gleaming white. How do they come to be so white? When they were dropped into the stream, its waters washed them white, and since then the waters flowing over them have kept them white. We're cleansed when we get into the fountain; we're kept cleansed by its cleansing flow. It's always available for sincere souls. Some of us have not always kept the victory. If I were to confess the full truth, I would have to say that I have not always kept victory since my heart was cleansed. Lack of prayer, cares, the hurries of life may betray us into temporary defeat. The devil says, "That removes you from any right to plead the efficacy of the blood again." I bring you heaven's glad news, "If we sin, we have an Advocate." We don't have to sit down in defeat. We can plead the blood and get up and go on. I have heard high-pressure preachers sometimes—you know there are three kinds of preachers, high-pressure, and low pressure, and no pressure—I have heard high-pressure preachers say, "If you have sinned since you were sanctified, you have to go back down into Egypt, and wander around in the wilderness awhile, and come up to some Jordan ford, and finally get across into Canaan again." All you have to do is to put your transgression under the

blood, trust in its efficacy, get up, and go on again.

There are people who don't know the difference between new light and disobedience. Some new light is shed on your pathway. Then look out for Satan's machinations; he'll ridicule you out of grace; he'll rob you of your victory. When new light comes upon your path, march out to meet it, thank God for it, walk in the light. You don't need to go to the altar to seek something new. Walk in the light and the blood will keep you cleansed.

Paul might have replied that he was supported by the power of God. Whatever we need to have done, an omnipotent God can do. Whatever we need to have undone, an omnipotent God can undo. Whatever we need to have taken out, an omnipotent God can take out. Whatever needs to be put in, an omnipotent God can put in. That is a logic that is compelling.

Something might go wrong with my watch that an ordinary jeweler would not want to take time to repair or be able to repair; but I could place it in a box and send it back to the Illinois Watch Company, and they could repair it. They made it, they know how to repair it. God knows how to fix you. He made you. He knows all about the springs in some people's heels, and the wheels in some people's heads. We do not need to wonder if a thing can be done, when Omnipotence is at the door. He can make us what we ought to be.

There is experience in this kept life. Salvation is not ecstasy. We are not always on the shouting line; we ought not to be. It has been twenty years since I first visited the Pacific Ocean. They had had a lot of rain around there. I remarked that the Pacific Ocean wasn't muddy. My friends laughed and said, "The rain does not have any effect on the ocean." I said, "It gets the creeks muddy up where I came from." I see you catch the significance of my illustration. You can have an experience that does not depend upon a winter revival shower nor on a summer camp meeting shower.

The sea taught me another lesson. I have seen the Atlantic Ocean when the waves were gently laving the shore. Then I was out upon the Atlantic once when waves broke a window on a deck 80 feet above the water line. There was no more water in the ocean then than when the waves were gently caressing the shore. The only difference was that there was a gale on. Sometimes the gale strikes your soul and the hallelujahs rise and break over, but you don't necessarily have any more religion than when everything's peacefully calm. Whether there's calm or storm, you can have peace, deep, sweet, blessed, full, glorious, perennial, the peace of God, the calm of God in your heart. This kept life is a life of love. The reservoir of God's love is the Holy Spirit. Do you know the world is dying for a little bit of love? The broken, bruised world wants some one near who will pour upon it an unselfish love.

There is power in this kept life. Some folks have power who haven't an ounce of religion. I wish I could help you to see it more clearly. I've seen it sometimes in a heaven-filled face. I've never known such a face that wasn't beautiful. Some were not pretty. Not even when they were painted. I never have thought that human barber poles were pretty. And then there is in this kept life the life itself, holy manhood, holy womanhood, holy character. The man back of the testimony means more than the testimony. The man back of the sermon means more than the sermon. Almost every community furnishes examples of holy living. We may not all be talented; we may not all be great, but we can all be clean and good, and in a little while God will call us home. "I know whom I have trusted, and am per-

sued that he is able to guard that which I have committed to him against that day."

L. CHESTER LEWIS, Reporter.

BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DUBOSE.

THE VOICE FROM CAPERNAUM.



APERNAUM was the third and last earthly home of the Son of man, the order being, Bethlehem, Nazareth and Capernaum, if the stay in Egypt be considered not a residence, but an exile, which is the rating generally given it. Save for the cumulative manifestations of the Galilean life, continuous and longest at Nazareth, Capernaum holds the place of first importance in the gospel story, as being the scene of the largest activity of the Master. It was there that a preponderance of his more notable miracles was wrought; and from that seat he radiated in those many short journeys which took him into the villages and countrysides of Galilee, where he preached the instant doctrines of his gospel and carried the wondrous ministry of healing to the groups and multitudes who attended.

It was at Capernaum, or probably at the nearby tribute port of Khan Minyeh, that Jesus found Matthew and called him to the apostolate. From Capernaum he went forth to preach the Sermon on the Mount, to multiply the loaves and fishes, to calm the storm on Galilee, to heal the demoniac of Gadara, and to face the multitudes at a hundred places on the shores of the tiny sea. Nor was this choice of Capernaum as a residence by the Christ an after thought or a chance arrangement. It had been prophesied that this should be the case; and his rejection by his countrymen at Nazareth was the token for his going to the sea.

Bible antiquarians have been at some difference regarding the site of Capernaum; but there is no reason for doubt that the modern Tell Hum is the site of the important seaside city of our Lord's day. The identification of it from the Jewish rabbinical books seems satisfactory; but the weight of archaeology thrown into the scale brings the matter to a finality. The results of modern excavations, both on the site and in the neighborhood, support the fulness of the claim herein made.

The first clear point in the problem of situation is the conformation of the land surface, and the location of the present village of Tell Hum, in whose name is detected a survival of the more ancient town. It stands on the first high level above the sea, and directly on what was the caravan road leading from Damascus and the region of the Euphrates toward Egypt and the general south. Khan Minyeh, as already noticed, was the seaport of Capernaum. Its site lies directly under the hill or elevation, on the summit of which stood the important New Testament city. Caravans in transit from Damascus to Egypt, Jerusalem and Jaffa did not need to descend to the sea level from the highway above; but could continue on the Galilean plateau by the way of Nazareth, or Mount Tabor, to the Valley of Esdraelon. This supposition fixes the location of the Capernaum of the ministry.

But the most substantial point of identification for Capernaum is one which has come to light through the efforts of modern archaeological investigation, namely, the discovery of the foundations of a Jewish synagogue of the second century, which were superimposed upon ruins of a structure of the first century, which cannot be other, as many believe, than of the synagogue in which Jesus opened his public ministry. These ruins agree with the location and limits of the

early Capernaum, as we have been able to visualize them in the above account. It was reported, as coming from excavators themselves, that a stone on which was carved a Roman eagle was found in the lower foundations. If that be a fact, the account given in the gospel of the Roman centurion who built for the Jews a synagogue there would have literal confirmation. I have read a report of the finding of this eagle marked stone; but did not identify it during a visit to Capernaum, in 1926. However, up to this writing, I have met nothing which discredits the story of this discovery.

We gather from the gospels, as already intimated, that Jesus chose between his own city of Nazareth and Capernaum on the basis of his rejection by his former neighbors. But had Nazareth remained his seat, the land of Genessaret and the short coast line of "Galilee beyond Jordan," must needs have been the chief theater of his activities; and, even in the waste and destitute state of the land today, one is able to see that Capernaum was the natural and strategic center of all Galilee.

A constant shuttling, north and south, of huge caravans marked the daily life of the people at the gates of Capernaum. There both Greek and Roman characteristics mingled with Oriental types of every variety. There the Koine Greek, the *lingua franca* of the empire, was spoken by all comers, thus furnishing the Master with a universal speech for his teachings. Also, at the time of the chief Jewish feasts at Jerusalem, immense multitudes of pilgrims on their way thither stopped at Capernaum for rest and for replenishing their food supplies. These conditions, resulting in commerce, trade, and in a vast extension of the local fisheries, drew a large population to Capernaum, and supported it in constant comfort and opulence, all of which is reflected in the Master's anathema; "And thou, Capernaum, that art exalted up to heaven shalt be brought down to hell."

Josephus tells us that, at this period, the shoreline of the sea in this region was marked by marble buildings, Greek and Roman temples, and sumptuous seats of the rich, with many villages and small cities interspersed. It was a place and time prepared for the preaching of "the glorious gospel of the blessed God."

Naturally, this aspect of Capernaum suggests its importance as a taxing center of caravans, swinging from Damascus and the East to Egypt and the South. The tribute due to be paid to Caesar was a theme of constant conversation. This accounts for the residence there of Matthew, the publican, or tax gatherer; as also for the challenge of the Lord, touching tribute paying, which resulted in the miraculous recovery of a tribute coin from the mouth of a fish, with which Peter discharged the imperial tax account against himself and his Master. Such is the voice from Capernaum in the years in which it was honored with the residence of the Christ.

"Drink has broken more homes, and wrecked more lives than any other cause."—Gibbons.

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

The Christian in a Changing America.

W. Gerald Akers, Ph.D., Professor Williams and Mary's College, Norfolk, Va.



HE Christian in the world of 1934 is faced with many serious questions in the fields of public morals, social and economic ethics, and domestic and international politics.

Among the more acute of these questions is this: How shall I look upon the impending economic changes in America? How about the right of ownership, the right to acquire wealth, which seems increasingly threatened by the present trend in government? How would Jesus regard this trend?

Organized Christianity has been bitterly assailed by many critics for having shown a tendency to tolerate, and even support, entrenched political and social evil. The doctrine of the Divine Right of Kings, for example, was supported by churchmen, and had to be overthrown by secular arms. The Russian Orthodox Church was notorious as the ally and instrument of the fearful oppression and corruption of the nobility and the czarist government. In America, the institution of human slavery—the very antithesis of Christianity—was vigorously defended by most southern church people just two generations ago. Looking over some old advertisements of a Methodist publishing house of those days, I was interested to find listed side by side "The Teachings of John Wesley" and "A Defense of Slavery." Scripture was quoted as proof that slavery was ordained of God. Furthermore, the slave was property, and was it not a violation of the commandment "Thou shalt not steal" to deprive a man of his property? Such reasoning, accepted without question in those days, impresses us today as quaint and naive. The social ethics of our day is radically different from that of a century ago. We can now see the matter in a truer perspective. In the slavery question, venerable "moral laws" had to be revised by force. "Property rights" had to yield to human rights.

Today we are facing a similar crisis. Our capitalistic economic system, which after all is a relatively new thing, seems to have reached the end of its road. It was born less than two centuries ago, with the English industrial revolution. It brought much good: the development of natural resources, with livelihood for millions of workers. It also brought much evil: inhuman working conditions, cruel exploitation of labor by greedy industrialists, and the creation of a small class of very wealthy men, who exercise enormous influence upon the Government. It has also been a fruitful breeder of war.

America was fertile ground for capitalistic enterprise. So long as the frontiers and the markets were expanding, capitalism, whose tendency is always toward expansion, was able to absorb most of the available labor supply. Much of the latter came from Europe, and could be obtained at very low wages. But the frontiers could not expand forever. They closed several years ago. Then came the ghastly tragedy of 1914-18. As the foreign markets rapidly declined, the hectic post-war years of prosperity finally gave way to the inevitable depression—the most serious one that capitalism has ever undergone.

Even during its short life, the capitalist system has not been a great success. It has moved in cycles, giving us a depression about

once in every seven years. Modern methods in agriculture and industry, coupled with the vast resources which our country possesses, have given us the means of abolishing poverty within our borders, if we would. We can now produce far more food and clothing than we need. But capitalism is not interested in the poor. Neither has it prevented unemployment, even in boom times. In 1928 and '29 there were over three million unemployed in America.

The much-touted "laws" of competition and of supply and demand, which were the bulwarks of the laissez-faire theory, have proved a deception. "Competition" has permitted huge concerns to drive small ones out of business, yet it has not prevented them from conspiring with one another to keep prices far above a reasonable level. Witness the sordid history of our oil and meat-packing companies. "Supply and demand" has no meaning when the people's purchasing power is destroyed, as it has been, by the over-expansion of an insatiable capitalism.

Capitalism's greatest sin, from the Christian's viewpoint, is the fantastic inequality with which it permits wealth to be distributed. The amount that goes to the owners of industry is out of all proportion to that which the actual producers receive. In 1925 it was estimated that the tiny owning class received 43% of America's total income (that is, about 35 billion dollars). One per cent. of the property owners actually owned one-third of the nation's wealth. The poorest fourth of the population owned only three and one-half per cent. of the country's wealth. In income, the inequality is equally shocking. The richest ten per cent. receive about one-third of the national income. In 1929, there were 511 persons who received annual incomes of a million dollars or more. This little group received more than a million average wage earners! They averaged an income two thousand times as great as that of the average American. Few people realize that an actual majority of our population, even in boom times, was existing on an income below that generally accepted as the bare minimum for sanitary and decent living. This in a land of unparalleled plenty! What would Jesus have said to America?

Jesus, unlike modern Americans, had no admiration for the acquisition of wealth. He seldom spoke of or to the rich except in scathing reproach. He considered riches and righteousness a virtually impossible combination. To the one rich man whom he looked upon and loved, he said, "Sell whatsoever thou hast, and give to the poor." St. James (5:1-4) echoes Jesus' attitude in fiery language which is singularly appropriate for modern America. Addressing the rich, he says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Our complex civilization has passed the stage of Rugged Individualism. Today we have the tragic spectacle of millions of destitute families in a land with a huge surplus of foodstuffs, cotton and other necessary commodities. The millions of negroes and poor whites in the South, for example, who cannot afford a cotton shirt for themselves or their children, are asked by the government to plow under good cotton, so that low prices may not ruin the market! Supply and demand, indeed! Why this tragedy, which cries to high heaven? Simply because we are

wedded to "property rights" and the profit system, and our "surplus" cannot be sold at a profit. No serious person can deny that a system which permits such needless tragedy is not only a terrible failure, but is grossly immoral. Our descendants will doubtless wonder how we, as Christians, countenanced it.

Many outstanding economists believe that this will be capitalism's last depression. They doubt whether the system can be patched up well enough to complete another seven-year cycle. At any rate, the old-style capitalism has already dug its own grave with the claws of its own greed. The death-agonies have begun, and a new order of some kind—whether we like it or not—is on the way. The N. R. A. and similar measures are the awkward, blundering preliminaries to the unborn order of tomorrow. They are, apparently, a desperate effort to save capitalism in some form or other, by the application of socialistic methods.

In Harper's Magazine for February there appeared a timely article called "God Save the Church." The writer, a minister and an avowed enemy of Communism, declares that the Church in America will go the way of the Russian Orthodox Church in Red Russia, unless it takes a definite stand, in the present crisis, for the oppressed multitudes and against the rapacious "leaders of industry" who for years have ruled our local, state and national government. History has repeatedly shown that a church that loses its passion loses its power. The Russian example has shown that a church which forsakes its Christ and supports the wealthy few in their oppression of the poor, loses its life. If the poor must shake off their shackles without the help of the Church, then woe to the Church when they have done so! In the inevitable change which is facing us in America, let the Church, in God's name, be found fighting courageously on the right side—the side of those lowly multitudes to whom its Christ devoted his entire life!

Many of us, even very devout people, have allowed ourselves to be blinded by prejudice in this matter, and have, I think, been guilty of some very confused thinking. Ever since the post-war hysteria we have been scared by such terms as "socialism," "government in business," "regimentation," etc. We have a confused notion that anything that savors of socialism is an insidious plot originating with a lot of Bolshevik cutthroats. Such reasoning is about like that of a Hindu, let us say, who answers the evangelism of an American missionary thus: "You, from the land of Insull, of Capone, of gangsterism, of kidnapping and of lynching, want me to accept your religion? Never!"

One of Asbury's best-known alumni, a great spiritual leader, recently declared that the only preventive of Communism is a Christianized Socialism. The latter would certainly be preferable to fascism, with its war-worship, its nationalist fanaticism, and its ruthless stifling of all opposition, religious and intellectual. At any rate, if in the America of tomorrow the Forgotten Man does indeed come into his own, may it not be said that the Church of that Christ who devoted his life to forgotten men was found recreant to its gospel, blinded and bound by childish prejudice.

Don't fail to renew your HERALD. Good things in store for you.

THE FOUNDERS OF METHODISM

(Continued from page 3)

shire, a man of wealth and culture. She was a devout and accomplished woman, and their marriage was a very happy one. They were blessed with two sons, Charles and Samuel. They were gifted musicians. They rendered most admirably the music of Bach and Beethoven. Charles died three years before John. He died on March 29, 1788. John was away at the time, and a letter announcing his death, was not received till a week later. He was buried, at his own request, at Marylebone, his former parish church. John wrote as follows concerning his departure: "Mr. Charles Wesley, who after spending four-score years with great sorrow and pain, quietly retired into Abraham's bosom. He had no disease, but after a gradual decay of some months, the weary wheels of life at last stood still." His least praise was his talent for poetry, although Dr. Watts did not scruple to say that the single poem, *Wrestling Jacob*, was worth all the verses he himself had written.

Some two weeks after his death John was preaching at Bolton. "He climbed slowly into the pulpit and began to give out the first verse of his brother's greatest hymn, *Wrestling Jacob*:

"Come, O Thou traveller unknown,
Whom still I feel but cannot see."

As he gave out these lines, old memories came back like stars after a storm. Charles in cap and gown, and St. Johns College gardens in May, the foam-flecked Atlantic breaking across the "Simmonds" and the thin line—which was America—stretched across the horizon, and the blue skies of Savannah. The evil, upturned faces of the crowd at Tyburn, and the great peace in the eyes of those whom Charles had helped to die, and Charles singing his own hymns. He forgot the things which might have wrecked a companionship less firmly wedded, and remembered the love which had endured to the end, and he brushed away something from his eyes, for the old man of eighty-five felt very lonely, and his voice faltered, as he gave out the next two lines:

"My company before has gone
And I am left alone with Thee."

And then his voice failed, and he sat down in the pulpit and buried his face in his hands.

BUD ROBINSON'S LETTER.



IN our last chat we left you on Sunday morning. We had a great day. We had a beautiful Sunday school; after Sunday school we all went to the American church and I preached from the subject, "Why I Believe in Scriptural Holiness." In the afternoon, I preached in the Nazarene Church to a fine crowd and we had eleven at the altar, making in the two services, twenty-five dear ones at the altar. We rested Sunday night, and Monday we attended to a lot of mail. Tuesday morning, two carloads of us started north—Bud Robinson's party, two Methodist preachers from Georgia, Brother Bryant and his wife and Brother Wise. Brother Bryant was converted when a boy in a meeting I held for Brother Budd in the First Church of Macon, Ga. We had one day's travel together.

Our first stop was at the home of Kish, the father of Saul, the first king of Israel. We drove on north to the town of Ramallah. This was the home of Hannah and Elkanah, mother and father of Samuel, who went to Shiloh every year to worship and there Hannah was burdened for a man child and God

heard her prayer and gave her little Samuel. When he was three years old she had taken him back to Shiloh and he grew up in the temple with Eli.

In Ramallah now, our "Friends" in America, called Quakers, have a beautiful school and are doing a great work. One mile out from Ramallah we passed Beroth the place where Joseph and Mary discovered that the boy Jesus was not with them and turned back to the city. They were about ten miles out from Jerusalem. From here we drove to Bethel, at one time a great city. In the days of Abraham, Isaac and Jacob, Bethel was a remarkable city. Here one of the first altars of Israel was erected. From Bethel you can see an old building on the hill said to be the home of Jeremiah. Further down there was another place, said to be the home of John the Baptist. It was at Bethel where Jacob spent the night when he was fleeing from his brother Esau, taking a stone for his pillow and had the visions of heaven, angels ascending and descending on the ladder. He said, "This is none other than the house of God, and the gate of heaven." Jacob made a covenant with God that if God would go with him, and prosper him on his way, and bring him back safe to his people, he would give him one-tenth of all that he made. There is so much connected with this town that it would take a whole volume to write it up. In later years Jereboam made a golden calf and set it up in Bethel and told the people it was too much to go down to Jerusalem to worship—to just come over to Bethel, and he turned away the hearts of the people from Jerusalem and God to Bethel and a golden calf.

From Bethel we drove a number of miles on up to Shiloh, where we visited the old temple where Eli judged Israel until he was 98 years old. We reviewed the hills and mountains around Shiloh where the great battle was fought between Israel and the Philistines. We had prayers on the spot and made pictures, drove back to the highway and drove on to Jacob's well for dinner. This is a very beautiful place and Jacob's well is one place that all writers believe to be the correct spot and well. In 1910 the Greek Catholics started to build a great church over the well, got the walls up and money gave out and they haven't done anything to it in 24 years; but the Well is protected. We drew water out of it and drank of it and got a little bottle of water from Jacob's well with the picture of Christ on the well-curb and the woman that came to draw water.

After eating dinner and having prayers we drove on up a little ways to the old town of Shechem, now called Nablus. Here we visited the little temple of the Samaritans; as far as I know the oldest sect of people that I've ever heard of. They still have the high priest and offer sacrifices on Mt. Gerizim once a year. They showed us the Samaritan Scroll which was written by hand on sheep-skin, 3579 years ago. I say to the people of America this is an old document. We went up to the home with the high priest's two sons. We had to drink a little cup of coffee with them for friendship's sake and brotherhood. The little cup would hold about two tablespoons; that meant brotherly love. I had my picture made in the yard standing between the two sons of the high priest—tall men with long black beards and a big head-gear of some kind on their heads. Went down to the little hotel and met the high priest. He is a very fine looking old gentleman. We had a very pleasant chat with him. In the yard of the hotel Brother Owens and Old Bud had their pictures made with the high priest.

From there the other car with the Georgia preachers drove back to Jerusalem. We drove out through the little valley between Mt. Gerizim and Mt. Ebal and drove on through a beautiful country and stopped in the little city of Afule, 79 miles northwest of Jerusalem. This is a new Jewish town; we

spent the night in a splendid hotel with fine accommodation. Drove on out two or three miles East and passed through the town that is named for Lord Balfour, another beautiful Jewish town. Here they are making the desert to blossom like a rose. They have improved machinery and as fine stock as you ever put your two eyes on. We drove up by the great Jewish hospital to the little city of Nain, where Christ raised the widow's son. We had prayers and talked about the work of the blessed Master.

We drove on down to the town of Endor, where King Saul visited the witch and had her call up Samuel. Off to our south we could see Mt. Gilboa where Saul and his sons were slain the next day. A few miles to our north stands Mt. Tabor. This is probably one of the most beautiful mountains in Palestine, several thousand feet high.

From Endor we drove back around the side of a little mountain to Shunem, a beautiful little city right on the border of the great plain of Esdraelon. This town is the first place that we have any record in the Bible where anybody ever built a preacher's home. The Shunamite woman said to her husband that she perceived that Elisha was a man of God and she proposed that they build him a room where he could stay as he went back and forth across that great country. Elisha prayed for God to send a child to the home and a son was born and grew up. When he was large enough to go to the field with his father, while he was in the field with his father reaping grain, the child said, "My head, my head." The father said, "Take him to his mother." At noon the child died. The mother sent to the field and told her husband to send a young man and saddle the asses to go to the man of God; but the man said, "Why do you go to the man of God? It is neither Sabbath nor new moon." But she said, "All shall be well." She told her servant to drive and look neither to the right nor the left, nor to salute no man by the way. This woman made a twenty-six-mile journey to the west end of Mt. Carmel, and when she reached there her soul was in trouble. Elisha said that her soul is in bitterness and God has hid this from me. The broken-hearted mother said, "Have I asked a son?" Then he understood. He told his servant to take his staff and run on ahead of them and to lay the staff upon the child, and he did; but there was no life nor voice. When Elisha arrived he went up and prayed and stretched himself upon the child, went down and walked in the yard, went back and prayed, and the child sat up and he sneezed seven times, and he gave him back to his mother, a well boy. In my mind I see the wheat field.

In love, UNCLE BUD.
(To be continued)

RICH AND RARE

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(Continued from page 1)

and pastor in Methodism, at the same time, he is a most charming Christian gentleman. Realizing that the pastorate is one of the highest and most sacred offices that a preacher can occupy, he has no desire for any other position, and enjoys a delightful freedom in being a pastor, preaching the gospel, and coming in close personal touch with the multitudes who crowd his great church in the National Capital. To me, it is a means of grace to look into the clear, genial face of Forney Hutchinson. I can commend him to young ministers, everywhere. How fortunate for a minister of the gospel to be free from ambition for office or places of power over his fellows.

I might continue until I fill the issue of this paper with comments on the very interesting men and women who composed the body of the conference, and many visitors who came and went during the session. I was pleased to find a great number who read THE PENTECOSTAL HERALD and told us of what a blessing it had been to them. One of the greatest pastors in Southern Methodism said to wife and myself, "I could not get on without THE PENTECOSTAL HERALD. It brings me spiritual stimulation. It is good for my soul and ministry."

Go In To Win.

The citizens of Georgia and Mississippi will soon vote on whether those states shall be wet or dry, that is, whether hard liquor shall be sold in those states. The liquor forces in those states have tried to run rough-shod over the Church of God, prayers and protest of good citizens and Christian people. The dry forces in Georgia and Mississippi should be encouraged by what is happening in the resident cities surrounding Chicago where liquor is being voted out by majorities of three to five.

The lamentable feature of the conflict between the wets and dries is, that large numbers of churchmembers ally themselves with the wet forces, making all sorts of excuses and false arguments to defend their course. It will be remembered that those who advocated the elimination of the Eighteenth Amendment to the Constitution constantly insisted that, to vote liquor back, would do away with bootlegging.

Mr. Joseph H. Choate, Jr., who has been given control of alcohol administration, and whose duty it is to enforce law against the bootleg business, makes the following statement, admitting that there is more bootleg liquor manufactured in this country than all of that produced under the administration of law, on which taxes are paid. Read the following statement by Mr. Choate:

"The increase since the last quarter of 1933 indicates that seizures will continue at this rate, and obviously from the experience of 1932 and 1933, they would continue at a vastly greater rate if the enforcement forces were adequate. If they merely hold, however, at the present average, they will amount for the year 1934 to 271,623,080 gallons, or 1,342,046 more than that of all legitimate plants before the increase recently permitted by the Federal Alcohol Control Administration."

It will be noted that, as usual, the promises of the liquorites fail. The bringing back of the legal liquor traffic has not stopped, but greatly increased, illicit distilling and the bootleg business. There is nothing plainer than that the people of this nation should elect dry men to office, all offices, dry legislators, dry congressmen, dry senators, dry President. No man should be placed in an office of responsibility who is a friend to, and will promote the sale of liquor for intoxication for any reason, or under any circumstances.

H. C. M.

The Victory League.

We are grateful to the following friends who have sent in their offerings for the Victory League. More will follow next week.

E. R. Headley, Idaho.
Mrs. M. E. McElroy, Iowa.
Mrs. G. A. Sandifer, Louisiana.
Mrs. Paul E. Frank, Louisiana.
Daniel T. Whittle, Texas.
Kate Duvall, Illinois.
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A Rare Privilege.

MRS. H. C. MORRISON.



It was my good fortune to accompany my husband to the General Conference of the Methodist Episcopal Church, South, which convened in the beautiful city of Jackson, Miss., April 26 to May

8. I had never had the pleasure of attending a General Conference of our Church, and it was quite an education for me to see the Church in its law-making body looking after the things of the Church and planning for its extension through the next quadrennium.

There were many interesting features to the conference, apart from its business sessions. I attended each day, going with Dr. Morrison for the opening of the conference at 8:30 and remaining until 12:30 P. M., then in the afternoon part of the time when they held sessions, from 2:30 to 5 P. M. It was a representative body from the elect men and women of the Church, and each one seemed in his or her place to render any service that might be necessary.

There were visiting brethren from other denominations who brought greetings from their respective churches. Dr. Hunter, of the United Church in Canada, Rev. McLellan, D. D., brought greeting from the United Church in Great Britain, Dr. Merton S. Rice was the fraternal delegate from the Methodist Episcopal Church, Dr. Tobias represented the Colored Church of Methodism, Japan had her delegate, as did the Methodist Protestant Church. They brought encouraging messages of the growth and progress of their respective denominations.

There was little legislation, except the changing of some items of the Discipline. On account of the great expense involved, and the fact that the collections were far behind, there were no bishops elected; thirteen are retained on the active list, with three retiring, and two having died during the quadrennium. It was thought that the active bishops could take care of the 39 conferences in Southern Methodism and meet any additional demands upon their time. Bishop Arthur J. Moore was assigned to all the foreign fields represented by the Southern Methodist Church, and will supervise our work abroad. The missionaries will look forward with eager delight to his visits, for he will sound the evangelistic note and encourage them in the work of bringing the lost to Jesus Christ.

There was much said about emphasizing evangelism during the next quadrennium, and we only hope the ministers shall make this the paramount issue in their program. There is danger of putting so much emphasis upon the material things of the kingdom that we forget the most important thing is to win the lost to Christ. We believe that the financial problem would solve itself if the Church were devoted to Christ as it should be. We are told in 2 Cor. 8:5, that they "first gave their own selves to the Lord." This is the secret of successful finance. If the Lord has us, he has all that we have, and his kingdom will not suffer for the lack of funds to carry it forward.

The Church will never thrive on what is left over after its worldly members get what they desire in the way of apparel, pleasure and luxuries that are made to minister to an insatiable appetite. It is difficult to keep the heart where the treasure is not found, and so we are exhorted to lay up for ourselves treasures in heaven where the things of time

cannot molest them. Sacrificial living will result in sacrificial giving. Oh, that the Church may learn this secret.

H. C. Morrison's Slate.

Campbellsville, Ky., June 10-24.
Pentecostal Park, Glasgow, Ky., July 6-15.
Bob Jones' College, Cleveland, Tenn., July 17-29.
Romeo, Mich., Aug. 3-6.
Indian Springs, Ga., August 9-19.
Kentucky Annual Conference.
Bennettsville, S. C., Sept. 9-23.

Great Evangelists.

HENRY J. ZELLEY.

"There have been some great evangelists in the history of the Church of Christ, in the early centuries, in the Reformation period, and within very recent years. Such men as George Whitefield and the Wesleys will, perhaps, not suffer by comparison with any others of any age. Chrysostom, Knox and other worthies were led to preach so that a great many were led to see the errors of their way and to turn to God.

"During the last fifty years, right in our own land, there has been a glorious succession, or grouping, of men who have done great things in the evangelistic field. There was Edward Payson, and there was Chas. G. Finney, and Nettleton and others, mightily used of God for touching men's consciences and turning them to repentance and faith.

"Then, a little later on, came Edward Payson Hammond, who probably has been instrumental in leading a greater number of persons to Christ than any evangelist in the past one hundred years. He is still living and is full of interest in the things of the kingdom.

"No one can forget Dwight L. Moody, who for years was the living embodiment of modern evangelism, and who gathered around him a great group of men, less than himself in some respects and in some respects greater. But he was the man of the burning heart and the dominating and constraining purpose.

"No one who is informed can overlook the wonderful service rendered by Dr. L. W. Munhall, who for nearly thirty-five years has been doing valiant work, and who led thousands to faith in Jesus Christ.

"And here are Gipsy Smith and Dr. Torrey and William A. Sunday and W. E. Biederwolf, and others like them, who have had most gracious experiences in the work of winning souls. We are living in a day in which God is enriching his Church by sending through it men of spiritual might and attractiveness.

"Standing out with wonderful prominence as a central leader and organizer in this imperial work of evangelism is our dear brother, Dr. Chapman, and with him a great company of good and true men."—*Herald and Presbyterian*, April 7, 1909.

Since the above was written, Edwin Payson Hammond, Dwight L. Moody, Dr. R. A. Torrey and Dr. J. Wilbur Chapman have been promoted, and have entered a larger service in the Homeland; and the Dean of Evangelists, Dr. L. W. Munhall, has added twenty-three years additional to the thirty-five years of effective evangelistic service for Christ and the Christless, and is still active and abundant in labors as preacher, evangelist and editor.

We hope in the near future to present a short sketch of his eventful life, in which more than a quarter of a million souls were won for Christ under his faithful and fearless ministry, and thousands of them have entered the Christian ministry, so that his influence through them has been, and is, worldwide. When God's chariot "swings low" for him, may his mantle fall upon some waiting Elisha, perhaps unknown to us at present, who shall thus be enabled to arouse both Christians and the Christless to a conscious-

ness of their spiritual needs, and by Scriptural methods of revivals, "hasten the coming of our Lord Jesus Christ."

"Will God Set Up a Visible Kingdom On Earth?"

Sub-title, "If so, who will be the King? and What will be the nature of this Kingdom? When will this kingdom be set up?"

The venerable and beloved Dr. H. C. Morrison is the author. Into its 156 pages he has put a vast amount of scriptural teaching on the return of our Lord. Indeed, it is *multum in parvo*. I all but read the book at a sitting, and as I laid it aside I said "the grand old man is still growing." And so did my love and admiration grow as I followed him through these richly-laden pages. I question if he has ever done a better piece of work, though that is saying a great deal. I should judge half the book is made up of Scripture quotations that mightily proclaim the truth as to Christ's return, and what it signifies.

Here is a book on our "Lord's Return" for the masses of believers. It lets the Bible speak for itself. It is more concerned about getting God's message over than about sustaining any theory. To my soul it has been a feast. I want that thousands of others shall read and be instructed and blessed.

To be had of his own Pentecostal Publishing Co., for \$1.00. Of this amount fifty cents goes to help Asbury College, a school with as fine a Christian atmosphere as I have ever breathed. This book was written primarily to help Asbury College, whose sons in the ministry, in this and foreign lands, are stressing the privilege and urgency of Spirit-filled lives. In addition to helping Asbury College, so dear to the heart of the author, this book will bless the life of every prayerful reader.

M. P. HUNT.

Declares Mounting Tide of Drunkenness Sweeping America.

(From the National W. C. T. U.)

The first of a series of surveys of the effects of repeal of the 18th Amendment epitomized by the National W. C. T. U. in its official paper, the *Union Signal*, in its issue for May 19, declares that, "court records in most parts of the country show a growing increase since repeal in unmistakable drunkenness," and continues:

"All the organizations which led the repeal battle professed to be actuated by a great and overwhelming desire for 'true temperance', but beer and repeal have not fostered that sweet virtue. Millions of temperance people who cast their wet ballots on faith in the assurance of such leaders as John D. Rockefeller, Jr., that repeal would decrease all heavy drinking and make for 'sane moderation,' undoubtedly must be beginning to realize that in spite of their good intentions, they were mistaken, for beer and repeal as 'temperance measures' do not 'measure up' as such on the police docket."

Tabulation of figures from various cities show startling increases in drunkenness for the first months of repeal as compared with 1933, in part, as follows: "New York City, 55.5% increase; St. Louis, 23.5% increase; Los Angeles, 95.5% increase; Minneapolis, 16.2%; Boston, 21.4%; Denver, 116.6%; Portland, Ore., 116.8% Duluth, 69.4%; Worcester, Mass., 54%; in the town of Roswell, N. M., the figures are 149 cases of drunkenness in 1933, as compared to 58 for 1932.

... The increase in drunkenness in Cincinnati since the first of the year has caused the city officials grave concern, according to press reports. The records show that the city hospital admitted 218 patients suffering from alcoholism during January and February of 1934, as compared with 120 such cases during the same period last year."

A most incredible increase in drunkenness is shown in the figures from Philadelphia.

Beginning with the Christmas holidays following repeal when arrests mounted more than a thousand per cent over the same period of the preceding year, the increase in intoxication continues to break even pre-prohibition records.

In conclusion the W. C. T. U. survey says:

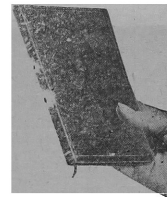
"Just such figures as these unquestionably are causing an awakening in many sections as to what repeal has really foisted upon the country, and probably account in large measure for the fact that any number of communications where there was a decided wet sentiment last November are now voting against local sale of any liquors, even beer."

Some Good, Suggestive Sermon Material

will be found in Fife's Sermons, Vols. I and II. These sermons might be considered a bit crude by some, as the author's style is similar to that of Sam Jones. His sermons are on definite sins, and this is a need of the hour. The ones on "The Unpardonable Sin," "The Judgment," "What Will You Do With Jesus?" "Amusements," are very good indeed, as are the others. One book contains 16 sermons and the other 13.

These volumes were published to sell at \$1.50 each, but we offer both of them postpaid, to turn them into cash at once, for \$1.10. The type is large—pleasing to the eye, and the books are attractively bound in cloth, stamped in gold. They are especially designed for ministers, but we sincerely believe that any one who reads them will derive great benefit. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

IN A CLASS TO ITSELF

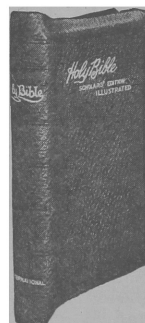


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OUR BOYS AND GIRLS

THE LATCH-KEY.

"Him that cometh unto Me, I will in nowise cast out."

Many of the teachings of Christ are very simple, yet many fail to grasp the full meaning of them. Sometimes a simple story given as an illustration will help one to realize the simplicity of them.

One of the best illustrations of the above text, that I have found, is that of a boy who was seen one dark night at the midnight hour, creeping slowly up the steps of a handsome residence, now utterly dark and quiet. He took from his pocket a little key, and with it unlocked the door and entered. He warmed himself at the register, then started up the stairs, oh, so carefully. Feeling his way to the door of a certain room, he turned the knob. It was unlocked, and the boy quietly stepped in.

The street light shone upon a dainty bed all ready for an occupant. A dressing gown lay on a chair near the bed, also a pair of slippers before it. The rest of the room was in darkness. With a great cry, the boy fell on his knees by the bedside.

He was not a burglar, no, no, only a home-sick boy, stealing home under cover of night to die.

Two years before, he had knelt by that bed when his angel mother had died. At that time he thought his father was stern and cold, so he ran away to live as he liked. While wandering from place to place, a much forwarded letter reached him one day. It contained nothing but a tiny latch-key of the home door. He had carried that key in his pocket for months, and at last it had drawn him back to his home so far away.

The following morning the father opened his son's door, as he had ever since he had sent the latch-key. He really expected nothing, it had become a habit with him, so this morning he opened the door as usual. Thinking his eyes had deceived him, he started back when he saw the loved form of his son in the bed asleep. How thin and worn was the face.

When the father fell on his knees, the boy opened his eyes: "Father, I have come home to die. I have been so wicked, wicked, can you forgive me," he sobbed.

Quickly the father replied, "Forgive you, my boy? Indeed I can. And God—have you asked his forgiveness?"

"Yes, father, that is what I wanted to tell you before I die."

"Die?" And as the father gathered him in his arms he said, "Die, when I have just found you? No indeed."

"But father, the doctor of the hospital said that I could not live long."

When the family physician had looked the boy over, he promised him a complete restoration to health if he would obey him strictly and told him he would yet be the stay of his father's old age.

A short time after this, the boy turned to his father and said, "Father, I would never have come home by daylight, and if you had not sent that latch-key, I would not be here today. I could not resist the comfort at the end of that key."

Dear reader, have you been like this boy at any time in your life? Wanted to have your own way and see something of life? You left home (or possibly you did not leave home) but you had Christian parents who taught you to go to church and Sabbath school. But when you grew older you gave it all up and went a different way entirely. You got away from their influence and your teacher's counsel, and learned the ways of sin and folly.

Or it may be you had no Christian home, your parents were ungodly, and you were left to do as you please in choosing your associates. Then you got out into the byways of sin, you became anything else but a pure boy, or a pure girl. Now, after living in sin, it may be for years, you find it has not paid. The pleasures you anticipated have not been lasting, and

it has not been a happy life. Tonight you are like this boy, dissatisfied and heart sick. This boy grew tired of his life and longed to return home, but how could he? Would his father welcome him? But one day the tiny latch-key of the home door reached him. It reminded him he still had a home, and could return whenever he so desired. He knew now he would be welcome. It reminded him too of his mother's Savior, whom he in his distress had promised to love and trust. Still he was afraid. But at last the latch-key drew him home to rest, peace and forgiveness.

Oh, wandering ones, have you not felt you should give up your ways of sin and folly, and begin life anew? In your quiet hours you have embraced some good things you learned in your childhood. You remembered that Jesus said he was going away to prepare a home, but it is a prepared place for a prepared people. You know you have not prepared yourself, you are not saved, not fit for such a place as Heaven.

Friends, I want to give you a tiny latch-key that will enable you to gain an entrance into a place where you too will find rest for your souls, and comfort, and forgiveness, and love. It is not formed of metal as was that key, but of the words of Christ himself. We find it in John 6:37, "Him that cometh unto Me, I will in no wise cast out." This boy did not see his father, did not receive a word from him—just an envelope containing a tiny key. But he knew what his father meant. He knew there was a home awaiting him. So by these words spoken by Christ, you know there is a welcome awaiting you in his heart of love whenever you will go to him. But you say, "How can I go to him?" Kneel down anywhere, just as you are and say, "Lord, thou hast said, if I will come to thee, thou wilt not cast me out. Therefore I know thou wilt receive me into thy heart of love, so here I am, take me as I am." And he will do it, for that is just what he did for me. And he will forgive you too—he did me.

That boy went home just as he was, confessed to his father and received an abundant entrance into his father's home and love. Just so Christ longs to have you come to him. Will you come now? Don't resist the pleadings of the Spirit, for comfort, joy and happiness are awaiting you; awaiting you at the end of this little key from God's Word.

Dear Aunt Bettie: Have you room on the 10th page for a silent reader of *The Herald* from Mississippi? I enjoy the dear *Herald* so much, am always glad when our copy arrives. In looking over back numbers I got hungry to be with you all for a while. Husband has been a subscriber for several years and would not do without it for anything. We enjoy reading from cover to cover; we get such spiritual food from Brother Morrison's articles and the good sermons by various writers. I am glad I accepted Christ as my savior when young. May God bless Aunt Bettie and all who read this page.

Mrs. T. C. Biffle.
Rt. 2, Houlika, Miss.

Dear Aunt Bettie: I knock again at the Young People's Circle, may I have admittance? I saw a letter in the April 4th issue of *The Herald* from a Florida girl. She told about the Fellowship Club in her community, so I shall tell about it in my town. On March 6, Evangelist Clifford Lewis, president of all the Fellowship Clubs, came to our community to hold a Young People's Revival; however the older ones were free to come. The meeting lasted ten days; we had six conversions and seven claimed.

Brother Lewis also organized a Fellowship Club; I believe we have about thirty-five or forty members, they are

nearly all in the teen age, every denomination. The Florida girl told about most of our rules or pledge so I will tell about our Creed, Special Scripture, Motto and Colors. Creed—I believe in the inspiration of the Bible, both Old and New Testaments; the creation of man by the direct act of God; the incarnation of and virgin birth of our Lord and Savior, Jesus Christ; his identification as the Son of God; his vicarious atonement for the sins of mankind by the shedding of his blood on the Cross; the resurrection of his Body from the tomb; his power to save men from sin; the new birth through regeneration by the Holy Spirit; and the gift of Eternal Life by the grace of God.

Special Scripture—Phil. 4:13: "I can do all things through Christ which strengtheneth me." Motto: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. Colors: Red signifying the Blood of Jesus. White: For Purity. The whole purpose of the Club is to help young people live clean Christian lives and to win others to Jesus. We also try to show our community that young people can have a good time in a clean way. I really believe that in the six weeks we have been organized that we have done good, and that by the help of God we can do much. Our Club is holding week-end revivals over the county. We are now in the second one. The purpose is to bring souls to Jesus and organize clubs in the places we go to. We have three boys who want to become preachers; they take turns about preaching, which offers them fine experience. Then one or two nights the Club gives a program. Won't you *Herald* readers pray for us that we may do the Master's work? I think there are a number of Clubs in Alabama and Florida, but ours is the first one in Kentucky. May God bless all young people everywhere, who are endeavoring to bring his Kingdom in.

In Christian love,
Betsey Davis,
Elkton, Ky.

Dear Aunt Bettie: I enjoy reading *The Herald*. It is great to read the letters from the Christian boys and girls on page ten. I am sixteen years of age, and a Junior in high school. I was converted on the night of July 21, 1933, under the preaching of Rev. C. M. Dunaway. He preached a convicting sermon from Amos 4:12, "Prepare to meet thy God." On August 18, at Indian Springs camp meeting, I was sanctified under Dr. H. C. Morrison's message. Aunt Bettie, I am sending a poem that I composed, which I would like to dedicate to Rev. and Mrs. C. M. Dunaway, of Decatur, Ga.

Prepare to Meet Thy God.

There's joy to know thou art forgiven,
And prepared to meet thy God,
While in darkness thou hast wandered
And upon His blood hast trod.

The redeemed shall stand in His presence,
As sheep in the shepherd's care,
They will share His love with the angels,
Oh, that love beyond compare.

But, let us picture the sinner
As he faces the Almighty King,
How can he hear the word, "Depart,"
When the courts of heaven ring?

He remembered the words of the prophet,
"Prepare to meet thy God,"
But he only laughed and rejected them
And still in darkness trod.

Jesus is ready to forgive you,
If to Him in faith you go,
For "though your sins be as scarlet,
I will make them like snow."

Jesus not only can save you
And free you from every sin,
But He can sanctify wholly,
And give peace and joy within.

"When the day of His wrath shall come,
Who will be able to stand?"
Only those who are walking with Jesus,
And are guided by His hand.

But the lost will be forever lost,
Without hope or peace,
Their punishment will be just begun,
And will never, never cease.

Time is swiftly passing,
And soon all here will be done,
And we shall be held accountable
For the race on earth we've run.

The books will all be opened
And in the Lamb's Book of Life
Shall I see your name written?
Will you overcome sin and strife?

"Prepare to meet thy God,"
Whether on earth or in the sky,
What you do you must do quickly,
For the end of time is nigh.

If you are to be victorious,
You must strive to do your best.
Just trust in God and serve Him,
And He will do the rest.

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But the lost will be forever lost,
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You must strive to do your best.
Just trust in God and serve Him,
And He will do the rest.

Florence Hill.
Rt. 3, McDonough, Ga.

Dear Aunt Bettie: I have been taking *The Herald* for some time. I think it is a great paper. Don't see how I could do without it. I am an ex-soldier. I would like to get in touch with some of my old friends; maybe some of them are readers of *The Herald*. I was with the 35th Infantry, C. O. F., Nogales, Arizona, and Camp Travis, Texas; also the 11th F. A. Batt. D., Camp Grant, Ill. M. B. Freeman.
Rt. 3, Lincolnton, N. C.

FALLEN ASLEEP.

LANGFORD.

I read of the passing of Mrs. J. W. Langford. It brought to my mind the words which I am sending you.

Dear Wanderer on Life's Highway,
Do you follow in the steps of Christ, our King?
Do you to His fold some lost lamb bring?
Are you keeping faith, day by day?
Do you shun temptations on the way?

He is longing for you, friend!
His Holy Spirit He will send.
Ask Him when at morn you pray,
"Dear Lord, guide me all the day."

He loves you; wants you; calls you;
"Come! and bring another too."
There is a mansion just for thee,
He is waiting; can't you see?

Find Him! Love Him! Serve Him!
Praise Him!
And keep your faith, don't let it dim.
Through prayer and supplication,
He'll keep you clean and white as
snow.

A Friend.

REQUESTS FOR PRAYER.

A. B.: "Please to request prayer in behalf of a deplorable situation which exists among my own loved ones."

A Reader: "Pray for me that I may be saved and sanctified and used of the Lord in bringing others to him."

A distressed mother asks that her son and daughter be remembered in prayer.

Mrs. M. E. H.: "Pray that the Lord may heal my limb so I can walk; also for my son-in-law who got hurt and is not able to work."

M. C. B.: "Please to pray that my husband may be healed, and that we may be able to save our home and meet other obligations."

MAIL BOX.

Some one has sent me *The Pentecostal Herald* for six months, and it has been a wonderful blessing to me. I want to continue to receive it.—W. T. W.

I am writing you to let you know how much I appreciate your paper. It has helped many to find Christ—it did me.—B. N.

I have been a subscriber to *The Pentecostal Herald* for years. I dearly love the paper. When my subscription is out, please let me know so that I can renew.—D. W. H.

Find enclosed my dollar to pay for renewal for one year, as a paper like *The Pentecostal Herald* is as essential as daily prayer for a well-rounded Christian life.—C. E. F.

E. O. HOBBS' REPORT.

It has been a long time since I reported through *The Herald*, not because I have had nothing to report, but due in part to my being in the pastorate the past four years and my evangelistic work subordinate to that relation. I am again spending most

of my time in the field of evangelism and I hope to be able to report many successful revivals.

I was invited to Elgin, Ill., to continue a series of meetings in a Mission. This Mission was opened in an outlying, unchurched, residence section, by my son, who is in the ministry and living at Elgin, and another brother. They opened with a revival, my son doing the preaching, resulting in around forty professions. They then invited me to continue the meetings, which I did for about two and one-half weeks, and we had about forty more professions. People from the down-town districts of different churches attended these meetings and enjoyed them very much; among the number was a brother who was especially impressed with our type of ministry and message. He took it upon himself to get us before the Methodist people of Elgin and succeeded far beyond a reasonable expectation getting us into four Methodist Churches. He first got us into teach the Men's Bible Class of the First M. E. Church, a class of about 100 business and professional men. The Lord especially blessed. The pastor of the church invited me on the platform at the morning hour introducing me to his audience and calling on me for prayer. This is a great church, the building costing over one million dollars. The pastors of Grace M. E., and Zion M. E. attended our meetings and were favorably impressed so they gave me an invitation to conduct a weeks meeting in Zion M. E. Church, with both churches sponsoring the meetings. These services were especially blessed of God from the first; there were about twenty professions of salvation with the church greatly revived. I also preached in South Elgin M. E. Church. I found Methodism in Elgin a strong, vigorous body containing many spiritual people and manned by strong, spiritual men as pastors. Space forbids my speaking personally of many I would like to mention. I also preached in the Church of the Nazarene and was invited to preach for the Free Methodist but did not have time to do so.

During my pastorate I have spent much time in earnest study and I feel I am much better equipped intellectually to preach the Word and do evangelistic work. This is a great time for revivals; let us press the matter and bring many souls to God. I am open for calls and will go anywhere. In nearly thirty years of ministry I have never required a stipulated amount and do not now. I would like to be kept busy as I was in my past evangelistic career. I have a revival in Central Kentucky in July and would like another meeting in that section, either preceding or following that meeting. Address me at Assumption, Ill.

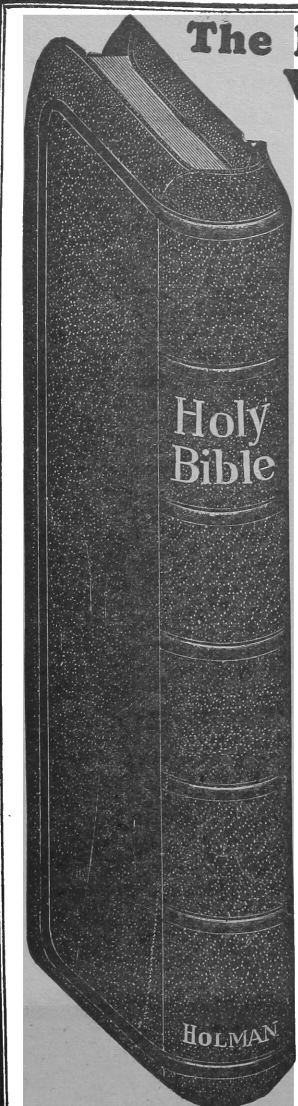
E. O. Hobbs.

WHAT METHODISTS BELIEVE.

The above booklet is having a good sale. The following is from Bishop Darlington:

"Dear Brother Crowe: Inclosed find \$1.00. Send me some copies of your booklet. I want them for some of my young friends. Blessings on you forever."—Bishop U. V. W. Darlington, Huntington, W. Va.

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Christ is tempted. He beginneth to preach. - ST. MATTHEW, 4, 5.	
<p>13 ¶ Then cometh Jē'sus from Gāl'ilee to Jōr'dan unto Jōhn, to be baptized of him.</p> <p>14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?</p>	<p>A. D. M.</p> <p>CHAP. 8.</p> <p>Feb. 2, 22.</p> <p>Jan. 9, 24.</p>
<p>13 And leaving Nāz'ā-rēth, he came and dwelt in Cā-per'nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:</p> <p>14 That it might be fulfilled which was spoken by E'sā'as the prophet,</p>	

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF

Lesson XII.—June 17, 1934.

Subject.—The Risen Lord and the Great Commission. Matt. 28:1-10; 16-20.

Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt. 28:19, 20.

Time.—April 9, A. D. 30, for the first part of the lesson; a few days later for the second part.

Places.—Jerusalem and Galilee.

Introduction.—As we studied the resurrection of our Lord in our Easter lesson, it seems fitting that in today's lesson we study the risen Christ himself and his Great Commission to the Church; for mark you, this commission was for the Church in all ages, being just as binding upon us of this century as it was upon his immediate disciples.

Christ made a full and perfect atonement for us sinners when he died on the cross; but redemption would have been a failure without his resurrection from the dead. St. Paul (Romans 4:25) says that Christ "was delivered for our offences, and was raised again for our justification." We rejoice because he suffered and died for us; but we now glory in our living Lord. With the four and twenty elders we "worship him that liveth for ever and ever." There is sentiment in lingering about what is now supposed to be the empty tomb of Joseph, where the dead body of Jesus once lay; but in that there is no merit. Let us worship the living Christ.

The glory of the Godhead shines forth in the Risen Lord, the resurrected God-man. It was he who "loved the Church, and gave himself for her, in order that he might sanctify her after that he had cleansed her with the washing of water by the word, in order that he might present her unto himself a glorious Church not having spot or wrinkle, or any such thing; but that she should be holy and without blemish." Now that he carries for us at the mercy seat, he has sent the Holy Ghost to be his Vicegerent in the Church, to reveal to us the indwelling Christ who is formed within us the hope of glory, to take of the things of the Christ and show them unto us, and to bring to our remembrance all things that he taught what time he walked in Palestine.

It is our glory, and I make bold to say, the glory of the Risen Lord, that in the Great Commission he commands us to be co-workers with himself in the salvation of men. Let me emphasize the great truth that we are not following a dead Christ, but the living Lord. Once he was dead; but, thank God, he is alive forevermore. I press this truth, because some good souls have tarried at the cross so long that they have lost sight of the resurrection glory of the Christ. I would not dim the glory of the cross, nor that of the suffering Savior; but the glory of that Calvary scene is enhanced a millionfold by the glory of the resurrection. All

nature shuddered when he died; but saints and angels shouted when he walked out of the tomb. Let us bow down and worship the living, reigning Lord.

Seen from the human side, the Great Commission looks like foolishness; but when viewed from the God side, it is the grandest utterance that ever fell from the lips of a General to a waiting army. Look at it: The Son of God commanding a handful of fishermen to conquer a world. But that was not all: "And, lo, I am with you always, even unto the end of the world." Without that promise the Commission would have been folly. How we do forget. We think we can do something of ourselves, forgetting that "it is not by might, nor by power, but by my Spirit, saith the Lord of hosts." "But ye shall receive power," after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth." That is Christ's backing to the Great Commission. Note that the coming into our hearts of the Holy Ghost is for the express purpose of making us witnesses for Christ. The baptism with the Spirit qualifies one for a witness for Jesus Christ: nothing else can qualify him.

The salvation of men depends upon our testimony. A good witness wins his case; but a bad witness had best be kept out of court. The devil laughs at a false witness; and good men are ashamed of him. The best witness for Christ is a crucified man through whom the Holy Spirit speaks with utter freedom, one who can say with St. Paul: "I no longer live, but Christ liveth in me." It was such testimony as that that enabled unlearned fishermen to rout the learned rabbis of Judaism. Better an ignorant witness who knows the truth than a learned witness who knows nothing. God can use the former; but the latter is a humbug.

Comments on the Lesson.

1. In the end of the Sabbath, as it began to dawn.—As the Jewish sabbath ended at sunset on our Saturday evening, this expression is a little misleading. Mark says: "When the sabbath was past." Luke says: "Now upon the first day of the week, very early in the morning." Matthew is evidently counting from the dawn of day, which is not the Jewish custom. These good women had prepared spices on Friday afternoon, but rested on Saturday, their sabbath, and went out to the sepulchre very early on Sunday morning to anoint the dead body of their Lord.

2. There was a great earthquake.—This seems to have been connected with the rolling away of the stone by the angel. The women must not have known that the stone had been placed at the door of the cave, and that the Roman seal had been placed upon it.

3. This verse is charming. It gives one a glimpse into angelic glory. Nothing shines like heavenly purity.

4. The keepers.—The soldiers who were guarding the tomb. Did shake, and became as dead men.—They fainted from fear. Most men are cow-

ards in the presence of the supernatural.

5. Fear not ye.—It is consoling to find this expression running through the New Testament. God does not wish his children to be tormented by fear. "Perfect love casteth out fear." Sin makes cowards of men. Was it Shakespeare who said: "Conscience makes cowards of us all?" It is sin that lies back of conscience that causes the trouble.

I know that ye seek Jesus, which was crucified.—The angel had inside information. It is not to be supposed that they have infinite knowledge; but in such a case their knowledge is full and accurate. In that wonderful estate we shall know even as we are known.

6. He is not here; for he is risen, as he said.—I think there is a little touch of heaven here. Do you note the tender politeness of the angel in dealing with these women? It is full of the gentleness of Jesus. "Come, see the place where the Lord lay." That empty tomb was the most beautiful spot in all the world. Its very emptiness glorified it.

7. Go quickly.—See the empty tomb, but don't waste time here. You have better work to do. Be in a hurry, and tell his disciples that he is risen from the dead. It is well enough to linger about sacred places sufficiently long for inspiration; but the real work of life is down among men. Mountain tops are good places from which to catch visions; but it cannot take the place of suffering toil. Behold, he goeth before you into Galilee.—This was his own promise, which he fulfilled a few days later.

8. With fear and great joy.—A strange combination of passions to fill their hearts at the same time. But we are peculiar beings. We are always perturbed in the presence of the supernatural; but that does not drive out the joy of the Holy Ghost.

9. Jesus met them.—Stopped them in their running with the joyous word Chairete, translated All hail in our English version, but meaning Rejoice, be glad. Well might he tell them to be glad; for the dark night was gone forever, and the Sun of righteousness had arisen upon them.

10. Be not afraid.—Again we find these gracious words. Let's be done with our fears, and trust him implicitly.

16. Then the eleven disciples went away into Galilee.—This is supposed to have been the time and place at which the Lord showed himself to more than five hundred disciples at one time. How long after the resurrection we are not told. Jesus had appointed the time and the place. It must have been a grand meeting. Some would see him no more on this earth.

17. They worshipped him.—How does that look alongside of the teachings of some who tell us that Jesus Christ is not a proper object of worship? But some doubted.—There will be doubters to the end no matter what the evidence may be. We have plenty of such now, and shall always have them. They will not believe, though one rise from the dead.

18, 19 and 20.—I cannot do better here than simply to quote in full the Great Commission. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of



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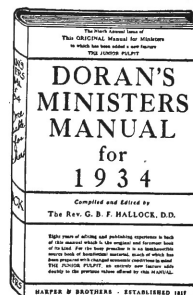
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the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Permit me to add this comment: Upon earth seems to be a better rendering than in earth, as the Greek preposition epi which means upon is used in this place.

METHODIST ORPHANS' HOME PICNIC.

It seems rather early to begin talking about our Annual Picnic in August, but I want a big crowd of good Methodists here to welcome our new Bishop. He writes me that he thinks he can be here any day we set—the first part of August; so we are setting Thursday, August 9. I am writing so far ahead so that the churches and Sunday schools will not arrange for their annual outings somewhere else. You must not fail to have your church give a hearty welcome to Bishop Darlington, or he might send your pastor to the "Sticks" and send you a worse one.

Remember this is a Methodist picnic, and any Board or Committee is cordially invited to hold its meeting here (in the afternoon). This is your picnic, and we want you to come and enjoy it. It is the desire of the Methodist Orphans' Home Board that this be a day set aside for pleasure and good fellowship.

The Octagon Soap Coupons are coming in but not so fast as we wish. I believe Virginia Avenue, Louisville,

Ky., is taking the lead so far. They sent 100 bars of soap and 100 packages of powder and wrote me they will have some more later on. I understand Mrs. Humphrey made a strong appeal to the whole Sunday school. You try it and see what you can do. We just must get that thousand dollars.

We have just taken in six new children which keeps our number up to 95. We seem to always get in new ones as fast as we place any in homes. This is as it should be; so far we have not had to refuse a single child for lack of room. We believe so thoroughly in your loyalty and interest that we are not afraid to continue to take new ones. However, these new children have not been assigned to any one for clothing, and we have others besides unprovided for. What can you do about it?

Don't forget to begin to plan for the August Picnic.

When you send in money, will you please state to what Charge, Church, or Sunday school in what District the money is to be credited.

Mrs. Jessie Ray Williams,
Secretary and Treasurer, Methodist
Orphans' Home, Versailles, Ky.

PERSONALS.

Rev. E. Wayne Stahl, 300 Varnum Ave., Lowell, Mass., is very anxious to get the poem, "I'll be hoeing cotton when he comes," which appeared in *The Herald* sometime ago. If anyone has it he will thank them for same.

Samuel Thomas, a well known converted Jew and evangelist, will be in Ohio, Indiana and Illinois this summer and fall, and has a few open dates for holiness conventions, also two open dates for revivals or camps. Rev. Thomas has held meetings in many sections of the U. S. with a marked degree of success. Address him at Shillington, Pa., Gen. Del.

E. L. King: "Rev. Elmer Dobbins, of Woodbury, N. J., is entering the field of evangelism, traveling through the south. He will go by Pittsburgh and hold services in Everybody's Mission, closing June 3, then to Cleveland, Ohio, Sequatchee Valley, Tenn. He will be glad to receive calls to preach. He is a strong holiness preacher and musician, and I can highly recommend him."

Melvin Brown: "My sister and I have had experience in revival work and are ready to help in meetings this summer. I am an Asbury student; we play several instruments, sing and preach. We refer any to Rev. J. L. H. Terrell, Flatrock, Ind. Anyone desiring our services, address us, Bennington, Ind."

Mrs. E. J. Oscar: "The Washington State, Auxiliary to the Missionary Society of the N. H. A., met in the First Church of the Nazarene, Seattle, Wash., Rev. A. M. Anderson, and Rev. J. R. Bishop, General Secretary, of Chicago, bringing most inspiring messages. The attendance of delegates was nearly trebled last meeting and a noteworthy spirit evidenced throughout. Rev. R. V. Dunlap, of the Yakima District, brought a message which was greatly enjoyed. Finances for the year were all that could be expected. The State officers

were re-elected and the plan of district secretaries to be carried on another year. An invitation to the North District was accepted for the next meeting."

Rev. Shelby Sutton, a local preacher, in the Merritt Place M. E. Church, is available for evangelistic meetings. Terms, Free-will offering. For reference, address his pastor, H. H. Reynolds, 124 W. 22nd St., Indianapolis, Ind. Rev. Shelby Sutton's address, 1110 N. Tibbs Ave., Indianapolis, Ind.

BRO. JIM GREEN REPORTS.

It has been several months since we have reported from the firing line. We are glad to report victory all along the way. We have had eight months rather closely engaged in People's Bible School here in Greensboro, N. C. This has been a year of blessedness and God's power has been gloriously manifest. The best company of students we have ever seen together. Such praying one seldom hears in a lifetime. Our teachers have wrought well. Our student body increased 30 per cent above last year; among them are 24 ministerial students, or such as feel called to special service. Bro. H. C. Morrison was with us for a revival which was a real revival. Here, as in every place, the people loved him, and his ministry was very fruitful. School is to open again Aug. 28, 1934, with one or two added features, especially a strong Vocal Department.

During the year we have preached about three hundred times; have assisted in twelve revivals in which we have seen many souls blessed. During June and July we are to travel with our Bible School Quartette and hold short meetings of one to three days in a place giving holiness conventions, representing our Bible School and seeking students. Let any preacher over the states who might like us to visit you in this capacity write us soon that we may put you on our schedule, especially if you live in the Carolinas, Tennessee, Kentucky, Virginia, and West Virginia.

Our slate for July 29 to Aug. 10, is Camp Free, Connelly Springs, N. C.; August 8, Randleman Camp Meeting. Home address is Greensboro, N. C.

LOUISVILLE CONFERENCE

Bowling Green Dist.—Third Round.

Smiths Grove, June 8, A. M.
Horse Cave, Cave City, June 3, P. M.

North Elkton, Mt. Sharon, June 9, 11 A. M.

Elkton, Kirkmansville, June 10, 11 A. M.

Allensville, June 16, 11 A. M.
Glasgow, Glasgow, June 17, 11 A. M.

District Conference Smiths Grove, April 12-13.

Baxter W. Napier, P. E.

LOUISVILLE CONFERENCE, COLOMBIA DISTRICT,

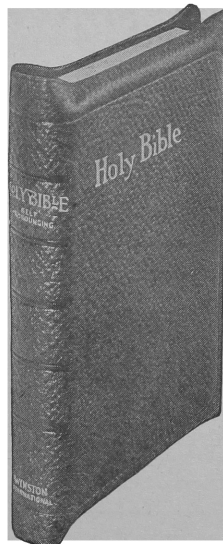
Third Round.

Campbellsville, Campbellsville, June 10, A. M.

Elkhorn and Earley's, Earley's, June 17, A. M.

District Conference, Campbellsville, April 27, 10:00 A. M.—Noon, April 29.
J. L. Piercy, P. E.

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Alaska, Sask., July 6-15.

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Wilmore, Ky., July 19-29.
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Boaz, Ala., July 23-27.
Attalla, Ala., July 27-Aug. 5.
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Saville, Ky., August 5-19.
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Ruel, Okla., July 16-29.
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Winchester, Ky., Aug. 25-Sept. 10.

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Greeshoro, Ky., July 2-15.
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Zanesville, Ohio, June 15-24.
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Tionesta, Pa., May and June.
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Lyons, Kan., June 14-17.
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Oklahoma City, Okla., June 3-24.

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Delanco, N. J., June 29-July 8.
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Letts, Ind., Aug. 2-12.
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PITINI, PAUL.
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Meadville, Pa., June 10-July 1.

POCOCK, B. H.
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ren, Ohio)
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Oil City, Pa., Sept. 2-16.
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Kittanning, Pa., Aug. 2-12.

ST. CLAIR, FRED
(Canby, Ore., Rt. 2)
Des Moines, Iowa, May 13-June 10.

THOMAS, JOHN
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Spencerville, Ohio, June 14-24.
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Lima, Ohio, July 12-22.
Sebring, Ohio, July 23-29.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio)
University Park, La., June 1-10.
Sebring, Ohio, July 20-29.
Romeo, Mich., August 3-12.
Pasadena, Calif., Aug. 16-26.

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(Upland, Ind.)
Spencer, W. Va., June 5-19.
Mitchell, Ind., July 15-Aug. 1.

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Levering, Mich., May 20-June 10.
Pontiac, Mich., June 11-15.
Elkhart, Ind., June 14-July 15.
Kitchener, Ont., August 2-12.

WOODWARD, GEORGE F.
(Artist Evangelist, 120 W. Barnard St.,
West Chester, Pa.)
Windsor, N. Y., June 5-17.
Wilmington, N. Y., June 24-July 8.
Vermontville, N. Y., July 12-22.
Richland, N. Y., Aug. 19-Sept. 2.

CAMP MEETING
CALENDAR

COLORADO.

Denver, Colo., Dist. Camp, August 16-23.
Workers: Dr. J. B. Chapman, Rev. I. M. Ellis.
Write Rev. Melza H. Brown, 503
Del., Denver, Colo.

IOWA.

University Park, Ia., June 1-10. Workers:
Rev. Paul Rees, Rev. T. M. Anderson,
Miss Mae Gorsuch, N. B. Vandall, and
Prof. W. H. Write Rev. Anna L.
Spann, University Park, Iowa.

INDIANA.

Nashville, Ind., Brown County Camp,
July 6-15. Workers: Rev. David Graham,
Rev. L. W. Wade. Write Arthur McQueen,
Westport, Ind.

ILLINOIS.

Manville, Ill., Livingston Camp, June
24-July 2. Workers: Rev. H. V. Garven,
Rev. E. W. Morris, Rev. Geo. Franklin,
and Mr. Adolph Gross. Write Wilder Hoobler,
Manville, Ill.

KANSAS.

Minneapolis, Kan., Ottawa County Holli-
ness Association, June 19-July 1. Workers:
Rev. Tilden H. Gaddis and Moser sisters.
Write Rev. Jesse D. Dpps.

Wichita, Kan., 16-26. Workers:
David E. Wilson, Jordan W. Carter, Chas. H.
Stalker, B. D. Sutton and wife, and S. P.
Nash. Write J. O. Orndoff, Rt. 1,
Wichita, Kan.

MARYLAND.

Mt. Lake Park, Md., June 29-July 9.
Workers: Dr. Joseph Owen, Dr. C. B. Fugett.
Song leader, E. Clay Milby, and
Mrs. Milby. Miss Jane Bradford, Miss
Minnie Shay. Rev. A. J. Dolbow, and
Chas. R. Cobb.
Denton, Md., July 27-Aug. 5. Workers:
Rev. Chas. Slater, P. F. Elliott and Eddie
Betzch. Write Rev. H. E. Uhrig, Denton,
Md.

MASSACHUSETTS.

North Reading, Mass., June 29-July 8.
Workers: Rev. Samuel Young, Rev. J. B. Chapman,
Rev. I. C. Mathis, Rev. E. E. Patzsch,
Miss Edith Cove. Write Miss Rose Wright,
1073 Middlesex St., Lowell, Mass.

MICHIGAN.

Romeo, Mich., Aug. 3-12. Workers: Revs.
H. C. Morrison, Peter Wiseman, Andrew
Johnson, N. B. Vandall and Mrs. Vandall.
Miss Anna McGhie and Mrs. L. S. Miller.
Write J. H. James, Decker, Mich.
Iron Mountain, Mich., (Upper Peninsula)
July 8-15.
Ironwood, Mich., (Gogelic Range) July
13-22.

Mount Pleasant, Mich., (Isabella Camp)
June 29-July 8.
Midland, Mich., (Saginaw Valley) Aug.
16-26.

MINNESOTA.

Red Rock Camp, June 28-July 8. Workers:
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Write Rev. Geo. G. Vallentyne, 3400 Park
Ave., Minneapolis, Minn.

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Lincoln, Neb., June 29-July 8. Workers:
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Write Rev. A. V. Wilson, 2808 N. 60th St.,
Lincoln, Neb.

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Lindsley, Rev. John Lunden, Write Rev.
Clyde R. Sumner, Moores, N. Y.
Houghton, N. Y., August 16-26. Workers:
Revs. John Thomas, C. P. Hogle, D. B. Hampe,
Mrs. Tillie Albright and O. G. McKinley,
Rev. and Mrs. C. I. Armstrong and
Revs. Geo. and Olga Norman. Write
Glenn Burgess, Fillmore, N. Y.

Freeport, Long Island, N. Y., July 21-
August 5. Workers: Rev. Joseph Owen,
D. D. Rev. C. W. Ruth, Rev. Amos Eby.
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Flushing, N. Y.
Seven Oaks, N. Y., July 15-29. Workers:
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Milby. Write Mrs. Ethel Boal, 1607
Becker St., Schenectady, N. Y.

NORTH DAKOTA.

Washburn, N. D., June 14-24. Workers:
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Herrington. Write Oscar H. Swenson,
Washburn, N. D.
Wilmington, N. Y., June 24-July 8.
Workers: Jas. Miller, Frank Arthur,
Lance Hays, Tillie Albright and Geo. P.
Woodward. Write Mrs. Frank Warren,
Hazelton, N. Y.

OHIO.

Columbus, O., Nazarene Camp, July 19-
29. Workers: C. B. Fugett, I. C. Mathis,
Prof. H. H. Price, C. A. Geeding, Pearl
Riley and Chas. A. Gibson. Write W. R. Gilley,
2276 Cleveland Ave., Columbus, O.
Lore City, Ohio, June 21-July 8. Workers:
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Leonard, Mr. Frank Applegate and Miss
May Jenkins.
Coshocton, O., June 14-24. Workers:
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Rt. 6, Coshocton, O.
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Rev. Ray C. Dotson, Belpre, Ohio.

Mt. Vernon, Ohio, Aug. 9-19. Workers:
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tire, Rev. W. L. Mullett, Miss Anna B. McGhie,
Miss Eva Clausen, Miss Mary Bell Campbell,
Rev. H. A. Guiler. Write Rev. E. E. Shultz,
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Wellington, Ohio.

Sebring, Ohio, July 20-30. Workers:
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Rev. W. H. McLaughlin, Miss Janie Brad-
ford and Mrs. Leonard. Write R. L. Bush,
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Write L. W. Durkee, 1024 Dover
Ave., Akron, Ohio.

Toronto, Ohio, Hollow Rock, Aug. 2-12.
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Edith Mackey Smith and Samuel Walters. Write R. L. Householder,
618 Trenton St., Toronto, Ohio.

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Corvallis, Ore., Rt. 4, June 28-July 8.
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Write D. M. Higbee, 206 E. 4th,
Albany, Ore.

PENNSYLVANIA.

Conneautville, Pa., August 3-12.
Reading, Pa., July 20-29. Workers:
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Trio. Write M. L. Dries, 115 Park Road,
Wyomissing, Pa.
Hughesville, Pa., July 5-15. Workers:
Rev. P. E. Arthur, Miss Alma Budman and
Earl Smith. Address Rev. S. P. Scroby,
Hughesville, Pa.

Ridgeview Park, Pa., July 20-29. Workers:
Dr. C. W. Butler, Rev. Warren C. McIntire,
Rev. Oswald Smith, and Mr. and Mrs. R. A. Shank. Write E. M. Bretzer,
658 Shady Drive, E. Mt. Lebanon, S. H. B.,
Pittsburgh, Pa.

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Portsmouth, R. I., July 27-Aug. 5. Workers:
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R. Crouse and wife. Write Andrew B. Starbuck,
care Camp Grounds, Port-
smouth, R. I.

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dis-Moser Evangelistic Party. Write Jas. Cameron,
Wilmet, S. D.

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Miss Mary Perdue, Atlanta, Tex.
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Write Mrs. Chas. Bray, Bivins, Tex.

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Miss Marie Danielson, Miss Ruth M. Lorts,
Miss Gertrude Egbert and Miss Muriel
Horton. Write Rev. A. O. Wash, 1131-
16th St., So. Bellingham, Wash.
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G. Arnold Hodgins and wife, Rev. F. N. Bradley.
Write Mrs. J. Howard Porter, Box 33, Orchards, Wash.

WEST VIRGINIA.

Riverton, W. Va., June 10-24. Workers:
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Ruth Nangle, Cora Temple. Write
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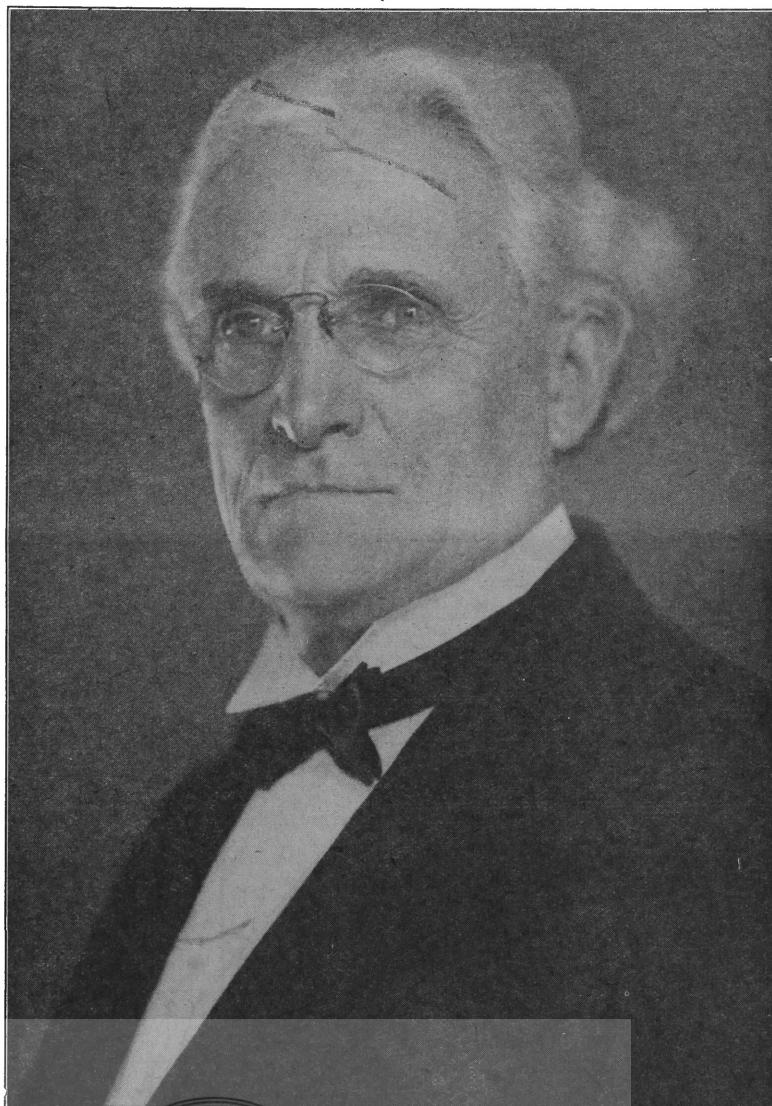


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Dr. H. C. Morrison, Editor
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PREACHING.

By The Editor.



OD has appointed preaching, and called men to preach in order to inform, instruct, awaken and bring the people to repentance, and to saving faith in the Lord Jesus Christ.

* * *

The people, as a rule, believe what they are taught. The preacher has great advantage; he has an opportunity to speak publicly to his people at least, three times a week; in his Sabbath and prayer meeting deliverances, he has the quiet and thoughtful attention of his people. No one arises and contradicts his statements in presenting a line of thought contrary to what he has spoken.

* * *

The preacher has a wonderful opportunity in his pastoral and social life to win the respect and confidence of his people, and then in his study and prayer life, to prepare messages that will be convincing, impressive, illuminating and elevating; in fact, saving, in their power and influence in, and over, his hearers.

* * *

The preacher has large opportunity and great responsibility. He is a mouth-piece for God. He is to deliver the message of the Lord to the people. He is not supposed to tell the people his own opinions, ideas and views on various subjects, but his mission is to proclaim the Word of the Lord. He is called and sent as a messenger of the Lord, with the promise that, "My word shall not return unto me void."

* * *

The word of the Lord is a sword to pierce; it's a hammer to break; it's bread to feed; it's medicine to heal; it's a light to search out hidden, secret sins, burdens and sorrows; it's water from the well of salvation; it brings rebuke, instruction, correction and the saving truths of God's love and forgiveness. The word of the Lord is quick and powerful. Men's word may fall without effectiveness, but there is spirit and life in the word of God. Men who give the people the word of God will see results. It has saving power in it.

* * *

No preacher is doing his duty, or can stand guiltless before God, who does not faithfully show the people what sin is, the danger of it, and its final fruitage and doom. No man has a right to let the people come and go under the influence of his ministry who does not press upon them the awfulness of sin, and the fact that, in the end, it will bring eternal separation from God, hope and mercy, with remorse that eats and burns like fire. The teachings of Christ are very clear with regard to the hell that awaits the impenitent sinner. The preacher must be as faithful as Christ our Lord was faithful, with reference to the future state of those who die in rebellion against God.

* * *

The preacher should lay great emphasis upon the new birth. He should teach his flock

LIQUOR CURSE.

Whatever ministers to the redemption, development, and advancement of human life has significance, importance, and appeal for Methodism, and whatever degrades, vitiates, and destroys life arouses opposition, hostility, and unyielding resistance from Methodism. For this reason it has always stood in the forefront of all moral reform, and from that position there has been and can be no receding. It has fought the liquor traffic for one hundred years and so long as there is a liquor traffic in any form or degree this fight will be continued unabated. Methodism looks upon the use of alcoholic beverages as a curse, public and private. They bring degeneracy to the drinker, degradation to the home and society, disaster to business, and debauchery to government. The liquor traffic has never shown any consideration for human life and its most sacred interests, nor respect for private or public morals. It is actuated by carnal appetites and greed and makes its appeal to the satisfaction of the lowest carnal desires and alcoholic habits. The alcoholism which it develops and promotes, while more gradual in its operation, is just as deadly as cholera or yellow fever, and efforts to eradicate it should be as pronounced and determined as those to destroy these and other vicious diseases. The liquor traffic has always defied regulation and ridiculed and resisted every effort and movement for temperance. With these views, which experience and history abundantly support, is it to be wondered that Methodism stands unalterably for the utter annihilation of this curse in this country and in every country? Society in its social relationships and legal expression should drive it from the earth. In this spirit and attitude we lift our banner to the world.—Episcopal Address, 1934.

that there must be a change of heart, something wrought within them beyond the power of the human; something they cannot do for themselves, or any human being can do for them; that there must be a personal contact between each and every individual and the Holy Spirit; that a change must be wrought so radical, so genuine, that it is like a re-creation; it is being born again; and the preacher should insist that this change must take place in every individual. We fear that the doctrine of the new birth is sadly neglected, and multitudes get into the church and drift along through life who have not been born of the Spirit, in fact, have heard little, or no preaching, on what the new birth is, and the necessity for such an experience of God's work by his Spirit in the soul.

* * *

I asked some one here in the beautiful city of Louisville where we have many churches, and quite an army of excellent men in our pulpits, if there was much earnest preaching on the new birth? If the people were faithfully taught the necessity of this regenerating process? If pastors, in Sunday morning sermons were crying out to the people, "Except ye be born again, ye can in no case enter into the kingdom of God?" My friend to whom I spoke, feared there was not much being said about the new birth; could not recall having heard a sermon on that subject in years. As we have said before, we say

again, the God-called preacher of the gospel has great opportunity and carries fearful responsibilities. Now he is standing before the people with his message; directly he will stand with his people at the judgment bar of God. That will be a great and awful day with us preachers. May God help us to be so faithful to him, and to the people to whom we preach, that we shall have no fear when we stand uncovered at his judgment bar.

The Drift and Danger.



HERE is quite a drift in Methodism toward a very dangerous attitude and teaching with reference to personal Christian experience. One of the doctrines emphasized by Mr. Wesley and the founders of the Methodist Church was Christian experience. These godly men insisted that we could and should know by the witness of the Holy Spirit within us, that we had passed from death to life; that we had been born again.

This position, in the light of Bible teaching and Christian experience, is reasonable. No one should live in a state of uncertainty with reference to his acceptance with God. There can be no restful experience in a Christian life without assurance. The Scriptures are addressed largely to two classes: the saved and the unsaved. If a person does not know to which class he belongs he cannot read and apply the Scriptures intelligently.

To the sinner, the Scriptures say, "Flee the wrath to come." To the saved, the Scriptures say, "Be thou faithful unto death." If one does not know to which class he belongs he cannot know whether he should "flee," or be "faithful." It is reasonable to suppose that an intelligent God dealing with intelligent beings, in the provision of a plan of salvation, would certainly provide a means of witnessing to the individual their acceptance, the genuineness of their repentance and faith and the assurance of sins forgiven.

We are hearing of persons who do not know when or where they were saved. We are not inclined to enter into controversy on that subject; we think it safe to say, however, that God does not forgive sins in a piecemeal, dilatory, now and then, a little here and a little there. The forgiveness of sin is a divine act and evidently takes place sometime, somewhere. A large per cent of Christians know when and where they were forgiven, born of the Spirit, and became children of God. We would not discourage those who cannot name the time and place, but gladly give the right hand of fellowship to any who can say, "My God is reconciled, his pardoning voice I hear. He owns me for his child, I can no longer fear."

It appears that there is a disposition with

(Continued on page 8)

WHAT SHALL THE HARVEST BE?

Rev. G. W. Ridout, Corresponding Editor

I.



Hell's turned loose in America! The Liquor Traffic is on top again. Gambling is being legalized by the States, Sabbath laws are being abolished to give way to an open Sunday for sports, movies, shows and every abomination. As I write this up in New York State, I have in front of me a newspaper giving a picture of gamblers having a rejoicing time at Jamaica, N. Y., over the re-opening of the big betting ring shut up for twenty-six years. There were 20,000 people present. When the bill authorizing this gambling business went through Albany last week its friends urged it as a "relief to the racing industry of the State." Others urged it because it was going to bring in \$1,500,000 revenue to the State. Another case of licensing the Devil's business for revenue! And now a Congressman from New Jersey is working hard to put a bill through Congress to authorize a National Lottery scheme with the big idea of helping the National debt!

Oh, America, how thou hast fallen! "The enemy has come in like a flood." The moral ideals of the past quarter century are all being swept away. One after another of the landmarks of morality and public righteousness are disappearing and the devil is taking hold of the Nation with new energy and ferocity.

II.

James Russell Lowell wrote many years ago:

"They talk about their pilgrim blood,
Their birthright, high and holy!
A mountain stream that ends in mud
Methinks, is melancholy!"

Americans have been quite proud of the Mayflower and the Pilgrims and Puritans. Good blood was in that stock! But they have been getting away from the teachings, principles and Bible of their forefathers and at the present time "the mountain stream ends in mud;" the land seems to be handed over to the world, the flesh and the devil.

Look at the picture once again. The Liquor Traffic back like a giant refreshed with new wine. Gambling and the race-track back! The Sabbath sold out to Sports, the Movies, and the godless. Churches empty; theaters crowded; prayer meetings shut up, dance halls and bridge parties all aglow and ago!

III.

One of the most tragic signs of the times is the silence that is prevailing among the preachers concerning the devil-rule that is asserting itself in America. There seems to be no Voice of Protest! Where are the Watchmen on the towers of Zion? Has the pulpit lost its power of protest? Has the pulpit put down its trumpets and taken to tin horns? Have the preachers exchanged their trumpets for flutes? Who is speaking out, who is crying out against this invasion of our land by those satanic hosts?

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." So said the prophet. Is the pulpit padlocked? Are the preachers tongue-tied? Has the loss of prohibition so shocked us that we haven't gotten over the shock, and

have been seized with a kind of religious paralysis?

The situation is a desperate one. Congress and Government are so occupied with the problems of economic recovery that they have no time to consider the Nation's morals. The present administration opened the floodgates of the liquor traffic as soon as they took hold. They seem to lose sight of the fact that "Righteousness exalteth a nation, but sin is a reproach to any people."

IV.

Turn the pages of history once again and see how these things have worked out in the past. Nations in their mad rush for gold and material prosperity have forgotten God and the curse has come upon them. Think of Rome, with all her power and prowess; Assyria, with her might and main; Tyre, with her magnificence, and Spain with her abounding wealth and domain! They forgot God!

Samuel Johnson, that great man of John Wesley's age, uttered a strong truth in the following:

"To support government by propagating vice is to support it by means which destroy the end for which it was originally established, and for which its continuance is to be desired. If the expenses of the government cannot be defrayed but by corrupting the morals of the people, I shall, without scruples, declare that money ought not to be raised nor the designs of the government supported."

Where is the Reformer, the Prophet, the flaming Evangelist and the protesting Preacher! This was written of a great man of England:

"In those clear, piercing, piteous eyes behold The very soul that over England flamed! Deep, pure, intense; consuming shame and ill;

Convicting men of sin; making faith live; And—this the mightiest miracle of all— Creating God again in human hearts."

The perilous times that we are now in call for a band of such men; leaders whose hearts God hath touched; men who will call back the people to the Lord God of our fathers.

V.

One great source of our moral weakness today is in the way our young preachers are being trained in modernistic schools and seminaries. The professors pay no regard to the matters of faith and religious experience. Too often they rob the young fellows of their faith and fire, and when they come out of the schools they have no convictions. No courage and boldness to take up a real fight against wickedness; they settle down into a safe and sane attitude and the devil is not disturbed very much. Better close all the theological schools of the land than let them go on producing a race of spineless preachers with no faith, no fervor, no fire, no power to stir things for God.

A professor in the Methodist Summer School (South) said to the young preachers: "Now, I am going to tear you all to pieces and then reconstruct you." And so he did. He tore down the young fellows' faith; he demolished their religious thinking; he filled the atmosphere with doubts and negations; he tore away the foundations of the Bible and, the worst of it is, that he failed to reconstruct them. One young preacher complained at the end: "He tore me all to pieces and he never did reconstruct me. I'm all out." Another young preacher said, "When I came to this school I had religion, but I

haven't any left now and have nothing to preach."

Now brethren these things are not parables, but actual facts; these things are happening in schools supported and maintained to a large degree by Methodist money. Is somebody going to rise up to stop it?

VI.

Many professors in our church schools put tremendous emphasis on what they call the "open mind." Dr. W. T. Ellis has well said: "This may be called the pipe period in public thinking. Minds are open like pipes, to let anything flow through. Some are even like sewer pipes. 'Open-mindedness' is a popular shibboleth. Certain minds, pipe-like, are so open at both ends that they retain no convictions whatever.

"This intellectual state is not 'liberality'; it is just plain stupidity. Human minds are not conduits, but reservoirs and manufacturing plants. Our lives lack strength and serenity because we have not learned to 'hold fast to that which is good.' Our faith, our loves, our knowledge, our purposes—these are not to be surrendered to every change of popular fashion, or to every new idea that finds its way into print. They are the essential part of us, to be cherished more carefully than life itself."

I know many students who went to these faith-wrecking schools with no fixed convictions, no outstanding religious faith or experience; they had the open mind. They let every kind of thinking be poured into them without protest and thus became useless to an evangelical ministry.

VII.

From the newspaper I clipped the following:

"Middletown, Conn., April 20.—The annual week-end spring dances are in progress at Wesleyan University, with 370 young women guests from more than forty colleges in attendance at the twelve fraternities and the Commons Club. The Paint and Powder Club presented 'King Henry IV, Part One' in the '92 Theatre this evening, after which dances were held at the various houses. Other dances will be held tomorrow evening."

Readers will note that this is at a "Wesleyan" university—Methodist Episcopal. Said university is in the University Senate, of course, and conspicuous in the Minutes of the New York East Conference. Said school can have claims upon the educational funds of Methodism. Its students can get grants of money from Methodist educational funds to help them through said College.

This is the school where the devout Wilbur Fisk was once president, and Stephen Olin also, both of whom were prominent in Methodist holiness work and revivals in the long ago. The saintly Bishop Foss was president there in the long ago, and many ministers and missionaries went out from there; but times have changed. "Wesleyan" Methodism; that is, the John Wesley kind of Methodism is no more in certain sections of the country, especially, New England. The brand there is the popular, modernistic, Unitarian, worldly, dancing, card-party kind.

The thing every honest Methodist revolts at however is that universities of this kind should be listed as official in the Conference Minutes, and that money given for Christian education should be dispensed to schools of this type. The whole thing is a disgrace and scandal.

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W. D. Akers, D. D.

GEORGE WHITEFIELD—THE ORATOR.



RISING from the valley of the Severn, and on the borders of that noble stream, reposes in antique glory, the affluent city of Gloucester with its regular streets and majestic cathedral and other relics of bygone days. In that city the traveler may examine three spots which will long be interesting to the student of ecclesiastical curiosities. The first of these is the ancient church of Mary de Crypt, where reposes the dust of Robert Raikes, the founder of Sunday schools; the second is a little stone marker of the spot on which the noble Protestant Bishop Hooker was burnt; the third, the Bell Inn or Hotel in which George Whitefield was born." So says Joseph Belcher, a biographer of Whitefield. He might have added that it was also the birthplace of Tyndale, the translator of the Greek New Testament into English, hundreds of years before, and of Matthew Hale, the eminent jurist.

George, the sixth son of Thomas and Elizabeth Whitefield, was born Dec. 27, 1714. His father died when he was two years old. His mother continued the Inn. George was an irreverent youth, addicted to card-playing. He says, "I began to assist my mother in various ways, till at length I put on my blue apron, washed mops, cleaned rooms, and, in a word, became a professed and common drawer for near a year and a half." By the phrase, "a common drawer," he means a dispenser of drinks, particularly of ale. That this young bar-keeper should, under the grace of God, become the great preacher and winner of souls, is marvelous in the extreme. None of us can forecast the future of an insignificant little boy. Let God touch his heart and mind with heavenly fire, and he will set continents on fire.

One has said, "His descent augured no brilliant future; but if Virgil was the son of a potter, Demosthenes of a smith, Columbus of a cloth-weaver, Shakespeare of a wool-trader, Burns of a poor peasant, and Luther of a miner, it is not incredible that the preacher who united the mind of a cherub with the heart of a seraph should have sprung from an inn-keeper." Under the blue apron of that boy a troubled heart beat. When the Inn was dark and still, he often sat at the window and read by the light of the candle, the blessed Bible and other good books. When he was ten years old his mother married the second time which proved to be an unhappy affair. He was continued at school, and at twelve years of age, he was transferred to the grammar school of St. Mary de Crypt, where he remained for three years. He entered Oxford at eighteen, as a servitor in Pembroke College. There he became acquainted with the Wesleys, and joined the Holy Club. "He claimed Charles Wesley as his spiritual father and John Wesley as his early counsellor."

At this time he had an undoubted experience of the grace of God. It was through much soul travail that he had entered into a triumphant realization of his forgiveness. He had chosen an ascetic type of religion and practiced it to a rigorous extreme. He chose the commonest food; wore the most unattractive garments; dirty shoes, etc. All this brought the contempt of the public, but no peace to his soul. It was followed by a serious illness of six or seven weeks. At the end of this sickness he found peace. He says, "Oh, with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul. Surely

it was the day of my espousal, a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would, I could not avoid singing of psalms aloud. Afterwards they became more settled, and blessed be God, saving a few casual intervals, have abode and increased in my soul ever since." Needing a change of air, he went to his native city, where he devoted himself to the study of the Bible, reading it upon his knees, praying over every line and word.

Bishop Benson, of that diocese, noting the piety and devotion of the young man, sent for him, asked his age, and finding that he was a little over twenty-one years of age told him that it was his custom not to ordain any one under twenty-three, but that he would consider it his duty to ordain him whenever he came for holy orders. After very earnest prayer, he was ordained to the ministry of the word. The same week he returned to Oxford and took his degree. His first sermon was preached in the church of St. Mary de Crypt where he had been baptized and had received the Sacrament. Complaint was made to the bishop that "fifteen persons had been driven mad by the sermon." He replied that "he hoped that the madness would not be forgotten before the next sabbath." The young preacher intended to have prepared at least a hundred sermons before he began his ministry, but he found himself with but one. He loaned it to a neighboring clergyman who divided it into two parts and preached two sermons therefrom. It was sent back accompanied with a guinea. He gave himself wholly to the Lord's work at Oxford, visiting the prisoners and the poor.

While in London he received letters from the Wesleys in Georgia, which made him long to join them. John Wesley wrote to him as follows, "Only Mr. Delamotte is with me, till God shall stir up the hearts of some of his servants, who, putting their lives in his hands, shall come over and help us, where the harvest is so great, and the laborers are so few. What if thou art the man, Mr. Whitefield? Do you ask me what you shall have? Food to eat and raiment to put on; a house to lay your head in, such as your Lord had not; and a 'crown of glory that fadeth not away.'" His resolution was formed to go, and he went to his native city and to Bristol to bid his relatives and friends farewell. He preached to full houses with great effect. His soul was filled with great joy. He says, "Early in the morning, at noonday, and midnight, may all the day long, did the Redeemer visit and refresh my heart. Could the trees of the wood speak, they would tell what sweet communion I and my Christian brethren have, under their shade, enjoyed with our God. Sometimes, as I have been walking, my soul would make such sallies that I thought it would go out of my body." At Bristol the church "was so crowded that he could scarcely make his way to the reading desk. Some hung upon the rails of the organ loft, every spot was occupied, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain."

In December, 1737, he embarked for Georgia. The journey was long, and the crew, mostly made up of soldiers, was ungodly and profane. With great tact, Mr. Whitefield presented the gospel to them, and their spirit was changed before they reached America. He was cordially received in his new field. His approach to the people was more ingratiating than that of the sacerdotal Wesleys. After remaining for three months, he re-embarked for England and was ordained to priests' orders. The churches being insufficient to hold the people, he conceived the idea of preaching out of doors. So he became the

father of field preachers. Near Bristol was a tract of country called Kingswood. As its name implies, it was a royal hunting ground, of about four thousand acres. Coal having been discovered there, it became a mining region, inhabited by a brutal, ignorant race of people. When Whitefield spoke of going to America, to convert the Indians, his friends said, "Why go there when we have so many savages at Kingswood?" Not long afterward he stood up to preach to the Kingswood colliers. At the first service about two hundred persons were present; then the number increased, gradually, till it reached twenty thousand. "Soon the white gutters made on their grimy cheeks by their tears told the story of their conviction," and many of them were saved.

A school was afterward established here, the first Methodist school that was built. There was a tract of land in the suburbs of London, known as Moorefields. It was a place for the rabble, for wrestlers, boxers, and fakers of all kinds. Fairs and shows of every kind were held there, and they were frequented by the most dissolute and degraded classes. Mr. Whitefield decided to attack the devil in this, his most notorious stronghold. He was warned that he would be killed if he attempted to preach there. After a season of prayer, in the early morning, he arose to preach. Those who surrounded the stands of the showmen, and others, were drawn away to hear him. His text was "Great is Diana of the Ephesians." "You may easily guess," said he, "that there was some noise among the craftsmen, and that I was honored with having a few stones, dirt, rotten eggs, and dead cats thrown at me while I was calling them from their favorite but lying vanities." A writer says, "No such scenes have transpired under the preaching of the gospel since the day of Pentecost as those of Whitefield's great Field Day." A thousand letters were received by him from interested persons, and hundreds joined his congregation.

"Mr. Whitefield had a fine presence, his personal appearance being much in his favor. He was of middling height, well proportioned and graceful; his complexion fair, his countenance intelligent and manly; his eyes, which spoke volumes, were of dark blue; but one of them had a squint, which, while in no wise, detrimental to his looks, but rather giving additional interest to them, furnished to his revilers a subject for ridicule, they calling him Dr. Squintum. He had a remarkable voice. It was of great sweetness and compass." It is said that he could pronounce the word Mesopotamia in such a tone as would move the hearer to tears. It had great carrying power. He was a weeping prophet. He said, "You blame me for weeping, but how can I help it when you will not weep for yourselves." He had the ability to make his audience forgetful of place and circumstances. Once he was describing a lost soul as a blind man approaching a precipice. He did it so vividly that Chesterfield cried out, "My God, he is over." Describing a lost soul as a ship in distress, the masts gone, and the ship on beam ends, he said, "What is to be done?" Two or three sailors jumped up and said, "To the long boat, Sir, to the long boat." He was great in illustration. One has said that "he ransacked creation for figures, time for facts, heaven for motives, hell for warnings, and eternity for arguments." An actor, asked why actors interested people more than ministers do, said, "Players speak of imaginary things as if they were real; ministers speak of real things as if they were imaginary." Mr. Whitefield was a man of prayer. It has been

(Continued on page 7)

THE HERALD PULPIT

LAZARUS AND DIVES

Rev. Harry S. Allen.

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—Luke 16:23.



WHAT a contrast! Dives living in a palace, clothed in purple and fine linen, reclines at a table that groans under a sumptuous repast. The richest, finest wines in all the land sparkle in golden goblets, and are handled by cupbearers clothed in royal livery. It is no special occasion; a banquet is a daily occurrence. The sound of music played by skilled artists helps to while away the hours of life and make him forgetful of its seriousness.

"Their nights are filled with music,
And the cares that infest the day;
Fold their tents like the Arab,
And silently steal away."

Poor rich man! What are you living for? At the close of each day after becoming weary with your incessant round of gaiety and dissipation, what peace of mind, what lasting joy is there to you that comes to the poorest, humblest child of God who tries to help some fellow traveler along the way.

Poor rich man! Whose tears have you dried by your sympathy? Where are the fatherless and widows you have visited in their affliction? What bleeding hearts have you tried to bind up? Who of the sick and imprisoned have you visited? How rather hast thou seen thy brother in want and hast closed thy bowels of compassion towards him.

LAZARUS.

The picture changes. A poor man sorely afflicted comes tottering down the street. Faint and sick, sore and oppressed, he wearily lays himself down at the gate of the rich man. I rather think there were no friends to bring him there, and lay him down, for had there been they would have satisfied his craving hunger. He dragged his diseased body thus far, hoping that some one would give unto him. It is a fact that adversity and misfortune, poverty and disease do not tend to draw helpers around one. The world is much more anxious to laugh with one when he laughs, than to weep with him when he weeps. What a pitiful sight Lazarus makes. The lines of suffering and hunger have plowed their furrows down his cheeks, thirst parches his tongue and no man gives unto him. The servants bid him begone. The sound of the laughter, music and revelry of Dives and his friends are but mockery of his condition. The dogs alone are his sympathizers. They stop and lick his sores. He desires to be fed, not with the rich foods on Dives' table, but like the poor woman coming to Christ, he longed to eat the crumbs that fell beneath the table and were the portion of the dogs.

THE BEGGAR DIES.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried." It came to pass with them just as it will with us; there is no escape from this fact. We may escape from the misery poverty entails and the curse of riches, and have the blessing of being neither rich nor poor, but we shall die. What a difference while they lived! What a difference in death! The boil-covered beggar had an angel convoy; the hungry, tired, footsore beggar who had never

known what it was to rest on a downy bed, is carried by white-winged messengers to the bosom of the Father of the faithful. The account does not say anything about the burial of Lazarus. I suppose he was buried in the potter's field. No precious ointment for his body, no fine linen to wrap it in. No long line of mourners followed him to his humble resting place, but there were unseen attendants. Dust to dust had returned, but the soul was with God.

CARRIED BY ANGELS TO HEAVEN.

There are some who discredit the idea that angels ever convey the departed soul to Heaven. Many dying saints have been given the privilege of seeing loved ones long since departed. A most truthful and consecrated woman told me of the experience of a beautiful young woman she had seen die. Just before breathing her last she spoke to those around her bed saying, "Can't you see?" She called the name of a member of the family who had died some years before. "Why can't you see him? He stands waiting to welcome me." Calling the name of another, said "She is holding out her hands for me to come. I don't see why you can't see them. Good-bye." She was away to be with God and those she had loved and lost awhile. On the other hand I have been in the room where a sinner was about to depart this life. I was called to visit a very wicked man on his death-bed. As I entered the room a strange, awful presence seemed to fill the atmosphere. The dying sinner lay with sullen face and awful moans. There was no peace, no calm, no smile. It seemed as though one could detect the presence of evil spirits and angels from hell waiting for death to set the spirit free to pounce upon and bear it away to regions of eternal night.

With Lazarus death was a welcome guest, the most triumphant moment of his life. Lazarus was full of quiet, peaceful resignation to the will of God. He served and worshipped God in spirit and in truth. Though unknown and poor, he was faithful over a few things. There is now for Lazarus, no more sickness; the leaves of the tree of life have been applied and his loathsome boils are gone forever. Christ has wiped away every tear from his eyes. No more poverty. He has riches untold; he sits beneath the tree of life and feeds on all manner of fruits. No thirst shall ever parch his tongue. He drinks from the beautiful river of water of life proceeding from the throne of God and the Lamb.

THE RICH MAN DIES.

"And it came to pass the rich man died also, and was buried." Perhaps there was a hypocritical priest present at the funeral to preach him right into heaven, because he had fared sumptuously all his life. He had prepared a costly tomb to receive his body; there was a grand funeral train and much lamentation. They remember not that "man looketh on the outward appearance, but God looketh on the heart." Physicians stood near trying to keep aflame the spark of life flickering so feebly, but they could not. He has come to the place where all are on the same level; money avails nothing. It will not buy one second of time. The summons had come and he must leave the things his heart has held dear and take his stand in the silent halls of death. The servants in the house of Dives knew where he had gone. An old slave negro upon the death of his master, was

asked by a relative attending the funeral, if he had gone to heaven. "Mars, I hope he gone dar, but I feared he ain't, for Mars Henry always, when he going to take a trip plans for it. I hears him talk er bout it. When going to de war, he talk of it all de time, and was making preparations fer it months beforehand. But, Boss, I aint neber hear him say anything er bout this trip he gone on now. I aint neber seen him making any preparations as if he was going to heaven. I feared Mars Henry aint gone dar."

DIVES IN HELL.

In hell Dives lifted up his eyes being in torment. The place so many skeptics have tried to destroy and count a myth. The very hell Christ described and the apostles warned of, and that all true preachers today cease not to properly describe, if they would thoroughly wash their hands of the blood of their fellowman; even though it be unpopular to do so. He carried his eyes with him there, and they are not sightless, for he lifts them up and beholds Lazarus in Abraham's bosom. With what added misery must he have recognized him, the beggar who so lately lay at his gate. He lifts up his eyes looking around the great caverns of hell, seeking some place of escape. Hear his agonizing cry. "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." I know it is not popular today to preach on hell, but the necessity rests on every true prophet of God who would make the trumpet give no uncertain sound. I am far enough behind the times to preach hell as a most terrible place, where the wicked and the nations that forget God shall be turned, and the smoke of their torment shall ascend forever and ever.

We read so much about the love and the mercy of God, the joy and happiness of heaven, that we forget that there is scripture describing the wrath of God and the awfulness of hell. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." "To him was given the key of the bottomless pit, and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." "The same shall drink of the wine of the wrath of God; which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment ascendeth up forever and ever; and they have no rest, day nor night."

We find a great deal written about fire and brimstone, but very little about conscience. If the awful searing of conscience can add anything to the torments of the damned, that, too, will be added. As it passeth the imagination to conceive of the glory and happiness of heaven, so is it impossible to imagine the horrors of hell. Dives wants a drop of water to cool his parched tongue, for he was tormented in the flames of hell. The two opposites are fire and water; the one conquers the other. Fire consumes water, and water puts out fire. One's conscience can only hurt as he reflects on his past life, of

opportunities lost, evil done, a sinful past. Dives was suffering the pangs of hell and crying out before he had thought on these things, for Abraham had to remind him: "Son remember that thou in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." You chose to enjoy the pleasures of sin for a season, while Lazarus denied himself, took up his cross and followed on to know him, whom to know is life everlasting. You have an eternal life of torment to receive your evil things, while Lazarus is comforted.

People are continuing to make deliberate choice of heaven or hell today, just as did Dives and Lazarus. "Once to every man and nation comes a moment to decide." Agrippa had his destiny-deciding moment, as he trembled in fear and indecision while Paul was presenting the truth to him. He was almost persuaded to decide for God and heaven, but the good things of this life weighed too heavily, and he took the part of Dives. Often during a revival souls decide for sinful pleasure and death, or self-denial and life. How bitter the reminder to Dives of the few transient sweets he had enjoyed in the fleeting span of life, as he realized there was an eternity of hell stretched out before him. The thought of his wealth ill used, was an increasing agony. His clothing of purple and fine linen had become sheets of living flame. His sumptuous fare changes to molten streams of liquid fire. His servants change to angels of darkness, who cease not to torment him day and night. His music and revelry change to the hiss of serpents and devils, while those he has led astray gnash upon him with their teeth. His detestable temper, malice, hatred, lying, cursing, envying, and evil imagination, are intensified a thousand times over. No faintest ray of hope can ever enter here. His doom is sealed forever. Forever with the lost, forever with the outcast, the vilest of the earth: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

If death would only come to his rescue, how gladly would he, so loath to depart this life in yonder world, court death as a welcome guest now. How he would embrace it as a thing greatly to be desired. But no! There is no way of escape. The great gulf over which none can pass is forever fixed. Some one has said if the earth and all the seas were transformed into a mass of solid steel; if a tiny insect should come and walk over the distance of a few feet of this hard mass; then go away and remain a million years, and return at the end of that time, and walk a few feet, repeating this time after time until all the solid mass were worn away by the slight contact; if this were repeated for the sun, moon and every star, then suffering, doomed, damned soul in hell, your punishment has just begun.

Every one who says no to the gentle knocking of the nail-pierced hand, to him who is standing at the door of the human heart seeking entrance and bringing safety and salvation; to all such, hell is eternity. Never dying soul be warned; flee from the wrath to come; make a wise choice so that you, too, may rest upon Abraham's bosom.

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BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

EZEKIEL'S NEW JERUSALEM.



HERE are prophecies within the prophecies; prescience which, when led of a divine illumination, walks freely through future involutions of fact, and points the way to miracles of human realization. The prophecy of Ezekiel, which is epochal and eloquent with forecasts of a new Jerusalem, invites fulfillment upon itself in achievements to be wrought by the modern mechanical age. There are those alive today who will live to see the time of the literal fulfillment of the prophet's prediction concerning abundant waters, a perennial river, that shall "issue out from under the threshold of the house" (the temple at Jerusalem).

I will ask the reader of this article to read the first twelve verses of the forty-seventh chapter of the Book of Ezekiel. In this section there is a circumstantial account given of the physically restored and immensely enlarged Holy City, which is to match the new spiritual state of Israel, which is to come in the course of a divinely-decreed and directed history. The student will observe that the secret of this enlargement of the civic Jerusalem is the element of water. Throughout its history, up to this day, Jerusalem has been remote from the flow of effective waters. During all its centuries, the supreme question has been to provide a sufficient supply of water to quench the thirst of its inhabitants; but the new city is to sit in triumph on one of the most magical water courses of the earth, and one resulting from the divine decree, joined with a world miracle of engineering.

It is to be borne in mind that the surface of the Dead Sea, which is less than a dozen miles from the east gate of Jerusalem, is approximately thirteen hundred feet below the level of the Mediterranean, which itself is but forty odd miles away. The site of Jerusalem is 2300 feet above the floor of the Mediterranean, and is thirty miles inland. This unique and contradictory situation offers the basis for the unparalleled water miracle of which we are about to write.

Soon after the close of the late World War, an enterprising engineer suggested to the British mandasy in Palestine the plan for a tunnel, much shorter than a dozen railway tunnels in Italy or Western North America, to be digged through the Judean mountains, directly under the site of Jerusalem, through which should be turned a huge river of salt water from the Mediterranean, into the gorge of the Dead Sea, thus producing a waterfall of more than twelve hundred feet. The amazing possibility of this achievement, in the way of generating hydro-electric power, was being discussed, when an American archaeologist, then engaged in excavations in the Holy Land, moved an amendment to the plan, and one which is destined to bring a literal fulfillment of Ezekiel's prediction. This gentleman called attention to the fact that, whenever this undertaking should be accomplished, it would, and must, conform to the letter, as to the spirit, of the prophecy. That prophecy calls for fresh waters, which shall heal the salt waters of the Dead Sea, and produce an Eden of fertility and verdure where all is now desert. The waters of the Mediterranean could not do this.

Our archaeologist pointed out the fact that, from the estuary of the Pelusian Nile, in Egypt, to the floor of the Vale of Sorek, just south of Jaffa, is a continuous water level line; and that by means of a weir this branch of the Nile could be lifted to a desired height, and its waters conveyed in an open canal along the old Philistine coast to the mouth of

Sorek. Through the proposed tunnel, these Nile waters would be carried to a dip in the Valley of Hinnom, just below the Holy City, whence they would tumble into the Valley of the Dead Sea. By hydraulic pressure, a measure of this river would be lifted to the upper Kidron Valley, by the east gate of the ancient temple, as described by the prophet, thus giving the city its long needed and long prayed-for water supply.

The prophet himself gives us a detailed forecast of what would befall the dreary desert reach from Jerusalem to the Dead Sea, with so great a surge of fresh water poured over its rocks and waste. He says: "Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. . . . all trees for meat, whose leaf shall not fade. . . . which shall be for medicine. . . . Everything that liveth, which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish; for these waters shall be healed; and everything shall live whither the river cometh."

The most tremendous hydro-electric power possible to be developed anywhere on earth would result from the transfer of these Nile waters to the gorge of Hinnom. The almost instantaneous result would be the quickening and transformation of Arabia, Syria and their hinterlands. The deserts of Arabia and Syria, of which we think as hopeless wastes, are often rich on their surface with the minerals which nourish vegetable life. They lack the one element of water. But deep beneath their arid surfaces are drifting rivers of moisture. Where these are forced upward by natural conditions appear those pleasing contradictions of the desert known as oases. Such a firmament of electric power as would be generated by this Hinnom waterfall would furnish the means of lifting the under desert waters of Arabia and Syria to the surface and make these arid worlds blossom as the rose. This figure, so plentifully recurrent in the sayings of the prophets, refers to the material fortunes of these lands, as to their spiritual hopes. Their realization in fact and history, as we have here prognosticated, will be tremendously confirmatory of the truth and dependableness of all prophecy.

The establishment of a Jewish state in Palestine is inevitably linked by the prophet with his picture of the new Jerusalem. He has even drawn the lines of a new tribal allotment of the land. The Jews are returning to Palestine. Zionism is an integrating fact; and therein is another and climaxing proof of prophecy.

In a Recent Letter,

MRS. H. C. MORRISON.



A fine young Christian referred to the article clipped from *The Alabama Christian Advocate* on the "Dance Question," in which the writer of the article said he intimated that a "Christian could dance," but that it was not likely many of them indulged in this pastime.

This is much like admitting that a child may, as it comes to the years of accountability, be properly trained in the way of righteousness, and not go into sin. It may be possible, but it is not probable. It may be that some who have not had the light on the harm of the dance, and have not seen it in its degrading effects, may indulge in such pastime without feeling the compunction of conscience that one would who had been taught to avoid its dangers. I don't believe such an indulgence can be participated in without

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ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

The Decay of Christless Religion.

Rev. George D. Greer, Pastor St. Paul's M. E. Church, Bayville, Long Island, N. Y.

IT is by no means necessary to journey to the islands of the sea, to the jungles of Africa, to the unevangelized masses of China, or to the priest-ridden benighted land of India to find Christless religion. We discover it in its most insidious form in the Christian churches of America. It is not surprising that men are writing such articles as "God save the Church!" There never has been a day in which so many articles on religion found their way into the popular periodicals. The writers sense the loss of power of religion in modern life and at the same time are themselves spiritually obtuse enough not to be able to see the difference between the real Christian Gospel and the emasculated religion that goes under the name of Christianity. Jesus Christ is the same yesterday, today, and forever. It is he who makes religion live. Without him it dies.

The Church has lost the Christ for very definite reasons. For a generation or two we have been led away by the worldly wise. Elated by a misguided sense of our own importance we have considered ourselves as too advanced for the simple Gospel of the New Testament. For the soul-transforming power of the Son of God we have substituted human methods of bringing about human salvation. Imposing structures they were; but how are the mighty fallen.

We have been urged to adopt 'scientific method' in dealing with the spiritual nurture of the young. Conversion has given place to instruction. Religious education has been presented as the 'know-all' and 'cure-all' of religious problems. Let us not be led into making false accusations. Religious Education has not argued against conversion. Its best exponents have, when confronted with the question, admitted that conversion is a very commendable thing, whenever necessary. Religious education, however, will make conversion in the old-fashioned sense, no longer a necessity. We have been told that trained teachers should replace the untrained, and that is good. Yet the program has failed more dismally than the average experiment in religion. Less regard for God and righteousness has often been the result rather than the reverse. The reason is not hard to find. We have gotten the cart before the horse. Jesus said to a number of men: "Come, follow me." When they did accept him as their Master, their education began. If our religious education had for its goal the definite acceptance of Christ by the individual it might have more gratifying results. The best agency of Christian education is not the technically trained teacher, but the person who belongs to Christ and who places experience first and education next as a process of leading the individual to a better knowledge of the ways of the Spirit of God. (This article, by the way, is being written by one who has been a Professor of Religious Education for a number of years, hence not unacquainted with the program).

Why all this worship of science? Why hold up reason as the antagonist of faith? How superficial is modern thinking! Pascal, a really great thinker of another generation said: "Reason has done her greatest work when she is brought to realize that there is

an infinity of things that go beyond her." It is with that infinity of things beyond reason that religion deals; its weapon is faith. Science has not answered one fundamental problem of existence; it has failed to meet one of those needs of which man has ever been conscious. True, it has given us comforts and lightened our labors but who will say that we enjoy life more than did our grandfathers. St. Augustine was speaking truth when he declared that he was made for God and thus could never be satisfied until he found rest in God. This mad present-day world has plenty of science but cannot even distribute its abundance of material wealth so that people can be kept from starving and freezing. The need is not for more science but for the spirit of Christ in human hearts and hence in human affairs. Have we forgotten that democracy is a Christian doctrine and that as a political faith it can never endure apart from the spirit of its founder? Without Christ our democratic civilization is doomed!

Along with our materialistic philosophy we have resurrected its ancient religious twin and called it humanism. Humanism is the form of belief by which we take Christ from the throne of the human soul and put self in his place. I have been told that there is in an art gallery in Paris, a picture, painted by Delaroche: it is the picture of a king on his throne surrounded by his courtiers, the king of human reason; around him stand Euclid the thinker about lines and angles, La Place the thinker about cosmic law, Kepler the thinker about the planets, and many others. Delaroche was a humanist; he must have been to have painted such a scene. Humanism is based on the utterly false idea that the way to lift man up is to lead him to exalt himself in his own esteem. The great Apostle warned us about thinking ourselves to be something when we are nothing. The master of my fate and the captain of my soul! It sounds wonderful but the truth is that I am a subject creature. I am subjected to powers that I cannot control nor understand. An accumulation of fluffy snowflakes might end my life if I am not careful. I had nothing to do with coming to the world, and I must leave it regardless of how much I may love it. My very existence depends on the continued shining of the sun; if that heavenly body begins to fade or to wander off into space there is nothing I can do. My very mind is so delicately balanced that it may become unhinged and render me a gibbering creature without power to do consecutive thinking. Any one of a number of bugs can bite me and put an end to me as far as this world is concerned. My greatness consists only in the fact that I can, if I will, enter into personal relationship with him who made all things and by whom all things consist. If I do not do that I am a weak creature indeed, and my claims to greatness are a laughing matter. Humanism is not a religion at all; it is a denial of religion. If every man can be his own Savior why does he need a religion? Man must do his part, and a large part, to earn salvation, but it is God through Christ who regenerates the human soul and causes that man to become a new creature in Christ Jesus.

Buddha, Mohammed, Zoroaster, and many lesser lights, have been listed as great religious leaders. But Jesus is not to be classified with them. He stands all alone in his imperial spiritual majesty. Why is he different? The others could tell what man should do;

only Christ has ever been able to give man the power to do it. We can by diligent effort do something toward reforming our fellow-men. Only Christ can transform them. Buddha and Mohammed do not seem to be able to do that. It is this consideration that points out the major error in the Social Gospel as it is presented to our age. How futile is the undertaking to create a Christian society of men and women who are not Christians! Jesus did his work with individuals; we have reversed his process and are beginning with the masses. If we would stop our activity for a moment we would discover that the greatest periods of social progress in human history were those periods when there was a great revival of emphasis upon personal religious experience. It is Christians who transform society, and not society that makes Christians.

We have become superstitiously afraid of any and all supernatural elements in religion. Supernatural means only that we do not understand the how or the why of the phenomena. There is no supernatural with God. For us to say that thus and so is impossible in the realm of spirit is to betray the depths of our own spiritual ignorance. It is with the supernatural aspects of life that religion deals. Take those away and the need for religion passes. Life, death, time and eternity are still supernatural as far as human knowledge about them is concerned.

Christ could solve every personal, every national, and every international problem if the world would but give him a chance. Civilization without him will pass away; the Church without him will die, and deservedly so. He paid the price for human redemption; there is no other way. We take our stand with him, not at Bethlehem where he was born, not at Bethany where he raised the dead, not at Capernaum where he preached his first sermon, nor on the mount where he was clothed in garments of light, but on Calvary where he shed his blood that mankind might find redemption.

We should pray for Pentecost, but the mantle of the Spirit cannot clothe us from on high until our filthy rags of sin have been removed by a Redeemer's hand. The Church's need of penitence today is fully as great as its lack of power.

RICH AND RARE

is the Life of George Muller, of Bristol. It is one of the most refreshing, stimulating books we have offered to our friends for a long while. George Muller was led to put before God in prayer all matters that lay upon his mind. He was so submissive to the leadings of the Holy Spirit that in the ninety-third year of his age he was fully a little child in all his relations to his heavenly Father. The test of his faith in the opening of the first orphan houses, his submission and his humility, are touching to the extreme. You simply can't read it without earnestly desiring a closer walk with God.

Only 36 copies. Published at \$2.25, and we offer them while they last at a special price of \$1.50, postpaid. Bound in a beautiful red cloth with jacket, shows picture of the first buildings rented for the orphanage, also the five spacious new buildings, or orphanages. 375 readable pages. Don't miss this blessing—get a copy.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

THE FOUNDERS OF METHODISM

(Continued from page 3)

said that he was a prince of preachers without the veil, because he was Jacob within the veil." He emphasized the doctrines of Justification and Regeneration. His sermon on the new birth was preached often and with remarkable effects. He suffered great persecutions as the result of his faithful preaching.

A regrettable event in his history was a rupture between him and the Wesleys on the subject of Arminianism and Calvinism. He had a horror of Arminianism, and the Wesleys had as great a horror of Calvinism. This rupture was only temporary, however. Mr. Whitefield made thirteen trips across the Atlantic Ocean. The periods between these trips were spent in preaching the word in England, Scotland, Wales, and from Georgia to Maine, in America. Everywhere great crowds heard him. Sometimes as many as twenty or twenty-five thousand people hung on his words. He secured some ground about ten miles from Savannah upon which he builded an orphanage. He called it Bethesda, "House of Mercy." Wherever he preached, he took an offering for this institution. It had a successful career. Before his death, he deeded it to Lady Huntingdon. It continued till its destruction by fire several years later. Mr. Whitefield not only opened the hearts but the pocketbooks of those who heard him. Franklin heard him on one occasion and determined that he would not make a contribution to his enterprise. He had in his purse some coppers, some silver and some gold. After hearing him speak for a while he decided to give the coppers, a little later, the silver, and when the plate came round, he gave all. Old Father Flynt, formerly a tutor of Harvard College, noted for his parsimony, chided the students for attending and contributing their money. At last he went and heard Mr. Whitefield, and threw into the plate a bill. On his return he was asked how he liked Mr. Whitefield. "Like him," replied Flynt, "why the dog has robbed me of a five pound note." He raised large sums for his orphanage work. He was much interested in the "Log College" in New Jersey. Out of it grew Princeton University and Seminary. The "Log College" conferred the degree of M.A. on him. He builded a tabernacle at Moorefield and one at Tottenham Court.

He preached eighteen thousand times in the thirty-four years of his ministerial life, an unprecedented number in so short space of time. His simple method of preaching was not in accordance with the iron-clad rules of the day. He was denied the right to preach in many churches. The Presbyterians stood off from him because he belonged to the Established Church. The Established Church was too ritualistic for him. He said, "Two synods and one presbytery brought me on the carpet; but all has worked for good." Mr. Whitefield was married to a Mrs. James, in Wales. It was a happy marriage.

It has been said that Mr. Whitefield's sermons should not have been published. This is a mistaken view. While his greatest power was in his inspired oratory, his sermons are helpful also. In Hanover, Virginia, his sermons were read, and produced conviction in the minds of the hearers, resulting in a revival of religion out of which there came four Presbyterian churches. Toward the end of Mr. Whitefield's life, he suffered much physically. He said that "he was tired in the work, but not tired of it." When told that he should rest, he said, "I would rather wear out than rust out." His last sermon was preached at Exeter, New Hampshire, in the open air, on September 29, 1770. He preached with difficulty on account of weakness, but the sermon was two hours long. He said, "I go to my everlasting rest. My sun has risen, shone, and is setting, nay it is about to rise

and shine forever. I have not lived in vain. And though I could live to preach Christ a thousand years, I die to be with him, which is far better." That afternoon he went to Newburyport to the home of Rev. Mr. Parsons. It was on Saturday. That night he retired to rest, but he was aroused by an attack of asthma, to which he had been accustomed. He arose at three o'clock and went to the window for air. He went back to bed, but arose at four, gasping for breath and saying, "I am dying." At six o'clock, as the sun was rising over the sea, his radiant soul was released from its earthly tenement and soared away to join the glorified in heaven. His funeral was attended by an enormous congregation of weeping men and women. A vault was prepared under the vault of the church and there his body was laid to rest till the resurrection morning. In England there were services in the tabernacle. Mr. Wesley preached his funeral sermon to a great congregation. This was in accordance with a request made by Mr. Whitefield, years before. Thus passed out of this life one of the greatest orators of all time.

BUD ROBINSON'S LETTER.



closed my last chat by saying that, in my mind, I could see the wheat field. I didn't have enough space to finish it but I stood there where the home probably had been and looked out over the little valley where this good man was harvesting his grain. From this lovely little village, where everything on earth that's good seems to grow; nothing in California or Florida or any part of the world that I've ever heard of that doesn't grow here.

From Shunem we drove across the valley to the east side of Esdraelon, right under Mount Gilboa, to the ruins of the old city of Jezreel, the home of Ahab and Jezebel. So many things took place here I just have space to give a few points. This was the headquarters of Ahab; the Book says that no one had lived before Ahab that so sold himself to work wickedness in the land. They built up Baal worship and Baal had 450 false prophets and 400 prophets of the groves which ate at Jezebel's table. Elijah prayed that it might not rain and it rained not on the earth for the space of three years and six months. Ahab, backed by Jezebel, his wicked wife, and 850 false prophets sought for Elijah, it is said, in every nation and kingdom. They knew he was the cause of the drought. Finally he met Obadiah and told him to go and tell Ahab, "Behold, Elijah is here." Read the story in the 18th chapter of First Kings. Obadiah went and told Ahab. When Ahab met Elijah he asked, "Art thou he that troubleth Israel?" Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

Elijah requested that Ahab gather all Israel together at Mt. Carmel. Just a few words before we get back to Mt. Carmel would be appropriate. We visited the ruins of Jezreel, saw the destruction of the great temple and remembered that it was here that Ahab and Jezebel laid the plot and had Naboth stoned to death that they might get his garden. We were probably on the spot where his garden was. After they had him stoned to death and Jezebel told Ahab to go down and take possession, God sent Elijah down to meet him; when Ahab saw him, he said, "Hast thou found me, O mine enemy?" Elijah said, "I have found thee! because thou hast sold thyself to work evil in the sight of the Lord. Where dogs licked up the blood of Naboth shall dogs lick thy blood, even thine."

We drove down by what they call Herod's well, and had dinner and prayers; drove to

the little creek where Gideon had led his 300 down the hillside where he had 10,000 to start with, but after God gave him the test 9,700 went back. 9,700 got down on their knees and drank out of the branch while the 300 went across and lapped up the water from the hand like a dog. With those 300 God enabled them to win one of the greatest battles that was ever won in that valley. Let the reader look it up and enjoy it, as we did, when on the spot.

After spending an hour or two at the big spring, we turned back along the great valley of Esdraelon until we came to the old city of Megiddo. In the days of King Solomon's glory he built a great city here and here is where he kept many of his horses. Now there has been seven great cities built here, one on the other. John D. Rockefeller is backing the Chicago University with a million dollars to excavate these old cities. They have brought out enough things from those old cities to make a great museum. We were amazed at what they had taken out from hundreds of feet under the earth. They have excavated and opened up the great stables of King Solomon. The stalls for his horses were hewn out of the solid rock.

After spending some time there we drove to the city of Haifa, went around to the west end of Mt. Carmel and drove up to the beautiful home that is run by the Evangelical Church as a mission home. We had a good night's rest in the home. Early Thursday morning we headed to the east end of Mt. Carmel. This is one of the interesting drives of the nation, only the road is unusually rough. We drove seventeen miles to the east end. This mountain by road is about eighteen miles long; every mile of it on our right we could see the Mediterranean Sea and on our left we could look over the Esdraelon Valley. I want the reader to turn to the 18th chapter of First Kings and remember that Old Bud traveled from one end of Mt. Carmel to the other along on a ridge 1700 feet above sea level. At the East end there is a little Catholic church. In our mind we could see Israel, Ahab with his false prophets, and Elijah in one of the greatest contests that was ever pulled off on the top of one mountain. One man against a king and a queen and 850 false preachers; yet Elijah won the battle.

After Baal's preachers had prayed the forenoon in time for the afternoon sacrifice there was no fire and none that regarded, but the old warrior mocked them and told them to cry aloud that Baal was a god. When the time came for the evening sacrifice he said, "Let all the people draw near to me." He repaired the altar of the Lord that was broken down, taking twelve stones to represent the twelve tribes of Israel, built his altar, cut his wood and laid it in order, slayed his bullock and put it on the wood, dug a trench around it and poured twelve barrels of water over it. He knew that Baal's prophets were false prophets, but they did know that water would put out fire. He proved to them that he didn't have any fire hid under the altar; then he prayed a prayer about as long as my finger and the fire fell from heaven and the sacrifice began to burn, the tallow began to run, the wood caught on fire, the rocks caught on fire and then the fire licked up the water that was in the trench. The people said, "The Lord, he is God! The Lord, he is God!" Elijah said, "Take the prophets of Baal and bring them down to the brook Kishon and let not one of them escape; and he slew them there."

We went down to this little brook and made pictures of it, I judge, right near the spot where Elijah had put the false prophets to death. Then he went up on top of the mountain and put his head between his knees and prayed, and told his servant to go up and look toward the sea. He went and

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(Continued from page 1)

a very influential body in the Methodist Church to substitute child training and education for regeneration. They are inclined to make so much of education and so little of regeneration, that many are apprehensive that education will become a false god and, in the minds of some, substituted for a sin-atoning, crucified and risen Lord. One is reminded of an old, neglected, scriptural teaching that, "The carnal mind is enmity against God." Throughout the centuries, again and again men within the Church have sought to draw the people away from heartfelt repentance for sin, saving faith in Christ, and a glad and happy regeneration which made them, in Christ, new creatures.

It is not worth while to hide from ourselves the fact that we have a large number of aggressive, modernistic teachers who have drifted far from the original doctrines of Methodism. They are "seekers after the truth," they say, but do not find anything definite, meanwhile they give themselves more to the work of destruction than of construction. They propose to take the child in its infancy and so train it that it will not need to repent and be regenerated but, growing up in grace and the knowledge of the Lord, will gradually come into a Christian experience without a knowledge of a change of heart. A rather beautiful theory in which we have no confidence.

No doubt, children should be taught the truths of righteousness, and be taught to obey the laws of God, to believe and reverence Jesus Christ; we are persuaded that, under proper influences, they may be converted at an early age. Looking backward, I know I would have been converted, under proper training, when a small child. Now and then some man shouts out that he does not believe children are born of the Devil. Very well; that would be a shocking sort of belief, but undoubtedly children are born with a sinful nature. The Scriptures say they "go astray from the womb." In their infancy they manifest ugly dispositions and evil tendencies and, however well trained they may be, and however early they may be converted, every human spirit needs to come in contact with the Holy Spirit and have wrought in it a gracious work that our Lord Jesus Christ calls being "born again." One wonders what

sort of teaching the modern liberalist would give a child. Take, for instance, the modernists who accept the Darwinian theory of evolution. In the religious training of children would he take them to the zoo occasionally, and introduce them to their blood relatives? Will he assure them that much of the Old Testament is folklore? That the prophets knew nothing of Jesus Christ and his coming? That Jesus was mistaken about his identity when he claimed to be the Son of God? That the past history of the Church has been largely founded on superstition and carried forward with the energy of fanaticism and false teaching? Just what kind of training can the average modernist give to his children that will not make skeptics of them, rather than worshippers of God, trusting in Jesus Christ for personal salvation.

Take the second crop of your modernistic teachers, with all the doubt and unbelief and discardings that have been put into them, with no personal experience of repentance, faith, assurance of forgiveness, and the incoming of a divine life and place them in your colleges and universities under the influence of shrewd, profane professors, and are they not quite ready to become, at least, agnostics, if not blatant and blasphemous infidels.

This country and our Methodism needs a revival that insists upon repentance and regeneration; that offers salvation to children and young people on the terms of the gospel. The present drift in the Church away from the old paths of Bible truth, and a deep, genuine repentance and faith in Christ for salvation, a conscious pardon and a glad witness, is full of great danger.

Some years ago, we had a group of men in our conference who had much to say against the mourners' bench and sudden conversion. They talked about a salvation without knowing when you got it, ignoring the fact that you might lose such a salvation and not know you had lost it. They talked and wrote a lot about training children so that they learned religion like they learned grammar, and needed no spiritual crisis, such as regeneration, or a witness of the Spirit that their sins were forgiven. They had no sins to be forgiven. This continued until a group of preachers who had been to the mourners' bench and found salvation by the power of the Holy Ghost, rebelled and made open protest, joined battle with these false teachers and, under the blessing of God, and the leadership of a few heroic souls, like the sainted John Hughes, preached and prayed down a revival of religion that has resulted in the salvation of tens of thousands of immortal souls who have touched the rims of civilization, and sent a multitude on to Paradise; and while they lived, and in their dying hours, could bear clear testimony to the witness of the Spirit to the pardoning grace and sanctifying power of the Lord Jesus Christ.

Prohibit the Liquor Traffic.

We clip the following from *The National Voice*, an excellent prohibition journal published in Los Angeles, Calif.

DRUNKS INCREASE 600%.

April, 1934, brought a 600 per cent increase in drunkenness over April, 1933, in Redlands, Calif., according to Police Commissioner Theodore Krumm. "This is because there have been so many liquor permits issued and there is drinking in every little hole in the wall," said Commissioner Krumm. "We understand that applications have been made for more beer gardens. We have enough now."

'SPOTLESS TOWN' WANTS NO LIQUOR.

Melrose, Mass., with a population of 23,170, long known as "spotless town," after a campaign led by the W. C. T. U. and the local no-license committee, defeated the wets on three propositions, voting no on "hard" liquors, 5,263 to 1,959; no on wines and beers, by a vote of 4,949 to 2,189; and turning thumbs down on taverns by 5,429 to 1,533.

Senator William E. Borah in a stirring speech on the Senate floor branded conditions as "intolerable." Senator David L. Walsh, leader of the Senate repeal forces, jumped to his feet to agree, declaring that Senator Borah's statement would "be referred to in

the future as the first voice raised toward a new movement for prohibition."

"Much worse than the saloon has returned and is here apparently to stay," Senator Borah said. "As far as the enforcement of the code is concerned, as far as supervision of the liquor traffic is concerned, there seems to be no effort to prevent the kind of drinking which is going on in all the large cities."

"The sordid hands in which the liquor code has been placed is protecting the most heinous form of crime and immorality that could possibly be conceived. Before we talk of lowering taxes on those who are undermining and destroying the youth, the childhood of the country, let us know whether or not they are fit to operate those kinds of institutions at all," declared the Senator from Idaho.

"I venture to say that at the present time there are people reaping a profit far in excess of what is called a reasonable profit in any business."

"Before we reduce taxes, let us know about the profits of those in the business of selling liquor," Senator Borah declared.

Senator Walsh, the wet leader, said that conditions in some parts of the nation are worse than before prohibition. "I want to warn those people who were opposed to prohibition that the religious people of the country will not permit the sale of liquor on Sunday and people reeling through the streets."

Senator Sheppard, co-author of the Eighteenth Amendment, said that "it is being realized by the wets and dries that the liquor traffic is too big and too lawless to be handled by the states."

The Victory League.

We are profoundly thankful to our Lord and the readers of THE HERALD for the interest they are taking in the Victory League. Our readers understand that these donations, large or small, are for carrying on the work at Asbury College. If work goes forward those who love the school, and that for which it stands, must continue to help in this great work. In this week's report names from 29 states are represented. Send in your donation at once.

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IN A RECENT LETTER,

(Continued from page 5)

grieving the Holy Spirit and bringing one's self into condemnation.

We are told to "shun the very appearance of evil," and this is certainly an evil that has wrecked thousands, and is one of the most deadly social sins, and can bring no satisfaction, save but for the moment, and that sensual. The dance hall is the open doorway to outer darkness, and one who enters there is on the toboggan slide to perdition. To any young people who may read this, let me warn you to flee the dance hall as you would flee the devil, for it is a child of the devil and its effects are only evil continually.

Some one who failed to discriminate between the article quoted and what I had to say, thought I was saying that a Christian could dance, which, if they will read again, will note it was the opinion of the writer of the article, rather timidly expressed, and not myself. I am sure of this: that one cannot be a Christian and frequent the dance any more than one can be sober and frequent the saloon. The only way to live a life from sin set free is to "come out from among them, and be separate, and touch not the unclean thing."

I am once and for all opposed to cigarette smoking, or smoking of any kind, dancing, moving pictures, and everything the devil has anything to do with. What he likes I dislike, and what he dislikes I like. We live at opposite ends of the poles and I expect to keep a safe distance from him by not lending my influence to anything that means moral wreckage and spiritual death. There is not one good thing about the dance, and so I shall warn every one against it.

I judge from what the writer of the article said about the young woman who asked her partner if he were a Christian, that she discovered that her place was not in the dance hall. It is a safe policy to follow, not to go anywhere, or do anything, one would not like to be doing, or be found, if the Master should suddenly appear upon the scene. "What would Jesus do?" is a safe standard by which to measure our lives.

H. C. Morrison's Slate.

Campbellsville, Ky., June 10-24.
Pentecostal Park, Glasgow, Ky., July 6-15.
Bob Jones' College, Cleveland, Tenn., July 17-29.
Romeo, Mich., Aug. 3-6.
Indian Springs, Ga., August 9-19.
Kentucky Annual Conference.
Bennettsville, S. C., Sept. 9-23.

Restored and Rendering Great Service.

The readers of THE HERALD will remember that Dr. Akers had a breakdown in his physical health last fall. He had carried his burdens to the limit and was compelled to unload and go to the hospital. It was quite a number of weeks before he was able to engage in any sort of active service.

You will be happy to know that he has gotten back almost or quite to his usual health and is very actively and successfully engaged in revival work. We clipped the following report from the *Richmond Christian Advocate*. This is one of quite a number of successful meetings in which Dr. Akers has been engaged.—Editor.

DR. AKERS AT PARK VIEW.

The people of Portsmouth were highly privileged in having Dr. Lewis R. Akers, until recently president of Asbury College, Wilmore, Ky., to conduct a series of evangelistic services in the Park View Methodist Church during the two weeks, March 4-18. Known only to a few among us prior to his visit, Dr. Akers won the hearts of his hearers at his first appearance, and their appreciation of him and his efforts increased with

each recurring service. He is a cultured Christian gentleman with a magnetic personality that draws you to him. His gentle manner, his friendliness and his passion to win souls for Christ impress you that he is a worthy workman in the Master's service.

Dr. Akers excels in the use of choice English and in apt illustrations. His voice is well modulated with a resonance that forces attention. His scholarly yet deeply spiritual messages challenge both the intellect and the heart. His methods in the after service are free from anything spectacular or unseemly.

Never has the writer listened to a speaker in a series of services who held the rapt attention of his hearers throughout as did Dr. Akers. The young and the old were charmed with his timely gospel messages, and at no time was there the slightest indication of listlessness on the part of a single attendant. In every service the speaker sought to present Christ so attractively that hearts closed to him might be opened to receive him, and that lives unyielded might be surrendered to do his will. After hearing a noted New York preacher, a visitor was asked by his host as they left the church building, "Well, what do you think of our preacher?" "Of your preacher?" he made answer. "I really was not thinking of your preacher, but I think very much more of your preacher's Christ because of what he said." Truthfully the latter statement could be made by many following Dr. Akers' visit to Park View and, after all, is it not the one worthwhile result we should wish from our evangelistic efforts?

The benefits from the meeting are not to be measured simply by the number of accessions to the church, and yet, by this standard, if there were only one soul eternally saved, the services will have been justified. As a result of the meeting, fifteen persons have been received into membership, and a fine group of young people dedicated their lives to such service as shall be revealed to them at any time as the will of God.

Dr. Akers is a prince among men and fellowship with him was a delight not only to the pastor host, but also to his members. Only words of praise and admiration have been spoken since the close of his engagement, and not one criticism was heard during his presence with us.

I commend Dr. Akers to any pastor desiring a sane, consecrated leadership in evangelistic efforts. He has a message for today and the delivery of it in any church will prove a blessing. S. J. BATTIN.

BUD ROBINSON'S LETTER.

(Continued from page 7)

looked, came back and said there was no sign. He told him to go and look seven times. He went and the seventh time he came back and said there was a cloud as big as a man's hand coming up out of the sea. In a few minutes the skies were black with clouds and Elijah said there was going to be abundance of rain. He told Ahab to get his chariots and get down and drive to Jezreel lest the rains overtake him. This journey was not less than eighteen miles; Elijah girded his loins and ran before Ahab's chariot to the entering of Jezreel. When Ahab told Jezebel what was done she said, "The gods do so to me, if by this time tomorrow, I don't take his head off." Elijah hearing this statement seemed to lose courage some way in the fight and escaped for his life. The first stop that is on record is when he reached Beersheba. This must be a distance of a hundred miles. He left his servant and went into the wilderness to Mt. Sinai, about 150 miles southeast of Beersheba. I want the reader to think of this old man making such a journey through a wild, reckless world, through mountains and wild beasts.

Coming back to Jezreel, the reader will remember that Elijah had prophesied that the

dogs would not only lick up the blood of Ahab, but would eat Jezebel. Sure enough, when Jehu was anointed king, he went to Jezreel and Jezebel painted her face, decorated herself and looked out the window and Jehu told his men to go up and cast her down. After eating and drinking he told his men to bury her. She was the daughter of a king, and when they went, behold the dogs had eaten her up, as Elijah prophesied.

In love,

UNCLE BUD.

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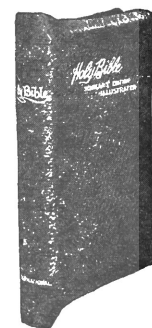
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OUR BOYS AND GIRLS

WYNN SILVERTHORNE'S AWAKENING.

Florilla Pinney.

My story is written in the time of the open saloons in the City of S—, when I lived with my parents. I heard such revolting, disgraceful stories in those quarters where drink was sold, I never dared venture on those streets. Sometimes a drunken man would wander out of those dives to the principal part of the city. I had rather meet a ferocious animal than come in contact with a drinking man. I made a solemn vow in my younger days I would never trust a man that drank, with my life's interests. I'd rather never marry than to be bound to one who even indulged in an occasional glass of the fatal stuff, "that at last biteth like a serpent, and stingeth like an adder."

My father was a minister. His children had been taught total abstinence; to "Remember the Creator in the days of their youth," choose good companions, and many were his admonitions. I loved my father for his wise counsel.

I had a dear girl friend of my own age—Vera Silverthorne. She had a lovely home and her parents were highly respected. Her brother Wynn was seldom at home, as his last few years had been spent in a distant college where he was taking a medical course. He had planned to come home for Christmas. I had been receiving letters from him occasionally, which were full of enthusiasm and humor.

I was very busy Christmas morning when I heard his cheery voice—"Lo Gem! Merry Christmas! How is everything and everybody? I knew you would be glad to see the Old Scout!"

"Indeed I am! Are you feeling well, Wynn? You look so tired?"

"Oh, that is your imagination. You are looking fine."

"Thank you."

"Say, Gem, if my memory serves me right, you didn't answer my last letter and I came home on purpose to find my rival. Where or who is the guilty party?"

"I will never tell."

"Gem, out with it! Don't go around the corner!"

"No, Wynn, even college boys can be mistaken—why I haven't even met the rival yet. Teaching five days a week, very busy on Saturday, Church morning and evening on Sunday—yes—and Young People's Meeting—I haven't much time to myself. Can you forgive my transgressions?"

"I certainly can, as I am a very busy boy myself, but never too busy to think of my best girl. But honestly dear, all joking aside, do you miss me when I'm gone? Do you ever yearn for my return? At night when the cares of the day are over and you are resting comfy in your little bed, it would fill my heart with joy to know that in the quiet hours, your thoughts wander to this lonely boy so far from home and you."

"Yes, Wynn, I freely admit my thoughts go out to you, and do you mind if I say I always breathe a prayer that when temptations assail you that you will have a resolute will and will seek a higher power to help you resist all evil."

"Oh Gem! You take everything so seriously—snap out of it! Well, the folks haven't had time to say 'Howdy do' hardly. When will you be over? Vera said you were all coming over to dinner."

"Before long. I have a little work to do yet. Bye bye! See you later."

When we arrived at Vera's everything was in readiness—an elaborate dinner and every one in the best of humor. Presents were exchanged and a good social hour followed, then music and singing. We were loath to leave, but we were all going to the Christmas services that evening. When we were alone Wynn said, "I mean to enjoy this vacation—my col-

lege days will soon be over and a new life begun. Gem, darling, are we going to enter into that new life together? Are you going to take me for better or worse, 'Till death do us part?'"

"Really, Wynn, I'm not ready to give you a definite answer."

"Why not? Don't you love me? In my heart you have belonged to me for years. Is there someone else?"

"No, Wynn dear, but I am at a loss to explain to you my feelings on this subject—you won't understand me."

"Out with it—you think I am not worthy? What is the big idea?"

"Wynn, Oh Wynn! My heart flutters so. I feel our destiny hangs in the balance. Wait a minute dear, bear with me while I try—in a feeble way—to bring before you my thoughts. I love you Wynn, too well to bring pain to your loving heart. I have always admired your noble character. You were different from other young men. I thought you a king among men. You don't understand me do you, dear? But the last few years your life has been a closed book to me, and I don't know why, but I have worried about you. There are so many avenues open to tempt one from the path of right."

"Why don't you say you have lost faith in me?"

"No, I haven't Wynn, but these thoughts torture me, I wish you would dispel my fears."

"There is nothing to worry about darling. Of course, I go out with the boys occasionally and have a good time—you want me to be a recluse? As far as the girls are concerned I have met many bright, attractive, young ladies—but you only are my ideal. You are working too hard sweetheart, and living in an imaginary realm. Neglect some of your duties, if necessary, and get out more. I won't press you for an answer to-night, dear. Think it over and I will be prepared for the conclusion you render. I know just what it will be. How about going out with your Doctor, tomorrow evening? There is going to be a big meeting in the amphitheater. A celebrated speaker—don't know what he will give us, but we will go and find out."

"I would be delighted."

"Ladies and gentlemen, friends, I am glad to find such a wonderful gathering. I will talk tonight on the two outstanding issues of the day—Temperance or Intemperance. I am going to draw two pictures for your consideration. Please give me your undivided attention."

The following hour the speaker held his audience spellbound. It was a talk that will live in the hearts of the listeners. He pictured the wet situation in all of its hideousness—the one who took the first glass and then on and on until finally a chain was fastened around body and soul that no human power could break. He pictured the misery in its wake—woe, misery, desolation, and degradation, till finally a drunkard's death. Many eyes were wet with tears. Then he opened the fountain of Victory where healing waters flow and a way of escape from this dangerous foe. There were staunch men and women there and many that night came out of the prison of doubt.

"Now, in conclusion, I am going to give you folks a chance to see what kind of metal you are made of. Come on, throw hook, line, and sinker into the ring and join the army of Prohibition Workers, and stamp out now and forever the greatest monster that ever entered our Eden! I read the headlines in the morning paper—'Let the Devil and the Wets Know that God has a Church in this Country.' No more will we look upon the wine when it is red, when it giveth its color in the cup, for at last, 'it biteth like a serpent and stingeth like an adder.' Let us get after every saloon, speak-

easy, and private home brewer, and sweep this fair, beautiful city clean of the stench of intoxicating drink. And we will not stop here—our motto is, 'For God and Home and Every Land!' I am going to ask you to sign a Declaration of Independence. This pledge, I hope everyone in the vast assembly will sign." Wynn helped distribute the pledges.

"How did you like the speaker, Wynn?"

"That was a fine scholarly address."

The next morning I said, "Daddy, are you very busy? I would like to talk to you and Mother a few minutes."

"All right, what is it dear?"

"Wynn has pressed me for an answer before he returns to college. His vacation will be over. What do you think of it?"

"As far as Mother and I are concerned, we haven't any just cause for complaint. He stands without a peer in our estimation. Isn't that right, Wife?"

"Yes, I cannot see why we could not sanction this union. He has been a noble, upright, young man. All the girls are crazy about him."

Daddy said, "Dearest girl, you are the one to decide this question." Just then some one called to see Daddy and our little conference was broken.

In the quiet of my own room I said, "Now I have come to the parting of the ways—I must decide this question now. I love Wynn with an intense love. I could never be happy without him—but—oh—I—don't know—what to do." My other self said, "Through all your life you have known him to be perfectly true. Cast aside your imagination."

"What have you been doing today, Gem?"

"I haven't accomplished much in all day somehow. How is it with you?"

"I loitered around home, was over town, called at the Y. M. C. A.—but can you guess where my thoughts were, darling? I dread to go back, but my vacation is nearing a close."

"Yes, I will be very lonely, but we will both of us be very busy, Wynn—and you will write often?"

"Play something, Gem, and sing!"

"Alright. What will it be?"

"Darling, I am growing old."

"Will you help?"

"Sure! Ready?"

"Gem, an angel's voice could not be sweeter. Now sing, 'When I Am Gone You Will Not Forget Me.'"

He sat beside me on the piano bench, his arm tight around me.

"Sweetheart, do you know what I am longing for?"

"I think I can guess, Wynn."

"Please don't tease me Gem. Have you made your decision?"

Reaching up and putting my arms around his neck I drew him close as I kissed his fervent lips. I answered, "Yes!"

"I'm the happiest man this side of Heaven. You remember I said I knew what your answer would be? Taking a box from his pocket he opened it and slipped a beautiful diamond ring on my finger. "This is the seal of two loving hearts."

(Continued)

Dear Aunt Bettie: I have been reading The Pentecostal Herald and I think it a fine paper, especially page ten. Glad to know so many of the cousins are Christians. I live in the Southwestern part of Iowa, four miles from the Missouri state line, and thirty miles from the Nebraska state line. I am five feet, three inches tall; have dark brown hair, medium complexion. I have seen a few letters from Iowa, although not many. Will close with best wishes to all The Herald family.

Helen Monzingo.

Rt. 2, Box 17, Coin, Ia.

Dear Aunt Bettie: The Pentecostal Herald has been making its weekly visits to our home for about six months. This is my first letter to The Herald. I enjoy reading page ten very much. I am twelve years old in the sixth grade. Have one pet, a dog. He goes to school every day

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with me. We go to the Methodist Church. Go to prayer meeting every Tuesday night. Best wishes to Aunt Bettie and The Herald readers.

Benulah D. Bevins.

Ewing, Ky.

Dear Aunt Bettie: I will be eight years old the 10th of July. I am writing another letter to The Herald. I enjoy reading page ten. Grandmother takes The Herald. Grandmother and I are reading the Testament through. I like to read it. I would like the girl whose name is Evelyn Sutherin to write to me and I will answer her letter.

Evelyn Jane Sutherin.

607 Monroe St., E. Liverpool, Ohio.

Dear Aunt Bettie: Will you please admit a little Iowa girl to your page ten? I am eight years old, am in the second grade, have blue eyes and auburn hair. I go to Sunday school and church every Sunday that I can. I have a sister and two brothers; for pets I have four kitties. I also have a dollie and cradle. I hope to see this in print as it is my first letter.

Bernice Carmer.

Rt. 1, Montezuma, Iowa.

Dear Aunt Bettie: In May 23 issue of The Pentecostal Herald my letter appeared on your page without any address. I am sorry I forgot the address and thank you sincerely for printing it anyway. Will you please print my address as written below so anyone who is interested can write me? The following short notice will be all right. Anyone who read J. N. McGouirk's letter in May 23 issue of The Herald and want to write, his address is 1023 Manigault St., S. E., Atlanta, Ga. This notice on your page will be greatly appreciated.

J. N. McGouirk.

AN APPRECIATION.

It has been my privilege to make rather a thorough study of Dr. Harold Paul Sloan's book entitled *Personality and the Fact of Christ*, and I should like to recommend it as a book of outstanding merit. In this period of theological controversy and intensive biblical criticism the author has given us a book which is refreshingly different. Beginning with the affirmation that "personality is the biggest fact in the inner universe of man's own self," he goes on to state that "Jesus Christ is the biggest fact in the outer universe that is all about us. These two values correspond to each other." He thus sets forth to show the finality with which Christ fulfills and completes the personality of man.

As a young theological student just completing my study for the ministry I have found in this book an intellectual approach to Christianity which is a tremendous challenge. It has helped me to maintain faith in the great Christian affirmations while in the process of reorienting my mind to some adjustment with modern thought. In a scholarly manner Dr. Sloan presents historical data both biblical and secular in proving his position concerning the redeeming work of Christ. In setting forth the self-consciousness of Jesus he not only presents the individual testimonies of the Synoptic Gospels, but he gives the arguments of Harnack's "Q" which reveal Christ claiming omniscience and other qualities which no mere man would dare profess.

With accumulative power the impact of Christ "upon the centuries through the church" is set forth. In Jesus there was religious and ethical finality. In his miracles he transcended the laws of nature, and death for him was "transformed into the revelation of his presence." With new insight the saving power of Christ is richly illuminated. Through the Church Christ has lifted men from the clutches of Paganism with its abuse of womanhood, cruelty to children, intolerance for the poor, and the curse of slavery. The climax is reached in a rich discussion of the total fact of Christ and a fitting conclusion is made in setting forth the triumph of Christ in immortality as "the consummation of the ages."

I am sure this volume is worthy of the attention of ministers and laymen alike, for Dr. Sloan has given us a message which is greatly needed in the present day. The personality of Christ is inescapable if the Church is to realize any kind of religious awakening.

Harold D. Neel,
Boston University School of Theology.

EVANGELIST'S REPORT.

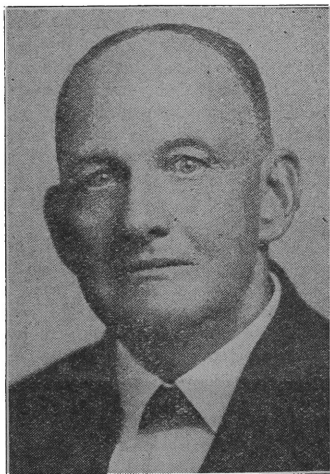
We are now engaged in a revival meeting at Smithland, Ky., with Rev. J. P. VanHoy, pastor. Smithland is the county site of Livingston County, and is located on the banks of the Ohio River where the Cumberland empties into the Ohio. It has been sometime since the town has had a real, old-time, soul-saving revival. Let the readers of *The Herald* pray that God will grant the church and community a great awakening. Rev. J. J. Smith, a veteran, who used to evangelize with the late Rev. A. A. Niles, a noted Baptist Holiness Evangelist, lives near here and is attending the

meeting. It is an inspiration to have him in the audience.

We recently spoke at the McKendree Church, Hubble, Ky., for Rev. R. L. Lee and at Bryantsville, for Rev. Amos, an Asbury student-pastor; and at Mortonsville for Rev. Fred Jones, also an Asbury student-pastor. These Asbury boys are doing fine work on their respective charges. It was a great pleasure to be with them. We stopped at Louisville, Ky., and spoke for Rev. H. A. Mastin, pastor of Grace M. E. Church. Bro. Mastin is doing a fine work in Louisville.

We will go from here to the Asbury College Commencement and then launch out into the evangelistic work during the summer. We are devoting our time in the evangelistic field. Through the goodness of the Lord we have conducted over six hundred and twenty-five revival meetings in the forty-two States of the Union. To him be all the glory!

Andrew Johnson.



J. A. GILES.

Dear Readers:
I beg to call your attention to my article in May 23rd issue.

I have not received subscriptions sufficient to build The Radio Station. If every reader of *The Pentecostal Herald* will give \$2.00, we will be able to build. Pray that God's will be done; and let me hear from you by return mail.

Send no money yet.
Your brother in Christ,
J. A. GILES, Macon, Ga.
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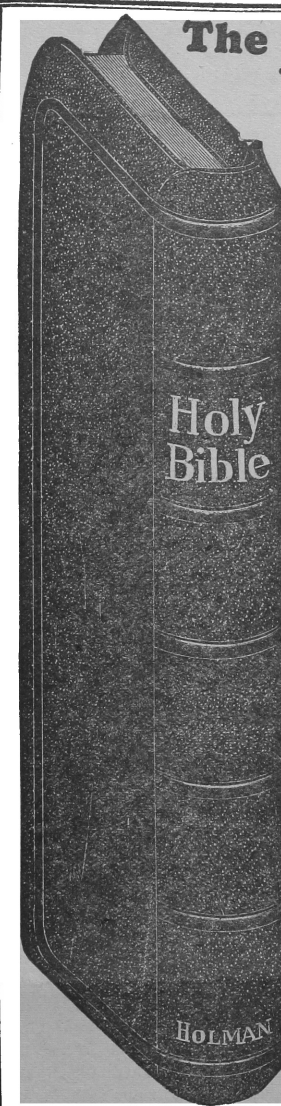
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Christ is tempted. He beginneth to preach. — ST. MATTHEW, 4: 5.	
<p>13 ¶ Then cometh Jē'sus from Galilee to Jōr'dan unto Jōhn, to be baptized of him.</p> <p>14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?</p>	<p>13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-tim, which is upon the sea coast, in the borders of Zab'u-lon and Neph'tha-lim;</p> <p>14 That it might be fulfilled which was spoken by E-sā'as the prophet,</p>

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF

Lesson XIII.—June 24, 1934.

Subject.—Review.

Reading Lesson.—1 Cor. 1:18-25.

Golden Text.—Of his kingdom there shall be no end. Luke 1:33.

The value of this review to our classes will depend upon the sort of teaching they have had during the quarter. Permit me to impress upon teachers the importance and the duty of thorough teaching. We expect the preacher to know his sermon. Reading from the pulpit is of little worth, if any at all. If the preacher is to preach, he must be filled with the Holy Spirit, or he can do nothing better than lecture. May I ask if the Sunday school teacher does not need as thorough preparation for his class as the pastor does for his congregation? If the minister cannot preach without the unction of the Holy Ghost, neither can the Sunday school teacher do justice to his class without it. Thorough preparation and the fullness of the Spirit are pre-requisites to both preaching and teaching.

As the resurrection lies at the foundation of our salvation, it will be well to spend much of the allotted time for the lesson in reviewing the arguments for his resurrection, and in impressing upon our classes the importance of belief in this blessed doctrine. There is no fact in history that is more soundly established by indisputable evidence than is the resurrection of our Lord. Read afresh the fifteenth chapter of 1 Cor., and meditate upon it till your soul catches fire. If Christ be not risen from the dead, we are of all men most miserable; for in that case we have given up the world for nothing.

In the second lesson the point to be stressed is childlike humility as a preparation for entering the kingdom. All pride and self-confidence must die in us before we can enter into life through faith in Jesus Christ. This is a hard doctrine for proud people; but there can be no salvation without it. Let us press it upon our classes.

The third lesson goes against the grain with unsanctified souls. The carnal nature rebels when some one has done an injury, and God calls upon the injured person to forgive the other. If there is place and opportunity, it might be well to have a little prayer meeting with the class in this matter. When one digs into human hearts it is amazing to find how much ill will lurks therein. We must remind our pupils of the dreadful fact that if they will not forgive their fellows, neither will God forgive them. It is forgive, or perish forever.

Lesson four is hard, but glorious. People are willing to serve God, if they can be permitted to compromise just a little. But God is demanding our all. Mind you, not a part, but all. Persuade your pupils to make a quit claim deed in favor of Jesus Christ to themselves and to all that appertains to them. Don't press too fast; but give plenty of time to think. The work cannot be done during the time of the lesson; but you may be able to make an impression that will bear fruit in after days. This is your opportunity to lead your pupils into full consecration. Use it conscientiously.

Your fifth lesson will call for much earnest prayer, if it accomplishes anything with your pupils. Christ's standard of greatness is so utterly contrary to that of sinful man, that the unsanctified heart rebels against it. We covet the praise of men. We long to do something that will make us honorable in the sight of our fellows. Then the devil boosts our vanity tremendously. Do your best on this lesson, or your efforts will bear no fruit. Christ's standard is a pure heart wholly consecrated to God. Mark you, not consecrated to the Church, nor to any other institution, but to God. This lesson is hard, but blessed.

It might be well in reviewing the sixth lesson to call special attention to the kingly side of our Lord's nature. Men have had so much to say about his meekness and his gentleness, that most of us have formed a wrong idea of Jesus Christ. According to common notions he is a weakling. Many of the modern songs are so mushy that one grows sick when they are sung. It would be sacrilegious to use "One drop of the Blood" in the same service with "Jesus the name high over all in Hell, or Earth, Sky." Let your pupils understand that Christ is THE KING, and that he demands implicit obedience to all his commands. One dare not trifle with him. We are his friends, if we do whatsoever he commands.

The seventh lesson needs to be forced home into the heart of all our people—both young and old. We have a false idea of patriotism. War has been our standard; but war is criminal. Under some circumstances one may be justifiable in killing another in self-defense, or in protecting his home; the State is justifiable in taking the life of one who murders his fellow; such persons forfeit their right to life; but to kill men in offensive warfare is nothing short of murder. In my notes on this lesson I remarked that I could see no patriotism in the repeal of the Eighteenth Amendment to our Federal Constitution. The aftermath is showing that the repeal of that Amendment was one of the vilest national sins that this government has ever committed against God and our people. If we do not repent speedily, and undo our devilment, we can expect to feel the chastening wrath of Almighty God after a terrible fashion. True patriots fear God and love their country.

Were I teaching a class, I would drop a few words of warning concerning "The Future of the Kingdom" in the eighth lesson, and then center my forces on "The Last Judgment" in the ninth lesson. Bring up all your reserve forces on that point. People have to a large extent lost sight of that awful day that is soon to come upon mankind. Stand in your imagination before the judgment bar till you feel your own eternal doom pressing upon you. Then show your class what the judgment means to every one of them. Make it real, for it is real. Such teaching will stabilize your pupils. They need awful truths.

Lesson X.—"Jesus in the Shadow

of the Cross." There is no room here for the shallow-brained, godless teacher. This lesson takes us upon holy ground. The case is like that of Moses at the burning bush. Quiet your class now, and lead them through the upper room where the Master is washing his disciples' feet and reclining with them at the last passover supper. Let them feel the utter horror of the betrayal at the hands of Judas Iscariot. Don't mince matters. Lead the class out to Olivet and Gethsemane. Kneel with them while they listen to the Savior's cry for help from his Father. Let them understand that he was carrying their sins. Take the class through the trial before the high priest, before Herod, and before Pilate. Let them feel the Roman lash and wear the crown of thorns. Some member of the class might volunteer to bear his cross.

I break down at the cross in the eleventh lesson. For long years I have been studying that scene; and it grows more terrible as the years are passing. He who can look upon the suffering, dying Lamb of God, and turn away to sin against him is devilish. Teachers, let your own hearts break over the crucifixion of our blessed Lord, and then in turn break the hearts of your pupils. Don't be afraid. If you feel what you are teaching, the class will respond to your appeals.

The twelfth lesson should set teachers and classes to shouting for joy. The risen Lord! My! what a thought. Death conquered at last! The grave has lost its victory in losing its victim. The Great Commission is before you. Call on the class to join Immanuel's army for the subduing of the world to the cross and to the resurrected Christ.

There is nothing small about teaching a class in Sunday school. If well taught, few of the pupils will ever be criminals. Recognize the importance and the glory of your work, and teach in Christ's stead and for his glory; and you shall not lose your reward. Some day you will bring in your sheaves with you, and lay them at the Master's feet as living trophies for his crowning day.

BINGHAMTON, NEW YORK.

We closed a glorious revival here in the Gaylord Street Mission with Pastor L. R. Wilson, May 16th. We extended the meeting three extra nights. Sixty souls sought the Lord, among them hungry seekers and happy finders. Audiences were good, and the interest was gratifying. People attended from Utica, N. Y., and Hallstead, Pa. Dear old Father Frank Carroll, from Vestal, N. Y., was there. He came with his heaven-lit face and had his holy dance before the Lord. He is highly respected in these parts by all who know him, as a God-fearing man of sterling integrity. God bless Brother Carroll and his sanctified wife. The work was thorough. We allowed the seekers to weep and pray until they struck victory. They kept us late some nights, but it pays to let them hear from heaven. I found Pastor L. R. Wilson to be a true yoke-fellow. He stood by the truth and treated me like a gentleman.

My wife brought several unctuous messages, and the Lord honored them with fruit. The joy of the Lord was our strength, and we had great times



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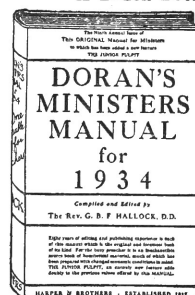
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of holy joy and blessed liberty. Some sick ones found healing in the Lord. The pastor and some of his good people from The Christian and Missionary Alliance Tabernacle in Binghamton, N. Y., attended and helped by their presence. We hold a campaign with them in their tabernacle May 20 to June 3rd. Pray for us. The first convert in our Gaylord Street Mission was the father of twelve children, and he is now sanctified. It was a real revival. The Holy Ghost sent the word with striking force, heat, speed and effectiveness. I was pastor in Binghamton for three years in what is known as the Mother Church—Pilgrim Holiness Church—of the New York District. God gave me three good years. I enjoyed seeing some of the old faces once more. God bless them. The Lord is keeping me well and happy. I have been busy all winter. I now have some summer and fall openings.

Yours in perfect love,
Rev. F. W. Cox, Lisbon, O.

COVINGTON, KENTUCKY.

Trinity Methodist Episcopal Church of Covington has just had a very glorious revival under the leadership of Rev. J. W. Carter, D. D. His preaching was clear and uncompromisingly scriptural, abundant in convicting power, and graciously inspiring and uplifting to the people of God. There were approximately thirty professions during the meeting, but these

numbers do not tell the whole story. Many of the people who were already Christians were blessed and renewed in zeal and activity for the Kingdom. Some who had been church members for years came into genuine experiences of knowing their sins forgiven, and are rejoicing in the peace and satisfaction that is theirs through Christ Jesus. Much lasting good was accomplished, and we firmly believe the revival will bear fruit on through the coming months. Dr. Carter is a splendid preacher, a wonderful brother, and should be kept busy in the Lord's vineyard.

The singing and children's services were under the direction of Rev. J. D. Hamilton, a local preacher of the Second M. E. Church of Ashland, Ky. He is not only a good singer but a man of prayer, a brother of gracious spirit and deep consecration. The Lord has laid upon his heart the evangelization of a large section of the Kentucky mountains in the eastern end of the State. He is worthy of help and co-operation in this truly great undertaking.

May God abundantly bless the efforts of these two men of God as they go forward in their labors for him. We are glad they came our way.

L. D. Rounds, Pastor.

GONE TO HIS REWARD.

News has reached us of the home-going of Rev. S. H. Prather, of Henderson, Ky., aged 81 years. Brother Prather has been an evangelistic singer for many years and has won hundreds of souls to Christ. He was engaged to assist Rev. C. F. Wimberly in a number of meetings, but death claimed him for its own. He leaves a wife and two children to mourn his departure. It can truly be said of him, "He rests from his labors, and his works do follow him."

THE VICTORIOUS CHRIST.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." John 20:18.

Mary loved her Lord for he had done so much for her. She had been in great bondage, but Jesus had set her free. Mary wished to show her love, and there was one service more that she could do for Jesus. She was diligent in her efforts for she went very early to the sepulchre. But Jesus was not there. She ran to tell the disciples of the empty sepulchre and they came to see if this were true. They found the clothes neatly folded, but no Jesus. They could not understand it all so the disciples went home.

The disciples at this time remind me of a time several years ago when we were in a church which had an old-fashioned bier on the right side of the altar. It was covered with a beautiful, hand worked cloth. I asked what that was, so a man stepped forward and with great reverence drew back the beautiful cloth. In awe he said that was Jesus. But He Was Dead! The faces of those who came there to worship told of grief, pain, burdens, strivings, but not one had a message to tell to the world. Their Jesus was dead.

If we lack power, and if we do not have a message, let us ask ourselves the question, are we worshipping a dead Lord?

But Mary tarried. This is where she knew Jesus had been, had she not seen him there. Where else could she go? She knew nothing else to do but tarry where she had last seen Jesus. As she tarried, she looked again into the place where Jesus had lain. She saw a vision. Mary's heart was pure and there were no hindrances in the way to obstruct her vision.

Then Mary turned around and there was Jesus. But Mary did not recognize him, for he was changed. He was now a victorious Christ, with power over death. Mary was still steadfast in her purpose, she asked where Jesus had been laid.

And then Jesus called her. "Mary." The divine love and compassion in that call! "Mary."

We have a vision today of the risen Christ, a victorious Lord, a Jesus with power, and he is calling to us. He is asking for our precious things, our lives while we are young, our time, our talents, our homes and loved ones. The Jesus of Calvary asked for our sins, but the Risen Christ asks for our precious things.

Mary answered "Master." After she had owned him Master, Jesus gave her a message and sent her with great joy to tell the glad news of a risen Savior, a victorious Lord, a Christ with power.

Mrs. Frank Yoder.

MAIL BOX.

The weekly visit of The Herald is surely a spiritual help to myself and family.—Mrs. S. S. and family.

I am so glad the way is opened up that I can send you the \$1 for the best Holiness paper in the world. I have been taking it for years and years and love it better all the time. I want, with God's help, to get more subscribers for it this year than ever before, and to help Christians to seek the blessing of sanctification.—Mrs. J. H. E.

Enclosed find postal order for \$1 for renewal of The Pentecostal Herald. This is my 33rd year's subscription. Have been a constant subscriber, and God has blessed my soul through its articles and sermons.—J. W. P.

Enclosed find \$1, please send me The Pentecostal Herald for one year. I feel the need of it to help me lead a Holiness life.—Rev. R. R. M.

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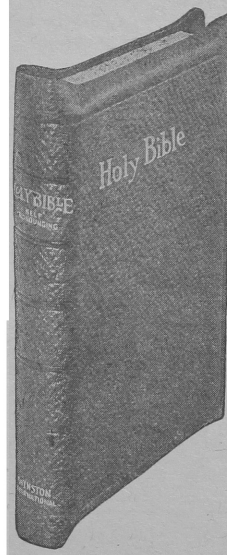
Elkhorn and Earley's, Earley's, June 17, A. M.

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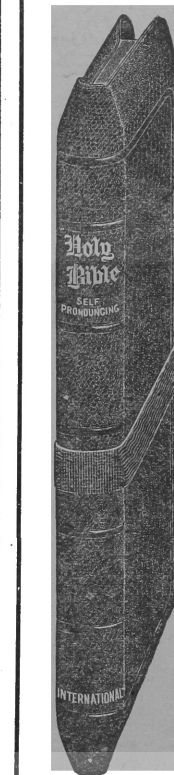
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Houghton, N. Y., Aug. 16-26.

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Canisteo, N. Y., June 25-July 1.
Camden, N. J., July 8-29.

BERRY, J. A.
(1164 Outer Drive, W., Detroit, Mich.)
Piqua, Ohio, June 7-17.
Alsask, Sask., July 6-15.

BLACKBURN, HARRY WILLIAM.
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Pennsboro, W. Va., June 3-24.
Corbin, Ky., July 5-15.
Wilmore, Ky., July 19-29.
Repton, Ala., June 19-July 1.

BRASHER, J. L.
(Attalla, Ala.)
Bonifay, Fla., July 5-15.
Boaz, Ala., July 23-27.
Attalla, Ala., July 27-Aug. 5.
Mt. Vernon, Ohio, Aug. 9-19.
Newark, Ohio, Aug. 20-Sept. 2.

BUDMAN, ALMA L.
(Muncy, Pa.)
Hughesville, Pa., July 5-15.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Marion, N. C., June 18-July 1.
Ocean Gate, N. J., July 2-15.
Lake Arthur, La., July 20-29.
Sedville, Ky., August 5-19.
Winchester, Ky., Sept. 6-10.

CARNES, B. G.
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Laverne, Okla., July 5-15.
Ruel, Okla., July 16-29.
Wakeland, Va., August 3-12.
Winchester, Ky., Aug. 25-Sept. 10.

COX, F. W.
(804 Market St., Lisbon, Ohio)
Elwood, Ind., October 21-Nov. 4.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Globe Mission, New Cumberland, W. Va.,
June 21-July 1.

COUSE, J. BYRON
(Greensboro, N. C.)
Toronto, Ohio, June 17-July 1.
Glasgow, Ky., July 6-15.
Portsmouth, R. I., July 27-Aug. 6.
Carmichael, Pa., Aug. 9-19.

DUNAWAY, C. M.
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Lexington, Ky., June 18-July 1.
Glasgow, Ky., July 6-15.
Dyer, Tenn., July 18-29.

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(1353 Hemlock St., Louisville, Ky.)
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Creelsboro, Ky., July 2-15.
Buckingham, Va., July 18-29.
Delmer, Ky., Aug. 5-20.

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Des Moines, Ia., July 6-15.
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Beacon, N. Y., July 9-15.
Columbus, Ohio, July 19-29.

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Olivette, Ind., July 18-29.

GREGORY, LOIS V.
(Evangelist, Waterford, Pa.)
Jefferson, Ohio, June 19-July 1.

HAMES, J. M.
(Greer, S. C.)
Zanesville, Ohio, June 15-24.
Newnec, Wis., June 26-July 8.

HOOVER, L. S.
(Tionesta, Pa.)
Tionesta, Pa., May and June.
Seekonk, Mass., June 28-July 9.
Burlington, Wash., Aug. 1-12.

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Lyons, Kan., June 14-17.
Mt. Shasta, Calif., June 24-July 8.
Cambridge City, Ind., July 15-29.

KENDALL, J. B.
(Lexington, Ky.)
Oklahoma City, Okla., June 3-24.

KINSEY, MR. AND MRS. W. O.
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Owenton, Ky., June 3-17.

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Mendon, Ohio, July 26-Aug. 5.
Fig, N. C., Aug. 16-26.
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LINICOME, F.
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Johnston, Vt., July 8-22.
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MINGLEDORFF, O. G.
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Sebring, Ohio, July 23-29.
Moers, N. Y., July 31-Aug. 12.
Houghton, N. Y., Aug. 16-28.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio)
Sebring, Ohio, July 20-29.
Romeo, Mich., August 3-12.
Pasadena, Calif., Aug. 16-26.

VAYHINGER, M.
(Upland, Ind.)
Spencer, W. Va., June 5-19.
Mitchell, Ind., July 15-Aug. 1.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., E.,
Detroit, Mich.)
Pontiac, Mich., June 11-15.
Elkhart, Iowa, June 14-July 15.
Kitchener, Ont., August 2-12.

WOODWARD, GEORGE P.
(Artist Evangelist, 120 W. Barnard St.,
West Chester, Pa.)
Windom, N. Y., June 5-17.
Wilmington, N. Y., June 24-July 8.
Vermontville, N. Y., July 12-22.
Richland, N. Y., Aug. 19-Sept. 2.

CAMP MEETING
CALENDAR

COLORADO.

Denver, Colo., Dist. Camp, August 16-26.
Workers: Dr. J. B. Chapman, Rev. I. M. Ellis, Write Rev. Meiza H. Brown, 503 Del., Denver, Colo.

IOWA.

Keokuk, Iowa, Aug. 5-19. Workers: Rev. Paul Coleman and wife and Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

INDIANA.

Nashville, Ind., Brown County Camp, July 6-15. Workers: Rev. David Graham, Rev. L. W. Wade. Write Arthur McQueen, Westport, Ind.
New Albany, Ind., (Silver Heights) Aug. 2-12. Workers: Gaddis-Moser Evangelistic Party, and C. M. Dunaway. Write A. A. Stone, 2431 Wallace, Louisville, Ky.

ILLINOIS.

Manville, Ill., Livingston Camp, June 24-July 8. Workers: Rev. H. V. Garven, Rev. H. W. Morrow, Rev. Geo. Franklin, and Mr. Adolph Gross. Write Wilder Hoobler, Manville, Ill.

KENTUCKY.

Bedford, Ky., (Callis Grove), July 27-Aug. 5. Workers: Rev. W. L. Clark, Rev. and Mrs. Lawrence Wade. Write Dudley G. Bell, Bedford, Ky.

KANSAS.

Minneapolis, Kan., Ottawa County Holiness Association, June 19-July 1. Workers: Rev. Tilden H. Gaddis and Moser sisters. Write Rev. Jesse D. Epps.

Wichita, Kan., Aug. 16-26. Workers: David E. Wilson, Jordan W. Carter, Chas. H. Stalker, B. D. Sutton and wife, and S. F. Nash. Write J. O. Orndoff, Rt. 1, Wichita, Kan.

MARYLAND.

Mt. Lake Park, Md., June 29-July 9. Workers: Dr. Joseph Owen, Dr. C. B. Fugett, Song leader, E. Clay Milby and Mrs. Milby. Miss Jane Bradford, Miss Minnie Shay. Rev. A. J. Dolbow, and Chas. R. Cobb.
Denton, Md., July 27-Aug. 5. Workers: Rev. Chas. Slater, P. F. Elliott and Eddie Patch. Write Rev. H. E. Uhrig, Denton, Md.

MASSACHUSETTS.

Douglas, Mass., July 20-30. Workers: Rev. C. H. Babcock, Rev. H. W. Sweeten, and Mr. Carlton Booth.
North Reading, Mass., June 29-July 8. Workers: Rev. Samuel Young, Rev. J. B. Chapman, Rev. I. C. Mathis, Rev. E. E. Patzsch, Miss Edith Cove. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.

Romeo, Mich., Aug. 3-12. Workers: Revs. H. C. Morrison, Peter Wiseman, Andrew Johnson, N. B. Vandall and Mrs. Vandall. Miss Anna McGhie and Mrs. L. S. Miller. Write J. H. James, Decker, Mich.
Iron Mountain, Mich., (Upper Peninsula) July 8-15.
Ironwood, Mich., (Gogelie Range) July 13-22.
Mount Pleasant, Mich., (Isabella Camp) June 29-July 8.
Midland, Mich., (Saginaw Valley) Aug. 16-26.

MINNESOTA.

Red Rock Camp, June 28-July 8. Workers: Rev. Paul Rees and Iva D. Vennard. Write Rev. Geo. G. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

MISSOURI.

Hannibal, Mo., July 22-Aug. 12. Workers: Dr. C. F. Wimberly and Rev. L. A. Windsor. Write Rev. L. A. Windsor, 2117 Market St., Hannibal, Mo.

MISSISSIPPI.

Waynesboro, Miss., (Frost Bridge), Aug. 17-27. Workers: Rev. Howard W. Sweeten, Rev. H. C. Norsworthy and Miss Ruth James. Write C. J. Jones, Waynesboro, Miss.

NEBRASKA.

Lincoln, Neb., June 29-July 8. Workers: Rev. C. W. Ruth, Rev. C. C. Rineberger. Write Rev. A. V. Wilson, 2608 N. 60th St., Lincoln, Neb.

NEW YORK.

Brushton, N. Y., June 24-July 4. Workers: Rev. Floyd N. Bradley, Rev. LeRoy A.

Lindsley, Rev. John Lunden. Write Rev. Clyde R. Sumner, Moers, N. Y.
Houghton, N. Y., August 16-26. Workers: Revs. John Thomas, C. P. Hoger, D. B. Hampe, Mrs. Tillie Albright and O. G. McKinley, Rev. and Mrs. C. I. Armstrong and Revs. Geo. and Olga Norman. Write Glenn Burgess, Fillmore, N. Y.
Freeport, Long Island, N. Y., July 21-August 5. Workers: Rev. Joseph Owen, D. D. Rev. C. W. Ruth, Rev. Joseph Owen, Write Harry J. Cornell, 46-14 Burling St., Flushing, N. Y.

Seven Oaks, N. Y., July 15-29. Workers: Rev. F. E. Arthur, J. M. Hames and E. Clay Milby. Write Mrs. Ethel Boal, 1067 Becker St., Schenectady, N. Y.
Wilmington, N. Y., June 24-July 8. Workers: Jas. Miller, Frank Arthur, Clarence Haas, Tillie Albright and Geo. P. Woodward. Write Mrs. Frank Warren, Haselton, N. Y.

NORTH DAKOTA.

Egan, S. D., (Southwestern Holiness Association) June 28-July 8. Workers: Rev. M. F. Gordon, Miss Bessie Olson. Write Mrs. Walter H. Anderson, Rt. 2, Pipestone, Minn.
Washburn, N. D., June 14-24. Workers: Warren C. McIntire, T. M. Anderson, Susie Harrington. Write Oscar H. Swenson, Washburn, N. D.

OHIO.

Columbus, O., Nazarene Camp, July 19-29. Workers: C. B. Pugett, I. C. Mathis, Prof. H. H. Price, C. A. Geeding, Pearl Wiley and Chas. A. Gibson. Write W. B. Gilley, 2076 Cleveland Ave., Columbus, O.
Lore City, Ohio, June 21-July 8. Workers: Rev. Raymond L. Bush, Mr. Ralph Leonard, Mr. Frank Applegate and Miss May Jenkins.

Coshocton, O., June 14-24. Workers: Rev. Paul S. Rees, Janie Bradford, Shank and wife. Write R. K. Gamertsfelder, Rt. 6, Coshocton, O.
Lima, Ohio, Mt. Lookout Camp, July 12-22. Workers: Rev. and Mrs. John Thomas, C. M. A. Colored Quintette. Write Rev. Ray C. Dotson, Belpre, Ohio.

Mt. Vernon, Ohio, Aug. 9-19. Workers: Rev. J. L. Brasher, T. M. Anderson, Warren C. McIntire, Rev. W. L. Mullet, Miss Anna B. McGhie, Miss Eva Clausen, Miss Mary Bell Campbell, Rev. H. A. Guller. Write Rev. E. E. Shultz, 120 Courtland St., Wellington, Ohio.

Sebring, Ohio, July 20-30. Workers: Rev. Joseph H. Smith, Rev. John Thomas, Rev. W. H. McLaughlin, Miss Janie Bradford and Mrs. Leonard. Write R. L. Bush, Box 45, Sebring, Ohio.

Sharon Center, Ohio, June 29-July 8. Workers: Rev. Warren C. McIntire, Rev. John Owen, Rev. Jas. Campbell, Miss Eva Clausen. Write L. W. Durkee, 1024 Dover Ave., Akron, Ohio.

Toronto, Ohio, Hollow Rock, Aug. 2-12. Workers: Rev. C. W. Butler, Rev. J. M. Hames, Prof. and Mrs. L. J. Phillips, Miss Janie Bradford, Edith Mackey Smith and Samuel Walters. Write R. L. Householder, 515 Trenton St., Toronto, Ohio.

OREGON.

Corvallis, Ore., Rt. 1, June 28-July 8. Workers: Rev. W. E. Cox, Rev. David H. Scott. Write D. M. Higbee, 200 E. 4th, Albany, Ore.

PENNSYLVANIA.

Bentleyville, Pa., July 5-15. Workers: Rev. A. O. Hendrick, Rev. C. H. Babcock, Mackey Sisters, Samuel Walton, Janie Bradford, and Mrs. J. W. McIntyre. Write Rev. H. M. Couchenour, 240 Grove Ave., Washington, Pa.

Conneautville, Pa., August 3-12.
Reading, Pa., July 20-29. Workers: Rev. John and Bona Fleming, Full Gospel Trio. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Hughesville, Pa., July 5-15. Workers: Rev. F. E. Arthur, Miss Alma Budman and Earl Smith. Address Rev. S. P. Ecroyd, Hughesville, Pa.
Ridgeview Park, Pa., July 20-29. Workers: Dr. C. W. Butler, Rev. Warren C. McIntire, Rev. Oswald Smith, and Mr. and Mrs. R. A. Shank. Write E. M. Bretwer, 658 Shady Drive, E. Mt. Lebanon, S. H. B., Pittsburgh, Pa.

Portsmouth, R. I., July 27-Aug. 5. Workers: Rev. and Mrs. Gordon Wishart, Rev. J. Byron Crouse and wife. Write Andrew B. Starbuck, care Camp Grounds, Portsmouth, R. I.

SOUTH DAKOTA.

Wilmot, S. D., June 6-17. Workers: Gaddis-Moser Evangelistic Party. Write Jas. Cameron, Wilmot, S. D.

TEXAS.

Atlanta, Texas, August 9-19. Workers: Dr. John Paul and The Latham Sisters. Write Miss Mary Perdue, Atlanta, Tex.
Bivins, Tex., July 28-Aug. 5. Workers: Rev. Mary Pardue and the Nipper Brothers. Write Mrs. Chas. Bray, Bivins, Tex.

WASHINGTON.

Ferndale, Wash., July 12-22. Workers: Rev. G. Arnold Hodgins, Rev. Paul S. Rees, Miss Marie Danielson, Miss Ruth M. Loris, Miss Gertrude Egbert and Miss Muriel Nelson. Write Rev. A. O. Quail, 1181 16th St., So. Bellingham, Wash.
Orchards, Wash., July 26-Aug. 5. Workers: G. Arnold Hodgins and wife, Rev. F. N. Bradley. Write Mrs. J. Howard Porter, Box 33, Orchards, Wash.

VIRGINIA.

Buckingham, Va., July 18-27. Workers: W. B. Dunkum, D. W. Fossit and Emmanuel Quartett. Write A. C. Garnet, Jr., Buckingham, Va.

WEST VIRGINIA.

Riverton, W. Va., Rt. 5, June 10-24. Workers: Rev. B. H. Hayne, Rev. P. M. Hott, Ruth Nangle, Cora Temple. Write Rev. H. B. Huffman, Box 26, Onego, W. Va.

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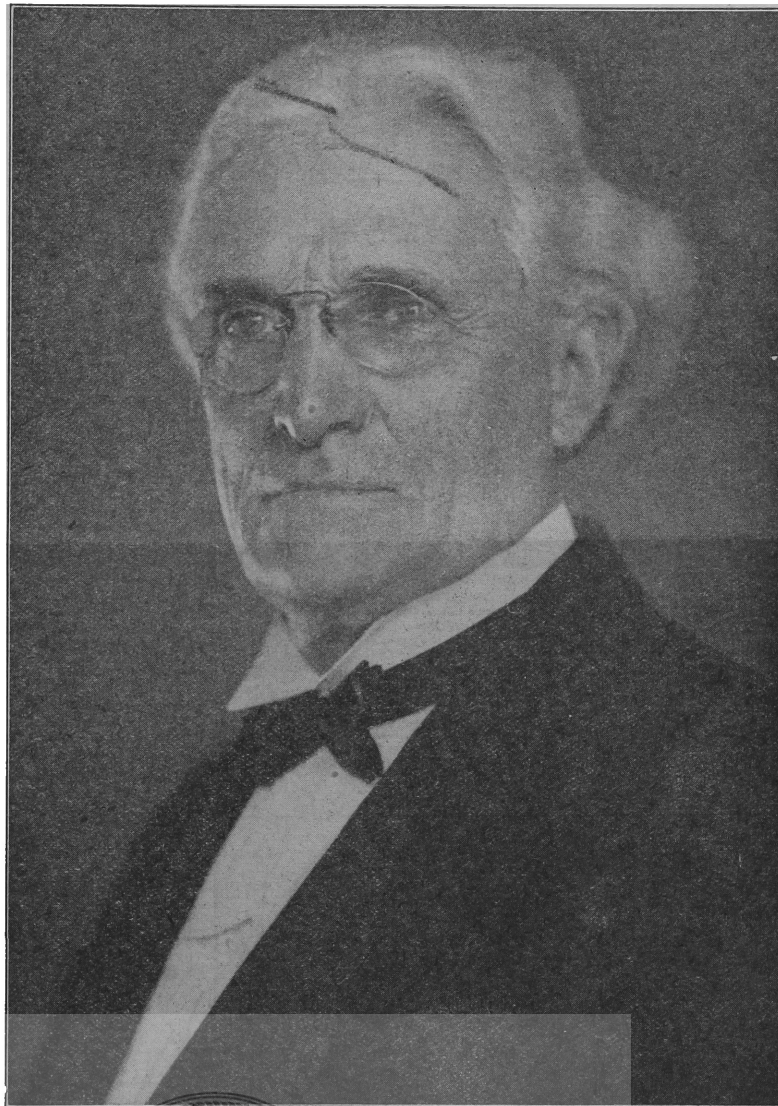
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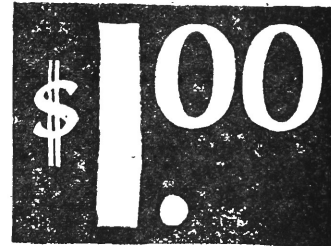
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ETERNAL SECURITY AND RESTFULNESS

By The Editor.

DURING these days which try the souls of men, when tragedies are coming so sudden and often, when unrest and dissatisfaction prevail, when the onrushing throngs are running to and fro seeking happiness in the pursuit of worldly pleasure, to the one who is fully surrendered to the compassionate love of the Almighty, whose hiding is in the cleft of the Rock of Ages, who, living or dying, has the pledge of Christ of a glorious resurrection, there is a place of safety.

* * * *

During these days when timid and uncertain men are forsaking the old faith, and many a pulpit is giving an uncertain sound, when one is startled at the greed of many men and the apparent loss of chastity by many women, when brazen immodesty flaunts itself, and the foundations of society seem to totter to their fall, there is one safe retreat for the humble soul—it is found at the mercy seat. To the Word of God, to the cross of Calvary, to the upper room of Pentecost, ye heartsick sons of men, there is certainty, safety and rest.

* * * *

In these days when multitudes are turning from the awful warnings in the Word of God, which assure us that those who sin and die impenitent must suffer the eternal consequences of their impenitence, to the pratings of men who offer them comfort in their sins, who are flocking to the standards of the destructive critics, who sneer at the eternal truths of the blessed Bible, and promise peace and rest in vagaries and changing theories where no peace and no rest can be found, let us hark to the word of God, to the altar of prayer, to the feet of the blessed Christ. There is truth, pardon, rest for soul, and eternal hope that penetrates far beyond the storm clouds of today into the azure of eternal security and restfulness.

* * * *

In these days of timidity and uncertainty in many pulpits, of worldliness and fashion in many homes, of rudeness and rioting in society and on the streets, of Sabbath desecration, revelry and sin, unbelief and fearless blasphemies, let us rally about the mourner's bench, cling to the dear old Bible, and pray divine power down out of the skies. Let us preach the truth that kills sin. Let us exercise the faith that brings manifestations of supernatural power; let us press the work of revivals in the church, the tent, the brush arbor and the shed. Let us press the battle in the city and neglected places. In these troublous times there are thousands of weary souls who fain would find the Christ; let us point them to him and bring them into the peace and rest which can be found by those alone who sit surrendered at the Master's feet.

* * * *

In these days which try the souls of men let us be up and doing, drawing weary souls to the Word of God, gathering the outcast to the mercy seat, sending the good news of

the gospel to the desolate, binding up the broken-hearted with the assurance of the divine mercy, and the fullness of Christ's power to save from sin. Let every steadfast believer rally around the cross to preach, to sing, to pray, to witness to the power of Christ to save the lost. The old-time religion is the world's greatest need; it alone can comfort and stay the hearts of men; it is our only hope. It satisfies, gives rest and assurance. It will stand the tests of time and meet the issues of the judgment triumphantly. The religion of the Bible that trusts in, enthrones, and worships Jesus Christ, means absolute safety for time and eternity in this world and any other world.

Great Commencement Week at Asbury College.



ANY of our friends thought this was the greatest Commencement in the history of Asbury College. There were 110 A.B. graduates; there were 21 B.D. graduates from the Theological Seminary, 8 B.M. graduates from the School of Music, several from the department of Home Economics.

One of the delightful features of Commencement week was the presence of the parents of the young people who came to be present at their graduation exercises. They came from every part of the nation and were people of devotion and faith; they love the truths and experiences of grace for which Asbury stands. It was a real delight to meet with the parents of the young people who attend Asbury College.

We had two excellent sermons from Dr. Turbeville, of Kokomo, Ind. He is an able speaker and a man of devotion and loyalty to gospel truth and high Christian ideals.

Rev. John Thomas, one of our most faithful evangelists who resides in Wilmore, roams the earth and sails the seas in his search for the Lord's stray sheep, and who is always a blessing to the town, school and community, gave us a gracious message.

The Volunteer Band, a splendid organization who are preparing for the mission field, had two great services that were a blessing to all who attended. One of these meetings was addressed by Mrs. R. O. Stull, many years a missionary to Peru. She is always a welcome guest to Asbury and brings something to stir the mind and hearts of the students.

Rev. Alexander Reid, one of our graduates who has spent several years in Africa, who is home on furlough, was at Asbury and gave an address that stirred the hearts of the people. Alex Reid and wife have gone into the heart of Africa with a courage of soul and sweetness of spirit and a conquering faith which is bringing thousands of colored people to worship at the feet of Christ.

Rev. J. C. McPheeters delivered the Commencement Address for the High School which was a powerful message of Gospel truth. He also spoke over the Radio and gave us a great sermon on "Modern Pentecost," which stirred the hearts of his hearers. No speaker during the Commencement Exercises stirred the hearts of the people with such courage and devotion to press on with the good work of spreading scriptural holiness over these lands more than Dr. McPheeters, pastor of the great Glide Church in San Francisco, Calif. May the Lord continue to bless and use him there.

Bishop Cannon spoke on Alumni Day giving the reasons why, from his childhood, when he used to accompany his mother to minister to the desolate and poverty-stricken families of drunkards, he had been a constant enemy of the liquor traffic. His address made a profound impression. It was manifest that the people who assemble at Asbury are the abiding and active foes of the liquor traffic.

The writer preached the Baccalaureate sermon, which was broadcasted over W. H. A. S. Numbers of churches tuned in for the message and we are hearing good reports from the impressions made by the broadcasting. The gentlemen who have charge of W. H. A. S. at the headquarters of *The Courier-Journal*, came up and spent a couple of days arranging for the broadcasting of the entire exercises on Sunday, for which we are profoundly grateful.

The meeting of the Board of Trustees was largely attended. Our beloved Bishop Darlington presided over the meeting. It was one of the most harmonious gatherings of this Board I have ever known. The report of Mr. Earl Savage, Business Manager, was most encouraging. He had succeeded in guiding the affairs of the College so there was no increase of indebtedness, and quite a reduction of the obligations of the institution.

Commencement day was a great occasion. Bishop Denny, of Richmond, Va., delivered a classic address on "The Power of Ideals." No one looking at the Bishop in his activity and listening to his message would dream that he had reached the ripe age of 80 years. With his present vigor, his penetrating eye, and clear thinking, we may expect many years of good service from him yet.

The Theological Seminary has had a wonderful year, with 75 students in attendance. Their closing exercises was a time of grace and blessing. The Seminary bestowed the degree of D. D. upon Rev. Harry G. Spencer, of Baltimore, Md. He is an honored and beloved member of the Baltimore Conference of the M. E. Church; and Rev. E. W. Willingham, President of Olivet College, a Nazarene school located in Olivet, Ill. He is a devout, cultured gentleman who is leading that school to great success.

Asbury College bestowed the degree of D.

(Continued on page 8)

FAITH AND VICTORY

Rev. G. W. Ridout, Corresponding Editor

I.



The Bible tells us much about the Victory and the Rest of Faith. 1 John 5:4, Heb. 4:9. Read the following testimony:

"President Mahan," said a clerical friend to us years ago, "I wish you could see my mother. To give you some idea of what a monument of grace she is, I would state

that in early life she was spoiled by training. She had one of the worst and most ungovernable tempers I ever knew. For years past she has been wholly confined to her bed from nervous prostration. During the early part of this period it did seem that nobody could take care of her, or endure her continued manifestations of irritability, impatience, fretfulness, and furious anger. Right there she became fully convinced that through grace and the baptism of the Spirit she could have perfect rest, quietude, and self-control. She set her whole heart upon attaining that state. Such was her fervency of spirit and earnestness in prayer that her friends thought that she would become deranged, and urged her to cease seeking and prayer. 'I die in the effort,' was her reply, 'or I obtain what I know to be in reserve for me.' At length the baptism of power came gently upon her. From that hour there has not been the slightest indication of even the remains of that temper. Her quietude and assurance have been absolute, and her sweetness of spirit 'as ointment poured forth.' It is no trouble to any one now to care for her. Many come even from the long distances to listen to her divine discourse."

II.

The following story has certainly a good point to it, a suggestion and a lesson. The story tells of a Church with a congregation of colored folk, which stood hard by a railway in Pennsylvania and was set on fire by a spark from an engine and burned to the ground. The railway company kindly rebuilt the Church, and furnished it with pews, pulpit, organ, carpets, and all else necessary to make the building even better than its predecessor. Great was the delight of the congregation. At the first meeting in the new edifice the pastor said: "Brethren, we are glad to be in our new place of worship. Whatever a Church needs we have, rooms for our meetings, all splendidly equipped, and pastor and Church officers all complete. We have everything any church in the city possesses, except this, we have no schisms." Then he paused, for the exclamations of thanksgiving he expected. They did not come, but there did rise to his feet one member of the congregation, who said: "Den I moves dat steps be taken to get us some at once. We must be like de white churches!" A tale like a wasp, with its sting in its tail, is the remark of the writer who relates the incident. Possibly there is no country in the world so pestered with sects and schisms among the churches as America is. We have seventeen different brands of Methodism, possibly a dozen or more Baptist brands and as to the different brands among holiness and pentecostal groups it would be difficult to determine.

One of our greatest needs is to get back to the spirit of our Lord's Prayer, John 17:21, "That they all may be one . . . that the world may believe that thou hast sent me."

III.

When Moody preached at Princeton and the revival broke out there about 1867 one morning he preached on Rom. 3:22. "There is no difference for all have sinned and come short of the glory of God." Around the evangelist was Hodge the theologian, Atwater the logician, Guyot the geologist, McCosh the metaphysician, Duffield the mathematician and other great intellects of that day.

It made no difference to Moody—sin and salvation was his message and intellectualism never dampened his ardor nor did the skepticism of the scholars ever bother him.

Away back in the Moody days the old time religion had a chance in the schools and the churches. Dr. Rattenbury writing on "Evangelism, its shame and glory," says, "If I were asked what is the greatest objection to Evangelism in the mind of the modern cultured minister of religion I should have no hesitation in affirming that it is the fear of the humanistic mentality of the modern church. The plain truth is that modern educational processes, notwithstanding all their obvious values, are Anti-Christ." It might be added that they have a strong antipathy towards evangelism that aims at soul saving.

IV.

What a story of Faith triumphant is that of J. Hudson Taylor of China. From the time when the great missionary sailed again for China, in 1866, with sixteen helpers, until Hudson Taylor's death in 1905, is the record of romantic achievements in the name of God. Today, the mission has 1,200 missionaries, and upwards of 3,000 Chinese workers: 125,000 have been baptized, and multitudes have become familiar with the Gospel. Truly a great flame "kindled by a spark of grace!" It is the story of faith triumphant, of one man who utterly trusted and mightily conquered. So do such heroes of the faith remind us that belief still "laughs at impossibilities, and cries, it shall be done!"

Most important of all days, was the spiritual crisis that occurred at Brighton, which is best reported in Hudson Taylor's own words: "On Sunday, June 25, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I wandered out on the sands alone in great spiritual agony; and there the Lord conquered my unbelief. I told him that all the responsibility as to issues and consequences must rest with him, that as his servant, it was mine to obey and follow him." Two days later, an account was opened in the London and County Bank, ten pounds being deposited in the name of the China Inland Mission.

A potent testimony to this God-given work is found in the fact that in past two years when Missionary Societies were calling their missionaries home and not sending out any new ones that the China Inland Mission sent out over 200 new missionaries.

V.

Alfred Cookman, preaching at Round Lake Camp Meeting in 1869, on Ephesians 5:18, "Be filled with the Spirit," said: "It cannot be necessary at this time or in this presence, that we insist on the personality and divinity of the Holy Ghost. We shall take it for granted, that you all unhesitatingly subscribe to that fundamental article of our faith; that 'The Holy Ghost, proceeding from the Father and the Son, very and eternal God,' majesty and glory with the Father and the Son, is of one substance. Living as

we do under the better and more glorious dispensation of the Spirit, we should feel we are under more spiritual obligation to this third person in the adorable Trinity, because he seems to come nearer to us than do the other persons of the Trinity; for while we think of the Father upon the throne of his majesty, while we think of Jesus Christ as the Advocate of our cause before the throne, you will observe that the Holy Ghost consents to come to us in our indigence and wretchedness, and to come to abide in us that he might awaken, regenerate and adopt us; to bear witness, sanctify, strengthen, comfort, and help our infirmities."

Referring to unction in this sermon, he says: "What is unction? Is it pathos, or eloquence, or psychological power, or mental force? I apprehend it is not these, though it may consist in part of one or all of them. Uction is that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit, to the individual filled with the Spirit—that seals instruction upon the heart and conscience of the person receiving it; so that the unction tends to render a man powerful and glorious in his life and history. That is unction. That which sounds pleasant may not be unction, but that which, however feebly expressed, makes an impression on your memory, and develops, until at length it is a part of your existence, and becomes a great power. This is unction."

VI.

The Holiness of God is one of our great fundamental truths. God says, "Be ye holy; for I am holy." Lev. 11:44; 1 Pet. 1:16.

Alfred Cookman, in the sermon above mentioned, said, "Holiness is God's special attraction and he is represented as being glorious in holiness. Archbishop Tillotson says of God's Holiness that it is not so much a particular as a general attribute, that spreads itself over the whole being. Take away holiness from his wisdom, and wisdom would be annihilated, and that would leave cunning. Take away holiness from justice, and you would have cruelty. Take away holiness and you would have false piety; and take it away from truth, and that would leave falsehood. Holiness is his superlative excellence: This is his throne, for 'He sits upon the throne of his holiness.' Let us be filled with the Spirit, and then see how we will be separated from sin. Our wisdom, filled with holiness, will be very different from subtlety; our power will have no form of oppression; our sovereignty will be free from tyranny; justice, marked with holiness, will be our mercy, and it will not degenerate into cruelty. You can trace out this thought in its ramifications. You will be elevated into the likeness of God, and pass hither and thither a holy being."

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THE FOUNDERS OF METHODISM

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ARTICLE V.

JOHN FLETCHER—THE DEFENDER.



As the traveler sails along the Northshore of the Lake of Geneva, Switzerland, interested in its rare scenery, as well as the literary associations which Gibbon, De Stael, and others have left to Lausanne and Coppet, his eye is attracted by Nyon, a beautiful village between these towns. The large homestead of the Flecheres, descendants of a noble Savoyard house, stands prominently out among the humble dwellings of the villagers, and is still occupied by the family who continue to maintain the name and the religious reputation of their house. Jean Guillaume de la Flechere was born there in 1729." So writes Dr. Abel Stevens in his History of Methodism. In his boyhood he was religiously inclined. He had a very superior intellect. He was educated at the University of Geneva. He was quite successful in winning prizes while there. His parents desired him to enter the ministry, but he preferred a military life.

He enlisted in the service of the king of Portugal, as a captain of a company of Swiss whom he had enrolled. He was on the eve of a departure to Brazil, when a maid at the hotel, accidentally, dropped a kettle of boiling water on his limbs, burning him so badly that he was confined to his bed for several weeks. His soldiers sailed and he was left behind. He then heard that his uncle who was in the Dutch service had a commission for him. He joyfully set out for Flanders, but before he reached there the war was over. After all, he was to be a soldier, but his conquests were to be waged on spiritual battlefields. He was not to destroy his fellows, but to save them. He was to pull down the strongholds of Satan, and rescue those held captive therein. He was thoroughly prepared intellectually. He was conversant with the French, German, Latin, Greek and Hebrew languages. His objection to entering the ministry was due to the fact that he could not believe in the Calvinistic views held by his church. He was Arminian born. How mightily he defended its tenets later, will be shown further on in this article.

After his failure to enter the war he went to England. He became a tutor in a family in Schropshire. In London he heard the gospel faithfully preached by the Methodists, and became convinced that, though a religious man in his habits, he was an unregenerate man. After a protracted struggle, he was enabled to believe "with the heart unto righteousness." Of him it has been said, "Never was the doctrine of faith, as the condition of spiritual life, the potent element which works by love, and secures both inward holiness, and outward good works, more demonstrably exemplified than in the subsequent career of this rare man." As Mr. Wesley wished, he took orders in the National church. He was ordained a deacon March 6, 1757, and on the following Sabbath, a priest.

As England was to be his home he Anglicized his name. Jean Guillaume de la Flechere became John William Fletcher. He immediately began to assist Mr. Wesley in the work. He was thenceforth a most earnest and helpful coadjutor in the founding of the new religious movement. "He was a fellow-traveler, wise counsellor, and exemplified in the highest degree the type of religion taught by the Methodists." He was the most saintly man of his generation. His name was "as ointment poured forth." He was offered the living at Dunham, but declined it on the ground that it afforded "too much money, and too little work." It was then proposed

to give Dunham to the vicar of Madeley and secure the latter for him. This was done, and he exchanged the light work and the salary for a miserable parish, and one half as much salary. We wonder what a Conference would think of a preacher now days who would make a similar request. By his devotion to this degraded parish he made it noted throughout the Protestant world. The congregation was small, and he used to go round on Sunday mornings ringing a bell to wake the people up so they would not miss the services. The vicious began to be reclaimed and persecutions set in. He established other preaching places within a radius of ten miles from Madeley, and this village thus became a radiating center from which the gospel went out.

He preached diligently, and combined with his preaching the most faithful pastoral labors. He visited all the sick and the poor. He led a life of the greatest abstinence that he might have the more to contribute to their need. He sometimes even unfurnished his house that he might supply needy families with the absolute necessities of life. By his devotion he changed much of the opposition that was against him. He was an exceedingly effective preacher. Gilpin said, "His living word soared with an eagle's flight; he basked in the sun, carried his young on his wings, and seized the prey for the Master." "He heartily received the doctrine of Christian Perfection, as taught by Mr. Wesley, wrote in its defence, and lived it through his life of purity and labors as perfectly as it was ever lived by mortal man." In his controversies with his opponents his spirit was beautiful. On the subject of Perfection he testifies as follows: "I will confess him to all the world; and I declare unto you, in the presence of God, and the Holy Trinity, I am now dead unto sin. I do not say I am crucified with Christ, because some of our well-meaning brethren say it; by this can only be meant a gradual dying; but I profess unto you, I am dead unto sin, and alive unto God. He is my Prophet, Priest and King; my indwelling holiness, my all in all."

Such was his profession of this glorious experience. As to the doctrine, he says, "It is the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him, to cleanse him and to keep him clean, from all filthiness of the flesh and spirit, and to enable him to fulfil the law of Christ, according to the talents he is intrusted with, and the circumstances in which he is placed in the world." He declared that "he lost this experience five times because he did not declare it."

Fletcher was appointed to the presidency of the theological school founded by Lady Huntingdon, at Trevecca. Joseph Benson was the headmaster. He says that Fletcher was received there "as an angel of God. I say an angel in human flesh. Prayer, praise, love and zeal, all ardent, elevated above what one would think attainable in this state of frailty were the elements in which he continually lived. Language, arts, sciences, grammar, rhetoric, logic, even divinity itself, as it was called were all laid aside when he appeared in the school room among the students. And they seldom hearkened long, before they were all in tears, and every heart caught fire from the flame that burned in his soul. Closing his addresses he would say, 'As many of you as are athirst for the fullness of the Spirit of Christ, follow me into my room.' It was like going into the Holy of Holies. Two or three hours would sometimes be spent in mighty prayer as would seem to bring heaven and earth together."

This patient, loving soul was not indifferent to the claims of truth when assailed. He was a bold defender of Methodist doctrine.

In the year 1740, the Conference went on record against the doctrines of Calvinism. This raised a storm of indignation among the Calvinists, against the Arminian sect. These doctrinal Minutes were called "horrible," "abominable," "subversive"—*articuli stantis vel cadentis ecclesiae* ("of the pillar on which the church stands, or with which it falls.") A circular letter, proposed by Lady Huntingdon and others, was addressed to Mr. Wesley, Fletcher, and other workers, affirming their purpose to meet at Bristol, and to go to the ensuing Conference to insist upon a formal recantation of the Minutes. In case of a refusal, they would publish a protest against the same. They styled themselves "real Protestants." The letter was signed by Walter Shirley, one of the most stalwart defenders of the Calvinist faith. In response to this circular, Mr. Fletcher began his "Checks to Antinomianism." The first and second check were in response to the Shirley circular. They were styled "A Vindication of the Rev. Mr. Wesley's Minutes of the public Conference held in London, August 7, 1770." In his introductory remarks, Mr. Fletcher says: "When humanity prompts, when gratitude calls, when friendship excites, when reason invites, when justice demands, when truth requires, and conscience summons, he doth not deserve the name of a Christian friend who, for any consideration, hesitates to vindicate what he esteems truth, and to stand by an aggrieved friend, brother or father. The First Check consisted of five letters bound in pamphlet form.

The Second Check consisted of three letters. The Third Check, consisting of five letters, was in reply to Sir Richard Hill, who had addressed five letters to Fletcher. The Fourth Check, consisting of thirteen letters, to Sir Richard Hill. Mr. Fletcher replied in a Fifth Check. He then added a Sixth Check which he calls "An Equal Check to Pharisaism and Antinomianism." He also wrote against Mr. Toplady's deliverance on "The Scheme of Christian and Philosophical Necessity," and his "Vindication of the Degrees." Mr. Toplady was the greatest light in the Calvinist sky. He was an able and godly man, quite austere in his contention for his doctrines. We are indebted to him for that imperishable hymn "Rock of Ages Cleft for Me." This controversy raged for six years and resulted in the permanent estrangement of the two factions. Fletcher's pamphlets produced a great sensation. He was now seen to be a "superior writer as well as preacher." His command of the English language was very remarkable for a foreigner. His style was accurate and eloquent. His illustrations were apt and lucid. His kindly spirit delighted impartial observers. Wesley, speaking of them, said, "I nothing wonder, at a serious clergyman who, being resolved to live and die in his own opinion, when pressed to read them, replied, 'No, I will never read them, for if I did I should be of his mind.'" One of Mr. Fletcher's critics said that "his Checks would soon be forgotten." A false prophecy. "They are staples in every Methodist Publishing House. They control the opinions of the largest and most effective body of evangelical clergymen on earth." One has remarked that "no man, previously undetermined in his opinions on the Calvinist controversy, can read Fletcher's Checks through without closing them an Arminian; and it is no detraction from them to add, that this effect is owing to their moral, as well as their logical appeal."

As has been said Mr. Fletcher was president of the school at Trevecca, and Joseph Benson was headmaster. Mr. Benson defended the Minutes and was dismissed by

(Continued on page 7)

THE HERALD PULPIT

AN UNCOMPROMISING FAITH

By Rev. W. Edmund Smith.

Text: *But if not we will not.* Dan. 3:18.



HE old adage, "When you are in Rome you should do as the Romans do," in a modified form, contains good advice from the standpoint of prudence, good manners and Christian efficiency. When in Rome of course conform to all the laws that regulate garbage, traffic, taxes, etc., and you will not have to "Tell it to the Judge" with the addition of a fine.

When partaking of the hospitality of a Catholic home on Friday or during Lent, if you are a Protestant, it is not good breeding to protest against fish and make a tirade against Roman Catholic superstition, but eat that which is set before you, and if the fish is good take a second helping. When it comes to good fish I am a good Catholic on Fridays without in the least compromising my true Protestant principles.

Paul said, "I become all things to all men, if by all means I might win some." The missionary to a foreign people goes there not to change all of their customs and manners. The missionary finds that insofar as he or she can conform to the usages of the country as to food and many incidental matters, without compromising their consciences, they more quickly overcome the prejudice of the natives and make a way for the reception of the Gospel message that can never change the Orient into the Occident and was never meant to. "That I might win some;" not to myself but to Jesus—that is the end in view and to do this non-essentials must be sacrificed and personal prejudices and preferences put in the background.

But on the other hand, "When in Rome do as the Romans do," when carried out to the limit, contains the philosophy of the Opportunist, the Utilitarian and the Unholy Compromiser, who sacrifice the things that should be dear to conscience and are dear to God for the sake of peace or gain in money or popularity. Such a philosophy has never produced a reform, a revival or martyr. If everybody had carried out such a program there would never have been a true prophet in Israel or a true preacher of righteousness in the Christian Church; there would never have been enough of the heroic and sacrificial to make two pages of history, secular or profane, worth reading. Jesus would never have reached the Cross; Paul would never have died outside the Mamertine prison; Wesley never would have had to take for his pulpit his father's tombstone; Luther would never have gone to Worms to face the wrath of the Pope and to say "Here I stand! I can do none other; God help me."

These and all those who have made history glorious by their heroism and faith have despised the popular trend of things, and when in Rome have violated the edicts of that city when they impinged upon the rights of conscience and the dictates of the Holy Ghost. They were compelled by the power that stirred within them, and the principles of truth and righteousness that gripped them, to be more courteous to God than to man, even though it stirred the wrath of authorities, bringing against them the charge of obduracy and stubbornness, and physical suffering, even unto death.

"When you are in Babylon you should do as the Babylonians do." Babylon was before

Rome but this philosophy was older than either of those cities. Shadrach, Meshach and Abednego had heard it, to be sure. They never could have been useful as overseers of the affairs of their respective provinces had they not have in a measure conformed to Babylonian laws and usages. In things non-essential, I believe they were very pliable, reasonable and wise. So wise and prudent were they that their enemies were jealous of their popularity and success and, after camping on their tracks for some time, felt assured they could only trap those splendid young men by raising an issue about their religion. So when Nebuchadnezzar made the great image and set it up in the plain of Dura, and called upon all the people to fall down and worship it, at the time they heard the sound of the band, those evil-eyed men watched to see if Shadrach, Meshach and Abednego would bow. Extreme prudence might have suggested to these young men to bow. "Why get into any trouble about merely an attitude of worship? You know that image doesn't amount to anything. Get on your knees and laugh at it while they may think you are praying. Conform outwardly, and save trouble, but of course you may maintain your inner devotion to your own God." This is the way Prudence talks sometimes.

Good Manners might have said, "Why of course, bow down and be courteous to your benefactor, the King. He has exalted you above even the native young men. Don't be 'prigs' and grieve the heart of a man who has made you what you are. Bow down." One dressed up as Religious Efficiency might have appeared and said: "You can worship the true God through this false god and have far greater influence for good than you could otherwise have." "When in Babylon do as the Babylonians do!"

But we know the outcome. Those noble young men instead of falling down before the image stood straighter than ever before. They were brought before the king. He seems to have given them a chance to recede from their position by not charging them with the offence but, in asking them if it were true. I think there was real persuasion in the king's question. You know it is possible to ask a question with such an inflexion of voice that it is equivalent to an appeal. He as much as said in that question, "You wouldn't consider the matter and, to please me, will bow to my image." I think all this was in the tone of that question and in the heart of the king who really admired those young men for their true manhood and efficiency.

But hear the reply: "O King, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up."

You may say the language is arrogant and proud. Not so in the least; it is strong and unequivocal. It left no chance for any further argument. There is a way of saying no which is half a yes. "No! I think we can't do that, for we hardly like to and it wouldn't be nice at all." This is the way some folks talk to the devil and he knows all the time all they want is a little more pressure, a little

higher price, a little more cajoling and they will bow. He can see they are using tottering words. But there was the same quality of moral backbone in the words of these Hebrew young men as there was in their moral and physical anatomy.

They had made up their minds. There was nothing more to think or say. They had thought the matter through and had come to an absolute decision. They had counted the cost that took in the most extreme limit of consequences. If they had said, "We'll just try this matter out for an experiment; we are quite popular young men and we believe the king will have considerable regard for us and will not be too hasty in dealing with us, even though we be accused; if he puts on too hard a face and talks too threateningly we can say, 'We want a little time to think it over, O King, and we are sure you will give it us.' Then we can come out and tell him that we have thought the matter over and having taken into consideration all his kindness, royal favor and all splendid treatment we have received since coming to Babylon, we are willing to bow to the image which, we think after all, is a splendid piece of handiwork; and while we see a little differently from you dear Babylonians yet we are not fussy about forms of worship and really hope you will have a successful revival along your line. And be assured, O King, we are sorry for the worry and anxiety we have caused you, but it is all over if you give us another chance."

This is how it might have turned out if they had asked for time to reconsider. This reply to the king was no sudden explosion and desperate ultimatum that a person in a highly nervous state may make. This reply was born in their hearts at the very first. Their consecration took in all they could see and all they could not see; all that might happen or not happen. They had only one reply to any argument that might be advanced. They had only one purpose. "We will not bow down!" And they added further testimony showing how they regarded the power of their God as superior to the power of Nebuchadnezzar and his god. "Our God whom we serve." There is no cant here! No halting confession of saying "in our poor weak way." There was the confidence born of sincerity and the Holy Ghost. The assurance that when they were in a hard place their God would see them through. Not merely because they had a sudden spell of religion and had called on him in the emergency, but because they had ever kept his glory before their eyes and his honor as above their own. "Our God whom we serve," and whose we are. "Our God!" O there was so much in the background of the thinking of these young men in the words "our God." "Our God!" The God that made all things and upholds all things. The God of Moses and Elijah. The God of Israel—of our fathers. The God of deliverances and of holy judgment. "Our God!" The same God that has been the refuge of his people—not whom we admire and whom our fathers served, but whom *we serve*. So many in the hard place try to comfort themselves with the thought that God will be gracious to them because they had a good grandmother, or a good father, or have a faithful wife. These young men were not pleading the fidelity of their ancestors. It was the sins of their ancestors that had carried them to Babylon and gave

them a chance to make in Babylon a more glorious history than that made in Jerusalem by many of the priests and people.

These young men had great confidence in the power of their God from past history, but above all, from their own personal experience. He had kept them in prosperity, and now it would be an easy thing to keep them in adversity. Go through the prosperous days with victory in your soul and trueness in your heart to God and you can weather the roughest gale of adversity. Had these young men in their hearts been bowing to the god of the world in Babylon and patronizing its pleasures and follies in secret they would have readily bowed before the image. But they had been standing with sanctified hearts in the midst of all their prosperity and holding it as subordinate to the glory of God; now they were ready for the evil day. Not hard for them to reach their decision. They had made it away back there when they made their consecration complete to God, and the fire fell and all that was hostile to the will of God was destroyed.

O beloved, our affirmations of faith and stand for principle are never the fruit of the moment; neither are our defeats and compromises. These young men had been living this declaration for many years. These young men had been meeting the challenge of the King and the fury of the flames long before they met them to the face. It was all settled in their hearts. Notice their own program was made out but they did not have the presumption to make out God's program for him in relation to themselves.

"He is able to deliver us, and he will deliver us." There is real confidence and victory in these words. "But if not," it is all the same, "we will not!" Although these young men had been so close to God they did not absolutely know the turn God's deliverance would take. They knew that he would do it somehow, but in his own way. He could deliver them from the flames or *in* the flames! From death or *in* death.

Hear Paul crying, "O God, how unsearchable are thy judgments, and thy ways past finding out!" The holiest man does not presume to make a specific program for God. He lets God work his own plan and knows that it will be for the best. Beloved, if your consecration is made with any *if* or contingency whatsoever in it, this will be a bridge the devil will drive you back on in the testing hour. He will always give you a good excuse for escaping, the fiery flame and the lion's den. That was a poor consecration that Jacob made at Bethel when he bargained to give God a tenth if he would prosper him. In that dark time it worked better than it will today. Those Hebrews met the furnace in spirit away back when they got sanctified wholly. That is where you and I met the trials we had to meet subsequently, although many may have developed that we never dreamed of. God did not show us all; the coming days revealed them.

The trouble is we have so many ifs. We would go to a holiness church, *if* we were nearer. We would go this way *if* our people were favorable; we would like to have holiness in our community *if* our pastor or the people were interested. The devil always wants to make a loophole in our consecration by inserting an *if* through which we may crawl in an emergency. We escape the fiery furnace, 'tis true, but we bow to the image and lose our confidence in the true God and the glory that comes from his deliverance. Happy are we if we can say *if* not, *we will* not. This is the uncompromising Faith which brings gain in apparent loss; victory in apparent defeat; joy in apparent sorrow; riches in apparent poverty. It completely reverses carnal estimates and judgments. It endures as seeing the invisible and calmly trusts the Judgment day, not only for acquittal, but for reward. It finds sufficient reward here and now to pay for all misun-

derstanding, the suffering and trial, for it finds that fiery furnaces of trial burn off bands, purge the dross and refine the gold. Such faith makes us feel a close kinship to Shadrach, Meshach and Abednego and all those who through trial and testing have entered into the kingdom of God.

BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

THE PARABLES OF JESUS.



HE parables of Jesus, as compositions, are incomparable in the literature of the ages. Their like, or anything approaching their uniqueness, was never conceived or put into expression by the genius of man. There is no more definite proof of the divineness of the gospel, nor of the divinity of its Author, than the parables themselves. Nor can a more cogent evidence of the inspiration of the Scriptures be cited than the fact that the evangelists were able to reproduce these parables in what we are justified in believing was the language of the Lord who spoke them. A certain would-be religious reformer complained to a wise contemporary that, although he was sure he had great and wholesome things to tell the people, they would not listen to his preaching. "Suppose you make a parable," advised the wise contemporary. "If you make but a single parable, and speak it, the people must needs give you heed." Of course, that was tantamount to saying that no real parable was ever made before, or since, the days of the Galilean ministry.

Did the Master study his parables before delivering them? and did he follow any models in making them? As to the first of these questions, there always may be room for an inductive judgment. It is certain that Jesus learned the Scriptures in childhood and youth, as did other children and youth; and it would be no depreciation of the measure of his divine wisdom to attribute to him the habit of having meditated beforehand on those great discourses and those incomparable parables which marked his toilsome and all but incessant ministry. But the question of his having followed any models in his preaching and the making of his parables may be answered with an instant and positive negative; and a reason which the criticism of all time must respect is that no adequate models now exist, or ever have existed, in the writings of men. It is both logical and necessary that a message of such transcendence as the gospel should be marked by some token of utterance or form of statement that should seal divinity in its very letter. The natural human expectation would have been to find a body of speech distinguished by surpassing eloquence, or else graced with inimitable imageries; but the token of transcendence came in homely parables, but set in terms of power and persuasiveness such as put them beyond the possibility of imitation or approach.

It is evident that scores, it may be hundreds, of parables spoken by our Lord during his ministry did not find place in the apostolic record. The evangelists expressly declare this to be the case; also we learn from these who closely accompanied the Lord that without a parable he did not teach the people. It is probable that St. John spoke to this point when he said that if all the words of Jesus, and his teachings, had been recorded in books, the world itself could not provide place for the books that thus had been called for. The themes of salvation and the mouth of the Teacher accorded in bringing out from the treasury of truth things forever new and beautiful.

What is most certainly true of the parables of Jesus is that they contacted the

daily life of the people of Palestine. What the people knew, what they loved and what they hoped for, went most frequently into these similitudes of teaching. He carried the multitudes along with him in the hearts of his parables. Science, events and facts daily recurrent in the village or country side; and sometimes overtly present and expressed where the parables were spoken were the abundant inspiration of these unparalleled discourses. Such was the parable of the sower, a husbandman and his furrowed field being in easy view of the Master and the multitude, as he spoke the epic of the seed cast into all ground. The same was true of the parable of the fisher's net, and its draught of all sorts; as was also the case with a shepherd dividing the goats from the sheep, a pastoral drama seen almost daily, even today, in the land of sacred charms. The city set on a hill; the growth of the mustard seed, and the tares and wheat were subjects at hand in almost every turn and corner of the land. And now the land itself has turned to speak in testimony to the fact and truth of these parables. The scenes of many of them may be identified by the well informed today, as may be the scenes of some of the miracles, by certain features of the land.

There are strong reasons to think that not a few of the parables of Jesus were uttered in trilogies; that is, in stages of three developments of the central idea or the truth to be taught. The parable of the ten pieces of silver, the lost sheep and the prodigal son are an illustration of this method. They are recorded by St. Luke in close relationship; and they were, no doubt, uttered in close succession, and at one audience by the Master. They make a logical and surprising unity.

A coin is a symbol of the human soul in that it has value, value in itself, and value as the possession of its owner; when lost, it describes deprivation to its owner; and it also suffers loss in itself, in being ground under passing feet, or left to oxidize in an unfriendly atmosphere. The value of the coin is intrinsic; but it has no feeling, no passion, no divinely derived mentality, which is the basis of eternal life. When lost, only its value in metal is lost. But it is different with the sheep. The sheep represents value to its owner; it also has feeling, which is an asset of its own; it can suffer, and that with all but a human keenness of sensibility. It represents, when lost, far more nearly than does a coin, the condition of a lost soul. But a sheep also has in itself no basis of immortality. Revelation settled that many centuries ago, in causing it to be affirmed that the soul of a beast goeth downward; but the soul of a man goeth upward.

The story of the prodigal son furnishes the Master's evaluation of the immortality of the soul. Not only so, but it crowns all the values represented in the intrinsic worth of the coin and in the sensate life and proper value of the sheep as a chattel. The successive pictures put by the Master in this trilogy are divine in their protest and proof. While exhibiting in simple and comprehensive speech the search of grace for the lost, they also give evidential character and certitude to that overt narrative of which they are a part.

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ASBURY ALUMNI PAGE

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The Revelation of the Cross.

By Gene E. Phillips, Pastor Nazarene Church, Ashland, Kentucky.



TRULY this man was the Son of God." Mark 15:39. How any one can stand and gaze at the cross, see Jesus suffer as he did with absolute self-control, and not be compelled to acknowledge, as the centurion did, that "Truly this man was the Son of God," is difficult for some to understand. This only can we say that they are not honest, in that they are not confessing what they feel in their hearts. There are many who do have an inner persuasion but because it is contrary to what they want to believe they will not acknowledge it. Some give assent to holiness, believe that it is reasonable, and that people ought to live holy but on account of their pride they will not acknowledge it because it crosses the general trend of their lives.

There is always one or two reasons why men are not willing to admit that Jesus was the Son of God. They have not honestly looked at the cross, and given their hearts a chance. They have not taken time to stand as, this centurion did, "over against the cross;" they have only taken what someone else has said, and are denying that Jesus was the Son of God or his teachings because of what they have read or heard. They have been willing to let someone else think for them and have never seen for themselves. Again they may have seen but will not confess. It is impossible for any one to see Jesus suffering on the cross, to look long and honestly at that scene and not say that truly he was the Son of God.

That something about the cross and the story of it that thrills us, that has made the song, "The Old Rugged Cross," one of the most popular, if not the most popular of songs today, is not because the cross means anything in itself, nor because there is any special beauty about the cross, but because of the things it reveals to us that we could never have known without it. The cross may be said to be the love of God in action; this was truly God's fullest expression of his love. He was giving his Son for our sins. It is here that we are made to understand the expression, "God so loved;" that little word "so" becomes larger and larger as we look at the cross.

We want to notice a few things the cross reveals. Here at the cross we have not only a revelation of the love of God but we also have a revelation of sin, for as the cross is the love of God in action on God's part, it is too, sin in action on man's part and it gives us the greatest revelation of sin.

SIN'S HATRED FOR GOD.

One of the first things a man who has been saved from his sins discovers in his heart which he did not have before is a love for God. He finds something in him reaching out continually for more of God in himself. The opposite is true of the sinful heart for sin causes men to hate God, and to crucify the Son of God afresh and put him to an open shame. I hardly think that the cross was the only place Christ has been made to suffer for sins. He is still suffering; every time one sins it causes him to suffer. The Psalmist prayed, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The margin reads "way of pain or grief" or any way in

me that grieves thee. It must be possible for us to grieve and pain the heart of our God even now with sin.

Sin's hatred for God is shown when they cried out in answer to Pilate's question and said, "Crucify him," and when Pilate asked why they gave no reason, but simply "cried out the more exceedingly, Crucify him." They had no reason for sin is unreasonable.

THE DESOLATION OF SIN.

The cross also reveals the desolation of sin. O, the desolation sin brings to a heart. Do not try to argue with yourself or anyone else that it is not so for sin curses everything it touches and nothing beautiful or good can long remain where sin reigns. James said, "Sin when it is finished bringeth forth death." Some months ago a wealthy man in Rochester, N. Y., committed suicide because of sickness. Sin brings desolation and when he was shut in alone with himself he could not stand it. His heart was desolate and that type of an individual must find his pleasure from without. They cannot do as the Psalmist said, "commune with thy heart upon thy bed and be still." Impossible! Did you notice where the cross stood? On a lonely hill. All of the four Gospel writers wrote "They led him away" or "out" and three of them say "the place a skull." Sin led Jesus away and it will lead anyone away from God, and peace to an empty life, but Christ was led away that we might be led back to God.

THE HARDNESS OF MEN'S HEARTS.

While the centurion stood over against the cross and confessed that truly Jesus was the Son of God, others passed by wagging their heads, and saying, "Thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross." What about the heart of a man that could rail on the Son of God, or could see even a thief die such a death and have so little sympathy for him? Even those who were crucified with him reviled him. True you may, because of the hardness of your heart, laugh at a blood atonement and pass by the cross, but you are damning your own soul when you do.

THE END OF SIN.

The cross reveals the end of sin. God forsaken, Jesus finally cried out and said, "My God, My God, why hast thou forsaken me?" It is here we see the end of sin for as Jesus took the place of the sinner he, too, was forsaken of God, and this will be the cry of every lost soul. It will also be the final state of the sinner for this is what it means to be lost.

THE WAY BACK TO GOD.

"The veil of the temple was rent in twain from the top to the bottom." The way back to God has now been made plain and sinful man may be so cleansed that he may enter into the very presence of God. We may all come boldly unto the throne of grace. There is no excuse for us living in sin. O how would one dare to profess to know Jesus as Savior and practice sin, since we have seen what sin has done. The angel was sent to tell us, so there would be no mistake: "Thou shalt call his name Jesus: for he shall save his people from their sins." The centurion, when he acknowledged that, "truly this was the Son of God," saw in him the One who came to completely redeem lost humanity. He saw God at the cross.

Both evil and good tendencies are inherited. We are taxis in which all our ancestors ride.

Rev. Julius Edwin Wright.

BY REV. W. E. ARNOLD.

Julius Edwin Wright had the rare privilege of spending sixty years in the ministry. Most of this time he was a member of the Kentucky Conference of the Methodist Episcopal Church, South, and, in the days of his strength, was a leader among his brethren. Endowed with a good mind, with a great amount of energy, ready to undertake whatever he believed should be done, he had elements of leadership which secured for him a place in the front rank among the workers for the Kingdom. Twice he represented his Conference in the General Conference, and once he led his delegation.

Brother Wright was born in Bedford Co., Va., August 31, 1852. He was the son of John H. and Camilla S. Wright, and through his mother, whose maiden name was Franklin, he was a great-great-grandson of Benjamin Franklin. He died at the Good Samaritan Hospital, in Lexington, Ky., Sept. 7, 1933, aged 81 years.

During the War between the States, Bro. Wright was a boy in Virginia. He had many thrilling recollections of that great struggle between the North and the South. Soon after the close of the war, his family removed to Frankfort, Ky., where Julius attended the public and high schools, securing the best education he could from those institutions. He took up the painter's trade, and was considered a very fine workman. The painting in the old State Capitol was done by him.

As a boy, before leaving Virginia, he was converted and united with the Methodist Episcopal Church, South, under the ministry of Rev. I. W. Canter. By the time he reached manhood, he was convinced that he was called to preach the gospel and began his preparation for this sacred work. In this he was greatly assisted by such men as Rev. T. J. Todd and Rev. H. A. M. Henderson, who were pastors at Frankfort during this time. He always spoke of their kindly help in terms of highest appreciation. He was licensed to preach by the Frankfort Quarterly Conference, in September, 1873, and was admitted on trial in the Kentucky Conference near the close of the same month. His first charge

(Continued on page 7, col. 3.)

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THE FOUNDERS OF METHODISM

(Continued from page 3)

Lady Huntingdon. A logical result was the resignation of Mr. Fletcher from the presidency. Early in life, Mr. Fletcher had been introduced to Miss Mary Bosanquet. She was a lady of great piety, and had suffered much for the cause of godliness. She and Mr. Fletcher were attracted to each other by their mutual love for Christ, and devotion to his cause. A sanctified affection for each other resulted in their marriage. This was indeed a "marriage in the Lord." A little less than four years of this blessed relationship was enjoyed, by reason of Mr. Fletcher's death. He was a sufferer for many years from lung trouble. The arduous controversy in which he had taken so active a part enfeebled him. His energy was beyond his strength. He served the Lord with unceasing diligence till the weary wheels of life were still. Some time before his last sickness began he was impressed with the nearness of eternity. The last public service he held was of great solemnity. He was pitifully weak. He shewed great languor and his wife went to his side and implored him to cease. But he continued to the end. After finishing the sermon he walked up to the communion table uttering these words, "I am going to throw myself under the wings of the cherubim near the mercy seat." Almost exhausted, he distributed the emblems to the people amid their sighing and tears. After a four hours service he fell into a swoon, and was carried to his chamber from whence he never walked again. As the days passed he was filled with the peace of God, and his lips were eloquent with his praises. As the day of dissolution approached, he had wondrous visions of the glory of God, things too great to be uttered. At last the hour of his coronation came. While his wife knelt by his side his soul took its departure. Thus passed to heaven one of the holiest souls that ever lived. When our thoughts wander through the realms of sainthood we instinctively think of the radiant Vicar of Madeley.

BUD ROBINSON'S LETTER.



ELL, Beloved, we left you at old Jezreel where the dogs had just eaten Jezebel. This reads like the dogs had just eaten her the other day, but it's a long time ago. All of this has to do with the story of Ahab, Jezebel and Elijah and the great sacrifice at Mt. Carmel.

After our little stay on Mt. Carmel we drove down the east end of the mountain over, I think, the roughest road I have ever traveled in an automobile; angling across the mountain to the north side of the valley, we began to climb up the hill and mountain-sides; but this was a beautiful highway and a delightful trip. We drove to the historic city of Nazareth, a beautiful city of several thousand population. We visited the fountain that's called Mary's Fountain—a lovely spot in the middle of the town. There were scores of people filling their pitchers and their goat-skin bottles and carrying the water up the hills by the hundreds of gallons. From there we went to Cana of Galilee where Christ performed his first miracle. This is a small village; we didn't get out of the cars as there wasn't anything there to see. But from this village we drove over the beautiful mountain until we reached the top where we could look off to the north and see Mt. Hermon—the snow-capped mountain of this Eastern world. Mt. Hermon is between nine and ten thousand feet high with millions of tons of snow on it. We looked into the valley and behold the Sea of Galilee burst on our

vision. The view of that blue lake glittering in the sunshine and, remembering that it was here where Jesus spent the most of his ministry, my heart was almost overcome with joy; the strangest feelings of what had taken place on that sea. We went to Tiberias and secured a nice fish dinner. We spent the afternoon looking at the beautiful lake and walking along the shores. We secured good rooms in a hotel with an upper porch right out over the Lake. We had about a thirty-minutes' ride on the Sea of Galilee and made a few trips up and down the Lake. We drove north up to the home of Mary Magdalene, and back and got a good night's rest.

Early Friday morning we were out to the little platform in time to see the fishermen come in with their boats and nets and fish just as they did in the days of Jesus. They brought off quantities of fish, poured them out in piles on the platform and sold them just like they used to. Brother Owens and I bought eight beautiful fish for twenty-five cents. Eight trout like we bought for a quarter would have cost two dollars in California. We took them to a restaurant and arranged to have them fried for breakfast. We went down to the hot springs and got a bath, came back up and ate breakfast, then off to the ruins of old Capernaum, of which Christ said, "And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell." It was in Capernaum where Christ healed Peter's wife's mother. We reviewed the old ruins. It was marvelous! We measured the great temple, 100 feet by 105. It was one of the most magnificent temples in Galilee. We went to where the River Jordan empties into the Sea of Galilee. This was another heart-thrilling experience—to look upon the River Jordan. We walked up and down its banks, turned north and went up the river eleven miles to another small lake called the waters of Merom, near Mt. Hermon. Near Mt. Hermon there is a great fountain near the old city of Dan, said to be one of the largest fountains in the world; from these waters we get the River Jordan.

We drove to Tiberias and ate dinner. Galilee is six miles wide, thirteen miles long, 682 feet below sea-level, and is several hundred feet deep. We went from the Jordan Valley, from where the river comes out at the lower end of Galilee, down to Jericho by dark. A part of this valley is as beautiful as there is in the world. Everything on earth that's good to eat grows in this Jordan valley. A few miles below Galilee there's some great falls and rapids in the river; they're generating enough electricity to almost light up Palestine, and arranging to put in some great irrigation projects. But few tourists have ever made the trip from the upper end of Galilee down to valley to the city of Jericho; a distance of 100 miles. The road is new and extremely rough; many places it's actually dangerous, but the reader will remember that we're touring Palestine now. We saw many great wheat fields, some oranges and fine bananas. If the Jordan Valley was properly irrigated in that hundred mile strip, ranging from two or three miles to fifteen miles wide, it would feed Palestine. We saw scores of great flocks of sheep and goats and the old shepherds and camels and cattle almost without number. We drove into Jericho about dark, turned up the mountain and drove into Jerusalem about nine o'clock at night. Jerusalem is 2500 feet above sea level and Jericho is about 1200 feet below sea level, making a climb nearly 4000 feet in 24 miles. In the Bible it always speaks of going down to Jericho, and that's what it meant. We stopped that night at Elisha's fountain and got a drink, but we planned to go back another day and visit Jericho, the valley, the river and the Dead Sea, to be taken in on another occasion.

We rested and worked on Saturday and Sunday was a busy day. Sunday morning, Brother Kauffman and Brother Himes drove

to Joppa for morning and afternoon service. After our Sunday school closed we went down to the Church of the Holy Sepulchre; there the four different bodies of Christians were in session. In this great church, the Roman Catholics have one portion of it, the Greek Catholics another portion, the Armenian Gregorian Church another portion, and the Kopts from Egypt another portion. We saw the Greek Catholics march in for their worship. Apparently, their priests were from all parts of the country. I have never seen as much pomp and glory. I saw more beard, more hair, more black robes, and black caps. They had silver-mounted staffs that they punch the floor with, they had soldiers and swords—it surpassed anything that I've ever seen, so far as beard and hair and black gowns and staffs and uniforms are concerned. We listened to them for a while, then home to our noon meal. After noon Brother Upchurch preached in the Nazarene Church, I preached in the Southern Baptist Mission for two young ladies from America. One of them used to belong to Brother Cornell's church in Chicago, converted and sanctified under his ministry, graduated from the Oskaloosa College and came here under the Baptist Board. At night all of us went to the American Church and I gave the story of my life. We spent from March 25 to April 1 in Jerusalem, preaching at night in the Church of the Nazarene. I don't think any night during the week we had less than ten at the altar. We visited many interesting places during the day. One day we visited Jericho, and the Jordan, and the Dead Sea, which was a wonderful day. That'll come in my next letter.

In love,

UNCLE BUD.

(Continued from page 6)

was in Pulaski county, where he served a large circuit and taught school. He was next sent to London, Ky., and afterwards to some of the best stations in his Conference. For three years he was a Presiding Elder. He professed the experience of entire sanctification, and for a time was very successful in leading souls to Christ. In 1896-7, he held a meeting in his own church at Harrodsburg, which continued for eleven weeks, and resulted in nearly four hundred conversions and nearly as many additions to the various churches in town.

In 1904, his health failed, and upon the advice of his physician, he went to Oklahoma, where he became a member of the Indian Mission Conference. Here he spent more than twenty years. Returning to Kentucky, his health still seriously impaired, he was soon placed upon the superannuate list, where he remained until his transfer to the Church above. He spent the last two years of his life among his old friends at Harrodsburg, and in all his conversations he gave assurance that he was ready and awaiting the Master's call. He was twice married. His first wife was Miss Anna Browinski, of Carrollton, Ky., one of the finest of Methodist preachers' wives. By his second marriage, he became the father of three sons, who live in the far West.

Brother Wright was a good man, served well his Church and his God, was honored and loved by those who knew him best, and has now entered into his eternal rest. His funeral was conducted by the writer in the church at Harrodsburg, assisted by Revs. W. B. Garriott, O. B. Crockett, and W. L. Clark. Several other of his Conference brethren were present. We buried him beside his wife in Cave Hill cemetery, at Louisville, Ky.

"Who plucked that flower,"

Cried the gardener, as he walked through the garden.

His fellow-servant answered, "The Master!" And the gardener held his peace.

THE PENTECOSTAL HERALD

AND WAY OF FAITH

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OUR CONTRIBUTORS

Rev. Paul S. Rees	Rev. Andrew Johnson, D.D.
Rev. W. S. Bowden	Rev. L. R. Akers, D.D., LL.D.
Rev. T. C. Henderson	Rev. O. G. Mingledorff, D.D.
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Rev. R. A. Young, M.A., B.D.	Rev. E. E. Shelhamer
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(Continued from page 1)

D. upon Rev. Edward J. Rees, of Washington, N. C., member of the North Carolina Conference, and pastor of the Southern Methodist Church that city; Rev. George B. McDonald, pastor of Main Street Baptist Church, St. John's, New Brunswick, Canada. Both of these brethren are graduates of Asbury College and have been an honor to their Alma Mater. They also gave the D. D. to Rev. Benjamin L. Sutherland, presiding elder of the Jackson District, M. E. Church, South, Mississippi Conference. He is a man of marked culture, deep spiritual life and a great gospel preacher.

The honorary degree of Doctor of Laws was conferred upon three distinguished gentlemen who have wrought well in their fields of labor: Credo Harris, general manager of Radio Station W.H.A.S., of the *Courier-Journal* and *Cedarville Times* Judge Francis A. Stanger, Cedarville, N. J., and W. A. Moore, Birmingham-Southern College, Birmingham, Ala.

It was the least of my thinking and purpose to remain President of Asbury College for the coming year, but the pressure was brought to bear by the people who have built the school, the Board of Trustees, the people of Wilmore, and faculty of Asbury College were so insistent I could not refuse. In the midst of thinking and praying over the matter the words of the Master came to me so often, day and night, that I could not put them away from me: "He that saveth his life shall lose it; and he that loseth his life, for my sake, shall save it." So here I am, to my surprise, again President of Asbury College. I shall need your help and your prayers. You must hold up my hands.

I have a great task before me. I must raise quite a sum of money. I must ask you to put us in touch with a large number of prospective students who can pay their way through College. I entreat you to bear me up to the throne of grace for physical health and strength, for the wisdom that cometh down from above, and for the anointing and leading of the Holy Spirit. There never was a time when a school like Asbury was more needed than at the present time. It has accomplished a great work and is prepared as never before, to go forward with its God-appointed task. You dear people who believe

in full salvation, who have built this great school, will not fail us in the critical hour of its history. I am strengthened and comforted by a strong faith in God and confidence in you. With God's blessing and your assistance we shall go forward to a gracious year of victory.

Faithfully,
H. C. MORRISON.

The Asbury Annual Conference.

The young men preparing for the ministry, both in the Theological Seminary and Asbury College, work with a precision and devotion quite like an annual conference. It is as if the appointments were read Saturday at noon, then they move out for Saturday evening, Sunday morning, Sunday afternoon and Sunday evening services, returning to the College Monday morning for their regular school work.

To give THE HERALD readers some idea of what these young people accomplish we publish the following report of services rendered during the last semester of the school year just closed.

Number of student workers (regular) 101.
Number of denominations administered to 8.

Number of miles traveled each week (regularly) 1344.

Number of points worked 44.

a. Of this number 21 are missions.
b. Of these missions 45% are not self-supporting.

In 37 of these points Sunday school is held regularly with an average attendance of 37.

In 19 of these points prayer meetings are held regularly with an average attendance of 32.

In 23 of these young people's services are held regularly with an average attendance of 28.

In these various points 589 preaching services were held this semester (spring of 1934), with an average attendance of 57.

In these various points Asbury students assisted in or held 450 Sunday school services with an average attendance of 42.

In these various points Asbury students assisted in or held 210 young people's services with an average attendance of 30.

In these various points Asbury students assisted in or held 148 prayer meetings with an average attendance of 33.

Total number of miles traveled this semester, 27,278.

Total number of pastoral visits made this semester (spring of 1934), 1,448.

Total number of services held, 1,337.

Total number administered to, 63,513.

Total number reclaimed, converted, or sanctified, 319.

The readers of THE HERALD will see from the above report that you have not wasted the money you have contributed for the assistance of this great body of consecrated young men and women. They literally swarm over the country, from the nearby homes and villages, out as far as a hundred miles. I do not believe that there is any investment possible that will produce larger results than that invested in this splendid body of students who are not only preparing for work, but are doing work. They are not only receiving the truth from a group of devout professors, but are going out witnessing, preaching and finding that the word of God does not return void.

To keep this good work going we shall have to collect several thousand dollars. These young people must have assistance in carrying on and completing their education. I am now making a most earnest appeal for help for these young men and women the coming school year. In order that we may know how to make our arrangements and promises to our students, I am asking every one who reads this report to write my wife at once, sending in a contribution or making

a pledge for a certain amount to be paid by September 1. I believe that a great number of our readers will be pleased to see this report and will be willing to help us carry forward the work. My interest in it is such that I agreed to accept the Presidency of Asbury College another year without remuneration, in order to assist you good people in helping these young men in their preparation for a work that will become world-wide. Within the next ten days write Mrs. H. C. Morrison, Box 774, Louisville, Ky., sending your donation or pledge, that we may know what to say to our students. Pray God to give me spiritual, physical and mental strength for this great, good work.

H. C. MORRISON.

The Victory League.

We are grateful to the following friends for their response to our appeal for funds for Asbury's immediate needs.

Mrs. and Mrs. C. A. Linn, Ohio.
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Youth and the Christ Way.

MRS. H. C. MORRISON.



NE of the most serious problems confronting parents, yea, even youth themselves, is the social, educational and Christian life. As a rule, young people have the idea that to be a Christian means taking all the joy out of life, when the reverse is true. Of course, belonging to the Church does not meet the deep-felt need of the youthful heart and, as the majority of them are not converted, do not have the change of their natures made new in Christ Jesus, they are expected to be a good church-member, refraining from that which pertains to worldliness, and at the same time, not be allowed to indulge in those pastimes

that belong strictly to the worldly class.

To be a happy young person one must be "born again," made over inside and out; then their likes and dislikes will be changed so that, the things of the world that appeal to them in their sinful state, no longer find a response in their better self, having been regenerated by the power of the Holy Spirit. We used to hear Christians express it in this way: "The things I once loved I now hate, and the things I once hated I now love." That is the secret of the whole matter.

Personally, while I am not young, as go the years, yet I have been young and I had no desire to participate in the worldly amusements that claimed the attention of those whom I knew, and were of my age. Of course, I do not now find my heart hankering after those things that are of the world, and the dimes and dollars I could have worse than thrown away, in these places of worldliness, have been turned into channels that mean the laying up of treasures in the bank of Heaven, where I shall be getting dividends through all eternity.

But what I started out to say is that, we must help young people to be clean in their hearts by putting into their hands literature that will bend them in the right direction, and stimulate them to the higher plains of living. We should be very careful where we educate our children, for while they are in school is the most impressionable time of their lives and the influences that reach them at that time are the ones that will shape and mould their lives for all time to come.

Then we should keep the most important of all things before them, that of deciding whether they will serve God or mammon. To get our children genuinely saved is the first and most important responsibility that rests upon a parent; then to keep them saved by putting such influences around them as to make it easy for them to do right and difficult for them to do wrong.

The thing that prompted the writing of this article is a book that lies on my desk in THE HERALD office, the title of which is "Youth and the Christ Way," the author of which is Rev. J. A. Huffman, which he dedicates "to all that great host of youth who passionately desire to find life's greatest happiness and largest measure of success." This, I am persuaded, is what every sincere young person really desires—life's greatest happiness and success.

Rev. Huffman treats this subject as The Christ Way of Youth's Heritage, Youth's Religion, Youth's Education, Youth's Recreation, Youth's Personality, Youth's Social Relationships, etc. This, you will observe, should interest every young person, and I am suggesting that mothers and fathers get this book for their sons and daughters for graduation gifts, or birthday remembrances, or just any time, for the sake of the good it will do them. It is beautifully bound in cloth, has 156 pages and, some one has said, "every chapter is worth the price of the book"—\$1.00, from Pentecostal Publishing Co., Louisville, Ky. I hope hundreds of parents may be inclined to invest this small amount in the upbuilding of their sons and daughters' characters. If so, I shall feel repaid for telling you about this remarkable book.

H. C. Morrison's Slate.

Campbellsville, Ky., June 10-24.
Pentecostal Park, Glasgow, Ky., July 6-15.
Bob Jones' College, Cleveland, Tenn., July 17-29.
Romeo, Mich., Aug. 3-6.
Indian Springs, Ga., August 9-19.
Kentucky Annual Conference.
Bennettsville, S. C., Sept. 9-23.

A procession of the World War's dead would require six years to pass a given point.

Central Holiness Camp Meeting.

One of the strongest factors in the devalopment of the spiritual life of our Nation has been the Camp Meeting. These altar fires kindled in many quarters of the land are the mecca toward which thousands of people journey annually. Central Holiness Camp Meeting at Wilmore, Ky., has for more than two-score years spread the Gospel Feast. Thousands have been blessed here and hundreds of preachers have found in these meetings new strength and vision from year to year; many in places of large usefulness have been converted and sanctified at its altar.

The meeting last year reached a high peak with more than one hundred ministers of the various denominations in attendance and people from many states. The closing night was attended by great spiritual power; through the message of Rev. Paul S. Rees the long altar was filled with earnest seekers who became happy finders.

We are happy to announce as our workers this year Dr. H. C. Morrison, whose ministry continues to inspire thousands to walk in the ways of truth, and Rev. John R. Church, of North Carolina, a great preacher of the Word, who comes to our platform. He held one of the most successful meetings for the Methodist Church in Wilmore and Asbury College, some two years ago, that this spiritual center has been blessed with. Rev. Harry W. Blackburn, of North Dakota, will lead the music again this year, and will be assisted by competent persons on the various instruments. Rev. L. Edward Mattingly, a gifted soul-winner and one of our outstanding Young People's workers, will have charge of the meetings for this group in their tabernacle on the hill.

The dining-room will be under the same capable management, the ladies of the local W. C. T. U., as last year. Three splendid meals can be had for one dollar per day. Dormitory space with good beds will be provided at a very small cost.

Central Holiness Camp Meeting is not only located in Wilmore, Ky., within easy walking distance of the Campus of Asbury College, one of the beauty spots of the country, but it is also near famous Shakertown, High Bridge, the Pioneer Fort at Harrodsburg, nationally famous as the first permanent white settlement in Kentucky and in the heart of the famous Bluegrass Region of the state, than which there is no more beautiful to be found.

Inquiries already coming indicate a record attendance this year. We invite and urge the people from all parts of the land to come to this Gospel Feast. We desire the prayers of those who love the truth and believe in a whole Gospel, for a gracious victory this year. The date is July 19 to 29. Those who desire further information, or, who wish reservations, write Prof. W. D. Turkington, Wilmore, Ky., or, the undersigned at 159 Kentucky Ave., Lexington, Ky.

Yours for a gracious victory,
VIRGIL L. MOORE, President.

Six Months' Trial Proves Repeal a Tragic Failure.

F. Scott McBride, General Supt. of the Anti-Saloon League.

The results during the first six months show that repeal has deplorably failed to solve the liquor problem. So increasingly tragic are these results that the ignoble control experiment is tottering toward collapse. Predictions of improvement have been proven disastrously false, and wet promises have been contemptuously broken. The saloon is back, with added evils, in New York, headquarters of the repeal movement, and in Chicago, where both the Republican and the Democratic parties made their most solemn declarations and platform promises that the saloon must not come back.

In Washington, where Congress voted for

repeal and passed what the wet Crusaders praised as a model control law, drunken driving, according to a traffic official, has caused an increase of 63 per cent in traffic accidents during the first four months of this year. Governor Ely, of Massachusetts, who attacked the Eighteenth Amendment while nominating Al Smith in Chicago, recently declared here in Washington that "unless our present record improves the time is not far distant when it won't be safe for any one to venture on our streets after the cocktail hour." Here in the nation's capital an appalling record of drunken attacks, murders, suicides, crimes and misfortunes of all kinds, refutes the claim of the Crusaders that repeal would bring "true temperance."

The American Automobile Association reports that "a wave of recklessness is sweeping the nation's highways," and quotes figures showing a 34 per cent. increase in railway crossing accidents under repeal. Bootleggers have not disappeared with repeal. Secretary of the Treasury Morgenthau is quoted as saying that the illegal liquor business is "as bad as ever," and Mr. Joseph H. Choate, Federal Alcohol Control Director, states emphatically that lawless liquor now exceeds the legal supply. Repeal has simply added a legalized trade to the lawless traffic.

The cocktail hour, ingeniously popularized for profit by the big hotels of Washington, New York and other large cities, is more perilous and ruinous to young women than the old-time bar-room treating custom ever was to young men. Employing the insistent influence of social custom to promote alcoholic habits and liquor sales, the cocktail hour alone is sufficient to condemn repeal as an inexcusable crime against American youth.

Widespread reports of rioting and bloodshed in connection with strikes are but another indication of the regrettable consequences of repeal. The contrast between turbulent conditions in strike areas in recent weeks and invariable orderliness during labor troubles under prohibition demonstrates the stupidity of adding drink to discontent. Many recent misfortunes and disasters of carelessness, like train wrecks and fires, were undeniably caused by the drinking of beer and wine, conveniently obtainable almost everywhere since repeal.

The granting of 2,400 Federal retail liquor dealers' tax receipts in the dry state of South Carolina, and the sale of revenue stamps to a brewery in dry Georgia indicate the futility of promises to protect dry territory—promises made not merely by candidates and in party planks, but in the repeal amendment itself. The fact that wet officials apparently neither care nor dare enforce effective restrictions in either wet or dry territory proves the rule that politicians who choose to march in the wet parade are expected to go the whole route for the liquor interests.

My own personal observations in the eighteen states from coast to coast which I have visited in the past three months are confirmed by reports from our Anti-Saloon League offices in all parts of the country. The first six months under repeal have provided convincing evidence that there is absolutely no hope for a cure of liquor evils in any of the various control systems. Conditions under control, already terribly bad, will constantly become worse with the further development of gigantic liquor sales systems and fabulously financed advertising campaigns—plus the inevitable operation of the habit-forming effect of intoxicating beverages. Accordingly, all our Anti-Saloon League superintendents and workers are being urged to redouble the efforts to prevent repeal of state and local prohibition laws, the last and best remaining defense against repeal evils.

We spend our first years wrecking our stomachs; our last years supporting the doctors.

OUR BOYS AND GIRLS

WYNN SILVERTHORNE'S AWAKENING.

Florilla Pinney.

Part II.

Wynn has returned to College. I am very lonely but six months will soon pass and I will finish my term of school—which will be my last. I am happy, but still a sad thought comes. I love my students and have been exceedingly interested in their progress. Many of them have great aspirations. Their interests were mine, and I faithfully tried to instruct them as they were nearing their goal. In a way, teaching is akin to home life. These five years of teaching has been a school of experience to me, and will be a great benefit to me in my home life.

Time flies—summer again—Wynn home from College. Now—Wynn Silverthorne, M. D.

"What do you think of this, Gem? Just received a letter from a friend of mine in Kentucky, saying, 'An old Doctor here is going to retire and here is a grand opening for you to begin your practice. Come down on your honey-moon trip and look the place over.' Would you be willing to go there?"

"Why, Wynn, I am willing to go anywhere you think you can do the best."

"Precious One! You are dearer to me every day. I will answer him at once."

The following days were full of planning and getting everything in readiness. We had a quiet wedding at my father's Parsonage one beautiful morning in September. Reservations had been made—we would take the three o'clock train.

The reception over—Goodby's said. —A quiet half hour with mother and father alone in his study room. We left for a new field of labor. A long journey, but we were so happy we did not note the passing time. When our train pulled into the depot, Wynn's friend was there waiting. Arriving at his home we were warmly welcomed and at once felt perfectly at ease. His charming wife and such a homey atmosphere—rest and quiet.

We went over to the old Doctor's and were very much impressed with the location, the surroundings, and everything else. This looked to us a good field to begin our practice in. We closed the deal and in a few days were in our own home. Wynn put up his sign—we were settled.

He had a call the first evening; from that time on he was a very busy doctor. He had a wonderful personality and his good humor and pleasing ways won admiration from all he came in contact with.

His time was full and running over. His first emergency call late in the evening brought a feeling of loneliness. I was still up when he came home. After drinking a cup of hot coffee he said, "Were you lonely little girl? I don't like to leave you alone. I think tomorrow our maid will arrive. My friend, Dyke, and his wise wife say we are very fortunate in securing a competent maid like Garneta Coleman. I don't want to see the roses fading from my darling's cheeks."

"I will be busy Wynn. When Garneta is here I will be answering the door bell, phone, writing home, assisting you in your duties—why I am going to be your little helper."

"Sweetheart, I wish you could be right close to me always. I will answer that phone, dear. Yes, yes, I will be there in thirty minutes."

"Do you have to go out again tonight, Wynn?"

"Yes, a hurry up call! Bye darling, don't wait up for me."

Our maid came this morning. She is wonderful help—almost worth her weight in gold—seems to understand every situation that arises.

Time passes so swiftly. At Christmas time my folks and Wynn's folks came for a visit. It was a blessed re-

union. We had been married a little more than a year when one morning little Wynn opened his eyes in a new world. He blinked and went to sleep again as if satisfied with his surroundings. His daddy was the proudest man in the world. Every moment he wasn't busy he was by my side or bending over the little crib watching every move. Our happiness was complete: How we enjoyed watching the precious little bud unfold day after day.

Time goes on and on—Wynn had an extensive practice, but for sometime he seemed depressed in spirits.

"Are you sick, Wynn?"

"Oh, no, just tired—I need bracing up I guess."

"Let us go away on a vacation for a short time."

"No, we couldn't do that."

Long after this, one night when he came in I kissed him as usual, and for the first time I detected liquor on his breath. "Oh, Wynn, why did you do it? Was this your first drink?"

He put his arm around me, drew me to a chair, pulled me down on his lap—little Wynn was asleep—it was the maids day out. I did not draw a word from him although my heart seemed like lead in my bosom. I knew he needed help. He was the first to break the silence.

"I have a confession to make. No, 'twas not the first time. I took my first glass when out with the college boys. The boys and girls both drank, I resisted their entreaties to join with them for a long time, but in an unguarded moment I listened to the Tempter's voice. Oh, why did I yield? I should have been proud of my ancestors—proud of the untainted blood that ran in my veins. Oh, I should have had will power and stood as firm as the rock of Gibraltar. Oh, if I had not yielded, if I had taken my stand for what I knew was right, if I had been true to the principles taught me at home—think of the good I might have accomplished by my example."

I could feel his heart beat with emotion. Rising, he sat me in the chair and paced up and down the room. He stopped in front of me.

"My cherished one! I should have made a confession that night in the long ago when I asked you to be my wife. When you hesitated about answering me and I pressed the question, you said my last few years had been a closed book to you. I turned it off lightly, dear heart. I loved you with an undying love, and felt sure my love was returned. I would rather die than to lose you. I thought I could break the chain that bound me. I am a traitor!" He broke down and his whole being shook with sobs. I rose and went to him.

"Dear Wynn, the idol of my girlhood days, I will help you. Do not give up the battle, but remember you cannot do anything without God's help."

We talked nearly all night.

"I need you—you will stay close by—and Gem, dear, if our lives are spared and little Wynn's—when he is old enough to enter college we will look well into the ways of that institution. The temptation of college life today, as I can witness, are too much for any man who has not got Christ behind him as his Keeper. And we will be on our guard too, about the religious training—their modernistic views will deny the faith of our fathers—the Christ who bought them with his blood."

Wynn promised he would fight back the taste for drink. For weeks he succeeded. I did everything in my power to help him. I saw he had plenty to eat, the right kind of food, and if he was called out at night I was always waiting when he came in with hot coffee and a warm meal. Poor Wynn, he fell again and again. I did not try to reason with him at those times. I tried to hide the bitter grief and anxiety in my own

heart. In the past he had done some marvelous deeds of surgery—he was fast climbing the hill of fame. For a week he had been in a serious mood. One day he came in and sat down beside me.

I said, "What is it Wynn? Can I help you?" and laid my head on his shoulder.

"Gem dear, do you feel well?"

"Why, I am not complaining."

"No, you never do! You have been the truest, most faithful wife that ever lived. How could you be so patient when I would promise again and again and fail? The roses are gone from your cheeks, the bright luster from your eyes—don't think I haven't noticed."

He gathered me in his arms and covered my brow and lips with kisses. "You are fast slipping away from me. This will go on no longer. I am going to give up this business. As long as I compound ingredients with this death-dealing stuff for emergency cases the smell of it sets my brain on fire. I have taken my last drop of anything that will intoxicate. You don't believe me, do you dear? I swear to you this is final. Just as soon as I can get my business in shape we will leave for a long vacation by the sea. There we will pick up the broken threads of life and begin again. After our vacation we will move to Ohio. I can get a position as Superintendent of High School or President of a bank. There are many avenues open and we will choose wisely."

"Oh, Wynn, I have thought of that too, but your education would enable you to fill a high position. But silver and gold are as nothing to me compared to your love. I would be content to live in a cottage if I could have my real Wynn back again."

Dear Aunt Bettie: I shall ever be thankful that I was born and reared in a Christian home. From my very earliest recollections I was taught to fear God and to pray to him. Oftentimes in my childishness I took my troubles to him—especially my fears. I thought often of becoming a Christian, but it was always in the future when I grew older. My mother kept these important things before us continually. At the age of twelve when I've been to church and when the call for seekers was given I'd shake like some one with a hard chill, but would never make any move.

I remember one time a lady came to me and asked if I loved the Lord. Well to me it would have been so irreverent to have said "no," for I'd always felt that I loved him so I answered "yes" and she said nothing more to me. Had she asked if I were a Christian my answer would have been different. It behooves us to try to be very careful in our approach to sinners. This urge to be a Christian was always in my mind and I really wanted to be saved, but was not willing to pay the price. I had seen many young people make a profession of religion and join the church and could see no difference in their manner of living afterwards, so I had hoped, when I made the change, for a genuine case of old-time religion—the kind that my mother had and lived every day of her life. There were several things that hindered me, but I believe pride was the greatest hindrance.

The Lord kept dealing with my heart, he is so patient with us. And at the age of sixteen the climax in my conviction came through a dream. Now I do not place much stress on dreams, but this one I could never get off my mind. The dream was—my father and I were told our time had come, that we must die. He seemed perfectly willing and ready, but I began to cry and beg everyone to pray for me for I knew I was lost. My health was very poor at that time. My nerves shattered and I cried quite a bit. Most of the time didn't know what I was crying about. So the home folks thought nothing about my crying as it was nothing unusual, but now I was wishing they knew. My soul was so deeply troubled and I knew something must be done. I repented heartily and was

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willing to give up everything that was displeasing to the Lord, but now my trouble came in believing. How was I going to believe I was saved before I had an experience of religion. When I got up courage enough to talk with my mother about it she explained as best she could and I felt that just one prayer from her lips and heart and I'd be prayed into the Kingdom. Oh! the confidence I had in my mother.

During our family worship she oftentimes would pray for each of her eight children calling them by name. How glad I'd be when she'd get to me. I believed in those prayers and shall always feel the Lord used that precious mother in the salvation of her entire family. She urged me to take the Lord at his word and to believe and I'd be sure to receive. It is so plain to me now that I can't understand why I couldn't see it then. I took the step as she said, but I did not get the experience that I was looking and hoping for. But it was good to feel that the load of sin and condemnation had been removed and should I die all would be well. Somehow there was a disappointment for I expected religion to shake me up and give me such a thrill and experience as I'd never felt before.

My mother had been greatly troubled over her religious experience when she was my age, so she knew how to help me. She taught me that as it took three meals a day for the body it took three seasons of prayer a day for the soul and, too, I must feed on the word of God. These things I did and got joy from it, but was not thoroughly satisfied, though every day I'd say to myself, Well if this is religion I mean to hold on to it; if I never have any more joy or feeling than this it's far better than going back. So I held on and it seemed I almost prayed without ceasing for I was most interested in right living than anything else in the world.

One day I was out in the yard and all at once the power of God almost overcame me. My soul was filled with joy unspeakable and full of glory. I laughed and I cried. I could see the radiance of heaven in the trees, the sunshine and everywhere I looked. I've never been able to express the joy that came to me then—and any way it's better felt than told. To me that was the day of days. What a wonderful change in my life was wrought when Jesus came in! For

months afterwards it seemed that heaven was here on earth.

My mother thought I had entered the experience of sanctification, but to me it was the Lord's way of blessing an obedient, trusting heart. I've often said if there was no hell to shun, no heaven to gain I'd far rather live a Christian life here. I've longed these many years for this deeper experience which to my mother was "the pearl of great price." And I trust every person who reads this and is in touch with God will pray that this experience of sanctification may be mine. I love God's people everywhere.

This article is written for no other purpose than to help some one and to get spiritual help for myself. I close with this quotation from "The Song of a Heathen."

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him
And to him will I cleave away.

"If Jesus Christ is a god,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea and the air."

Mrs. Andrew J. Curtis.
McEwen, Tenn.

FALLEN ASLEEP.

WATKINS.

Elmer Watkins was born at Locke, Michigan, Sept. 23, 1847, and died at Tularosa, N. Mex., May 28, 1934. In 1864 he enlisted in Company F, 8th Inf. of Michigan and served in the Federal Army until the close of the war. On Nov. 2, 1871, he was married to Mary Amelia Pickard who died Nov. 20, 1899. Six children were born of this union, three of whom survive him: Mrs. Milton Reece and Mrs. R. G. Hardgrave of Amarillo, Tex., and G. F. Watkins, of Olympia, Wash.

At the age of twenty-six he was converted, and in 1891 he became a minister of the United Brethren Church, in which capacity he labored for fifteen years. On Feb. 3, 1905, he was married to Mrs. Carrie M. Cooper who survives him.

Like Barnabas of old, he was a good man and filled with the Holy Ghost and faith. His life was literally a fragrance of Christ and all who knew him could testify to the gracious benediction of his life and the sweetness of his spirit. He was drinking continuously from that well whose waters flow from Life's Central Fountain and because of this fact was always abounding in good works and increasing in the knowledge and love of God.

His life was a living witness to the grace of God and the unsearchable riches of Jesus Christ. The Church of the Nazarene and community will miss him; but the Church Triumphant will rejoice that another soldier of the Cross has laid aside his earthly weapons to join the Hosts of Light who sing around the throne of God the song of Moses and of the Lamb.

William M. Justice.

REQUESTS FOR PRAYER.

Mrs. M. J. C.: "Please pray earnestly for my granddaughter to be healed of nervous trouble, and that it may be for the glory of God, and the saving of her soul."

Mrs. J. M. S.: "Please to pray that the Lord may heal my body, and that I may not lose my reason."

Pray for a member of The Herald family that she may be healed.

Mrs. W. B. Z.: "Please to pray for my children and myself, that we may live for the Lord."

Mrs. L. T.: "I am a widow and ask

for the prayers of The Herald family that I may be restored to health."

Mrs. H. B. W.: "Pray for a dear friend that she may be fully consecrated to the Lord, and that her sister may be saved. Pray that my husband may be cured of the tobacco habit and accept Christ."

H. C.: "Please to remember me at the throne of grace that I may be able to overcome the forces of evil."

"Evangelism in the New Age," by Austen K. DeBlois, D.D., LL.D. 302 pages, \$1.50. The Judson Press, Philadelphia, Pa.

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"I WENT TO PIT COLLEGE."

Review by C. F. Wimberly, D. D.

The above is the title of a book recently from the press. If book lovers want something unique and different from anything in American literature, they should get it. Here is a cross section of American life, that should cause a shiver to run up and down the spine of this nation. A cultured girl graduates from college, and then tramps the streets seeking employment, and finds none. She accepted a challenge from a publishing house, went to a big Pennsylvania mining camp, as her ambitions were in the direction of journalism. In this camp fate had decreed the people to a condition of living below the subsistence level. She discarded culture, manners, speech, and appearance, and dropped to their level in filth, abject poverty, and vileness. She dressed in rags, secured from the "Relief," reeking with stench and vermin; eats with them from dirty dishes, starves with them, begs with them, smokes and swears with them; dressed as a boy, goes into the mine, far out into dark caverns with rough men, and sleeps with prostitutes.

As you live through these pathetic pages with this brilliant young writer, you feel the whole gamut of the soul struck; she literally takes up the harp of life and sweeps every chord. You get mad, you want to cry, you want to fight, and if you are in the habit of using vulgar, unorthodox words, they involuntarily well up. That such degradation, squalor, and starvation can exist in this bounteous land, where they are reducing production, killing sows and pigs by the millions, is un-

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Christ is tempted. He beginneth to preach. - ST. MATTHEW, 4, 5.

<p>13 ¶ Then cometh Jē'sus *from Gal'ilee to Jōr'dan unto Jōhn, to be baptized of him.</p> <p>14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?</p>	<p>A. D. 28. CHAP. 4. v. 13, 14.</p>	<p>15 And leaving Naz'a-rēth, he came and dwelt in Ca-pē-rna-um, which is upon the sea coast, in the borders of Zab'u-lon and Neph'tha-lim; ¶ 16 That it might be fulfilled which was spoken by E-sa'ias the prophet,</p>
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thinkable. These festering cesspools are fertile fields for Communism at its worst, as the author so forcibly sets forth.

No doubt the cold, stark revelations of this mining community is typical of many, and they are the fat lighter-wood, ready for the match to touch off a nation-wide revolution of blood and fire, as their suffering has generated murderous class hatreds. Any one wearing decent clothes belongs to Capitalism, and the Moscow slogan: "Down with Capitalism," is music both to the "scabs" and "Unions." We are fiddling while Rome burns. Miss Lauren Gilfillan, 1931 graduate of Smith's College, has made a monumental contribution, if not to American literature, to American conscience, which is far more needed. May be secured from The Pentecostal Publishing Co., Louisville, Ky. Price \$2.50.

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This book is written by H. L. Crockett, an able minister of the Gospel. It is the best on the subject I have ever read. We would like to see it in the hands of every young Christian. And every minister who is not sufficiently informed to refute and combat the modern tongues delusion, should get this book and give it an intensive study. It is written in the form of a conversation between a pastor and a seeker after the tongues, in which he finally convinces her by the Bible itself that it is the delusion of the devil. Get one for your Young People's Society or Church and urge every member of your society to read it, not only fortifying yourself against this deadly plague, but fitting yourself so you may be able to meet the issue unshamed when it comes your way, and on scriptural grounds. It explains 1 Cor. 14. Price 50c.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDDORFF

Lesson I.—July 1, 1934.

Subject.—Ahijah and the Divided Kingdom. 1 Kings 11:29-39.

Golden Text.—Pride goeth before destruction, and an haughty spirit before a fall. Proverbs 16:18.

Time.—Not definitely known—about 950.

Place.—Near Jerusalem.

Introduction.—During the next three months most of our Sunday school work will deal with the prophets. Today we begin with Ahijah, near the close of Solomon's reign. We shall finish this study with Isaiah who prophesied during the "days of Uzziah, Jotham, Ahaz, and Hezekiah." Our work will cover more than 200 years of Jewish history.

Our introduction would hardly be complete without some reference to King Solomon. He began his reign under most auspicious conditions. By nature he was endowed with marvelous powers. Being the son of King David, he had the very finest opportunity to master the needs of his people and to learn the art of ruling. When he came to the throne God met him and gave him some of the most gracious promises that ever have fallen to the lot of a young ruler. He asked for wisdom to rule Israel. God granted that, and added riches, and honor—almost everything that Solomon's heart could wish for. But with all that, he made a colossal failure. The collapse of a little log cabin amounts to nothing; but the fall of a stately mansion is pitiable. A great orator has compared Solomon's fall to the wreck of a great ship. Rudder and compass have been washed away; masts broken; sails and rigging torn to shreds; the ship's hull smashed in by the waves, and the costly cargo dashed overboard. The vessel rolls in the trough of the sea, while the pitiless billows beat upon it with the fury of mad demons.

Jehovah's law forbade Solomon's taking any but a Jewish woman for a wife; but he trampled the law under foot, and gathered into his vile harem seven hundred wives and three hundred concubines, most of whom were high-class heathens. He built temples for the heathen gods of his women, and before he died he was joining with them in idol worship. The mighty king had fallen to the lowest depths, and cried: "Vanity of vanities; all is vanity." Remorse (it could hardly be termed penitence) was eating the heart out of the miserable wretch. Again the storm clouds broke over the ship, and no one knows whether or not it ever made the port.

Jehovah's wrath fell in fury upon Solomon, and split his kingdom in twain, leaving to his son Rehoboam but two tribes; while ten tribes fell to the lot of Jeroboam who established another kingdom and ruled in opposition to the old throne of David. There are lessons here for all of us. Sometime ago I listened to the conversation of some good preachers who were bemoaning the fact that some prominent ministers, whose names they mentioned, were great soul-winners in their young years; but they became highly educated, and were appointed as pastors to rich congregations. They now receive big salaries,

drive splendid cars, and live in palatial homes; but their former power is gone. They win few souls in their work. "How are the mighty fallen!" Now and then one hears from the lips of such men a wail like this: "I used to win men, but I can't do so any more." O the wrecks along the way! Better eat plain food, live in a cabin, and walk a circuit while one wins souls for Jesus Christ than to win the honors and emoluments that come from men and lose out with God.

We do not know much about the prophet Ahijah. He was from Shiloh. God sent him to tell Jeroboam that he would be king over ten tribes of the Jews. Later he predicted the ruin of Jeroboam's house and the fall of the nation. Because of disobedience to the commands of Jehovah he met a tragic death in the grip of a lion. When he was laid away in his tomb another old prophet who had misled him by lying stood by and cried: "Alas, my brother." That was a bad ending, but I trust Ahijah was saved.

Comments on the Lesson.

29. It came to pass at that time.—Jeroboam, the son of Nebat, was a powerful young man about Jerusalem, and Solomon thought to use him in the service of the kingdom; wherefore he made this Jeroboam "ruler over all the charge of the house of Joseph." About that time the young official went outside the city and met the prophet Ahijah who was a Shilonite. They two were alone; and the prophet was wearing a new garment. There was a Providence in this meeting. God was preparing to overthrow the kingdom.

30. Ahijah...rent it in twelve pieces.—His new garment. The twelve pieces represented the twelve tribes of Israel. The kingdom was soon to be torn to pieces.

31. Take thee ten pieces.—Thou shalt be king over ten of the tribes. He was speaking to Jeroboam. This was a Divine movement: "For thus saith the LORD, the God of Israel." Doom was falling upon Solomon's house. "I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." God gave Jeroboam an opportunity that was scarcely less than that which Solomon faced at the beginning of his reign; but like Solomon, he forfeited everything through sin.

32. But he shall have one tribe.—As a matter of fact, he did get two tribes, as we learn later: Judah and Benjamin. For my servant David's sake.—Bad men get many blessings for the sake of their good fathers and mothers, and even for the sake of the good communities in which they live. The wicked of Sodom would have been spared if there had been ten righteous persons in the city. "Ye are the salt of the earth" has a bigger import than we are wont to think.

33. Because they have forsaken me, and have worshipped.—Finish reading that verse. Here we have the names of the heathen gods that were worshipped by Solomon's pagan wives. Solomon built temples for them hard by the sacred temple of Jehovah that had been built at an enormous cost to the kingdom; and in turn he too worshipped the idols, ut-

terly forsaking the "statutes and judgments" of Jehovah. Howbeit... I will make him prince (ruler) all the days of his life for David my servant's sake.—Solomon had forfeited all right to the throne; but God permitted him to hold it to the end of his days as an honor to his father; and he did that because David had kept God's judgments and his statutes.

35. I will take the kingdom out of his son's hand.—"For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." I am glad that it is added, "and showing mercy unto thousands of them that love me and keep my commandments." A wicked man curses unborn generations of his offspring; but, thank God, it is just as true that a good man blesses unborn generations of his offspring. This cannot be otherwise since the great laws of heredity and environment stand as they do.

36. Jerusalem, the city which I have chosen me to put my name there.—Jerusalem has suffered enough to put any ordinary city off the face of the earth; but it is God's chosen city. Great lessons have come out of that city; and there are yet many others that must come in the future. God has chosen and set it apart for mighty things.

37. In this verse, so to speak, Jehovah ordains Jeroboam to be king over ten tribes of the Jews: "Thou shalt reign according to all that thy soul desireth, and shalt be king over Israel." Here we get the name of this new government: The Kingdom of Israel. That under Rehoboam became The Kingdom of Judah.

38. If thou wilt hearken unto all that I command thee.—God's ifs are often his big words. The promises that follow his commands are all conditional. Listen to this: "I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." That was a tremendous promise, but all conditioned upon obedience. "Ye are my friends, if ye do whatsoever I command you."

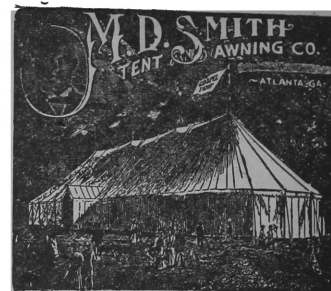
39. This verse portrays the fearful curse that was to come upon David's seed; but it contains a glorious promise: "But not forever." A revival would come to the dynasty; Jesus would be born of the seed of David, and would be the Savior of the world. Thank God for my part in HIM.

PERSONALS.

Dr. T. M. Hofmeister has opened a Gospel Tabernacle in Denver, Colo., which will be a downtown center of evangelism. It is called The Trumpeter Temple and is located so that street car service is available.

Prof. L. J. Phillips and wife who have had charge of the music in one of the large churches of Chicago, have been given the month of July as a vacation which they would like to spend in directing music in camp meetings. They are booked for Hollow Rock this year and are among the best. Those who desire their help address them 412 Jefferson St., Gary, Ind.

Rev. T. P. Roberts: "The Lord has given us another good revival on the Hillsboro Circuit at Poplar Plains Church in which I did the preaching



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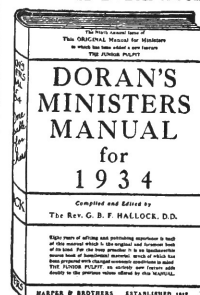
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with Bro. Roscoe Jones in charge of the singing. There were a number of professions and seven accessions to the church. We recently closed a good meeting with Rev. P. C. Long at Gratz, Ky., with a number of professions and five additions to the church."

Lighthouse Mission, St. Louis, Mo., has recently elected Rev. Norman Turnough as assistant superintendent, and there will be a campaign put on for the summer. Rev. Edwin Phillips will continue as superintendent. Ministers are invited to attend the service at 7:45 P. M. on Wednesday, Thursday and Friday, and a full day on the Sabbath.

J. L. Brasher: "I have been associated in camp meetings with the Rev. Peter Wiseman, S.T.M., D.D., Ottawa, Canada. He is a sane and mighty preacher of the full Gospel, and will be a real benediction to any camp meeting or Committee fortunate enough to secure his services. He has not been known in our camp meetings and conventions as much as he ought to have been. He is modest, wholesome, courageous and effective. I unqualifiedly commend him for any place, as a worker that needeth not to be ashamed. Write him at 910 Bank St., Ottawa, Canada."

Evangelist L. E. Williams, Wilmore, Ky., has just closed a good meeting with Rev. J. H. Finch, on the

Salt Well charge, Carlisle, Ky., and is now in a meeting with Rev. S. B. Godbey at Boyd, Ky. Remember Brother Williams in your prayers. He has one open date in July and August, and is ready to go any place for God and the salvation of souls, in church, camp, or tent.

Rev. William Kelley closed a meeting that lasted over four weeks at the M. E. Church at Highland, Ky. There were between 80 and 100 saved and reclaimed and 19 new members were added to the church. Bro. Kelley is conference evangelist and is found to be a man of God, consecrated for his field of labor. His preaching is wonderful in the way it sends deep conviction upon souls. Not only is he a wonderful preacher, but he also is a great personal worker. He has a way of approaching people about their souls that brings them to the altar pleading for mercy. Anyone wanting an evangelist who preaches old-time religion, and who wants to see his church and community grow, spiritually, should get in touch with Bro. Kelley, addressing him, Greenup, Ky.

TAYLOR UNIVERSITY COMMENCEMENT.

Taylor University has just closed one of the largest and finest Commencements the University has had in years. Bishop Wallace E. Brown of the Chattanooga Area of the Methodist Episcopal Church, preached the Baccalaureate sermon Sunday morning, using as his text, 1 Tim. 6:12. He not only emphasized the fact that we must fight the good fight of faith, but we must be true to our own conscience, although it may cost us many hardships. He declared that he would rather come to the close of his life poverty stricken and having a clear conscience than to have all the wealth and fame of the world and have a guilty conscience. He said other people may not know the sins we have committed, but we know them and we have to live with ourselves. In his message, Bishop Brown flung out a challenge to the graduating class to fight the good fight, naming courage, conscience, and confidence as three of the elements essential in fighting the good fight. In enumerating some of the ideals that the youth of today could fight for, he mentioned the evil of the present industrial oppression caused by the selfishness of the industrial leaders; the turmoil in the nations of the world and the need for world peace; the evils of the liquor traffic in our country; the responsibility of the Church today in alleviating the social distress of our own country and other countries as well.

The largest alumni banquet held in several years was held Monday evening. Rev. Phillips Brooks Smith, pastor of the Methodist Episcopal Church of Bluffton, Ind., was elected as the new President of the Alumni Association.

Bishop Adna Wright Leonard, bishop of the Pittsburgh Area of the Methodist Episcopal Church, was the speaker at the Commencement exercises held on Tuesday morning. His message was on the value of the past. He said an appreciation of the achievements of the past, the struggles of its leaders and the richness of our ancient heritage are valuable to the man of today. The influence of

environment was emphasized. The effect of the influence of a Christian enclosure and parentage upon the lives of a number of the world's greatest leaders was revealed.

The Bishop declared that the repeal of Prohibition resulted in a national debauch. Bishop Leonard stated that he would like to see the desire for the New Psychology and the New Deal replaced by the New Creation in the hearts of men. He emphasized the need of an international understanding to be brought about through the peace of Jesus Christ in the hearts of men.

The honorary degree of Doctor of Humane Letters was conferred upon Mrs. Mary Eaton Blake, wife of Bishop Blake of the Detroit Area of the Methodist Episcopal Church. Rev. Wesley H. Bransford, pastor of the First Methodist Episcopal Church, of Anderson, Indiana, received the honorary degree of Doctor of Divinity.

Robert Lee Stuart.

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Columbia, Price's Chapel, July 8, A. M.
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Jamestown, Rowena, July 19, A. M.
Pierce, Sulphur Well, July 22, A. M.
Cane Valley, Tabor, July 24, A. M.
Picketts, Maple Hill, July 29, A. M.
Albany, Cedar Hill, Aug. 2, A. M.
Clinton, Pine Grove, Aug. 3, A. M.
West Monticello, Bethesda, Aug. 5, A. M.
Monticello, Locketts, Aug. 5, P. M.
Tompkinsville, Bethlehem, Aug. 9, A. M.
Burksville, Marrowbone, Aug. 12, A. M.
Summersville, Taylor's Chapel, Aug. 14, A. M.
Glasgow Ct., Beaumont, Aug. 16, A. M.
Mill Springs, Lovell's, Aug. 19, A. M.
Mannsville, Merrimac, Aug. 26, A. M.
Campbellsville, Miller's, Sept. 2, A. M.
Elkhorn and Earley's, Elkhorn, Sept. 9, A. M.
Greensburg, Sept. 16, A. M.
Campbellsville, Sept. 23, A. M.
J. L. Piercy, P. E.

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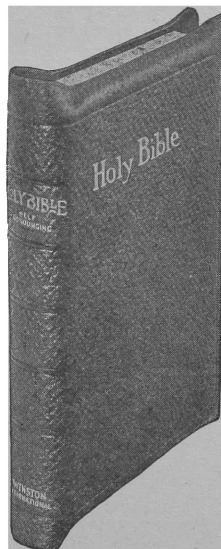
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ARTHUR, FRANK E.
(240 N. Waller Ave., Chicago, Ill.)
Wilmington, N. Y., June 24-July 4.

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Alaska, Sask., July 6-15.

BLACKBURN, HARRY WILLIAM.
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Kepton, Ala., June 19-July 1.

BRASHER, J. L.
(Attalla, Ala.)
Boaz, Ala., July 23-27.
Attalla, Ala., July 27-Aug. 5.
Mt. Vernon, Ohio, Aug. 9-19.
Newark, Ohio, Aug. 20-Sept. 2.

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(Muncy, Pa.)
Hughesville, Pa., July 5-15.

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(409 N. Lexington Ave., Wilmore, Ky.)
Ocean Gate, N. J., July 2-15.
Lake Arthur, La., July 20-29.
Savilleville, Ky., August 5-19.
Winchester, Ky., Sept. 6-10.

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(200 E. Morrison St., Wilmore, Ky.)
Laverne, Okla., July 5-15.
Hulen, Okla., July 16-29.
Wakeland, Va., August 3-12.
Winchester, Ky., Aug. 25-Sept. 10.

CAROTHERS, J. L. AND WIFE.
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CROUSE, J. BYRON
(Greensboro, N. C.)
Portsmouth, R. I., July 27-Aug. 5.
Carmichael, Pa., Aug. 9-19.

DUNAWAY, C. M.
(Decatur, Ga.)
Dyer, Tenn., July 18-29.
New Albany, Ind., Aug. 2-12.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Buckingham, Va., July 18-29.
Delmer, Ky., Aug. 5-24.

FLEMING, BONA.
Kitchener, Ont., Canada, Aug. 3-12.

FUGETT, C. B.
(2613 Newman St., Ashland, Ky.)
Mt. Lake Park, Md., June 29-July 8.
Beacon, N. Y., July 9-15.
Columbus, Ohio, July 19-29.

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(Olivet, Ill.)
Ogleville, Ind., July 18-29.

GAUGH, L.
(903 E. High St., Lima, Ohio)
Portsmouth, O., June 19-July 15.

GRAY, P. B.
(Montrose, Iowa)
Linwood, Kan., July 1-15.
Leocompton, Kan., July 17-30.

HOOPER, L. S.
(Tionesta, Pa.)
Tionesta, Pa., May and June.
Seekonk, Mass., June 28-July 9.
Burlington, Wash., Aug. 1-12.

HOLLENBACK, ROY L.
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Lyons, Kan., June 14-17.
Mt. Shasta, Calif., June 24-July 8.
Cambridge City, Ind., July 15-29.

KNIPPER BROTHERS AND PARKER.
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Little Rock, Ark., July 5-15.
Queen City, Tex., July 16-26.
Bivins, Tex., July 27-Aug. 5.
Bonnie, Ill., Aug. 17-26.

LEWIS, M. E.
(421 South 16th St., Terre Haute, Ind.)
Pittsburgh, Pa., July 19-29.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave.,
Mendon, Ohio, July 26-Aug. 5.
Fig, N. C., Aug. 16-26.
Clarksburg, Ont. Can., Sept. 7-16.

LINCOLN, F.
(Gary, Ind.)
Appolo, Pa., July 5-15.
Uniontown, Pa., July 19-29.
Frankfort, Ind., Aug. 10-20.

LINDSLEY, LEROY A.
(1019 Southern Ave., Muskegon, Mich.)
Johnson, N. Y., July 8-22.
Wice, N. Y., July 23-Aug. 11.
Itell Falls, Vt., Aug. 12-26.
Waterville, Vt., Sept. 2-23.

MCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Dallas, Tex., July 25-July 8.
Grandfield, Okla., July 29-Aug. 12.
Mountain View, Okla., Aug. 13-26.

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(Song Evangelist, Greensburg, Ky.)
Mt. Lake Park, Md., June 29-July 8.
Watervliet, N. Y., July 15-29.
Feniel, Tex., August 2-12.

MACKEY SISTERS.
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Bentleyville, Pa., July 5-15.

MILLER, JAMES.
(1114 King Ave., Indianapolis, Ind.)
Wilmington, N. Y., June 24-July 8.

MILLS, F. J.
Grayling, Mich., June 24-July 15.

MINGLEDOERFF, O. C.
(Douglas, Ga.)
North Dartmouth, Mass., July 13-22.

MOORE, JOHN W.
(Mannsville, Ky.)
Garland, Ky., July 16-31.

NORRBERY, JOHN
(111-42 202nd St., Hollis, L. I., N. Y.)
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Queens Village, L. I., N. Y., Aug. 5-26.

NICE, N. W.
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Wichita, Kan., July 1-22.
Medford, Okla., Aug. 1-12.

OWEN, JOHN E.
(124 W. 8th Ave., Columbus, Ohio)
Wedowee, Ala., July 27-Aug. 5.
Flovilla, Ga., August 9-19.
Hartselle, Ala., Aug. 24-Sept. 2.

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(918 S. Brook Street, Louisville, Ky.)
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REES, PAUL A.
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Cleburne, Tex., Aug. 5-12.

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Sebring, Ohio, July 23-29.
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Houghton, N. Y., Aug. 16-26.

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Marlow, Okla., July 9-29.

VANDALL, N. B.
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Romeo, Mich., August 3-12.
Pasadena, Calif., Aug. 16-26.

VAYHINGER, M.
(Upland, Ind.)
Mitchell, Ind., July 15-Aug. 1.

WISEMAN, P.
Mount Joy, Ont., June 17-24.
Eaton Rapids, Mich., July 27-August 1.

WOOD, MR. AND MRS. IRA L.
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Kitchener, Ont., August 2-12.

WOODWARD, GEORGE P.
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West Chester, Pa.)
Vermontville, N. Y., July 12-22.
Richland, N. Y., Aug. 19-Sept. 2.

CAMP MEETING
CALENDAR

COLORADO.

Denver, Colo., Dist. Camp, August 16-26.
Workers: Dr. J. B. Chapman, Rev. I. M. Ellis. Write Rev. Melza H. Brown, 503 Del., Denver, Colo.

ILLINOIS.

Eldorado, Ill., Aug. 2-12. Workers: Paul S. Rees, Rev. John Fleming, Quartet from Asbury College and Mrs. Ruth Rush Martin. Write Rev. J. B. Lamb, Royaltown, Ill. Kampsville, Ill., Aug. 16-26. Workers: Rev. Lawrence Reed, E. H. Stillion, and Mr. and Mrs. Kirby Fields. Write Mrs. J. P. Suhling, Kampsville, Ill. Manville, Ill., Livingston Camp, June 24-July 8. Workers: Rev. H. V. Garven, Rev. H. W. Morrow, Rev. G. Franklin, and Mr. Adolph Gross. Write Wilder Hoobler, Manville, Ill. Normal, Ill., Aug. 16-26. Workers: Rev. Minnie Ludwig and The Kenyon Trio. Mrs. Mary Vennard Waite. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Sherman, Ill., Aug. 2-12. Workers: Rev. C. B. Fugett, John B. Moore, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill.

INDIANA.

Nashville, Ind., Brown County Camp, July 6-15. Workers: Rev. David Graham, Rev. L. W. Wade. Write Arthur McQueen, Westport, Ind. New Albany, Ind., (Silver Heights) Aug. 2-12. Workers: Gaddis-Moser Evangelistic Party, and C. M. Dunaway. Write A. A. Stone, 2431 Wallace, Louisville, Ky. Fairmount, Ind., Aug. 13-26. Workers: Rev. H. R. French, Rev. E. W. Black, C. Hoover, R. Crowe, Mrs. Sarah Coll and Rev. H. T. Hawkins. Write Rev. E. L. Glover, Carthage, Ind. Indianapolis, Ind., July 19-29. Workers: T. F. Evans, Joshua Stouffer and Missionary Band workers. Write Rev. O. H. Natter, 101 Alton, Indianapolis, Ind. Ramsey, Ind., Aug. 16-26. Workers: Gaddis-Moser Evangelistic Party. Write Geo. F. Pinaire, Ramsey, Ind.

IOWA.

Keokuk, Iowa, Aug. 5-19. Workers: Rev. Paul Coleman and wife and Mrs. J. V. Coleman. Write Mrs. F. A. Ollar, 1027 Times St., Keokuk, Iowa.

KANSAS.

Minneapolis, Kan., Ottawa County Holiness Association, June 19-July 1. Workers: Rev. Tilden H. Gaddis and Moser sisters. Write Rev. Jesse D. Epps. Wichita, Kan., Aug. 16-26. Workers: David E. Wilson, Jordan W. Carter, Chas. H. Stalker, B. D. Sutton and wife, and S. P. Nash. Write J. O. Orndoff, Rt. 1, Wichita, Kan. Stafford, Kan., July 26-Aug. 5. Workers: Rev. D. Willa Caffrey, Rev. Ernest D. Bartlett and wife. Write Mrs. Blanch McFadden, Stafford, Kan.

KENTUCKY.

Bedford, Ky., (Callis Grove) July 27-Aug. 5. Workers: Rev. W. L. Clark, Rev. and Mrs. Lawrence Wade. Write Dudley G. Bell, Bedford, Ky. Pentecostal Park Camp Meeting, near Glasgow, Ky., July 6-19. Workers: Revs. H. C. Morrison and C. M. Dunaway. Byron Crouse, song leader. Wilmore, Ky., July 19-29. Workers: Rev. H. C. Morrison and Rev. John Church, Rev. Harry Blackburn and Edw. Mattingly. Write Rev. Virgil L. Moore, Lexington, Ky.

MARYLAND.

Mt. Lake Park, Md., June 29-July 9. Workers: Dr. Joseph Owen, Dr. C. B. Pugett. Song leader, E. Clay Milby and Mrs. Milby. Miss Jane Bradford, Miss Minnie Shay. Rev. A. J. Dolbow, and Chas. B. Cobb. Denton, Md., July 27-Aug. 5. Workers: Rev. Chas. Slater, P. F. Elliott and Eddie Patzch. Write Rev. H. E. Uhrig, Denton, Md.

MASSACHUSETTS.

Douglas, Mass., July 20-30. Workers: Rev. C. H. Babcock, Rev. H. W. Sweeten, and Mr. Carlton Booth. North Reading, Mass., June 29-July 8. Workers: Rev. Samuel Young, Rev. J. B. Chapman, Rev. E. Mathis, Rev. E. E. Patzch, Miss Edith Cove, Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.

Romeo, Mich., Aug. 3-12. Workers: Revs. H. C. Morrison, Peter Wiseman, Andrew Johnson, N. B. Randall and Mrs. Randall. Miss Anna McGhie and Mrs. L. S. Miller. Write J. H. James, Decker, Mich. Iron Mountain, Mich., (Upper Peninsula) July 8-15. Ironwood, Mich., (Gogelic Range) July 13-22. Mount Pleasant, Mich., (Isabella Camp) June 29-July 8. Midland, Mich., (Saginaw Valley) Aug. 16-26. Eaton Rapids, Mich., July 26-Aug. 5. Workers: Rev. Paul Rees, Rev. S. H. Turbeville, Rev. Peter Wiseman, Prof. and Mrs. H. M. Skinner, Rev. Byron A. Hahn, Mrs. Mary Vennard Waite. Write Rev. Ray V. Birdsall, 1011 Dakin St., Lansing, Michigan. Owosso, Mich., Aug. 10-19. Write Rev. A. M. Frink, 500 So. Park St., Owosso, Mich.

MINNESOTA.

Red Rock Camp, June 28-July 8. Workers: Rev. Paul Rees and Iva D. Vennard. Write Rev. Geo. G. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

MISSOURI.

Hannibal, Mo., July 22-Aug. 12. Workers: Dr. C. F. Wimberly and Rev. L. A. Windsor. Write Rev. L. A. Windsor, 2117 Market St., Hannibal, Mo.

Columbia, Mo., Aug. 16-26. Workers: Attending ministers.

MISSISSIPPI.

Waynesboro, Miss., (Frost Bridge), Aug. 17-27. Workers: Rev. Howard W. Sweeten, Rev. H. C. Norsworthy and Miss Ruth James. Write C. J. Jones, Waynesboro, Miss.

NEBRASKA.

Lincoln, Neb., June 29-July 8. Workers: Rev. C. W. Ruth, Rev. C. C. Rinebarger. Write Rev. A. V. Wilson, 2608 N. 60th St., Lincoln, Neb.

NEW YORK.

Brushton, N. Y., June 24-July 4. Workers: Rev. Floyd N. Bradley, Rev. LeRoy E. Lindsley, Rev. John Lunden. Write Rev. Clyde R. Sumner, Moers, N. Y. Houghton, N. Y., August 16-26. Workers: Revs. John Thomas, C. P. Hogle, D. B. Hampe, Mrs. Tillie Albright and O. G. McKinley, Rev. and Mrs. C. I. Armstrong and Revs. Geo. and Olga Norman. Write Glenn Burgess, Fillmore, N. Y. Freeport, Long Island, N. Y., July 21-August 5. Workers: Rev. Joseph Owen, D. D. Rev. C. W. Ruth, Rev. Amos Eby. Write Harry J. Cornell, 46-14 Burling St., Flushing, N. Y. Sever Oaks, N. Y., July 15-29. Workers: Rev. F. E. Arthur, J. M. Hames and E. Clay Milby. Write Mrs. Ethel Boal, 1667 Becker St., Schenectady, N. Y. Wilmington, N. Y., June 24-July 8. Workers: Jas. Miller, Frank Arthur, Lawrence Haas, Tillie Albright and Geo. P. Woodward. Write Mrs. Frank Warren, Haselton, N. Y. Moers, N. Y., July 28-Aug. 12. Work-

ers: Revs. John Thomas, C. H. Babcock, John Scobie, Mrs. Tillie Albright, Rev. F. W. Vogel, Mrs. Helen Bigelow and Mrs. John Thomas. Write Mr. Kenneth F. Fee, Moers, N. Y. Richland Center, N. Y., Aug. 19-Sept. 2. Workers: Rev. F. W. Suffeld, Rev. F. E. Arthur, Rev. Paul Coleman, E. Clay Milby and wife, Geo. P. Woodward. Write Mrs. Luella Hunt Johnson, Richland Center, N. Y.

NORTH DAKOTA.

Egan, S. D., (South-western Holiness Association) June 28-July 8. Workers: Rev. M. F. Gordon, Miss Bessie Olson. Write Mrs. Walter H. Anderson, Rt. 2, Pipestone, Minn.

OHIO.

Columbus, O., Nazarene Camp, July 19-29. Workers: C. B. Pugett, I. C. Mathis, Prof. H. H. Price, C. A. Geeding, Pearl Richey and Chas. A. Gibson. Write W. R. Gilley, 2976 Cleveland Ave., Columbus, O. Lore City, Ohio, June 21-July 8. Workers: Rev. Raymond L. Bush, Mr. Ralph Leonard, Mr. Frank Applegate and Miss May Jenkins. Lima, Ohio, Mt. Lookout Camp, July 12-22. Workers: Rev. and Mrs. John Thomas, C. M. A. Colored Quintette. Write Rev. Ray C. Dotson, Belpre, Ohio. Mt. Vernon, Ohio, Aug. 9-19. Workers: Rev. J. L. Brasher, T. M. Anderson, Warren C. McIntire, Rev. W. L. Mullet, Miss Anna E. McGhie, Miss Eva Clausen, Miss Mary Bell Campbell, Rev. H. A. Guiler. Write Rev. E. E. Shultz, 120 Courtland St., Washington, Ohio. Sebring, Ohio, July 20-30. Workers: Rev. Joseph H. Smith, Rev. John Thomas, Rev. W. H. McLaughlin, Miss Jane Bradford and Mrs. Leonard. Write R. L. Bush, Box 45, Sebring, Ohio. Sharon Center, Ohio, June 29-July 8. Workers: Rev. Warren C. McIntire, Rev. John Owen, Rev. Jas. Campbell, Miss Eva Clausen. Write L. W. Durkee, 1024 Dover Ave., Akron, Ohio. Toronto, Ohio, Hollow Rock, Aug. 2-12. Workers: Rev. C. W. Butler, Rev. J. M. Hames, Prof. and Mrs. L. J. Phillips, Miss Janie Bradford, Edith Mackey Smith and Samuel Walters. Write R. L. Householder, 518 Trenton St., Toronto, Ohio. Galena, Ohio, Aug. 17-26. Workers: Rev. W. R. Cox, Rev. Dwight H. Ferguson, Rev. W. C. Robery, Miss Nellie Hamilton. Write Rev. W. C. Roberts, Greer, O.

OKLAHOMA.

Laverne, Okla., July 5-15. Workers: Rev. B. G. Carnes and Rev. and Mrs. A. Blair Grubb. Write G. B. Baker, Rosston, Okla. Corvallis, Ore., Rt. 4, June 28-July 8. Workers: Rev. W. E. Cox, Rev. David H. Scott. Write D. M. Higbee, 200 E. 4th, Albany, Ore. Portland, Ore., July 5-15. Workers: Miss D. Willia Caffrey, Rev. G. B. Bringsdale, Mrs. Bess Owens, Miss Ethyl Young, Miss Ruth Van Meter, and Donald Edmundson and Miss Violet Morse. Write Rev. C. R. Choate, 5728 S. E. 91st Ave., Portland, Ore.

PENNSYLVANIA.

Bentleyville, Pa., July 5-15. Workers: Rev. A. O. Hendricks, Rev. C. H. Babcock, Mackey Sisters, Samuel Walter, Janie Bradford, and Mrs. J. W. McIntyre. Write Rev. H. M. Couchenour, 240 Grove Ave., Washington, Pa. Belano, Pa., July 12-22. Workers: Rev. and Mrs. H. R. French, Wm. Lyshon and wife. Write S. Ward Adams, Belano, Pa. Clinton, Pa., Aug. 2-12. Workers: Lum Jones, L. N. Toole, Barnes Sisters, Rev. Geo. Cole, Rev. and Mrs. Metcalfe, Millie Rodenbaugh. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa. Kittanning, Pa., Aug. 2-12. Workers: Rev. Lewis Rice, Mr. and Mrs. R. A. Shank. Write Mrs. Mary L. Smith, Box 22, Kittanning, Pa. Conneautville, Pa., August 3-12. Reading, Pa., July 20-29. Workers: Rev. John and Bona Fleming, Full Gospel Trio. Write M. L. Dries, 115 Park Road, Wyomissing, Pa. Hughesville, Pa., July 5-15. Workers: Rev. F. E. Arthur, Miss Alma Budman and Earl Smith. Address Rev. S. P. Eerov, Hughesville, Pa. Ridgeview Park, Pa., July 20-29. Workers: Dr. C. W. Butler, Rev. Warren C. McIntire, Rev. Oswald Smith, and Mr. and Mrs. R. A. Shank. Write E. M. Bretter, 688 Shady Drive, E. Mt. Lebanon, S. H. B., Pittsburgh, Pa.

RHODE ISLAND.

Portsmouth, R. I., July 27-Aug. 5. Workers: Rev. and Mrs. Gordon Wishart, Rev. J. Byron Crouse and wife. Write Andrew B. Starbuck, care Camp Grounds, Portsmouth, R. I.

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Dyer, Tenn., July 18-29. Workers: Rev. C. M. Dunaway, Floyd W. Kline and wife. Write Joe T. Hall, Box 323, Dyer, Tenn.

TEXAS.

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WASHINGTON.

Ferndale, Wash., July 12-22. Workers: Rev. G. Arnold Hodgins, Rev. Paul S. Rees, Miss Marie Danielson, Miss Ruth M. Lortz, Miss Gertrude Egbert and Miss Muriel Nelson. Write Rev. A. O. Quall, 1131-16th St., So. Bellingham, Wash. Orchards, Wash., July 28-Aug. 5. Workers: G. Arnold Hodgins and wife, Rev. F. N. Bradley. Write Mrs. J. Howard Porter, Box 33, Orchards, Wash.

VIRGINIA.

Buckingham, Va., July 18-27. Workers: W. B. Dunkum, D. W. Fosh and Emmanuel Quiffet. Write A. C. Garnet, Jr., Buckingham, Va.

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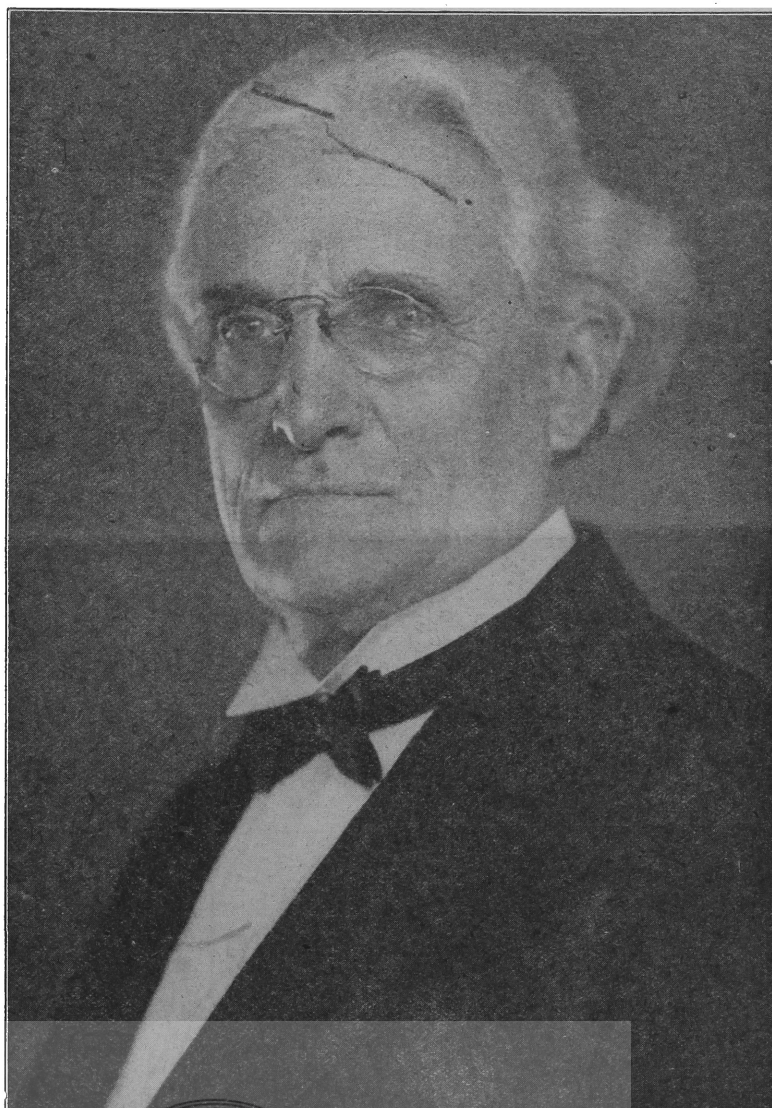
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Dr. H. C. Morrison, Editor
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Ten Thousand Earnest Workers Needed!

"THE KING'S BUSINESS REQUIRETH HASTE!"

The forces of evil are at work, NOW, united and determined to overthrow Bible truths, to destroy sobriety, to wreck human freedom, the Christian Church and the sanctity of the homes of the people. Shall we sit still?

The devout people should unite NOW for the spread of a saving gospel, earnest prayer, faithful witness and a tremendous spiritual conflict against the evil forces in the nation—the whiskey traffic, the cigarette, the dance, the moving picture and numerous other evils.

Infidelity, with its long train of evils is boldly entering the Church to destroy all spiritual life and introduce a dead formalism. It is attacking the home, it would break every bond that binds human beings together in sacred union, it would quench and put out the fire that burns upon family altars, it would debauch young people, with all the lusts of the flesh in their coarsest and most immoral and aggressive lawlessness. Shall we be indifferent to this situation?

One of the most startling features in the present conflict between good and evil is the fact that we have a very large number of influential men in the churches of this nation who have set themselves with determination and strong financial backing to take divine inspiration out of the Bible, the Deity out of Christ, regeneration out of Christian experience, the cleansing blood out of the Hymn Book, and to send the redeemed wandering through space without any fixed abode. Shall we let this go on unnoticed?

No, we will not sit still. By the help of the Lord and your co-operation, we propose to enter into a crusade for a war right up to the gates of the enemy—toe to toe and face to face with every foe of the Bible, the Church and the homes of the people. We cannot wage this warfare successfully without YOUR help, and we believe you will respond nobly.

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H. C. Morrison

JOHN WESLEY'S CONVERSION

Rev. G. W. Ridout, Corresponding Editor

I.



We recently had the subject of Conversion brought prominently before the Church as the Anniversary of John Wesley's conversion was held in remembrance again. It is worth while reading again Wesley's own account of what happened and how he felt. His words are as follows:

"In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine while he was describing the change which God works in the heart through faith in Christ, *I felt my heart strangely warmed, I felt I did trust in Christ; Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death.* I began to pray with all my might for those who had in a more special manner despitely used me and persecuted me, I then testified openly to all there what I now first felt in my heart."

Wesley's conversion was followed by a Pentecost which he experienced at Fetter Lane during a night of prayer. The power fell upon them about 3 A. M. in the morning. Dr. Samuel Chadwick, of Cliff College, said many years ago:

"Of Pentecost we were born. By Pentecost we live and for Pentecost we exist. We believe in the Religion of Fire, the Religion of the *Flaming Heart*, the Religion of Assured Experience, the Religion of Prevailing Prayer, the Religion of Spoken Testimony, the Religion of Bleeding Passion, the Religion of Abounding Joy. That is the secret of the Cliff Spirit and the Cliff Spirit is the secret of everything at Cliff. We have no novelties of doctrine, no eccentricities of methods, no advantages of wealth or learning. Our critics condemn us for our antiquity and we confess that our Anniversary dates back to Aldersgate Street, and beyond that to Pentecost."

II.

"Can two walk together except they be agreed?" Amos 3:3.

Certain it is that we cease to walk with God when we *break* with God. Many a preacher breaks with God when he goes back on holiness and the old-time religion; he gains popularity, possibly, by so doing, but he ceases to be a blessing to souls. Many a church member loses his piety and power when he breaks with God.

Let me pass on the following notes from another on this subject of walking with God.

"Walking means life. That is the first necessity. No man can walk with God until he is born again. It means volition, effort, direction. How can two walk together except they be agreed? Together—as a unit. A man going in God's direction. God, so far as we know yet, can only be spoken of as moving when you are thinking in the terms of human history, or human life. There he is seen marching. 'Our God is marching on!'"

"Where is he going? His heart is set upon a consummation. The man who walks with him is moving along the line of the divine procedure, in the power of the divine fellowship."

"If a man walks with God, God and the

man have identity of interest. Where? Just where you live.

"To walk together is to have combination of resources. God and the man pooling their resources! All God's resources at the disposal of the man. All that man's resources at the disposal of God.

"To walk together involves mutual humility. How dare I say that? 'He humbled himself.' Oh the bigness of it! God, accommodating himself to be patient with my weakness, with my lagging step.

"How shall two walk together except they are agreed, or have 'kept an appointment,' or 'a tryst'? Good translations, but I would add this: The old world 'agree' is often used to mark authoritative decision, that becomes binding after consultation.

"Oh for a closer walk with God,

A calm and heavenly frame: :

A light to shine upon the road

That leads me to the Lamb."

III.

Modernism leads to bad ethics. A young modernist came up for ordination at one of the annual conferences. This writer protested and the ordination did not come to pass. Teaching young preachers in his classes he tore out the Bible and became so violent one day that he threw it on the floor and declared, "That book is nothing but a lot of folklore, etc." If that young man had stood before the Bishop Sunday afternoon he would have had to meet the question: "Do you believe the Holy Scriptures to be the inspired word of God, and to contain all that is essential to man's salvation?"

Fact is, that the modernist has a great way and knack of answering theological questions through a process of twisting and turning. A Methodist modernist is a most inconsistent man. He professes to believe something that his education makes it impossible for him to believe in, at the same time, be a sincere man.

Let us listen again to the testimony of the Fathers concerning the Bible. Here are seven great men with seven good reasons (Prov. 26:16) for the Inspiration and Authority of the Word of God.

ORIGEN.—"In my belief not one jot or one tittle of the Divine Writings is without significance."

BASIL.—"Let this much be said on my part in proof that every syllable of the inspired utterance has its work to do."

METHODIUS.—"There is neither contradiction nor unreason in the Divine Sayings."

IRENÆUS.—"The Scriptures indeed are perfect, forasmuch as they are spoken by the Word of God and by his Spirit."

GREGORY OF NYASSA.—"Whatsoever things the Divine Scripture saith are the Voices of the Holy Spirit."

AUGUSTINE.—"Let us therefore yield ourselves and bow to the authority of the Holy Scriptures which can neither err nor deceive."

IV.

The Liquor Traffic in the olden times! In a report of General Conference M. E. Church, South, many years before Prohibition, the following appeared. Rev. T. J. Duncan said: "We have men in the church today who have been selling liquor for fifty years, but who, when approached on the subject of leaving their improper business, claim that it is so valuable to them. When the ministers approach them they say, 'For God's sake let us alone; haven't I as much right to get a living as anybody else?'" Brother Duncan was

strongly opposing the liquor traffic and favoring the amendment when Brother Taylor said: "May I ask the brother a question? Can you not under the present law of the Discipline turn a man out of the church?" "It depends on the moral sentiment in the section in which you live." Rev. E. E. Hoss was in favor of the amendment—would vote for it with both hands up. He said he had at a certain place found this sentence, "No man has a right to engage in the liquor traffic until he has failed in everything else and can't make his living by stealing." (Laughter.) He wanted no man in the church who raised any question about the immorality of selling liquor. Rev. J. S. Sawyer said he was in favor of calling things by their right names. "Selling liquor is a crime, not simply an imprudence!"

V.

The Abiding Life. John 15:4-10 is something that all true believers are keenly interested in. A good story comes down from an ordination sermon preached by Dr. W. P. Pope, (author of *Pope's Theology*). He told of some old saint in far-away days, who lived a life of such purity and serenity that his younger comrades marvelled. The wonder grew upon them so greatly, that at length they resolved to approach the master, and ask to be told the secret of this purity, this peace. They came one day, and said, "Father, we are harassed with many temptations, which appeal to us so strongly that they give us no rest. You seem to be untroubled by these things, and we would learn the secret. Do not the temptations that harass our souls come knocking at the door of your heart?" The old man listened, and smiled, and said, "My children, I do know something of the things of which you speak. The temptations that trouble you do come to me. But, when these temptations knock at the door of my heart, I answer, 'The place is occupied.'"

"When Jesus makes my heart His home,

My sin shall all depart;

And lo! He saith, I quickly come,

To fill and rule thy heart.

"Come in, come in, Thou heavenly Guest,

Delight in what Thyself hast given;

On Thy own gifts and graces feast,

And make the contrite heart Thy heaven.

"Beneath Thy shadow let us sit,

Call us Thy friends, and love, and bride,

And bid us freely drink and eat

Thy dainties, and be satisfied.

"The heavenly manna faith imparts,

Faith makes Thy fulness all our own;

We feed upon Thee in our hearts,

And find that heaven and Thou art one."

I have read many books on Pentecost, but Chadwick's "Way to Pentecost" is one of the best I have ever read. Chadwick preached to 5,000 people every Sunday for many years at Leeds, England. He was one of England's great evangelists. He said, "We believe in the Religion of Fire, the Religion of the Flaming Heart, the Religion of Assured Experience, the Religion of Prevailing Prayer, the Religion of Spoken Testimony, the Religion of Bleeding Passion, the Religion of Abounding Joy." Get this book on Pentecost. Price \$1.25. Pentecostal Publishing Co., Louisville, Ky. G. W. RIDOUT.

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THE FOUNDERS OF METHODISM

W. D. Akers, D. D.

RICHARD WATSON—THE THEOLOGIAN.

ARTICLE VI.



HE Rev. Richard Watson was the son of Thomas and Ann Watson, born at Barton-upon-Humber, in Lincolnshire. His father was the son of a respectable farmer; and as the family was large, and could not be all conveniently employed in agriculture, he was brought up to the business of a sadler. The earlier years of his life were spent in Nottingham, where it is probable he served his apprenticeship. In this town he came into connection with the Methodists. He later moved to Barton. So writes Thomas Jackson, the biographer of Richard.

On Feb. 22, 1781, Richard was born. He was the seventh of a family of eighteen children. During his infancy he was exceedingly delicate. His death was almost daily expected. He was baptized when eleven years old. When he was three or four years old, he was able to walk with difficulty. For a time he was lethargic, but afterwards, became gay and active. He was placed in charge of an old lady who was teaching near by. Afterward he was sent to a school held near the church by the curate who baptized him. He showed such ability to learn that the teacher advised that he enter upon the study of Latin. He remained under the care of this teacher about two years, until they removed from the community. His mental improvement kept pace with his age. When he was six years old he read sixteen or eighteen volumes of a Universal History. When about eight years of age, the family left Barton for Lincoln, and Richard was sent to a private seminary where he remained for two years. He was then removed to the grammar school at Lincoln. He read Cæsar, Virgil, Cicero, Horace with Homer and Xenophon. This was of great benefit to him by way of preparing him afterward to pursue the reading of his Greek Testament and Hebrew.

A young man begged him to enter the army with him as a way to preferment, but he refused. The young man entered the army and was killed in the first battle in which he engaged. When fourteen years of age he left school. That was the end of his scholastic training. It is remarkable that with such a limited school training that he should rank as the greatest mind in all Methodism. "At this time he was six feet, two inches tall. His hair was lank and of a deep black. His countenance was that of a mere boy. He was of unformed manners."

Under the preaching of a faithful minister he was convicted of sin. He saw that justification before God was through faith in the Christ who gave himself a sacrifice for his sins. He put his trust in Christ for pardon and for a title to eternal life, and for that "holiness without which no man shall see the Lord." It was done unto him according to his faith. His midnight was turned into the light of day; guilty fear in his breast gave way to filial love; the Holy Spirit bore a distinct and indubitable witness with his spirit that he was born of God. After his conversion he gave great attention to the improvement of his time. He spent much time in prayer. At the public prayer meeting he was always found. He was converted at the age of thirteen. He began to call sinners to repentance before he was fifteen. He was received into the Methodist ministry in 1796.

Of his sermons, it is said "that they displayed such a range of thought, a power of reasoning, a richness of diction, and a glow of pious feeling as excited great surprise, especially when viewed in connection with the youthful aspect of the preacher." He was an incessant reader of good books. His mem-

ory was remarkably strong. His principal study was divinity, but he did not neglect the sciences. A friend of his relates the following: "Mr. Watson paid me a visit at a village near Ashby. When I invited him to enter upon the study of the Hebrew Language, assuring him from my own limited experience, that he might soon read a considerable portion of the Old Testament with ease, he took the advice; and on that day month, meeting me again at the same place, he read the first Psalm in Hebrew, accounting grammatically for every word; and he read to me a beautiful paraphrase on the whole Psalm, which he had drawn up from the fine ideas expressed in the original."

"For some time he had been reading the Greek Testament, successfully; and with such encouraging results, he entered upon the Hebrew Bible, and the rich stores of biblical truth were opened up before him." He was fond of argumentation, and in the pursuit of it he fell into the habit of taking the position of his opponents and arguing the same in order to bring out the defense of his friends. A thoroughly bad habit. The result was that he was misunderstood and was accused of being an Arian. He was so grieved over the accusation that he withdrew from the conference. His biographer says: "The subject is too serious in itself, and was connected with too many distressed feelings, in the mind of Mr. Watson, or it might provoke a smile to see a man possessed with such mental abilities as would ultimately enable him to soar with Milton to the heaven of heavens, and to accompany such men as Butler and Locke in their most profound and original thinkings,—a man whose powers as a theologian and a preacher have been rarely equalled,—assuming the character of an ordinary tradesman in a small market town." He went into business with a respectable local preacher, named Henshaw, and married his daughter—happy marriage. But, as is generally the case, being called to preach, he was unhappy, and did not succeed in business. He entered the Methodist New Connection of which his father-in-law was a member. He remained in this church for some nine years, and then, through the agency of Jabez Bunting, he again connected himself with his former church. He was active in forming the Wesleyan Missionary Society in 1813. He was made Secretary of it in 1813, and remained in that office fourteen years.

In 1827, he was elected to the presidency of the conference. He was very active in forwarding the missionary work of the church. He wrote a refutation of Dr. Adam Clarke's arguments against the Eternal Sonship of Jesus Christ. The publication of this pamphlet stamped him as an able divine and profound thinker. Mr. Watson preached the doctrine of Christian Perfection, as taught by Mr. Wesley, with great clearness. He saw "That a distinction exists between a regenerate state, and a state of entire and perfect holiness, will be generally allowed. We have already spoken of Justification, Adoption, Regeneration, and the witness of the Holy Spirit, and we proceed to another as distinctly, and as graciously promised in the Holy Scriptures. This is entire sanctification or the perfected holiness of believers—happily for us, a subject of so great obscurity is not involved in obscurity." Again, "In this regenerate state, the former corruptions of the heart may remain and strive for the mastery; but that which characterizes and distinguishes it from the state of a penitent before justification before he is in Christ, is, that they are not his inward habit, and that they have no dominion." Again: "To this faith shall the promise of entire sanctification be given, which in the nature of the case, supposes an instantaneous work imme-

diately following upon entire and unwavering faith."

Mr. Watson had been busy with his pen and his publications were mostly in the form of sermons, controversial pamphlets, missionary reports and articles for the Methodist Magazine. He had designed to write something of a more permanent character. "He desired to write something which would assist his brethren in obtaining an accurate and comprehensive knowledge with the whole field of evangelical truth, and the evidences upon which it was grounded." In the spring of 1823, the first part of this work appeared under the title of "Theological Institutes; or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity." It was dedicated to Jabez Bunting, A. M., as a tribute of friendship and an expression of his talents and virtues. A modest preface to the work states its object. It was "to exhibit the evidences, doctrines, morals and institutions of Christianity, in a form adapted to the use of young ministers and students in divinity." The principal controversies introduced and discussed are the Deistial, Socinian, and the Calvinistic. A noteworthy fact in these discussions is the deference paid to the authority of the Scriptures. Everything must stand the test of the word of God. The first part of this great work was written to establish the Divine authority of the writings to which he makes his appeal. This work was well received and the remainder was looked for with great interest and desire. It was written under great bodily suffering and exhaustion.

The second part came out at the beginning of the next year. Having treated in the first part of the Institutes the Divine authority of the Scriptures, he "now examines their contents, and collects from them the religious and moral facts they contain; such as the existence and perfections of God, his attributes; the doctrine of The Trinity, the pre-existence of Christ." It has been said that "two modes of argument have been applied by learned men, which are usually denominated *a priori* and *a posteriori*. An argument *a priori*, is an argument from something antecedent to something consequent; from a principle to a corollary; from cause to effect. An argument *a posteriori*, on the contrary, is an argument from consequent to antecedent; from effect to cause." Mr. Watson laid little stress on the argument *a priori*. The other argument had the inspiration of Scripture. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. 1: 20). The third part was published in the following autumn in which "he completes the argument on the Divinity of Christ; treats of his incarnation, the union of his two natures in one person, the personality of the Holy Ghost, and the fall of man." In the fourth part he discusses the gracious provision made for man's guilt. He shows "how a guilty man can be justified and God's justice be maintained. He discusses the benefits that are secured from the atonement, such as justification, adoption, sanctification and the Witness of the Spirit." Mr. Stevens in his History of Methodism, says "His Theological Institutes are an elaborate and comprehensive body of divinity, and have elevated the theological character of Methodism, which has everywhere recognized them as standards in its ministerial course of study."

"His Bible Dictionary has been a standard to its preachers; his Catechisms have formed the religious opinions of its children; his Conversations for the Young have instructed its youth; his Life of Wesley has been the

(Continued on page 7)

THE SUCCESS OF REPEAL

Daniel A. Poling



REPEAL is a grand success!"

The speaker was an unannounced visitor who shoved a bottle through the curtains of my Pullman berth and continued for several minutes to remonstrate against my refusal to help him celebrate the triumph of "true temperance" over "intolerance" and "bigotry." And a "grand" success it proved to be so far as he was concerned. The porter was still trying to make him presentable when I left the car at the Boston "South Station" in the morning.

Yes—"Repeal is a grand success!" It has succeeded in drawing from Joseph H. Choate, Jr., Director of the Federal Alcohol Control Administration, an appeal against the bootlegger, with the unequivocal statement that the illicit sale of liquor has actually increased since the "New Deal" went into effect. On the estimates of seizures made, Mr. Choate has reached the conclusion that at present the illegal capacity of spirits annually exceeds the authorized capacity. The capacity output of seized stills for the first quarter of 1934 was 67,907,770 gallons.

But does Mr. Choate look for law enforcement support from those who declared that the destruction of the Eighteenth Amendment would put the bootlegger out of business? Does Mr. Choate believe the "Drys" are keeping the bootlegger in business? Manifestly Mr. Choate does not believe that Repeal has given the United States a law, or laws, that can be easily enforced! Manifestly Mr. Choate does not believe that Repeal has destroyed bootlegging and the speakeasy and made out of a lawless traffic a law-abiding, respectable business! The friends of the Eighteenth Amendment knew and warned their fellow countrymen, that the bootlegger and the speakeasy were born in license and would always thrive best under a license system. But if Mr. Choate receives any support in his campaign against these lawbreakers it will very likely come from these same Drys.

Senator Walsh of Massachusetts, a consistent Wet, recently joined with Senator Borah of Idaho, a consistent Dry, in deploring present conditions. Senator Walsh said, "The people of this country did not vote to substitute worse conditions for the intolerable conditions under national Prohibition." But they did, Mr. Senator! Why even the Wet Kentucky Derby has gone wetter, according to no less an authority than Westbrook Pegler, the sports writer who in his New York *World-Telegram* column said of the 1934 race, "The patrons of both genders were many times drunker per capita this year than during Prohibition times and proportionately more resentful."

Yes—"Repeal is a grand success!" It has succeeded in destroying the illusion of great liquor revenues. Pennsylvania's State Treasurer reports monthly receipts at the rate of four million dollars instead of the counted-on twenty millions. "The taxes on distilled liquor," says *Business Week*, "will yield less than one-third the total expected at the time the \$2.00-a-gallon figure was set." The United States Brewers' Association, reporting on the first full year of beer, estimates the total Federal revenue at one hundred million dollars. The Association Against the Prohibition Amendment estimated beer revenue at one billion dollars. This large figure was also promised for beer and wine on the floor of the United States Senate by former United States Senator Bingham of Connecticut. One of the du Ponts said \$1,320,000,000!

Yes—"Repeal is a grand success!" It has succeeded in making the highways increasingly perilous for us all. The Travelers In-

surance Company reports decreases in car registrations and gasoline consumption in 1933 (beer) as compared with 1932 (dry), but an increase of two and one-half per cent in automobile fatalities, and adds: "From June on, fatalities increased at an alarming rate." Editorially, the Boston *Herald* said in May of this year: "Since the first of the year, non-fatal injuries have increased twenty-four per cent. In the same period automobile fatalities increased 10 per cent over the same period of 1933. Revocations of licenses for operating under the influence of liquor have gone up 33 per cent."

In another editorial this same journal says, "What a shameful, drunken record Massachusetts has made on the highways since Prohibition was repealed," and adds, "This is beyond dispute: that our highways are far more dangerous than they were a year ago; that the cautious, temperate driver is exposed to additional risks; that persons are at steering wheels who should not be there; that intoxicants are sold more freely all over the State, and used more abundantly than seemed likely in advance of repeal."

At the National Conference on Street and Highway Safety in Washington, D. C., this year, Governor Joseph Ely of Massachusetts said: "The present highway menace is the drunken driver. In April the increase in convictions and revocations of licenses for this offense amounted to sixty per cent over April, 1933. Unless this record is improved, it will not be safe for anyone to venture on the highways of Massachusetts or in any other State."

In the week of this Boston editorial, the Detroit *Free Press* carried the sobering news that revocations of licenses for driving while under the influence of liquor had increased seventy per cent in the State of Michigan over the same period in 1933.

Yes—"Repeal is a grand success!" It has succeeded in greatly increasing drunkenness. The Chicago *Tribune* (not a Dry journal!), on March 9, reported a fifty-five per cent increase in patients at "liquor cure institutes" for January, 1934, as compared with January, 1933. The New York *Times*, on May 10, carried a signed news story from Boston reporting a twenty-five per cent increase in drunkenness for February, 1934, over February, 1933, with a forty per cent increase in drunkenness among women for the same period. The article went on to say: "The respective records for these months, from December through February, show an increase from 9,801 to 13,338, a gain of 3,557, or more than one-third. The scores for women are sufficiently disconcerting. The respective totals are 368 and 639, a gain of 271 or nearly seventy-five per cent."

Yes—"Repeal is a grand success!" It has succeeded in establishing a blind alley, pushcart business with school children and in further dignifying the "trade" by giving it an outlet through boys and girls of the grammar grades. The *Herald Tribune* of New York City (also not a dry journal!) reported in its issue of May 22, the returning of four indictments against members of a "business" that sold more than half a million dollars worth of penny candy with twenty per cent bootleg alcohol to school children in cities as far west as Chicago and south to Baltimore. "Children who ate the candy during recess periods returned to their classes in a semi-stupor."

Yes—"Repeal is a grand success!" It has succeeded in restoring the old saloon and worse in practically every great city of the country. It has succeeded in making dives out of drug stores, barrooms out of grocery stores, and barmaids out of waitresses and clerks. As a "purifier of youth," in its own

way Repeal is indeed a "grand success." On page three of the New York *Times* for May 22 appeared a photograph labeled "New Yorkers take their drink standing up." The picture accompanied columns of news material covering the going into effect of the Empire State's new law which, in direct repudiation of both the Democratic and Republican party pledges, reopened the saloon. Of the seven customers whose faces were recognizable in the photograph, four were women and certainly six were under age.

The Chicago *Herald-Examiner*, which gave violent support to the campaign against the Eighteenth Amendment, carried a spring-time story under these captions: "Northside Pupils Hold Debauch at Beachwood Gardens;" "Liquor-Saturated Children 'Neck' in Public;" "Obscenity Marks Big Night of Pupils at Bars." Then follow paragraphs to break a parent's heart, paragraphs that, in their sickening story, indict our American civilization as turning toward the jungle. The details are too suggestive for repetition here, but the most significant sentence is this, "The bartender made no move to protect the child." Well, by what sign, by what past performance, did you expect him to? But some of us did expect the United States government to!

Yes—"Repeal is a grand success!" On the front page of the Cleveland (Ohio) *Plain Dealer* for May 5 appeared a signed article from Chicago written by William F. McDermott: "I wandered for two hours down Madison Street last evening. . . It was not a long walk, but it was long enough to suggest that the alternative to rigid state control of the booze business is chaos. . . Walking down this alcohol-drenched lane, your first impression is that the old disreputable saloon has come back just as it was, magically ignoring a generation of Prohibition. On reflection it isn't the same. It's worse!"

Yes—"Repeal is a grand success!" Already it has succeeded in reversing itself. Within a year after repeal, community after community that voted overwhelmingly for repeal has voted overwhelmingly Dry in local option elections. Evanston, Ill., the seat of Northwestern University and headquarters of the National W. C. T. U., "Wet" on repeal less than twelve months ago, went Dry by 11,809 to 3,878. Twelve other towns and cities of Illinois gave Dry majorities of from eight to five to ten to one!

But there is not too much of glory in these results. With the "Drys" there went to the polls those others who, now that they may enjoy their own "personal liberty," would keep their restricted districts and home streets free of the menace and clean of the filth. These are they who flouted the Constitution and the law; who made the speakeasy popular and the bootlegger respectable. And these would now protect their own firesides and children at the expense of the children of the city slums. They would make the underprivileged pay the social price of their legal cocktails.

Yes—"Repeal is a grand success!" Already it has succeeded in demonstrating that the "Drys" were right when they said, "Liquor, legal or illegal, will observe no law that interferes with its 'business.'" Before Prohibition, the traffic was correctly described as the "legal outlaw." During Prohibition it developed a new technique in defeating justice. Today it remains unreformed and unreformable. The American people know now that, whatever else they repealed, they did not repeal the liquor problem. Nor did they change, by their repeal vote, the inherent social character of beverage alcohol. The Eighteenth Amendment was the last resort of a citizenship that had tried every other means to con-

tol this traffic. It was the conclusion reluctantly reached after more than one hundred years of social and political experimentation. Repeal makes it necessary for the American people to retrace their steps. We believe they are already on their way back! We believe that, though the lessons learned were for the time being forgotten or obscured by partisan politics, economic reverses and selfish propaganda, they are not lost; and we further believe that this new "Forward March" may even take on the landslide proportions of Repeal itself. For call it what you choose, the principle embodied in the Eighteenth Amendment is the only principle of government and law upon which the political solution of the liquor problem can be worked out.

BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DUBOSE.

HAROSHETH OF THE GENTILES.



HAROSHETH of the Gentiles, situated in the northwest of the valley of Esdraelon, in northern Palestine, and a good three-fourths of the way from Nazareth to the mouth of the Kishon on the Mediterranean, was a Canaanite stronghold of terror to the Israelites after the southern conquest under Joshua. It proved to be the most formidable of the heathen fortresses to be encountered in that struggle, as it moved to the ultimate north of the land; but it was finally and effectively overcome. Two centuries later, however, the Canaanitish power revived under Jabin, who had his seat at Hazor in the south of what afterwards became known as the province of Galilee. Canaanitish rule was strongly established at this time. The territory reconquered by Jabin cut the commonwealth of Israel into two distinct regions, not to say nations, reaching, as it did, from the Mediterranean to the Jordan, through the unbroken length of the valleys of Esdraelon and Jezreel.

Harosheth was the headquarters of the military forces of this Canaanitish confederacy. In the Book of Judges, it is circumstantially stated that these forces consisted of a fleet of nine hundred iron war chariots, and of a great host of foot soldiers. The commandant of this army was Sisera, who held the Israelites of the land under a rule of oppression and awe. This was the historical situation which ushered in the age of Barak and Deborah; and which resulted in the writing of that most remarkable Old Testament heroic known as the Song of Deborah.

Deborah, who is worthy to be ranked with the great women of all ages, through a selective providence, became judge of Israel at the height of this Canaanitish ascendancy over northern Palestine. National courage was at a low ebb, and the yeomanry of the tribes in the south kept itself hid behind mountain barriers, and in sequestered valleys. There was but one manly heart in Israel, and that was in the bosom of a woman, Deborah. She finally succeeded in stirring the patriotism of Barak, of the tribe of Naphtali, whose habitat was in the neighborhood of Mt. Tabor. With ten thousand mountain troops of Naphtali and Zebulun he attacked the united army of Sisera in the lowlands between Mt. Tabor and Kishon. The condition of this battlefield was most favorable to the cause of the Israelites. The tokens were all against the Canaanites. "The stars in their courses fought against Sisera," sang Deborah in a celebration of the victory. Evidently a cloudburst had deluged the western slope of Mt. Gilboa on the night before. These slopes feed their drainage directly into the Kishon. The cloudburst flooded the trough-like river, near whose banks the battle was pitched. Being fundus and thor-

oughly water-soaked, the soil sucked down the wheels of the chariots, and left the fighting men in them an easy prey to the long-hafted spears and arrows of the Naphtali patriots. The chariots were thus soon unmanned, or driven into the swollen waters of "the ancient river," whose banks, being level with the plain, could not be seen by the drivers until they were whelmed in the tide.

The destruction of Sisera's army was complete. Not only were the iron chariots captured or destroyed; but the whole foot army, consisting of many tens of thousands, was repulsed, pursued and annihilated. The length of this rout, beginning at the crossing of the Kishon and extending over distance of some twelve to fifteen English miles, is justly esteemed one of the notable victories of antiquity, and can be compared to no military event so well as to the victory of the Greeks over the Persians at Marathon. As already noted, it is celebrated in the Song of Deborah, whose strophes carry throughout with a rhythm and eloquence unsurpassed in any literature, ancient or modern. It is not surprising that the action and music of its recital should have influenced the Jewish people throughout the years of their national history. The name of Deborah is a charm in Israel today, as it was in the days of the puissant judges of the tribes of Israel, when the national spirit mounted to glory in the victories of Gideon and Jephthah.

The contour and the aspects of the battlefield of Barak, "by the waters of Megiddo," testify in an extraordinary degree to the historical truth of the Book of Judges. One can all but trace the lines of the maneuvers of Barak and his troops as they pushed the Canaanites to their doom in the morass of the Kishon; and, therefore, the stages of the pursuit and slaughter may be traced to the very gates of Harosheth, whose ruins have been identified beyond any reasonable objection. In our field investigations in northern Palestine, we came, at El Sharid, a point in the line of the Harosheth rout, upon specimens of stone weapons which might easily be referable to this age; but the terrane itself, and the location of the fortress of Harosheth, are the best evidences of the historical truth of the story.

Harosheth was situated at a point which gave it command of the opening along the coast of Sidon, and of the highway of the East by way of the shores of the sea of Galilee and the Waters of Merom; and equally so of the Plain of Sharon, from Mount Carmel southward. It needs no learned critical argument to prove that, as the Scriptures say, Jabin and his northern stronghold represented a climax of great military assertiveness; or that the victory of Barak was a turn of prime moment in world history. The critics of a century ago were accustomed to say that, had the Greeks failed at Marathon, then Greece had perished; and had Greece perished before the days of Pericles, Phidias and Socrates, another history of classicism, indeed, another history of mankind, had been written, and that on straggling lines of mental and racial tendencies. Had the battle of the Kishon failed in the hands of Barak, then another history of Israel and its prophets had been written, and new and lower spiritual issues for the world had been established. *But it did not fail.*

Stephen Henry Prather

A Personal Tribute.

By C. F. WIMBERLY.

I first knew Bro. Prather when I served at Madisonville, Ky., four years, as his pastor. But during this time I knew little of him, as he was away most of the time in his evangelistic work. However, my first meeting with him as song leader was at Campbellsville, Ky., while I was still at Madisonville. It was there I learned his worth, as an all-round helper. From that time I secured

him to help me wherever possible. During my work as conference evangelist, and as a supernumerary for two years, he was with me almost continually. This is my tribute of love to one whom I loved in a way which I have no words to express. There were relationships between us, which I shall never tell, which bound us in a way peculiarly sacred. In his passing, one of my best friends, and brother beloved, left me. I shall never meet another.

He was one of the best revival meeting helpers I ever worked with, barring none. As a congregational leader, exhorter, and altar worker, he had no superior. Some other had better trained voices, for he was well along in years before I knew him, but none could get more people to sing than he.

Brother Prather was one of the most unselfish men I ever knew, and because of this he was often imposed upon; but he never resented, nor retaliated any injustice shown him.

He was a mechanic par-excellent; he could do more things well, such as tuning pianos and organs, also repairing them; fixing clocks, chairs, furniture, and anything else broken about the place. He was never idle. His pride was fixing things for the preacher's family.

He was without doubt, one of the most energetic men I ever knew. When meetings were cancelled he would hustle out for St. Louis, Louisville, or Evansville, and do a line of salesmanship which brought him good returns—even better than singing for revivals. But he loved his chosen calling, and money, or no money, never a word of complaint fell from his lips.

Bro. Prather, viewed from some angles, had the simplicity of a child; and yet over against this there was a rugged courage that knew no defeat. In many respects, Stephen Henry Prather was one of the most remarkable men I ever knew.

Brother Prather was genuinely good—through and through; I knew him from every angle. He loved his church and his brethren. He would listen to a sermon he had heard twenty-five times with interest as keen as if he had never heard it. In this regard he differed from any one I ever knew. Brother Prather had some peculiarities and eccentricities which many did not understand, but I loved him all the more for those very qualities which made him different. I knew the kind, loving heart beneath his seeming gruffness. As a last word of tribute, I wish to say—and I could say nothing stronger—no blood relative was more loved, and more welcome at our parsonage than Stephen Henry Prather.

The Acid Test.

MRS. H. C. MORRISON.



THE human will is the most difficult part of one's being to control. It is an inherent bent of our carnal being to want to have one's own way; that being the case, before we can submit ourselves entirely to God's will, our will must needs be broken that we may be entirely submitted to him to do as he chooses and wills for us.

Jacob was a man of self will, making his own plans and bending every effort to carry them out; but he got into serious trouble by so doing. It was only after he spent that memorable night in prayer that his will was broken and the Lord changed his name from Jacob (Supplanter) to Israel, a Prince of God.

There is no way to ascertain how much of blessing and happiness we miss by persisting

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

Touching the Invisible.

By Rev. C. W. Meyers, Pastor M. E. Church, Windfall, Ind.

Text: "Who touched me?" Luke 8:45.

"Oh, God come nearer still;
Teach me to know thy will."



LIFE is one of those strange mysteries that cannot be explained until we realize that something more than we see is breaking through matter and revealing itself. Matter of itself is no explanation of life. There must be the realization and consciousness of that which takes hold of truth and goodness.

THE UNIVERSAL DESIRE TO TOUCH THE INVISIBLE.

As you stand in front of the Art Museum in Boston you see in the semi-circle the figure of the Indian mounted upon his horse. This is known as "The Appeal to the Great Spirit." This appeal is universal. The baby cries because of physical hunger; men cry unto God for spiritual satisfaction. Two men went up to the temple to pray. Here were different classes represented. The prayers are different, according to their needs.

A study of the different religions of the world will show the place of prayer. Through prayer we touch an unseen power which brings satisfaction to the soul.

"Oh, God come nearer still;
Teach me to know thy will!"

PRAYER—A PERSONAL MATTER.

Human nature is about the same everywhere. It is human nature to lay the blame on some one else. It was that way with the first parents and it has been handed down to the twentieth century. Adam said, "The woman did tempt me, and I did eat." Eve laid the blame on the serpent. If we hear a sermon that hits sin and unrighteousness we say it was for the other fellow. We compliment the preacher with the thought of having uncovered sin in neighbor Jones' life. We are like the man St. James tells about who beheld his natural face in a mirror and went away, forgetting what kind of a man he was. The mirror was the perfect law of God. If some of us took a good look at ourselves from the same mirror, we might be surprised. The Pharisee stood and prayed, "God, I thank thee, I am not as other men are, extortioners, unjust, adulterers, or even as this Publican." The Publican made it a personal matter, taking all the blame upon himself and when he prayed he said: "God be merciful unto me a sinner." The latter's prayer was heard. Business men find it pays to touch the Invisible before they touch the business world.

Parents need to make prayer an important matter. More family altars will make better homes. Some of the most helpful memories are those of the family altar. It was at our family altar that I said my first prayer. I thank God for that family altar and for a Christian home.

The late Dr. Jowett who served well, both England and America, and one of the greatest preachers of his time, gave a wonderful testimony and appreciation of his home. He says, "Simple and modest but serenely happy was our home environment. We had little of this world's goods but I was blessed with the priceless privilege of a Christian home." It was said that Horace Bushnell was nurtured in the warm atmosphere of Christian love.

My mother was a great believer in prayer.

Many times as a young man coming in late at night I would hear my mother praying for me. It had its influence upon my life. I have heard my mother repeat a little verse which carries the responsibility home to each parent.

"O how will parents tremble there,
Who raise their children without prayer;
Methinks, I hear the children say
I never heard my parents pray."

What a rebuke that is for the non-praying parent. An evangelist was staying in a home, and in that home was a four-year-old boy. The lad sat beside his father at breakfast. The evangelist has just returned thanks when the lad said to his father, "Daddy, why don't you ever pray?" Parents need to pray. We need to make prayer a personal matter. The thought of the negro spiritual illustrates what we need. "It's not my brother, nor my sister, but it's me, O Lord, standing in the need of prayer."

PREVAILING PRAYER.

Paul, in his letter to the Hebrews, says, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6).

The Publican went down to his house justified because he exercised faith. The woman who pressed through the crowd said: "If I can but touch the hem of his garment I shall be healed." What a faith! Paul's advice to a young preacher was sound, "I will that men pray everywhere, lifting up holy hands, without wrath and doubting." To the church at Thessalonica he said, "Pray without ceasing."

Jacob left his family and flocks and went across the brook Jabbock and there was left alone. He wrestled with the Angel of the Lord until the break of day, saying, "I will not let thee go, except thou bless me." We give up too easily. We have less because we pray less. In the story of the friend who came for the loaves at midnight he received them not, because of his friendship, but because of his importunity.

Prayer was one essential thing leading to Pentecost. There can be no religious awakening until people pray. Is prayer that prevails a lost art? We know people pray, but do we know how to get great results? These are days that are trying men's souls. Men are being tested and tried in every way. Unless we pray and prevail in prayer God will slip out of our lives. The woman pressed through the crowd in order to touch Jesus. The Publican smote himself upon the breast and prayed a simple, but earnest prayer, which brought peace to his soul. As water is raised to a certain temperature before it is turned into steam, so must prayer become intense before it is turned into spiritual power. The effectual fervent prayer of a righteous man availeth much." (James 5:16).

"Oh God, come nearer still;
Teach me to know thy will!"

What Asbury College Offers.

By Ed. J. Rees, Class of 1919.

Asbury College and THE PENTECOSTAL HERALD are inseparable. Each has spread the news of the good works and the ongoings of the other. Each has been a voice crying in the wilderness of sin preparation for the coming of the feet of the other. The members of the Alumni Association know this to

be truth. Many of them were introduced to Asbury through THE HERALD. It was good work for the Alumni Association to plan for Asbury's graduates to speak occasionally through the mouthpiece of THE HERALD.

What Does Asbury Offer becomes the question of this contribution. That question has come to me often times since I was privileged to roam over her campus as a carefree student. When facing young people with the proposition of the selection of their college, Asbury has loomed largely in my memory, and clung closely in my affections. Could I direct them to Asbury's halls, and feel in that direction that they would find there something of material worth and inner profit! Could I conscientiously feel that in the selection of Asbury a High School graduate would find in Asbury something a bit different than many colleges offer?

Stanley Jones spoke truthfully in a recent utterance before the Blue Grass Alumni Club when he reminded those graduates that Asbury's greatest contribution to the life of a student was a spiritual foundation upon which to stand while in Asbury, and after that, to stand in the tests of life's endeavor. More and more have I felt that Asbury's emphasis upon a definite Christian experience, upon the possession of the presence of the Holy Spirit, upon the necessity of winning a lost world to Christ was her supreme offering. Thanks be to God that most of Asbury's graduates go out from those sacred halls with such an experience in their lives! Many of our most active laymen in our churches today, and a host of evangelistic ministers laboring in the church have received this touch divine while students in Asbury. Thank God for these ministers! Thanks be to Christ for these excellent laymen! This leads me to ask why someone does not make a contribution on the subject, "Some Laymen Which Asbury Has Produced." If someone else does not accept this invitation, I may answer it myself.

Next to this offering of a definite experience of Christian grace is a well-rounded education, one received from the hands, hearts, and minds of well trained professors, graduates of some of our largest and most representative institutions. That mental training is sane. It is sensible. It is practical. It is wholesome. It is not shot through with interrogations. Rather is it pierced with exclamations. A lad with an Asbury diploma may feel free to knock at the doors of any institution of higher education in the land, and receive an abundant entrance. Witness the large number of Asbury's graduates who have gone out, and on to other institutions and reflected honor upon their old college in the Blue Grass. For a well-rounded course in mental research and investigation, direct a lad to Asbury. For music, art, and Christian culture—Asbury!

In addition to this, Asbury offers a wholesome social environment. The contacts which young men students and young ladies of the college have with each other is well supervised. God made us social beings. Our social tendencies are created of God. They are received by his children. Many young men of Asbury have been thrown with young ladies of Asbury in the cleanest, highest type, and most Christian social relationship to be found, and many of them have profited thereby. In a former article I dared to assert that I had never heard of an Asbury "match" which had been wrecked in the divorce

courts of our land. The breadth of this social culture is witnessed. Students coming from as many as forty different states in the union is ample proof of social representation. At Asbury the rich and poor mingle together on a common level. There are no clicks or clans. Snubbing a fellow student is not practiced. I have seen young men and women from homes of wealth and distinction mingling with fellow students from homes of humility, and almost poverty. Many of Asbury's "self-help" students are leaders in class rooms, debating halls, literary societies and in athletics. This cosmopolitan influence is a valuable contribution to the life of any young lady or young gentleman.

So, when a lad seeks leadership from a friend on the matter of "What college shall I select?" those who know what Asbury offers may do well to turn the feet of the inquiring one toward Asbury, saying that there a student can receive a moral influence, a spiritual encouragement, a mental background and a physical education which is on a high level; all of which tends to produce worthy representatives of manhood and womanhood—which is Christian.

THE FOUNDERS OF METHODISM

(Continued from page 3)

popular memoir of its founder." In his life he was distinguished for his humility, tenderness and cordiality. It was his boast that Methodism is abhorrent of the spirit of sectarianism. His health continued to fail, and he died Jan. 8, 1833, after great suffering. To a friend he said, "I am very ill; but I am where we have so often placed others,—in the hands of the Lord. He has imparted sweet consolation to me during my affliction. I feel, as if I am about to take my place near some glorious throne; but I wish to creep low and feel my own nothingness." His parting benediction to his devoted daughter was in these words: "May the blessing of the upper and nether springs be yours forever." His remains were buried behind the City Road chapel. His tomb is near that of John Wesley, Clarke, Benson and other early Methodist fathers.

BUD ROBINSON'S LETTER.

To the Dear Ones in the Homeland:

ON Monday our party was up early and drove to Jericho. The reader will remember the Bible always says, "down to Jericho." From Jerusalem we dropped down nearly 4,000 feet in a distance of 25 miles. We visited the Pool of Elisha and looked over this pool and then reviewed the old walls that have been excavated. The city of Jericho was burned by Joshua in 1451 B. C. Moses led the Israelites out of Egypt in 1491 B. C. They wandered forty years in the wilderness.

After looking at the old walls and the fountain we then visited a beautiful little Government Experiment Station. This beautiful station is watered from Elisha's Fountain. They're raising oranges, lemons, grapefruit, figs, apricots, almonds, pomegranates, avocados and papayas and unusually fine bananas. The finest oranges and bananas that are grown in Palestine are grown in the valley around Jericho. This is a great valley. It must be fifteen miles wide. Jericho was built on the west side of the river at the foot of the mountain and lies about 25 miles east of Jerusalem.

We drove out through a fine agricultural district where all kinds of fine vegetables are grown, and drove down some seven or eight miles to the River Jordan. On the way out to the river we went past the old town of

Gilgal and the reader will remember that Joshua led the Israelites out by Mount Nebo and down into the valley on the east side of Jordan where they camped for a number of days. We went as near the place where they crossed Jordan as we could, as nobody knows the exact spot. There's an interesting place there where our good Nazarene people go out to have baptismal services in the River Jordan. We spent some little time there and remembered the crossing of the Israelites.

In the third chapter of Joshua we read that God cut off the waters from the waters—the waters below the line went on down to the Dead Sea and the waters above the line stood and rose up on an heap very far from the city of Adam. The reader will remember that the Israelites made two crossings after leaving Egypt—by faith they crossed the Red Sea, by faith they crossed the River Jordan and the next trip the walls of Jericho, by faith, will fall down, for Joshua and all of his host struck camp between Jericho and Jordan and camped at Gilgal and ate of the old corn of the land.

The reader will remember that the manna ceased after they had eaten of the old corn. But this story is so beautifully written in the first few chapters of Joshua that it would be useless for me to try and write it as beautifully as it is already written. But to go and stand on the ground and walk over the very places where Joshua led the Israelites was the most interesting day, it seemed, of my life. I could look across the valley and see Mt. Nebo where Moses stood and viewed the Promised Land, and I remembered how God had had him to come up and have his last conversation with the Lord in this world and Moses died there and was buried, and Thomas Fuller adds, "and God buried also his grave."

While we are on that subject and we are here in Jerusalem, on Friday the 29th of March is the day on which the Moslems march out of St. Stephen's Gate, down the Jericho road out to the grave of Moses. Their Bible teaches them that Moses did not die on the east side of Jordan but over in Canaan and they can show you his grave, but of course we that believe the Bible do not believe them.

After prayers there near the place where Joshua crossed the Jordan, it came fresh into my mind that Joshua had the Israelites to pile up twelve stones in the bottom of Jordan and to pick up twelve stones in the bottom of Jordan and carry them up on the bank. He gave them a double witness. The one in the bottom of Jordan only God could see, but the one piled up on the bank was a public testimony, everybody could see. We got blessed as we prayed.

We then drove down this valley to the Dead Sea some six or seven miles and reached the north end of the Dead Sea and stood and looked on with wonder and amazement, for here we were looking upon one of the most beautiful bodies of water I have ever seen; so clear and dazzling and sparkling in the sunshine—it looked as though a man could drink it by the gallon and yet one drop of it in your mouth would almost blister it. This sea is 1,292 feet below sea level—in its deepest places it is 1,300 feet. From the bottom of the Dead Sea to the top of Mt. Hermon is about 12,500 feet and Mt. Hermon is probably 125 miles north of the Dead Sea. Let the reader imagine now that drop of 12,500 feet in 125 miles—no wonder the Jordan River rolls and tumbles and bubbles and splashes and keeps the mud stirred up all the way down.

The sea is nine miles and a half wide by forty-eight miles long. Let the reader keep in his mind, now 1,292 feet below sea level, 1,300 feet deep, 9 miles and a half wide and forty-eight miles long. At the lower end of this sea there is one mountain of salt—pure salt—it is about a mile wide and four miles

long and a solid block of salt two hundred feet thick. They go down and break it off in big chunks and load little boats, bring it up to the north end, and put it through a mill and grind it up and send it out to almost all corners of the earth. We visited the great salt mill where they grind it like meal and sack it up.

We had a nice boat ride on the Dead Sea and Brother Krikorian and Brother Julius Himes took a swim in the Dead Sea but Owens and Upchurch and old Bud kept out. But it is an interesting fact, that I saw these men lie out on the water as they could not sink—they simply floated like chunks of wood. The great scientists have been investigating the Dead Sea and having the water analyzed and they make the claim that the Dead Sea is more valuable, five times over, than all the wealth of the United States combined. A few years ago when they had an earthquake here there was jarred loose from the bottom of this Sea quantities of pure asphalt—the same material that they build roads with and the scientific men claim that there are millions of tons of pure asphalt on the bottom of the Dead Sea—enough to hard surface the roads of this whole eastern world. And other things that are worth hundreds of millions of dollars.

I suppose some day God will bring the Jews back to this country and allow them to take the valuable things out of the Dead Sea and use them to bless the world, for evidently God has been keeping it there for the Jews, for they are the rightful owners of this country and I think some day they'll be in possession of it. They're coming here now by the thousand and wherever they settle the country at once begins to blossom as the rose. It's remarkable what they've done in a few years and Palestine has made more improvement under the rule of England in sixteen years than she made in 400 years under the rule of Turkey. From all that I can see and know and learn of the Turks in this country it seemed that they were raised up as a people with a determination to destroy everything on earth that was good. Apparently they've done all that men could do to destroy Palestine and yet God is holding it for these people that we call the Jews. Under the Union Jack we have been able to travel between two and three thousand miles in Palestine and feel just as safe as we would traveling in southern California.

After a fine visit to the Dead Sea we got in our car and drove back along a beautiful highway to Jerusalem. Out about halfway between the Dead Sea and Jerusalem on the main highway we passed by the Good Samaritan Inn to which the good Samaritan took the man that went down from Jerusalem to Jericho and fell among thieves—a priest came along and passed on one side, a Levite passed on the other but the good Samaritan came along and took him to the hotel.

In love,

UNCLE BUDDIE.

Attention, Camp Sychar Patrons.

Friday, July 6th is set apart as a day of fasting and prayer for the camp service Aug. 9:19. We ask THE HERALD readers to join us in mighty intercession for the outpouring of the Holy Ghost upon all the workers, Board members and people who attend the camp. These tragic days demand that we pray down the mighty manifestations of God's power to save and sanctify the people.

Dr. Brasher will preach the opening sermon. Dr. McIntyre will conduct the early morning prayer meetings and Brother Anderson will give daily Bible readings at the People's meeting at 8:30. Miss McGhie, fresh from a tour of soul-winning in the Orient, will bless the young people. Brother Mullet will sing the gospel and lead the hosts as they sing Redemption's story.

H. E. WILLIAMSON, Pres.

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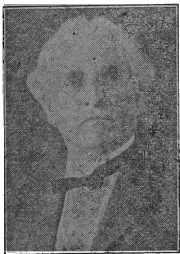
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Monthly Sermon.

REV. H. C. MORRISON.

DISOBEDIENCE TO GOD'S COMMANDMENTS BRINGS GOD'S JUDGMENTS.

"Keep and seek for all the commandments of the Lord your God; that ye may possess this good land, and leave it for an inheritance for your children after you forever." 1 Chron. 28:8.



We have here King David's parting exhortation to Israel. To seek and keep the commandments of God with careful faithfulness was their title deed to the goodly land which had been given; not only for themselves, but also for their children and succeeding generations. To violate

God's law was not only to forfeit his blessings but was to rob their posterity of the blessing God purposed to hand down to them; but these blessings were to be passed on to the coming generations through an obedient and faithful people.

The history of Israel demonstrates the fact that to violate the divine law is to forfeit the divine blessing, and invite a visitation of divine judgments. There are no more startling and surprising chapters in all the pages of ancient history than those which record the backsliding and apostasy of Israel and the severity of the judgments which fell upon them. While they were obedient to God they were invincible; God was in their midst, their armies were victorious, their kings were wise, their prophets and priests were holy and the surrounding nations feared, revered and sought commerce with them and wisdom from them.

When they forsook the Lord God their kings were profligates, their priests became idolaters, their prophets were slain, their armies were conquered, their commerce perished, and their pagan foes triumphed over them. The beautiful city of Jerusalem was sacked and burned; their people were car-

ried into captivity and scattered throughout the world a living witness to the inspiration of their prophets who warned them against sin and predicted the calamities and captivities that would be visited upon them. The bleak mountains and barren hills of Palestine have stood through the centuries like tombstones over the graves of a dead and ruined nation, solemn and majestic testimonials to the fact that, however great and favored a people may be, when they violate and trample under foot God's commandments they may be sure that their sins will find them out, and his judgments will be visited upon them.

Not only the Word of God speaks plainly but the voice of history speaks positively in harmony with the Word of God. Sin brings suffering, sorrow and ruin. God has not changed; nations that sin against him court and invite waste, war, fire, bloodshed, the burden of taxes, the breaking down of the moral barriers, the destruction of reverence for God, divine and civil law, respect for womanhood, the sacredness of the home, and all that makes for the happiness of humankind.

God had chosen and prepared Canaan land for a chosen and prepared people. He made it to flow with milk and honey. It was a goodly land; it was centrally located so that its life, its teachings, its Holy Scriptures, its devout priests, its great prophets, would powerfully influence the nations round about. In the plan of God Israel was to be salt and light to the surrounding nations. While she kept the covenant of God, obeyed and served in reverence and holy fear she wielded so powerful an influence that people came from afar to look upon her glory, listen to her wisdom, and carry back to their people the profound impressions made upon them, and the story of a great prosperous nation whose Lord was the God of the universe, the Maker and Ruler of all things.

There is no way to calculate the untold benefits, the powerful uplifting influences that Israel would have wielded upon the pagan nations had she remained true to God and his laws, and let him lead her forth from one crowning victory to another, with wave after wave of prosperity and blessing, filling her with divine fulness and overflowing, to bless the nations of the earth. But alas; she sinned. She trampled upon the divine law. She violated her holy covenant with God. She fell into ruin and desolation and the nations whom she should have blessed looked with derision and contempt upon her ruins, rejected and blasphemed the God against whom she had so grievously sinned.

Sin has a wide, almost an endless, influence for the preventing of that which is good, and the promotion of that which is evil. Once committed, it goes on in its blighting influence through the family, the community, the nation, the world, and out into eternity with its burden of wrecked and ruined humanity. Israel not only sinned against God, she sinned against herself, her children, her posterity for thousands of years to come, the nations surrounding her, and the whole human race. Her sin, with its fearful consequences, has gone on through the centuries, and will carry its sad wail of sorrow throughout the lengthening years of eternity.

Let us look for something like a parallel of Israel in modern times. Take our own nation. What a marvelous country! God created and kept it here through the centuries. He hid in its bosom stores of untold wealth in coal, oil, iron, copper, silver and gold. He grew upon its surface the greatest forests that ever waved their plumage in praises toward heaven. He spread out its vast plains and enriched them through the decaying vegetation through thousands of years. He covered it with herds of animals suitable for the feeding of mankind. It was luxuriant with wild fruits that grew in bountiful abundance. God was preparing for a great civilization. He wanted a country free

from popes and kings with an open Bible and an evangelical religion where the incense of prayer would rise from countless thousands of family altars. He must guard against a domineering, political, dictatorial, ecclesiasticism by permitting many denominations of Protestant Christians to spring up with a close kinship of faith and practice that centered belief in the inspired Scriptures, the virgin birth and deity of Christ, the atonement he made for sin, the new birth by the operation of the Holy Ghost, and a life in harmony with the teachings of the Word of God.

The growth and prosperity of this nation form a new and marvelous chapter in the history of human progress and civilization. The development of this country in a century and a half would seem impossible if it did not stand an assured fact before us. The clearing of the land, the building of great cities, of thousands of miles of railroad, the erection of countless factories, of churches, schools, hospitals, orphanages, homes for the poor and the aged, the palaces of the rich, the good homes of the middle class, the comfortable cottages of the poor, institutions of every kind for the care of the weak, the healing of the sick, the protection and uplift of the feeble and dependent, the discoveries of science, the prolonging of the average of human life, the opening of God's great cupboard of bounties and blessings have far surpassed anything in the history of the past. This country has become a dominant factor in war, in peace, in finance, in commerce, in charities reaching into untold millions, in missionary enterprises, in Red Cross efforts for the amelioration of human suffering.

Meanwhile, under the blessing of God, we have had a great Bible-reading people. We have been blessed with a number of evangelical Christian organizations that have carried forward revivals, brought millions of people into the churches and no doubt, vast multitudes into the kingdom of God. It is impossible to enumerate the blessings that have come to our nation and gone out into the nations of the world because of the gospel preached and the spiritual influences set going, and the good that has come to us of every kind on account of the faith, devotion and evangelical spirit of the Protestant churches of the United States. God has planted us in the midst of the nations, secured our safety surrounding us with boundless seas and frozen zones. We are here for a great purpose. No doubt he has chosen us to give the whole Bible to the whole world, with its Christ who, by the grace of God, hath tasted death for every man, and whose blood cleanseth from all sin.

Behold, in the midst of countless blessings of a growth and prosperity unknown in history, we have come upon evil times. Our schools are becoming hotbeds of infidelity. Thousands of the ministry are giving an uncertain sound with regard to the inspiration of the Scriptures, the deity and atoning merit of our Lord Jesus. Our public schools are teaching the theories of unproven science which is destroying evangelical faith in the minds and hearts of the rising generations. We are becoming a nation of Sabbath breakers. Sunday baseball alone gathers hundreds of thousands of our fellow-citizens in the villages, towns and cities into yelling mobs every Sabbath afternoon at the baseball parks. The moving pictures with scenes of robbery, banditry, illicit love, and vulgarity of every kind, through the days and nights, the Sabbath not excepted, great schools of vice, go on unrestrained, year in and year out. In every seven marriages there is one divorce, homes are broken up, parents are estranged, children are left without guidance or the influence of a happy, consecrated home. Divorced people remarry with utter indifference to the teachings of our Lord, and adultery abounds on every hand. There is an unblushing immodesty

among many women, old and young. Men believing themselves to be developed from animals are covetous, lewd, and blasphemous. Politicians are self-seeking and cowardly. Often the courts seem to favor criminals. All over the land officials seem to be in collusion with criminals. Combinations of law-breakers unite and build up great organizations where they gather in millions of dollars in defiance of law and order. Sympathizers who have grown rich out of the liquor traffic are appointed to enforce prohibition laws. The common industries of labor go on unrebuked all about the land on the Sabbath. Churches are almost empty on Sabbath evening, streets and parks of the cities are crowded with godless pleasure seekers, multitudes of them, members of the various churches, with a shallow pretext of Christianity.

Can a just God look upon these things with indifference? They bring inevitable ruin. If God simply withdraws himself and leaves these violators of his law alone, they plunge inevitably to destruction. But they drag their posterity with them. They pollute the whole land, they poison the schools of all moral and spiritual life for centuries to come; they entail the blight of their sins upon their children and children's children. The judgments of God are far better than to be forsaken of him. It is better to have his chastisements than that he should simply leave us to ourselves.

There are dark clouds upon the horizon; there is something strange and sinister in the atmosphere. In the distance there is the rumbling of the wheels of the chariot of the great Judge who is rising up to vindicate himself and his laws. The people of these United States must seek and keep the laws of God if they would possess this good land, and leave it for an inheritance to their children after them. Keeping his laws we shall enjoy his blessing. Trampling upon his commandments, his judgments are inevitable. This must be true. God cannot be indifferent to the laws he has promulgated for the happiness and welfare of mankind. There are no tyrannies in the divine laws; they are legislated in wisdom and mercy; obedience to them will secure the highest good; violation of them will inevitably bring destruction.

Pentecostal Park Camp Meeting, Glasgow, Ky., will be held from July 6 to July 15. Revs. C. M. Dunaway and H. C. Morrison will be the preachers in charge, with Byron Crouse in charge of the music. Let the people rally to this camp for a spiritual refreshing upon their souls, the conversion of sinners and reclamation of backsliders, and the sanctification of believers.

No Paper Next Week.

As is our custom, we shall not bring out THE HERALD the first week in July, that being the Fourth of July week, when we take our midyear holiday. The following week, we shall send to you THE HERALD with its streams of refreshing from the warm-hearted fountains of its splendid contributors. Don't forget the skip! Many write us wondering why their paper failed to come, probably not seeing the notice, or having seen it, forgot that THE HERALD is taking a Fourth of July vacation. A happy Fourth to one and all!

H. C. Morrison's Slate.

Pentecostal Park, Glasgow, Ky., July 6-15.
Bob Jones' College, Cleveland, Tenn., July 17-29.
Romeo, Mich., Aug. 3-6.
Indian Springs, Ga., August 9-19.
Kentucky Annual Conference.
Bennettsville, S. C., Sept. 9-23.

A procession of the World War's dead would require six years to pass a given point.

THE VICTORY LEAGUE.

But for The Victory League I do not know how we should have gotten on the past six months at Asbury College. We thank God and the faithful friends of Asbury College who have given us a helping hand.

We desire, and need, 5,000 more members to this League within the next sixty days. Everybody get busy. Send us name and address, with anywhere from one to one thousand dollars, and join us in prayer for Asbury.

Get us a student who can pay their expenses through school next year. We are counting on every lover of the Lord and Asbury College to stand by us as we strive to make the financial grade in these testing times.

Send name and address, with offering, to Mrs. H. C. Morrison, Box 774, Louisville, Ky. Let every Leaguer get busy and send in a list of new members. And don't forget to PRAY!

Your Brother,
H. C. Morrison.

The Victory League.

We are glad to report the following contributions for Asbury College sent in by the friends who love the school, and who are showing their faith by their works.

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Blondie Likins, Virginia.
Raymond Pittman, Kentucky.
Carrie Nash, Oklahoma.
Mrs. George Luce, Georgia.

THE ACID TEST.

(Continued from page 5)

in our own way. In the face of that promise, "We know that all things work together for good to them that love the Lord," we fear to commit our way unto the Lord, and persist in carrying out our own plans and purposes. The secret of the matter is that "we are yet carnal," and that part of our nature clamors for recognition, even to our spiritual detriment.

We recently came across a tract that fits so appropriately into what I have under consideration, that I am giving it for your profit and meditation.

SUBDUED.

"Before God can launch us out into the

breadth and sweetness of his service, and entrust to us great things for himself, we must be perfectly subdued in every part of our nature to his will and the disposition of his mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through so thoroughly that we will be flexible to all his purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work, and perhaps not in one case out of a thousand will the second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books and editing papers on Christian holiness will not prove adequate for this.

"We must be subdued, not merely in our own opinion, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through and the omniscient One knows that we are subdued. God must conquer the man that he can trust with his great thoughts and plans.

"The Holy Ghost must saturate us with a divine conquest before he can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into his mind, the work will be done, but if we have flint or iron in our nature and it is necessary, he will use heroic means and put us between the millstones and grind us to powder until he can mould us without any resistance to his purpose. The greatest difficulty in the way of God's using his servants, even his zealous and oftentimes sanctified servants, is that they are not perfectly, universally, and constantly subdued under the power of God.

"We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, keep our eyes upon Jesus, attend to our own work, and do God's will promptly and lovingly, glad to have a place in his kingdom and to do a little service for him.

"Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with him in humility, without stumbling over others, without religious peevishness, and bend with every plan God gives us.

"When we are subdued in the sight of God, he will work miracles in us and power in experience, in healing, in finance, in service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us and surprise our friends and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in everything; so subdued that we can keep still in God and see him work out the great, bright thoughts of his eternal mind in our lives."

The Radio Devotional League

is giving an additional broadcast over WHAS from 7 to 7:30 P. M., Central Standard Time, each Thursday evening. This is to be known as the "Mid-week Hymn Sing," music to be furnished by Asbury College Radio Male Quartette. Listen in, if you want to hear something good! Regular devotional service each week day morning at 7 to 7:30.

OUR BOYS AND GIRLS

GOSPEL OF THE FLAG.

By Frank Marsland.

Hail! Flag which o'er a thousand frays

On land and sea hast floated proud,
Where hate was loosed in Titan rage
And war's mad voices thundered loud.

Now bright above the domes of peace,
Beneath vast heaven, calm and blue,
Stream rippling in the joyous breeze,
The fairest flag that ever flew.

How all serene thou art, O Flag,
As rightful sovereign of the air!
Serene in an immortal cause,
Secure in Heaven's eternal care.

Though stress and passion spread be-
low,

And what the future, none can tell,
More calm and sure thy message
seems—

"In God we trust, and all is well."

Time strides along with ire to change
The fate of nations in a day,
While on his march crowd sullen
throngs

In stern, half militant array.
Why all this bitter fume and doubt?
The past is ours, the future, too.

O patriots, in the name of God,
Stand to your colors and be true!

Call forth your tattered battle flags
From niches in your halls of state,
From every form of patriot shrine,
From mausoleums of the great.

Let them in holy pageantry
Mass where the hands which bore
them fell.

Then bare your head and humbly say:
"In God we trust, and all is well."

LIVING WITH ONESELF.

A farmer whose watch needed re-
pairs took it to a jewelry shop, and,
asking for the proprietor, said, "I
want you to fix this watch. Some-
thing has gone wrong with it in the
last few days, and it will not go."

The jeweler opened the case, looked
at the works, and said, "What do you
think is wrong?"

"Guess the mainspring is broken:
I let it fall on the floor about a week
ago, and it seems to be broken up."

"Very good," said the watchmaker,
"I'll fix it up for you."

"How much will a mainspring
cost?" the farmer inquired.

"A dollar and a half."

In three hours the farmer returned.
"Have you got that watch ready?"
he inquired.

"Yes," said the jeweler, winding it
up and setting it by the regulator in
the corner. The customer counted
out a dollar and a half and pushed the
amount across the counter.

"It will be only fifty cents," said
the jeweler. "The mainspring was
not broken, as you supposed. One of
the pinions was buried a little where
it set in the jewel."

"Well, now, I reckon that's pretty
honest," said the customer, pocketing
the dollar. "I would have paid the
dollar and a half and never have
known the difference."

"But I would!" the watchmaker
said. "And I have to live with my-
self."

There is a bit of philosophy in this
last remark that we would do well to
remember. If in a deal one man does
another a wrong, the greatest injury
is not done the man who is deceived.
It means only the loss of an extra
dollar to him, but the other fellow has
to carry that secret around with him,
live with it, try to make himself be-
lieve that it was not wrong, and ends
by despising himself and losing his
self-respect and manhood. It's worth
a good deal to have a decent man to
live with.—Unknown.

Dear Aunt Bettie: It's been a long
time since I had a chat with you and
the cousins, so I hope to be admitted
to page ten again. Many people like
to tell about their bobbed hair, the
color of their eyes and how they
dress. Married women as well as
young girls, and lots of them profess-

ing godliness, have discarded their
stockings and sleeves, and dress to
create lust in the eyes of the opposite
sex. It is high time that some steps
be taken to curb this morally danger-
ous fad. It is bad enough for world-
lings to dress in this half nude style,
but when it comes to invading God's
holy sanctuary and actually taking a
prominent part in religious services
dressed in this shocking manner God
will in due time deal with those who
are responsible for such actions.
Mothers ought to wake up, for they
are to blame the way their girls dress,
Aunt Bettie, I hope to see this in
print.
Mrs. Edna Allen.

Liberty, Ky.

Dear Aunt Bettie: I have been
reading the letters on page ten for a
long time, and they have become very
interesting to me. I'm glad that I
have the privilege of reading such
good literature, as *The Pentecostal
Herald*. I enjoy it very much. This
paper has helped me lots and I feel
sure it has helped many other people.
The devil is surely working on our
people here, for the Lord said perilous
times will come. Pray for us that we
will be faithful to the end. I would
enjoy corresponding with anyone if
they would only write. I have never
corresponded with any one from this
paper, but would like to. I have a
twin sister, we are sixteen years of
age. I will be reading and watching
to see if this is printed.

Geraldine Reid.

Box 305, Attmore, Ala.

Dear Aunt Bettie: I enjoy read-
ing *The Pentecostal Herald*. It is
food to my soul. I praise God for
holiness preachers who are standing
on the solid rock Christ Jesus. Last
fall I joined the Nazarene Church in
Ballstar. Our pastor is Rev. Marvin
Cooper. He really brings soul-stir-
ring messages. I have never regret-
ted the day since I have belonged to
the Nazarene Church. I praise the
Lord for saving me from hell and
washing my sins in his precious blood,
that was shed on Calvary's Cross. I
know we are living in the last days.
The world is getting worse all the
time. I want you to pray that I will
stand true and win many souls. I
will be glad to hear from anyone who
will write to me.

Virginia Newton.
Waterford, Va.

Dear Aunt Bettie: Is there room
for another cousin to join your happy
band of boys and girls? My mother
has been taking *The Herald* for six
months and I sure do enjoy reading
it, especially page ten. I enjoy Bro.
Morrison's monthly sermon and wish
that it was weekly. I have been a
Christian six months and am so hap-
py in my Savior. I love him dearly
and I know that he is with me every
day. I was sanctified five months ago
at a young people's service during a
revival at our church, under our dear
pastor, Brother O. H. Vanlandingham.
Brother Sam Haynes helped in
the service. We young people of Gon-
zalus are but 17, but we are all Chris-
tians. We have a fellowship club
that is just wonderful. There we can
pray and testify to our hearts con-
tent. Praise the Lord. We all have
such a nice time that I could hardly
do without Christ now. When I get
to thinking about the price Jesus paid
for us on the Cross of Calvary I just
go to shouting. When I was not a
member of The Holy Band I scorned
religious people and was glad when
the minister closed the Bible at the
end of his sermon, but now praise
the Lord, it seems that it is too short.
When I read the poem of the Beulah
Railroad, I just get so happy to think
that I, a poor sinner once, am now
traveling on a fast express on a
through ticket for heaven, the Grand
Central Depot. Those words in that
poem seem just right to convert a
sinner, and I can't see why it

shouldn't. Well dear cousins, forgive
me for taking up so much space, but
I just couldn't stop. I will answer
all letters I receive, so get busy and
send loads of them. I will exchange
a photo with anyone who can guess
my first name. It begins with M and
ends with A, and has six letters in it.
I am fifteen years old and am a
brunette. Am in the tenth grade and
go to Tate Agricultural School. I
have two Christian teachers and my
study hall teacher is a Christian too.
I was born Sept. 20, 1918. Have I a
twin? If so, we can exchange photos.

M. Evelyn Burnham.
Rt. 3, Pensacola, Fla.

Dear Aunt Bettie: Will you please
admit a little Iowa girl to your page
ten? I am six years old, have brown
eyes and dark hair. I have one sis-
ter and two brothers. I also have a
dollie and cradle. For pets I have
four kitties. I have been in poor
health and haven't got to go to school
this winter. Aunt Bettie and the
cousins, please pray that I may be
restored to health so I can go to
school. I go to church and Sunday
school. I hope to see this in print.

Davis Carmer.

Rt. 1, Montezuma, Iowa.

Dear Aunt Bettie: Will you please
let a little South Dakota girl join
your happy band of boys and girls? I
have two sisters and three brothers.
I have a twin brother, his name is
Donald C. Worm. I was ten years
old Oct. 17, 1933. I have blue eyes
and black hair. I am four feet, six
inches tall. I am in the fifth grade. I
walk to school every day with my two
youngest brothers. I go to Sunday
school and church every Sunday. I
go to the Church of God Sunday
school. We live in the country. Who
can guess my middle name? It begins
with C and ends with A, and has five
letters in it. We take *The Herald*. I
most always read page ten. This is
my first letter to *The Herald*. I will
answer every letter I receive.

Dorothy C. Worm.

Box 113, Bison, S. Dak.

Dear Aunt Bettie: May I join this
happy band of boys and girls? I am
from Illinois, and will be eleven years
old the 18th of next month. Who has
my birthday? I go to school in the
country; we have a very small school
of eight pupils, but I love to go. I
have a little brother six years old; he
goes to school. My parents have tak-
en *The Herald* for twelve years. I
like page ten. I love to read the Bi-
ble, and go to church and camp meet-
ings. I have attended the Jacob camp
at Springer, Ill., ten years in suc-
cession the full ten days. We have fine
meetings. Daddy is a song evangel-
ist. I would love to see my letter in
The Herald as this is my second at-
tempt writing one.

Vera Marie Doerner. Norris City, Ill.

Dear Aunt Bettie: Greetings from
the mountain state of West Virginia.
Mother takes *The Pentecostal Herald*.
I sure enjoy reading it, especially
page ten. I read every installment of
"Beautiful Within," and I thought it
was a lovely story. I hope there will
be some more as good as it was print-
ed soon. I am thirteen years old, my
birthday is July 27. Have I a twin?
If so, please write to me. I enjoy
getting letters from other states.

Drexie Booth. Ten Mile, W. Va.

Dear Aunt Bettie: I have been
reading the letters on the young peo-
ple's page and certainly do enjoy
them. I am a Christian girl, twelve
years (March 6th). I try to live as
Jesus would have me to live each day.
I have blonde hair and blue eyes and
fair complexion. I love to go to
church and Sunday school. Our
church is Wesley Chapel. Rev. Don
H. Morris is our pastor and a wonder-
ful soul-winner. The pastor's wife
organized a Junior League which is
very helpful to us. I have two broth-
ers and four sisters, one of which is
married. One of my sisters is going
to be a missionary if she gets to pre-
pare for the work. If any of the boys
and girls will be so kind as to write
to me I will answer at once. I shall

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Corine Blakeman.

Rt. 4, Nicholasville, Ky.

Dear Aunt Bettie: I would like to
join your happy circle of boys and
girls. The letters on page ten are
very interesting. I will be twelve
years old Dec. 15, 1934. I have dark
brown hair and eyes and dark com-
plexion. I am in the sixth grade at
school and love my teacher, Mrs. Bes-
sie Carman. I was converted June
26, 1932, and have never regretted
that step. I try to serve Jesus each
day the best I can. I sure like to go
to Sunday school. The teacher of my
class is Miss Christine Morford. She
is fine. The pastor of our church,
Rev. Don H. Morris, is a fine man.
The pastor's wife is the superintend-
ent of our Junior League. We have
nineteen members. In our League we
learn to pray and tell Bible stories.
It is very interesting. We elect new
officers each quarter. I would like to
receive letters from the boys and
girls very much and will answer all
that I receive.

Roberta Fain.

Rt. 4, Nicholasville, Ky.

Dear Aunt Bettie: I have been
thinking of writing to you for a long
time, but just kept neglecting to do
so. I certainly do enjoy reading *The
Herald*, for the writers certainly must
be inspired of God to write such won-
derful messages. I thought the story
"Beautiful Within" was just wonder-
ful. I certainly am glad to hear of so
many that still love the Lord. I am
glad that I ever learned to know him,
for he means more to me than anyone
on earth ever will mean. Praise his
name forever! I want all of the cou-
sins that can write to me. I will
answer all letters received. May God
bless you all.

Roberta Bayse.

136 Maple St., Salem, Va.

FALLEN ASLEEP.



PRATHER.

Rev. S. H. Prather, evangelistic singer for years, departed this life in his home in Henderson, Ky., at the ripe age of 80 years, being born May 1, 1854, in Hopkins county, Ky. He was converted in 1873 and lived a devout Christian all through the years of his earthly pilgrimage.

He was married to Mollie D. Patterson in 1880, to which union three children were born, Marvin Hayes, Henry H., and Olyne. His second marriage was to Mrs. Blanche Gass, of Henderson, Ky.

The funeral services were in charge of Rev. L. E. Southern, pastor of Bennett Memorial Church, Henderson; Rev. J. J. Smith, with whom Brother Prather labored for many years, now 85 years of age, preached the sermon. He was buried at Madisonville, Ky. Rev. I. W. Napier, a former pastor, offered prayer. The following was printed in the Evansville paper a short time before Brother Prather went to his reward.

Evangelistic Singer's Voice Strong, Clear After Forty Years of Singing. "Stephen H. Prather says interest still high in 'Old-time Religion.' In his forty years' work as an evangelistic singer, Stephen Henry Prather, of Henderson, Ky., has seen more than 25,000 persons 'hit the sawdust trail.' Prather spends much of his time in Evansville. He has assisted in evangelistic campaigns in Mississippi, Louisiana, South Carolina, Indiana, Illinois, Kentucky, Tennessee, Oklahoma, Arkansas, Texas, Missouri and Kansas, and has worked with evangelists of almost every denomination. His most recent engagement as an evangelist singer was with Rev. W. A. Swift, from April 1 to Nov., 1933, in campaigns at Honaker, Va., Spring City, Tenn., Stewards, Tenn., Leitchfield, Ky., and other places.

"Prather's daughter, Mrs. Robert Sory, wife of Dr. Sory, who is supervisor of the Government Sanatorium for cure of Trachoma, at Richmond, Ky., is a Voice Teacher, and finds it unusual that her father's voice continues strong and clear after forty years in strenuous work. He does much solo work and leads community singing.

"Prather declares that interest has not waned in 'old-time religion.' He maintains that a 'rousing tent revival' in almost any town will draw overflowing crowds. Prather's early days in evangelistic work recalls the time when the entire country side flocked to a tent meeting in carriages, wagons, on horseback and on foot. He remembers the era of the 'circuit rider' and the handicaps under which evangelists and ministers labored in the days before paved highways and autos.

"Among the evangelists that Prather has worked for are Dr. H. C. Morrison, Editor of The Pentecostal Herald, Dr. C. F. Wimberly, evangelist and author of many books of religious fiction, Dr. W. B. Godbey and

Dr. J. W. Bigham. His appearance in Evansville as an evangelistic singer were at services at Howell M. E. Church, at Simpson M. E. Church, and at Wesley M. E. Church several years ago."

REQUEST FOR PRAYER.

S. W.: "Please to pray earnestly that a very dear friend may be returned to me."

OUR FLAG.

In every city, every town,
They took our flag and pulled it down,
They dragged the glorious stars and bars
Beneath their liquor-laden cars.
Our patriotic pride was hurt
To see Old Glory in the dirt.

One time that banner lit the sky,
Unstained, unharmed, it floated high,
All other nations hoped to see
Their way to such a victory,
They longed to break the shackles, strong,
That held their lives enslaved so long.

But now they see its brilliant flame
Droop in a most ignoble shame,
They see a Nation's standards lowered,
Ideals fallen, truth ignored,
The truest progress stopped and stayed,
Alliances with evil made.

They see the emblem of the free
Protect a foe of liberty,
They see a Nation's flag defend
A curse that brings a Nation's end,
Statesmen engaged in dubious acts
That license wrong to raise a tax.

O, who of all the sons of men
Will lift that banner up again,
And cleanse its red and white and blue
And all its beauteous charm renew?

Who braves the babbling of the throng
Eternal lives in lore and song.

Truth crushed to earth again shall rise,
That flag shall float the vaulted skies,

Unstained by the stain of crime,
Honored by men of every clime,
A beacon of a better day
Shall shine forever and for aye.

George Clinton Cromer.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.	
12 ¶ Then cometh Jesus from Galilee to Jor'dan unto John, to be baptized of him. 13 And leaving Naz-a-reth, he came and dwelt in Ca-per-na-um, which is upon the sea coast, in the borders of Zab'u-lon and Nep'h-tha-lim. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?	A. D. 26. CHAP. 4. v. 12, 13. D. D. 9. 26.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDDORFF

As there will be no paper next week, we are giving two Sunday school lessons this week.

Lesson II.—July 8, 1934.

Subject.—Asa Relies on God. 2 Chronicles 15:1-12.

Golden Text.—The Lord is my helper, and I will not fear what man shall do unto me. Hebrews 13:6.

Time.—Not definite. Asa ruled about 917-876 B. C.

Place.—Jerusalem and the land of Judah and Benjamin.

Introduction.—It is well to keep up the historical connection as far as possible as we study these lessons. After bad Rehoboam's death his son Abijah (sometimes called Abijam) took the throne of the kingdom of Judah. He was not a good man; but he was an improvement over his father. Abijah came to the throne of Judah in the eighteenth year of the reign of Jeroboam, king of Israel. He reigned but a short time; but during his reign he administered a crushing defeat to Jeroboam and his army. Much of the record of his life is lost; for we read (2 Chron. 13:22): "And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo." Like nearly all the kings of those days, he had his harem—fourteen wives. The record credits him with twenty-two sons and sixteen daughters.

After the death of Abijah his son Asa reigned in his stead. Among all the kings that reigned over the kingdom of Judah from that time on there were four fairly good men: Asa, Jehoshaphat, Hezekiah and Josiah. However that was better than the sister kingdom which had nineteen kings, and all bad and worse. Owing to the complete routing of the kingdom of Israel by Abijah and his army, Asa had peace for the first ten years of his reign; that is, there was peace between the two Jewish kingdoms.

We read that "Asa did that which was good and right in the eyes of the LORD his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves; and commanded Judah to seek the LORD God of their fathers, and to do the law and the commandments." He made almost a clean sweep of all idolatry from his kingdom.

On the other hand Asa was a builder. He improved the cities and fortified them, building new walls around them—necessary in those days. While the land had rest he prepared for war; for there was no question as to its coming in course of time. He built not only walls around the cities, but erected towers, and put up gates and bars. The best thing in the reign of Asa was the fact that he recognized the blessing of God upon his people; and as long as he did that the kingdom prospered. When Zerah the Ethiopian came against Asa with a million men God was on Asa's side in the big battle. He was victorious and the Ethiopians were completely overthrown. They fled the country, and left in the hands of Asa's army a vast amount of spoils. Asa returned in triumph to Jerusalem. This brings us to the lesson proper.

Comments on the Lesson.

1. Azariah.—Not much is said here about this man. We learn from this verse that he was the son of Oded, and that he was in touch with the Holy Spirit. That means that he was a good man, and that he was faithful to God.

2. He went out to meet Asa.—The Bible margin reads: "Before Asa." Hear ye me, Asa, and all Judah and Benjamin.—This man had a message from Jehovah for the king and his entire kingdom; and it was a good message. There is room in it for great preaching in our day. The LORD is with you, while ye be with him.—That will stand forever. But listen to his words. "If ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Would that I could make that ring out to all men. Multitudes are willing to admit the truth of the first member of that sentence; but they pay little attention to the second member of it. What shall we say to some who tell us that they were converted years ago, and now they are sure of heaven no matter what they do, nor how they live? Are there any so foolish as that? Yes; thousands of them. Did men believe God's Word, I am persuaded they would live better lives.

3. Now for a long season Israel hath been without the true God.—How fearful that was: Forsaken of God; having no teaching priests; without law. No wonder the nation was going to ruin; it had no basis. But that is the present condition of the Jews, Unitarians, and of all Modernists who deny the Deity of Jesus Christ. I refer you to 1 John 2:23: "Whosoever denieth the Son, the same hath not the Father." That is clear. Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." No one can pray who does not believe in the Deity of Jesus Christ. Such prayers are mockery.

4. Read this verse carefully, and lay it alongside of your own life. "When they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them." Thank God, he is always ready to receive and to pardon a wandering sinner, if that sinner will but return to him in penitence, and ask forgiveness. God's patience with straying Israel will always be the wonder of the ages.

5. In those times there was no peace.—The words of this verse indicate that there was a general disturbance among the Jews, and among the surrounding nations. The wrath of men was rising to the fighting point.

6. Nation was destroyed of nation, and city of city.—Note the rest of the verse for an explanation of this: "For God did vex them with all adversity." When nations become so vile as to be a curse to one another, God seems to withdraw his restraining grace that they may chastise one another. He used the Medo-Persians to thrash the Babylonians when both nations were wicked. His hand is in human history. The World War was administered in disciplinary justice; but we have profited little by that bloody experience. God may have to give us another dose of war.

7. Be ye strong therefore.—Be strong and full of courage because they were on God's side. The promise was good: "For your work shall be rewarded." God never lets sincere service go unrewarded. Trust him!

8. When Asa heard these words... he took courage.—He needed courage to face all that was to be done; but God was with him. His first work was to put away the "abominable idols out of all the land of Judah and Benjamin." That was properly his own territory; but because of his faithfulness to God many of the Ephraimites had deserted from the kingdom of Israel, and had gone over to Asa; so he cleaned out their idols too.

9. The defection from Israel was growing. When the people saw that the Lord was with him, they flocked to Asa in abundance. Here is a lesson for churches. Men are hungry for God; and if they can find a church that is filled with the Divine Spirit they will flock to it. Dead churches disgust men, and nauseate the Almighty till he spues them out of his mouth. That is the trouble at the present time of deadness.

10. So they gathered themselves together at Jerusalem.—The revival was on. "Where the carcass is, there will the eagles be gathered." If you wish the people to come to church, ask God to come with them. When he is in attendance the saints shout for joy, and sinners repent and come into the kingdom through faith. A revival of Bible salvation is the only remedy for a dead church. Let it strike the pastor first, and then the leading members, and it will never stop till the lost are brought in.

11. They offered unto the LORD... seven hundred oxen and seven thousand sheep.—Now the secret of that revival is out. Our stinginess blocks the work of God. A certain church had been without a revival for several years. The golden pipes that brought the divine oil seemed to be clogged. They asked an evangelist if he would undertake to have a revival in their church. He answered that he would do so on one condition. A debt of fifteen hundred dollars had hung over that church for a long time. The preacher said, "If you will pay the debt, I will hold the meeting." But they thought it too much to be settled at once. The preacher shamed them and pressed the case till they handed over the money. Then the revival came with great power. Be liberal with God, and he will be liberal with you.

12. This verse should be printed in letters of pure gold. "They entered into a covenant to seek the LORD God of their fathers with all their heart and with all their souls." Of course they found him. Our blessed heavenly Father never denies such seekers. If you have not found him, try this plan. He will meet you as surely as the heavens stand.

Lesson III.—July 15, 1934.

Subject.—God Cares for Elijah.

1 Kings 17:1-7; 1 Kings 1:8.

Golden Text.—For your heavenly Father knoweth that ye have need of all these things. Matt. 6:32.

Time.—About 874-853 B. C. Place.—Palestine.

Introduction.—We come now to study Elijah, perhaps the most rugged and powerful prophet the Jews ever had. His appearance must have been striking. The record says he



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was a hairy man. I suppose he was almost black—many of the inhabitants of that country are black. He had lived in the open, and was doubtless thoroughly sun-tanned; for his wardrobe was scant—just an old sheepskin wrapped about his body and tied with a string. We can easily believe that his hair and beard did not suffer from too much attention. The picture of him that I have long carried in my mind may be wrong; but I think he was tall, gaunt and wiry. He never wore shoes—might have worn sandals sometimes, but socks would have been a useless burden.

This old prophet was a man of a single idea; and that was to serve his God with all his might. He ran roughshod over obstacles that he met in his effort to accomplish this one thing. As it was with St. Paul, so it was with him: "This one thing I do." His path was narrow; but he swept it like a cyclone. The Jews thought him their greatest prophet. Misreading Malachi 4:5, they expected to see him return in the flesh. "Before the coming of the great and dreadful day of the LORD."

No one knows anything about his origin. He comes into view like a blazing meteor, and goes out in a chariot of fire. The historian deals with him *multum in parvo*; but he says enough to give us one of the most thrilling stories in all literature. He bursts upon the moral darkness of Israel like sunrise on Egyptian midnight. There was no morning star to announce his coming. He was human; but he was here on business for the Ruler of all worlds.

If we are to understand Elijah, we must take him in the sweep of ages. The world was not done with him that day when he went to heaven in a chariot of fire drawn by flaming steeds. We find him again on the Mount of Transfiguration with Moses and Christ. He was there, perchance, to give Peter and James and John some vision of the coming glory of redeemed saints, and to talk with Jesus concerning his sacrificial death at Jerusalem. We are told by some great Bible teachers that Elijah and Enoch are the two strange witnesses of which we read in the eleventh chapter of The Revelation. I am persuaded that the weird old prophet stands high in the courts of glory. He did not have to take a back seat in heaven. He would be content to be doorkeeper; but God wants him to shine among the angels; for Jesus

Christ is going to use redeemed souls to demonstrate to unfaithful angels the infinite riches of God's abounding mercy and saving grace.

Elijah appeared in Israel when the nation was at the bottom in depravity. From the days of Jeroboam, the first king of the ten tribes, the people had been falling lower and lower. When God sent Elijah, wicked Ahab was ruling, and he in turn was ruled by Jezebel, the vile heathen princess whom he had married and made queen of his people. She was a pagan of the worst type. Under her leadership the people of Israel had in large degree forsaken the worship of Jehovah and had turned to Baal. They made a pretense of serving the true God, but their compromise had resulted in heathenism, as it always does. Elijah gave Baalism no quarter, but fell upon it with all his fury. It was war under the black flag. He did not compliment men for so much as one minute; but unfurling heaven's flag and drawing his sword, he made blood fly before him. Turn your eyes to Carmel.

Comments on the Lesson.

1. **Elijah the Tishbite.**—There was a town in Galilee called Tishbite; and some have supposed that Elijah was born there; but it is all guess-work. That he was "of the inhabitants of Gilead" tells but little. The Revised Version helps a bit: "Of the sojourners of Gilead." Ahab.—He was about the worst king Israel ever had—utterly depraved and unfit for office. "When the wicked rule, the people mourn." As the LORD God of Israel liveth.—There was awful dignity in that oath—no lightness. Before whom I stand.—When a man is conscious of rightness before God he has the moral courage of an archangel. There shall not be dew nor rain these years, but according to my word.—Those were tremendous words to fall from human lips; but there is in them no semblance of boasting. Elijah was speaking as the mouthpiece of Jehovah. Every God-sent preacher has a right to speak with boldness; but he must "speak the truth in love."

3. **Get thee hence.**—Some have called Elijah a coward, because he left immediately after delivering his messages; but the second verse tells us that he fled at God's command. Jesus Christ himself slipped away from raging mobs to protect his life. God could have made it impossible for Herod to have hurt Jesus in his infancy; but he sent him into Egypt for safety. The brook Cherith.—Impossible to locate it now. Elijah was to get his water there.

4. **The ravens shall feed thee there.**—Critics have tried to make this mean Arabians and a few other things; but it stands as the inspired penman set it down.

6. **The ravens brought him bread and flesh.**—I do not believe that he stole the food that the birds brought for their young ones. God's hand was in it. The ravens brought to him suitable food for sustenance.

7. **The brook dried up.**—Elijah's famine seems to be militating against himself; but if you will read the connecting links between this verse and the second section of the lesson you will find how God cared for his faithful prophet. Get a clear vision of the scene enacted on Mount Carmel in the burning sacrifice and the slaying of the prophets of Baal, and you will

be ready for the closing verses of the lesson.

19:1. **Ahab told Jezebel all that Elijah had done.**—"He has killed all your prophets with the sword, and brought on such a rain that I had to drive with all my might to keep from being washed away." She was piping mad in a minute, and ready for blood.

2. **Then Jezebel sent a messenger unto Elijah.**—The wicked wretch swore by her heathen gods that she would have him killed before another day passed by; but she forgot that Elijah's God could laugh at her and her idols.

3. **He arose, and went for his life.**—That was all right. He would have been presumptuous not to run. Christ would not jump off the temple to please the devil. If one gets into trouble unawares, he has a right to call on God for help; but when one foolishly walks into danger, he must look out for himself. It was well for him to leave his servant in Beersheba. Some severe battles are personal. One must fight them single-handed, if he would win.

4. **Sat down under a juniper tree.**—Why not? He was weary and broken-hearted, and needed rest. Requested for himself that he might die.—Some have said hard things about Elijah for this; but if they will step into his shoes, maybe they will have some sympathy for him. He felt that his efforts to redeem his people had completely failed, and that life itself was a failure. Why should he go on failing? Many a poor fellow has felt the same way when life's cares and burdens were too heavy to be borne. Many have committed suicide just there.

5. **An angel touched him.**—Because he was in touch with God. Our Lord will care for his own. Arise and eat.—Sometimes I have found persons completely exhausted in their efforts to find God in salvation. They beg me to get down on my knees and pray for them; but I send them to bed for a quiet sleep. Then let them have something good to eat. A quiet talk with such rested ones will usually settle the matter between them and God. Salvation calls for sound sense.

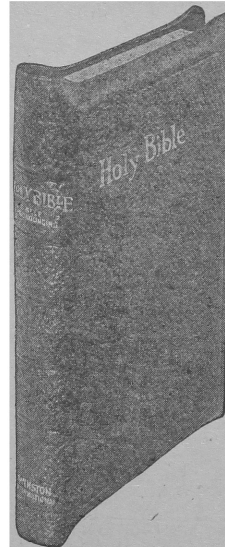
7. **The second time.**—The prophet had a long journey, and God would prepare him for it. If you have some hard work to do for your Lord, take time to eat and rest well before the strain comes upon you. I have witnessed some severe breaks in persons who kept themselves under a heavy strain getting ready for the battle. When the work began they were already worn to a frazzle, and failed utterly before the victory was won.

8. **Went in the strength of that meat forty days and forty nights unto Horeb.**—God had the angel feed him well and rest him well, because he had measured the distance to the mountain, and knew what strength would be needed for the journey. Leave yourself in God's hands. He will bring you out more than conqueror at the end of the way.

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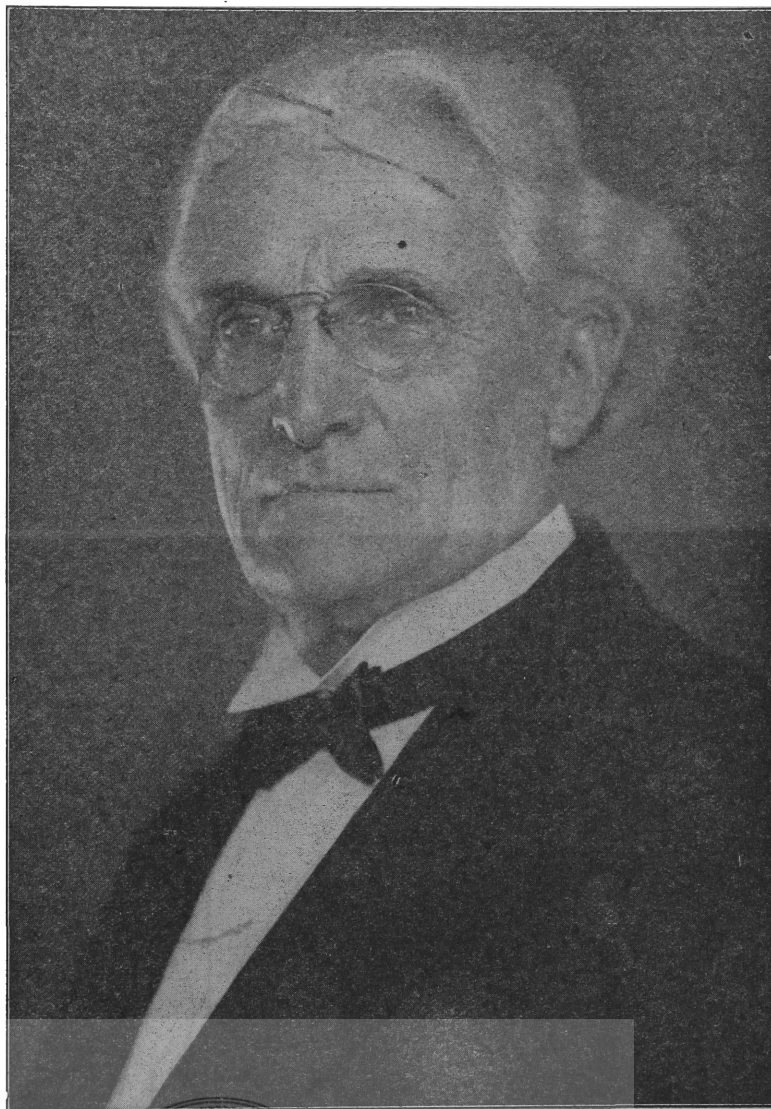


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