

PENTECOSTAL HERALD

AND WAY OF FAITH

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RELIGIOUS EMOTION

By The Editor.

RECENTLY a preacher friend of mine, in the course of a sermon remarked that, "the days of religious emotionalism were over." The statement of this brother, when one considers his sphere of service, his mental and spiritual state, should not make a serious impression.

We are hearing quite a bit of this sort of thing from that class of ministers who tell us that the days of revivals are passed. How would it do to say that the days of *emotionalism* have passed, leaving out the word *religious* and giving it a general application. This would hardly be a correct statement in the present high tide of emotion in Hollywood, at the movies, the baseball parks, in politics and the enthusiasm that characterizes educational centers from the grade schools up to the greatest universities.

The world in its business, politics and pleasures is trying to have a good time and making quite a noise about it. What is emotion, anyhow? Webster says, "Any of the feelings of joy, grief, fear, hate, love, awe, reverences, any of the feelings aroused by pleasure or pain, activity or repose, in their various forms, etc."

Does our brother, in his preachment, propose to tell us that the days of joy, gladness, sorrow, fear, or a sense of happiness, or any of these feelings that distinguish a living from a dead person, are passed? There are people who seem to have no spiritual enjoyment. The Scriptures say, "The joy of the Lord is our strength." The inspired writer exhorts us to "rejoice evermore."

I have read in a remarkable old Book of a prodigal son who came home, over whom there was great joy; and of a certain brother who sulked out in the woodshed or some place, and would not go in to partake of the feast and the enjoyment incident to the return of a prodigal brother. I suppose he would have contended that the days of religious emotion had passed.

There is a class of people, with a sprinkle of preachers among them, who seem set against any sort of religious enjoyment, unless it is the hilarity of a pie supper in the basement of a church, or the frolic of the young people of both sexes in the swimming pool of the sanctuary. These men of dry souls, who have no religious enjoyment, and object to any one else having it, seem willing for the young people to shriek and laugh and have a good time in the swimming pool of the sanctuary.

Jesus tells us that there is joy in the presence of the angels over one sinner who repents. Does this brother mean to tell us that he has a revelation from heaven that there is no more joy up there over repentant sinners, and that we should not lift up a

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There are many pastors who are deeply interested in the work being wrought by The Herald, and we would be thankful if they would send for samples and secure a good list of subscribers. They will find The Herald readers responsive to church life and work. We are looking to the devout men and women of the great Herald family to help us put this drive over with splendid success. Begin now and press the work with vigor.

Faithfully yours,
H. C. Morrison.

shout of praise to God when the prodigal comes home? Any minister who indulges in such talk reveals the fact that he needs to go to camp meeting, to kneel down in the straw, and weep and pray until divine power touches and thrills his dead soul.

We are not insisting that people shall become excited over religion or anything else; but there is such a thing as the love of God being shed abroad in the heart. The religion of Jesus Christ is a religion of peace, and joy, and praise, and witnessing, and exhortation, and warning, and entreaty which is tremendously alive and active. Give the Church a minister with the love of God burning in his heart, carrying a burden for souls, in the meanwhile, rejoicing in the proclamation of a saving gospel, and we shall have a revival that will bring multitudes to Christ.

Some Interesting Facts.

R I wish to call the attention of the readers of THE PENTECOSTAL HERALD to some interesting facts well worth serious thought. The first matter to which I will call your attention is the fact that there are some thousands of Protestant churches in these United States that are standing unoccupied in desolate silence and gradual decay.

Some of these unused churches have been vacated in the downtown districts of our cities because the people who make up the congregations that once worshipped in them have moved out into the residential portions of the cities. In the Southland a number of these churches are now occupied by our colored friends and in this way have rendered a fine service. Many country churches are unoccupied because of the improvement of roads and the automobile which will whisk the people away to towns and county seats where they feel they have better opportunities, religiously and socially, than attending

the country churches.

There are many vacant churches in villages and smaller towns for one reason and another that are without any sort of religious services. The Church of the Nazarene has wisely availed itself of this condition of things and has secured quite a number of these churches at a remarkably small cash price because those who once owned them have forsaken them for various reasons, and these once desolate churches are now ringing with the voice of prayer, the song of praise, and the message of salvation. Notwithstanding this, there are some thousands of Protestant churches once in use that are now unoccupied.

The second fact to which I call attention is this: There are millions of people in this country who are not attending any sort of religious service. Many of them were once church members, but in one way or another they have drifted out. Many of them spend their Sabbaths roaming the country in their automobiles. A very large per cent of people, whose names are on the church books of our evangelical churches, rarely, if ever, attend any sort of religious service, while hundreds of thousands of people who would furnish the material for the very best and most zealous and earnest Christians are not attending church at all, and who, if unevangelized, under the many influences that are breaking down morals, destroying the Christian faith, promoting unbelief, and among many people a Communistic spirit of blasphemy, will in a very few years make them a menace to everything that is best in our civil government, moral and spiritual life.

I regret that I must add to these facts the additional fact that many pulpits of the land are delivering a message that is by no means positive and dynamic, but on the other hand has in it an element to destroy evangelical faith. The carnal nature of man is much more ready to receive an unscriptural message that magnifies humanity and gives a bit of comfort to those in a state of sin than it is to receive a message which is the sword of the Lord and divides asunder joint and marrow, hews to the line, and makes sin to look exceeding sinful and fearfully dangerous. We are living in times when an adulterated Gospel is popular. Many ministers have come to feel that they should hardly take issue with anybody or anything, but to be so generously liberal that they give no offence.

To some thoughtful people it has come to pass that the financial feature of our religious life is pressed with more concern and vigor than the great doctrines of regeneration, purity of heart, and righteousness of life. We do not wish to sound a pessimistic note, but these facts are full-grown, stand resolutely on their feet, look us full in the face and deserve attention and comment. I could become specific and name many concrete cases where men in the pulpit are taking issue with almost every fundamental doctrine

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THE GIFT OF FAITH

Rev. G. W. Ridout, Corresponding Editor

I.



George Muller says: "The difference between the *gift* and *grace* of Faith seems to me this: According to the gift of faith I am able to do a thing, or believe that a thing will come to pass, the not doing of which, or the not believing of which would not be sin; according to the grace of faith, I am able to do a thing, or believe that a thing will come to pass, respecting which I have the Word of God as the ground to rest upon, and therefore, the not doing it, or the not believing it would be sin. For instance, the gift of faith would be needed to believe that a sick person should be restored again, though there is no human probability, for there is no promise to that effect; the grace of faith is needed to believe that the Lord will give me the necessities of life, if I first seek the kingdom of God and his righteousness: *for there is a promise to that effect.*"

Faith fastens the soul to Christ. By union with Christ the Christian is made a son of God (Gal. 3:26); and so "an heir of God, and joint-heir with Christ," (Rom. 8:17). By virtue of which union the Christian hath communion with Christ in his merits and righteousness.

As a woman by marriage, being united and made one with a man, hath communion with him in his relations, honors, and estate; so the Christian, by faith, made one with Christ, hath communion with him in his relations (John 20:17). In his estate—Christ is Heir of all things (Heb. 1:2), and the believer is a joint-heir with him. Faith, like Joseph, layeth up in a time of plenty against a time of scarcity, in a day of prosperity against a day of adversity, and so feareth it the less. Faith will not suffer a man to live without delight in Christ and rejoicing in the God of all consolation. It seeth so much good certainly laid up in the covenant and promises for the soul that it fills the soul with joy and hope (1 Peter 1:7, 8). Faith will not suffer a man to live in the want of love to God; for when faith certifieth the soul of God's love to it this kindleth in the soul flames of love to God (1 John 4:19). When faith brings much fuel, the fire of love will be great. It is the character of God's children that they live by faith, and they die in the faith (Heb. 2:4; Heb. 11:21).—*Ernest Pratt.*

II.

An old-time revivalist tells of a struggle and a victory he had in a hard place. He says:

"Sunday morning came and with eyes sore from weeping and my brain tender from the continual struggle of the week, I walked softly and tenderly to the church and into the pulpit. I said to the membership: 'This day ends my labors in this place. You do not want me here and I do not want to stay, for I am heartily tired of pouring water on rocks. But if God will help me I will either see a break today, or see this ungodly apology for Methodism annihilated. I have asked no man's money; I go at my own expense; but I shall go straight for God.'

"Nothing seemed to move in the morning. In the evening I went into the pulpit again and announced that I should redeem my pledge. At the close of the sermon I asked those who meant to take the (straight) track

and, where needed, would go to their neighbors and confess to them and pray with them, and who would seek for the blessing, to rise. Two only arose . . . these two and myself were all that would kneel. Tried to pray and struck the rock. . . . tried the sixth time to pray. . . . Then I said: 'O God, I will go as far as I can.' Again in spirit I began to rise and soon struck the rock again and it seemed to shiver to atoms. Instantly the house was filled with the divine glory. The two who were kneeling with me fell and their shouts and screams were so loud that they alarmed the village. The people came in to see what was the matter. . . . tears chased each other down their faces and the members began to confess their hostility and ask for pardon, and forty-five sinners were converted. The preacher who had abandoned the work returned and the revival went on in power."

From this we learn:

Desperate conditions require desperate measures.

Many hard places would be broken up if the preachers got broken up.

There is not much future for churches run by godless professors.

Desperate faith is the price of victory in hard places.

III.

The Self Life is never a happy life, and the constant struggle going on between the self life and the holy life is something experienced by a multitude of professing Christians who imagine that they have got to live all their lives in Romans seven, instead of the victorious Romans eight.

Wesley sang:

"O hide this self from me, that I
No more, but Christ in me, may live!
My vile affections crucify,
Nor let one darling lust survive!
In all things nothing may I see,
Nothing desire or seek but Thee."

Archbishop Fenelon wrote: "Almost all who think to serve God, think only of themselves. They think to gain, and not to lose; to be consoled, and not to suffer; to possess, and not to be deprived; two grow, and never to decrease; while, on the contrary, all our spiritual travail consists in loss, in sacrifice, in growing less, in diminishing and despoiling oneself even of the gifts of God, in order to hold to nothing but himself."

Faber sang:

"O I could go through all life's troubles singing,
Turning earth's night to day,
If self were not so fast around me, clinging
To all I do or say.
My very thoughts are selfish, always building
Mean castles in the air;
I use my love of others for a gilding
To make myself look fair.
I fancy all the world engross'd with judging
My merit or my blame;
Its warmest praise seems an ungracious grudging
Of praise which I might claim."

IV.

Mrs. Goforth, of Chinese Missionary history, tells in her book, "How I Know God Answers Prayer," of her own soul struggles after five years of missionary work in China. She describes herself (as a missionary) "passionate, proud, self-willed, indeed just full was I of those things that I knew were unlike Christ . . . "One day (she heard) two Chinese Christian women began talking about

me. One said, "Yes, she is a hard worker, a zealous preacher and—yes, she dearly loves us; but—oh, what a temper she has! If she would only live more as she preaches." "The Lord knew that nothing but fire could destroy the dross and subdue my stubborn will. Those years may be summed up in one line: "Fighting, following, keeping, struggling—yes, and failing."

In 1916 at a Spiritual Conference in Canada the victory came to Mrs. Goforth. She tells of a service to which she went unwillingly. The speaker was speaking on victory over sin; he went on to describe an ordinary Christian experience on the mountain top, with visions of God, then again the sagging coldness, discouragement, disobedience, down-grade experience The speaker went on to describe the higher life of peace, rest in the Lord, of power and freedom from struggle, worry, care. "As I listened I could scarcely believe it could be true yet, my soul was so moved that it was with the greatest difficulty I could control my emotion. I saw then, though dimly, that I was nearing the goal for which I had been aiming all my life."

"I did what I was asked to do—I quietly, but definitely, accepted Christ as my Savior from the *power* of sin as I had so long before accepted him as my Savior from the *penalty* of sin. And on this I rested . . . How blind I had been; I saw at last the secret of victory. . . . but the thought of victory was for the moment lost sight of in the inexpressible joy of realizing *Christ's Indwelling Presence*, and oh, the peace and joy that came flooding my life." A friend asked me if I could give, in a sentence, the after result in my life of what I said had come to me in 1916, and I said: "Yes, it can be all summed up in one word—'Resting.'"

"Jesus thy loving Spirit alone
Can lead me forth, and make me free,
Burst every bond through which I groan,
And set my heart at liberty."

—Wesley.

V.

Men of faith have accomplished wondrous things and marvelous for the kingdom of God. Dr. Maclaren once said: "You must cast yourself upon God's gospel with all your weight without any hanging back, without any doubt; without even the shadow of a suspicion that it will give." Absolute faith in God was a marked characteristic of J. Hudson Taylor, of China. I remember when in Shanghai conversing with Mr. Hoste, one of Hudson Taylor's successors, that he said: "We prefer that God would give us donors more than donations?" Story is told of Hudson Taylor giving a missionary address and, as his custom was, he refused to allow a collection to be taken following his address. On one occasion a wealthy hearer remonstrated with him for his foolishness. "If you had taken a collection," he said, "I should have given you a five-pound note." Taylor replied that he never wished to take gifts evoked merely by a passing interest or emotion. He preferred that people should go away and think quietly about the intrinsic appeal of the work. The man laughed, and said he still thought it was a mistake. But a few days later Hudson Taylor received from him a cheque for one hundred pounds (\$500.00).

Whatever you do, or do not do, don't fail to keep THE HERALD coming up the pathway to your door the coming year. Two cents a week for fifty weeks.

THE FOUNDERS OF METHODISM

W. D. Akers, D. D.

ADAM CLARKE—THE COMMENTATOR.

ARTICLE VII.

THE surname Clarke is said to be derived from "clerk," an important officer in every English community. The Clarke family was of excellent character. They were originally English, but went over into Ireland in the 17th century. John Clarke, the father of Adam, took the degree of M.A. from Edinburgh and Glasgow. Adam was his second son, and, as there is no register of his birth found, it is uncertain whether he was born in 1760 or 1762.

Adam contracted smallpox when he was about five years old. The usual treatment was to put the patient to bed wrapped in heavy clothes, to shut out all the air, and to give him liquor to drive out the pox. This treatment sent multitudes to their graves. Adam rushed out into the open air, naked, and recovered without a single mark. He and a neighboring boy were deeply convicted of sin when he was about six years of age. He said afterward, "Had I any person to point out the Lamb of God, which taketh away the sin of the world, I believe I should then have been found as capable of repentance and faith, (my youth and circumstances considered,) as I ever was afterward." A man named Pierce Quinlan, was a near neighbor, a man of great corporosity. He was fond of Adam, but Adam abhorred him on account of his size. A fortune-teller came into the community and told Adam that "he would be fond of the bottle, and would be of large dimensions." He was greatly alarmed and prayed to God in these words, "O, Lord God, have mercy upon me, and never suffer me to be like Pierce Quinlan." How far this prayer availed we know not. His biographer says that "he was about five feet, nine inches high, and in the later years of his life, had a tendency to a full habit of body."

He was a very dull scholar, and found it difficult to learn the alphabet. His teacher referred to him as a grievous dunce. He was unmercifully censured and chastised. He was put into Latin Grammar but could not learn it. One day, one of his schoolmates called him "a stupid ass." This roused him from his lethargy; "he felt as if something had broken within him; his mind in a moment was all light." From that time he mastered his lessons with great ease. He never made much progress in mathematics, however. He had a language mind. He read the Eclogues and Georgics of Virgil in the midst of scenes like those enjoyed by the poet when he wrote them. When nine years old, he wrote a poem of one hundred and seventy-five verses on a schoolmate with whom he had fallen out. The caption reads as follows: "The Parallel—a Poem or verses on William W., of Portlengone, in the County of Antrim, describing the base extraction, high insignificance, and family connections of, the said William K., alias Pigmy Will." He read with great interest, The Pilgrim's Progress, Aesop's Fables, Robinson Crusoe and The Arabian Nights Entertainments. The latter contributed to the interest in Oriental Literature manifested by him later.

Adam's mother was of old Puritan Presbyterian stock. Her creed tended to make her represent God rather as a God of justice than as a God of mercy. She impressed upon her children a great reverence for the Bible, and taught them to pray, and to reverence the Sabbath day. Adam first heard of the Methodists through a newspaper, and was induced to go and hear them for amusement. His parents approved of the Methodist doctrines when they heard them. His mother said, "This is the doctrine of the Reformers; this is unadulterated Christianity." For a

time Adam's mind was troubled with doubts about the Atonement. He desired to receive the Sacrament. He went through great spiritual anguish on account of his sins, but afterwards found peace through faith in God. He received the witness of the Spirit that he was a child of God. Speaking, later, of his conviction for sin, he says, "If I had lightly come by the consolations of the gospel, I might have let them go as lightly." He found that religion was not "a dry observance of duties, but communion with God—a connection between God and man." He began to exhort in the neighboring villages, sometimes in nine or ten of them in a single day. He learned the French language under great difficulties. He practiced fasting and other forms of self-denial till he almost brought himself to the grave. He went to Kingswood school and had some painful experiences through the tyranny of the mistress of it. Mr. Wesley deplored the condition of the school, and at Bristol, at Conference, said that it must be mended or ended; for no school is better than the present school."

Working in the garden one day, he found a half-guinea. Failing to find the owner thereof he bought with it a Hebrew Grammar, which led to his reading the Hebrew Bible, and making those short notes which formed the basis of his Commentary. Mr. Wesley came to Bristol and called for Mr. Clarke. He said, "Well, Brother Clarke, do you wish to devote yourself entirely to the work of God?" He answered, "Sir, I want to do, and be, what God pleases." Mr. Wesley informed him that he had a charge for him. He put his hands on his head, spent a few moments in praying God to bless and preserve him, and to give him success in the way to which he was called. Thus began one of the busiest lives in the history of the church. His industry is almost inconceivable. The record says, "In his Latin, Greek and French he could make little improvement, having to travel several miles every day; and preach, on the average, thirty days in every month." The injudicious interference of a brother preacher who thought that learning and religious life could not exist together, discouraged him, and he gave up all study for four years.

Mr. Clarke's most incessant cry was after holiness. He believed that it was the privilege of every child of God to be cleansed from all sin, and to be filled with the Holy Ghost. He accepted Mr. Wesley's doctrine of Christian Perfection and preached it faithfully. He says, "I believe Justification and Sanctification to be widely distinct works." He used the term justification as including regeneration. He further says, "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians, during that time, who were in different states of grace; and I never, to my knowledge, met a single instance, where God both justified and sanctified at the same time. What then is this complete sanctification? It is the cleansing by the blood of that which has not been cleansed; it is the washing of the soul of a true believer from the remains of sin. We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. Neither a gradational pardon nor a gradational purification exists in the Bible. If the Methodists give up preaching Entire Sanctification, they will lose their glory."

He was confirmed by the bishop of Bristol, and after eleven months he was admitted into full connection. During those eleven months he preached 568 sermons besides giving numerous exhortations. He purchased Leigh's Critica Sacra, to help him in his Hebrew studies; "a work of great research and most valuable to Bible students. It gives the

literal sense of every Greek and Hebrew word in the Old and New Testament, and enriches almost every definition with philological and theological notes drawn from the best grammars and critics." A Hebrew Bible loaned to him, first directed his attention to biblical criticism.

He was appointed to the Norman Isles. He went to the Isles of Kersey, and while there, he became acquainted with a family of Cookes. To Miss Mary he was most happily married two years later. He began the study of Greek and Latin anew. He took up the study of the Septuagint in order to see how it differed from the Hebrew text. He read the Septuagint through to the end of the Psalms, noting down the most important difference between this version and the Hebrew text, and entered them in the margin of a large Bible, in 3 volumes, which were unfortunately lost. He had the use of a Polyglott Bible, the Prolegomena of which was most carefully studied and convinced him that a knowledge of the Syriac and Chaldaic languages would be of use to him in his biblical studies. He applied himself to the study of the Syriac and made himself able to refer to any text in the Syriac Testament. He spent all the time possible in collating the original texts in the Polyglott, particularly the Hebrew, Samaritan, Syriac, the Vulgate, and Septuagint. He had a strange experience at this time. He had been longing for a copy of the Polyglott, but was unable to purchase one. He had a strong confidence that it was God's will that he should pursue the cultivation of his mind in biblical knowledge, and that God would open the way for him to secure a copy. One morning, a preacher's wife who had lodged in the same dwelling, said to him, "Mr. Clarke, I had a strange dream last night. I dreamed that some person, I know not who, made you a present of a Polyglott Bible." Mr. Clarke said, "That I shall get one soon, I do not doubt." In a day or two he received a letter containing a ten pound note, which was the exact amount necessary. The finding of a half-guinea with which he purchased a Hebrew grammar has already been stated. These two books furnished the foundation of all his biblical knowledge. As was the fate of all the Methodist fathers, he suffered severe persecutions.

When we think of Adam Clarke, and ask ourselves what was his greatest achievement, we are led to say it was writing his famous Commentary. He had been appointed to the London Circuit in 1795, where he remained till 1798. It was while he was here that he gave more particular attention to the preparation of his notes for a Commentary on the Old and New Testaments. I quote from his biographer: "To enable him to do so with greater ability, correctness, and satisfaction to himself, he began the critical reading of the original texts; and first literally translated every verse of the Old and New Testaments from their originals marking all the various readings, and comparing them with our authorized version. He also diligently pursued his oriental studies, in order to his better understanding and explaining not only eastern customs and metaphors, but to enable him to obtain a clearer insight into the spirit of oriental poetry and diction; all which information he knew to be highly important to any one who should undertake to write a Commentary on the sacred Scriptures." The work begun here was continued through several years before it was completed. He never allowed this work to interfere with his pastoral labors which were heavy. He preached with his colleagues throughout the circuit, visited the sick and the dying. He was always an early riser,

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THE HERALD PULPIT

PERPETUATING PENTECOST

Rev. William C. S. Pellowe.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17.



THE story of the second chapter of the Acts of the Apostles is the story of a stupendous spiritual recovery. A recovery from the despair of the deepest depression that any group of people experienced. Prior to Pontius Pilate sentencing Jesus to the Cross, his disciples had been ablaze with growing hopes of the establishment of a model earthly kingdom by Jesus, himself the King and they his chief lieutenants. But that ghastly Cross had rudely shattered their hopes, and like an airplane going into a tailspin, so they too had crumpled in dark despair.

But look at this same group two months later. This identical small company of people are on the march to conquer the world. Nothing seems impossible to them. They sing their way into dungeons and out again. They toss fears to the wind. They invade the vested interests of paganism. Perils of land and sea, the threats of magistrates, the edicts of emperors are to them as things to treat very lightly. "We are out to make the world by the preaching of Christ" was their slogan, and while they did not subjugate in every detail their day and age, yet they did succeed in putting history into new and better channels.

What was the cause of this recovery? The answer is found in the well-known story of the coming of the Holy Spirit. Waiting there one day in their meeting room, an inrush of spiritual energy seized them, surcharged them, re-created them. Like freshly charged batteries they found new currents flowing through their emotional life, their minds, their moral wills. At that point, the Christian Church, historically speaking, was born.

CAN WE PERPETUATE PENTECOST TODAY?

That there is need for a new outburst of spiritual power in church and community, no earnest-minded Christian denies. In our land of America today a new pattern of social living is being worked out; whether eventually it is to be on the lines traced by President Roosevelt or some other lines, this much is certain, no stable, no abiding, no equitable social pattern can be achieved without a national spiritual renaissance.

Within the churches conditions indicate the necessity for a renaissance. Today, like the disciples after Good Friday, the churches are confused, they are hesitant, they are distraught. From many Protestant pulpits the New Testament faith is no longer preached, as the people listen to cultured comments on thin religious themes that bear no relation to what Christ or his apostles taught. Think of the shrinkage in missionary giving and the retreat of Christianity on foreign fields. Sunday schools in some places are reporting an alarming decrease in enrollment.

And then within the souls of many of our church people a personal renaissance is needed. They have no sense of peace, or fullness of joy or that victory which overcomes the world. Defeat after defeat is the record of their spiritual diaries.

Need Pentecost! Yes, we need Pentecost today as ice-bound shores need hot summer

suns to release their ice-locked harbors. Pentecost! Yes, we need Pentecost as prairie fields need rain to germinate the seeds and raise the crops of wheat. Pentecost—if many of us do not soon receive a Pentecost, we shall die in defeat. If the Methodist Church does not receive a Pentecost, it will disintegrate under our very eyes. If America does not receive a spiritual re-birth we shall drift either into Fascism or ride on into Communism.

THE TEXT SAYS PENTECOST CAN BE REPEATED

Note the word "all" in our text. Peter in answer to the queries of the multitude about the strange events they are witnessing, assures them that it is no isolated phenomena, but something universally repeatable. All flesh, all races and classes of people everywhere may enjoy this same inflow of new energy, may know this tidal uplift of the soul. The one hundred and twenty have no "corner" on it, it is for sale on the open market. It may be possessed by the most obscure Christian as well as the international figure of renown.

Gipsy Smith tells the story of an old gipsy aunt who cared for him after his mother's death, and to whose own bedside he was called from a meeting. "Auntie," said he as he entered the gipsy-wagon where she lay dying, "Shall I kneel down and ask God to bless you?" "No, my boy," was her answer. "Kneel down and thank God because he has blessed me." The "all" included the gipsy woman as well as the renowned Gipsy Smith, world-wide evangelist.

NOT A WELLING-UP FROM WITHIN.

Now note that this increase of personal power did not come to Peter and the others because they tapped undiscovered powers within the area of their own personalities. Many of us, it is true, are not using all the powers locked within our personalities, but that is not what I am preaching about just now.

Therein lies the difference between the function of education and the function of religion. The word "educate" comes from the Latin word "educare," meaning to educate or to draw out the powers within. But religion has to do with another sphere; its mission is to point men to personal power outside themselves which will aid them in their struggle for character development. Note the text, "I will pour out my Spirit." Pentecostal power, then, whether it comes with outward manifestation like it came to the Apostles or, in a quieter manner suited to our modern life, is power from God which otherwise we never would have possessed.

CATCHING LIGHT FROM ARCTURUS.

Over at the Century of Progress they will show you how they caught the beams of light from that far-away star to open the Fair. To me it is bewildering in its intriguing fascination. But it is a reminder that all the heat and all the light we have on this planet have come to us from sources outside the planet.

What is coal but bottled-up sunshine? When you burn the coal in your grate you release the heat that shone on primitive forests and was stored away for centuries when they were buried by some cataclysm. The electric current generated up at the river's bank is only made possible because the sun is constantly lifting moisture into the air that it can be precipitated in the form of rain and so flow into the rivers which can be harnessed for electrical power.

This Earth if it had to depend on its own heat and light, would be a huge cemetery within a few months. Old Mother Earth cannot say, "Sun, moon, stars, stop shining on me, I am self-sufficient." Human souls are like that—they need that pouring out upon them of the light and heat from God above if they are to reach their best development. God himself is a power, a force, just as real and definite as that force we call gravitation, just as universal as is light, just as potent as is heat, and this power called God must be received if it is to do us any good. To know about God is interesting, but to have the power of God is victory, is health, is peace, is poise, is true success.

Lastly, note that Peter says that one sequence of this pouring out of the Spirit would be that believers would dream great dreams, that they would see the "vision splendid," and speech would become eloquent in ambassadorship for Jesus Christ. What mature man is there but has felt the years wear down his dreams, those noble dreams of youth. Personal pentecosts keep dreams aglow. Visions, pictures of a Utopia that yet shall be. Where shall youth find better visions of the ideal society, that co-operative commonwealth of mankind, than when swayed by the Spirit of the Living God?

TO THOSE WHO WAIT.

How can we make Pentecost a personal matter? How can we receive the Spirit? No complicated routine is necessary. No titanic effort is needed; God is eager to impart himself. The most essential requisite is waiting, waiting, waiting before God.

The *New York Advocate* sometime ago reported the story told by the Rev. Norman Vincent Sargent to the New Jersey Conference. Said the speaker, evidently from firsthand personal knowledge, "A senior in one of our Eastern seminaries delivered his required sermon before the faculty and student body. It was a brilliant effort. Woven into its tapestry, with real artistry, were literary beauties and forms of exquisite grace. But the whole thing was a mass of negations, without a single positive word."

Later on in the day, the professor sent for the student, and taking him in the seminar-room, frankly told him that his calling might be that of a teacher, or even on the lecture-platform, but surely not in the ministry. From that interview the lad went to his room in the dormitory, turned the key in the door, threw himself in an old Morris chair, his feet sprawled out, and his arms folded. The dinner gong sounded—he was still there; eight o'clock—still there; ten o'clock; twelve—apparently he had not moved. The first rosy flush of dawn on the horizon's rim revealed the boy on his knees, face buried in the worn cushions of the old chair. He was still there when the breakfast bell rang.

Immediately after chapel he went to his professor and asked one more chance. The usual lecture of the day was suspended, and the student preached before his class. Speaking to a little group of friends, a few days later, the professor said: "Such an impassioned plea for the sovereignty of Jesus Christ in human life he had never heard."

The young man had waited, and waited; he had personalized Pentecost. He found it could be perpetuated in his own day and his own life. He is but one of a great throng who could testify to the perennial spring which was opened on that momentous Pente-

cost Day of long ago. And millions more might join this throng if they would but orient their Christian lives in the correct direction. One time in Australia some travelers well-nigh died of thirst before they reached a town, only to be informed that for the last three days of their painful journey they had been travelling parallel with a stream only a couple of miles distant from their line of travel. How much like many Christians—weak, half sick, spiritually, wondering where the power of religion lies, while all the time it is near them, if they would but "strike across lots."

"Pentecost can be repeated,
For the Lord is just the same
Yesterday, today, forever,
Glory to His precious name!
Saints of God can be victorious
Over sin, and death and hell;
Have a full and free salvation,
And the blessed story tell."

BISHOP DuBOSE'S COLUMN. BY BISHOP H. M. DuBOSE.

THE EMMAUS WALK.



GOING out of the Damascus Gate at Jerusalem into the Ephraim highway, northward toward the Sea of Galilee, one comes, at a distance of about eight English miles, to a notably marked conjunction of roadways. The road which there leaves the ancient Ephraim highway, and draws its course northward, is the old Roman military road between Jerusalem and Caesarea. Two square marble pillars form a pylon for the Caesarea road at the point of its departure from the Ephraim highway. It is evident that these pillars once stood at a height of from eight to ten feet above the level of the ground; but, today, they rise but eighteen to twenty inches above the soil, so great has been the surface accretions through the ages. It was between these pillars that St. Paul rode in his midnight flight from the castle of Antonia in Jerusalem, to the tower of Strato in Caesarea. These pillars are the only testimony left to the stern and instant rule of those old Roman days. Quietness reigns on every hand. The Syrian sunshine which glows over the face of nature is not more noiseless than the Moslem life about. The land still awaits its resurrection.

Looking down between these sunken pillars, along the ruined roadway, the eye comes, at a distance of three to four furlongs, to a fairly well marked declivity, below which lies the best attested site of Emmaus, the village and inn of the Resurrection story. It is easy, indeed, all but quite necessary, to accept this as the true location of that Emmaus which marked the end of the walk of Cleopas and his companion on the late afternoon of the world's first Easter day. The terrain and its accidents agree with the Scripture recital. It is sixty-odd furlongs from the Holy City, and was on the roadway leading by Antipatris to the Plain of Sharon, and thence on to southwestern Galilee, which was probably the home of the two disciples who appear in this story. Thus they should have been on their return to the homeland, having witnessed the crucifixion and death of him whom they hoped should have been the deliverer of Israel. Whether this supposition regarding the home returning of the two disciples be correct or not, it is certain that the course of their thinking and the state of their faith were in keeping with this inference. They were sad, and both their thoughts and their emotions bordered in despair. Nevertheless, they clung to a desire, deep hid in their souls, which at any moment might awake into a full-fledged hope. Where they walked eternity had paused; and of that they were imperfectly conscious. Their minds

were in a state favorable to a climaxing revelation. That revelation came; but by means of a simple spur to their memory.

As the eye measures the distance from the Roman pillars to the site of Emmaus, the contact of Jesus with the two wayfarers should have occurred half way the approach to the inn, or within the space of one-fourth of a mile. As one contemplates the possibilities of a conversation which might fall out in a walk of this length, and applies it to the wayside talk of Jesus to the two wondering disciples, the effect becomes thrilling, and one strives to visualize the scene and to enter into the joy that followed the manifestation of the Christ presence at the repast which followed.

The village of Emmaus was a Roman military relay post, and maintained a caravansary, or public inn, for non-military travelers. As we read St. Luke's story of the Emmaus walk, we get the impression that the breaking of bread before the two disciples was at a private repast in a guest room of the caravansary. This would be natural, following so sudden a call upon the servitors of the inn, and at so unusual an hour, which was "toward the evening, the day being far spent." It is seen that the record takes an exact account of the time of this event, which was not the regulation hour for the evening meal.

"He was made known to them in the breaking of bread." This, in itself, is an artless touch; but nothing in the way of material evidence could add so effectively to the certitude of this witness. In the breaking of bread; that is, in the actual handling of the loaf at table, Jesus was constantly made known to his disciples. Especially, did the actual handling of bread at the feeding of the five thousand, and then of the four thousand, become a revealing sacrament to those who were near the person of the Master. This act at the repast of Emmaus recalled that vast table at which so great a multitude had been fed. What his unfolding of the Scriptures failed to carry to the heavy ears of the pair; and what his challenge, "Ought not Christ to have suffered these things?" failed to bring to their reason, this simple act of parting the loaf was made instantly effective. No other hand ever so broke bread, or ever so ministered, as his, to those who partook of his helpings. At this, "their eyes were opened." Also, their hearts burned at the memory of his words spoken in a fullness which they, at first, could not comprehend.

It was an easy two hours foot journey from the site of Emmaus to the Holy City. The homeward trek to Galilee was, at once, abandoned by Cleopas and his companion, and they hurried to join themselves to the company of their Galilean Co-disciples at Jerusalem. Here the narrative exactly fits into itself. The time of leaving Emmaus by the two was "toward evening" that is, when the sun was yet above the horizon. The twilight in Palestine is short, and ends in sudden darkness. The two hours' foot journey brought the rejoicing wayfarers back to Jerusalem, certainly by eight o'clock, when they found the Apostles and other believing Galileans assembled, at a time which St. John describes as being "evening, on the first day of the week." The Jewish evening comprised the early hours of darkness, from seven to nine P. M. Thus the record of the two evangelists perfectly matches up the time of the Emmaus story, and sets a seal to the trustworthiness of the gospel story.

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.

My Dear Dr. Morrison:

I thank you for giving me the privilege through the columns of THE PENTECOSTAL HERALD to extend to friends of the old-time gospel an invitation to attend the Bible Conference which is to be held at the Bob Jones College for fifteen days beginning July 15.

Let me say first that we are so happy that you are to be with us. Everybody in this country is for you. You have been God's faithful witness through all these years. You will have a great hearing at our Conference.

We are glad that we are to have that great Greek scholar, Dr. A. T. Robertson, as one of our speakers. As you know, the woods are full of Baptists in this country. They are enthusiastic about Dr. Robertson and his work at our Conference. Dr. Robertson has been on the program at Winona Lake, Ind., Northfield, Mass., and the great Bible Conference centers in this country for a great many years. Dr. Robertson happens to be a Greek scholar who is also a popular speaker.

We will have with us Dr. George McNeely, that fascinating Irishman from Newark, N. J. We will also have Dr. David L. Cooper from California. Dr. Cooper is doing a wonderful work among the Jews. There will be a number of other speakers. Every day will be a full day. We are expecting you to ring the evangelistic bell at the Conference.

We are turning our dormitories into a hotel and we are charging just \$1.00 a day for room and board. Everybody brings his own sheets, pillow, and linen. We are making reservations and we are going to have a large crowd. Take good care of yourself. We are expecting big things of you. We would be glad to have any of the readers of THE PENTECOSTAL HERALD with us at the Conference.

Sincerely yours,

BOB JONES.

Life and Work of Rev. Seth C. Rees.

I am reading with great delight and inspiration the "Warrior Saint," a book just off the press written by Paul Rees, the son of Seth C. Rees, who was one of the most remarkable gospel preachers of his time. I find this book wonderfully interesting. It not only contains much with reference to the young life, labors, development and crowning work of this evangelist of full salvation, but it has much valuable history of the days of the Holiness Movement when the great camp meetings were at full tide before modernism had brought such a blight to Methodism, and thousands were being converted and sanctified in the camp meetings, holiness conventions and revivals.

Paul Rees, the worthy son of this mighty preacher, is a brilliant writer and, while he is a devoted lover of his father, does not allow that devotion to give an extra color to the character he portrays; no extra color is needed. Among the interesting features of the book are many quotations from Brother Rees of incidents in his life and ministry. The book will be read with pleasure and profit. It ought to stir us up to renew our efforts to spread scriptural holiness over these lands. Send one dollar to Pentecostal Publishing Co., Louisville, Ky., and secure a copy.

H. C. Morrison.

The Victory League.

The following have kindly come to Asbury's help from the recent appeal made by Dr. Morrison. We thank every one in the name of the Lord, for their prompt response, and pray the Lord may reward them by pouring out upon each donor a double portion of his Spirit.

Mrs. Lucy Bowers, Nebraska.
Rev. J. W. Sutton, Maryland.
G. O. Wallace, Alabama.
Mrs. J. L. Weimer, Ohio.
V. C. Mann, Florida.
Martha Owen, Ohio.
Dr. Will Stone, West Virginia.
Helen Millard, Michigan.
Grace Gospel Y. P. Society, Ohio.
Ruth Hillis, Ohio.
Esther Leach, Kentucky.
Mary Sailor, Alabama.
W. W. Kaufman, Pennsylvania.
Laura Boyd, Kentucky.
Rev. W. H. Lewis, Tennessee.

(Continued on page 9)

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.

A Plea for a Spiritual Awakening.

R. A. Young, B.D., M.A., Pastor Grace Methodist Church, Riverside, Calif.

AS Christian ministers and others who are also graduates of Asbury College, we recognize that the influence of the Church should be greater, both in the lives of its members and in its contribution to the needs of the nation. A needy nation is ours and we profess to have the message for the healing of its wounds.

Why is the Christian ministry,—the Voice of the Church—so apologetic, so feeble, so discouraging, when its ministry of authority is so sorely needed in a shattered world? The picture is alarming: Losses in membership, decline in missionary giving, small congregations, weak oppositions to the sins of men and half-hearted optimism. The Church, judged from its glorious history, need not apologize to the modern world. With all of its weaknesses, its failures, its record demands respect from all men. When we took the step from material existence, by means of oyster suppers, strawberry festivals, the prayer meeting, or spiritual thermometer, started downward. Pathetically, the church ran off on a tangent seeking the endorsement and support of men of wealth and social influence when it should have been crying to them with the arresting authority, the demands of Christ. However, every great reform in human history for human betterment has found its source in the Christian Church. One of the Boston Dailies recently said: "Three-fourths of all the contributions given to charitable institutions have come from church people."

OUR CIVILIZATION.

Modern philosophers say that the "race has fallen upward continually." For several years the upward march has been retarded. The masses now question the statement that the Golden Rule is the standard for society and government. Every possible force and ingenuity of modern mind is at work to check the onslaught of rank socialism and brutish communism. Modernism civilization is both slippery and elastic. We live in a broken world, a perplexed and humbled world. The superficial pleasures and material advantages of days gone by have failed. We now feel the deeper needs of life. A close study of social conditions, which must be the exponent of the world's history, will reveal the sober truth that man has utterly failed in reaching the coveted end. They feel themselves to be "poor and weak and blind." The "pot of gold at the rainbow's end," vanished from the pursuer. There are more restless, unhappy people now than at any age of the world's history. We have been worshippers at the shrine of Progress; a gospel of self-progress, humanitarianism and deification of mind. "Our generation is a generation which is pleasure loving. It resembles more the Roman Empire in the period of its decadence than any other period in history, and it will go that way unless good people do something about it," says A. Lawrence Lowell. "This nation," says Glen Frank, "still has time to choose between guided recovery and unguided revolt. The ghost of social revolution is at our windows." Then come these words from John L. Lewis, "Any religion that blinds the people, that robs them of their rights, should be abolished. If the church in this country does not stop fleecing the people, instead of ministering to them, it will have to

go too." "Science today is offering us stupendous powers," says Adam W. Burnett, "but it is not offering us power over ourselves."

I ask the question, does not the Church have its greatest opportunity just here? Not until the ministry and the laymen be baptized with a new courage, a new confidence, a new realization of spiritual power, a new aggressiveness, with a great spiritual revival, can we build a new society. Optimism is fascinating. It brings the highest market price in the pulpit or public platform. Rainbow optimism is not the cure for the disease of this age. The following evidence cannot be overlooked lightly. The decline of Bible religion, or lack of New Testament living, is appalling. The problem of church attendance, or a lack, is a rebuke to the modern ministry. Our beautiful sanctuaries, worshipful ritualism, inspiring music, have given away to the glitter of this jazz age. Modern scholarship, or deification of the mind has gone in the direction of question-marks concerning the great fundamentals, rather than in the direction of a positive redemptive certainty. Church life has been on a drift toward socialism, materialism, and, as E. Stanley Jones says, "toward the sub-Christian." Dr. Frank D. Adams was brutally frank when he said, "have we tried to bring our fundamental principles down out of the rarified air of intellectual speculation into the warm heart of practical brotherhood and Christian living?" Said he, "We see the marble slab of the unknown soldier, but we fail to see the bleeding Christ, with face scarlet with shame." We are worshippers of heroes rather than worshippers of a living, redeeming Christ. The decline of revivals or mission power in the churches is a recognized fact. As ecclesiasticism grows, becomes rich, erects massive churches and seeks after the rich to support its program, the rebuke of sin is silent and evangelism disappears. "We have a form of godliness, but denying the power." This may be the answer to the widespread skepticism, infidelity, lawlessness and the onslaught of crime in America. The church has not gone out of business; it has ceased to fight. It is no longer militant. A man who ran a strong institution of crime said: "It is the business of the church to make my business impossible."

LOST RADIANCE.

The Revival thermometer will rise again when we pray the prayer of faith! "Restore unto me the joy of thy salvation." Methodism was once known as "Christianity in earnest." This was when her ministers were filled with the Holy Ghost, and knew not how to compromise with ecclesiasticism and the world. This will apply to the whole Protestant ministry. Dr. Leonard B. Bushman, noted Presbyterian preacher, says: "There was a time when the early Christians were regarded as dangerous radicals. The disciples went everywhere preaching the gospel. They counted it a joy to suffer for their faith. One can walk through our churches today with a feeling of absolute security. The zeal of the Lord's house will consume none today." He further states, "The pagan and materialistic atmosphere has affected our church life. Greece, Rome and Babylon cannot tell us anything about immorality. We are no longer ashamed of it. The radiance of the Christian religion is dimmed by the fog of ignorance tarnished by sin and rusted by indifference. If we Christians have found that our

religion has lost its former radiance, it is very likely due to the fact that we have lost sight of the cross. Before we can regain the Apostolic fire, passion and zeal, we must realize afresh, the deep significance of the cross."

Dr. E. Stanley Jones has said, "We have been inoculated with a mild form of Christianity, so that we have become immune to the real thing." This modern world of ours will never take the message of the church seriously until the ministers and members of the church take the teachings of Jesus more seriously. There are no clear-cut, definite objectives in the modern Christian program. Any educational system, even though it be labeled with "Christian Education," that leaves God out as revealed in the redeeming merits of Christ, is a false system of education. We have mistaken respectability for righteousness, and conventionality for conversion. There is a vast difference between civilizing a people and Christianizing them. Our radiance will go forth when we "teach transgressors the way to God."

OUR MISTAKE.

The trend of modern Protestantism is towards a growing feebleness of grasp upon the Holy Spirit as a reality and source of spiritual life and power. During this mechanical age, we have substituted human agencies for divine power. What tremendous forces lie sleeping in the Christian Church, and will never be awakened until a new spiritual baptism comes to the ministry and the church. Dr. Raymond Calkins, in his book, *The Holy Spirit*, says, "The doctrine of the Holy Spirit is one of the most neglected aspects of Christian theology, yet is firmly imbedded in the Scriptures." The gospel is a message of satisfaction, of spiritual attainment. Its voice is not a sigh, but a song of victory and praise. The gospel is not a mechanical device, nor ambiguous, nor incomprehensible, but is the answer to all our questions. That the Ruler of both worlds, seen and unseen, is God, and that he gave his only Son, Jesus Christ, to be our Savior, and the Eternal Spirit to be ever present to help us in the conflicts of human living is the supreme answer. To ignore or rob Christianity of its essential doctrines is like robbing a ship of its compass, its chart and cutting off its rudder. Our churches need a power *internal* to control the external; power to lead men to *practice* rather than to admire the right; power to turn the tide of low ideals and worldly purposes into nobler and more Christly channels. Mechanical devices or church organizations void of the Holy Spirit will never meet the need of this age.

WHAT IS A REVIVAL?

We must discriminate between the genuine and the counterfeit; the substance and the shadow. A revival means the return or recovery from a state of languor to a state of activity. It means the quickening and strengthening of spiritual life already possessed; the awakening and reinvigorating of the Christian faith, the ultimate aim of which is the conversion of sinners and the purifying of the hearts of believers. It brings the church to a normal condition. One writer has said: "A revival comes in connection with the preaching of a neglected spiritual truth which was precisely adapted to the needs of the times." To have the right kind of a revival, God must be implored. Prayer must be the right arm of evangelism. Revival fires must first burn upon the hearts of the ministers. It is enough to make angels

weep when the pastor is at "ease in Zion," when travail of soul does not impel him with a passion for lost men. Some think revivals only an abnormal season of excitement. There must be a stern discrimination between a genuine revival and mere religious excitement. The Bible is a history, a picture of excited people, a people profoundly moved when God manifested himself to them. At Sinai all the people who were in the camp, trembled. Modern psychology that seeks to uproot all emotion out of religion is not worthy of its name. The supreme expression of religion is not an intellection, but an emotion. To expect to promote Christianity without excitement, fervency of spirit, which being interpreted, is a deep moving emotion, is unphilosophical and absurd.

BIBLICAL PLANS.

No arbitrary rule or method can be given for a revival. When Christians begin to talk with God about the lost they will soon feel some of the anguish of the garden of Gethsemane. The pulpit must place emphasis upon the great and solemn truths of the Bible, till the church develops into veteran troops for soul-winning. There must be an inter-blending of the divine and human agencies. Men can do nothing without God. God rarely does anything in the advancement of his kingdom without man. The first biblical plan toward a revival is rectification of "man's inhumanity to man." It was said of the first century Church, "See how those Christians love one another." The next biblical step is confession. "Woe is me," said Isaiah, "for I am undone, because I am a man of unclean lips." David said, "I will confess my transgressions unto the Lord." Though humiliating to self, confession is exalting to Christ. There must be harmonious feeling; the best understanding, cordial good will and mutual confidence for a great spiritual awakening. A church in united step, led by the Holy Ghost will be irresistible, and we can expect a revival. The Church and Christian forces in America must have one motive—to serve God, to please Christ and to receive the ministry of the Holy Ghost in his fulness. Then may we sing:

"Like a mighty army moves the Church of God."

THE FOUNDERS OF METHODISM

(Continued from page 3)

getting up not later than four o'clock. This gave him the fresh morning hours, when the mind is quiet, to pursue his studies. He rarely accepted invitations to dinner parties. When he did go, he was accompanied by Mrs. Clarke, and they soon returned home.

His domestic life was very beautiful. The following picture of it is given: "After the labors of the study were over, he used to amuse himself with his little ones, who quickly assembled at his well known call, 'Come all about me, come all about me.' Then was heard the joyous shout and the rush of the youngsters to claim the first kiss, or obtain the best seat on his knee; often would he dispose of them on his person; one around his neck was his collar; one on his shoulder formed his shoulder knots, one around his waist was called his girdle; and one seated on each foot, clinging with their little arms around his knee, formed his cloak, and with an infant in his arms would he, thus equipped, walk about the room the happiest of the group. The sports of the evening finished, each alternately knelt at the mother's knee to say its prayers." What an exquisite picture. When some one spoke of the largeness of their families, and of the expense entailed, he would quote an Arabic sage: "The best wife is she who loves her husband, and brings him many children; let your children and family be increased, and know that it is on their account that God provides for you."

Dr. Clarke published a Biographical Dic-

tionary of six volumes—a great work; also a work on the different Polygot Bibles, and one on the Greek Testament. He wrote a Bible Dictionary which was a classic. The British and Foreign Bible Society were concerned about the publication of a new Arabic Bible. Dr. Clarke gave them much valuable information concerning it, and assisted greatly in bringing it out. He also labored to bring out the translation of the Bible in the Tartaric, Arabic, and Modern Greek languages; and to print a Syriac New Testament. He was elected a member of the Royal Irish Academy. Also of the Geological Society of London, and of the Royal Asiatic Society. After forty years of preparation, he completed his Commentary. He says, "In this arduous labor, I have had no assistance, not even a single week's help from an amanuensis, no person to look for common places or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language, which my memory generally recalled, or to verify a quotation; the help excepted which I received in the Chronological department from my own nephew, Mr. John Edward Clarke, I have labored alone for nearly twenty-five years previously to the work being sent to the press; and fifteen years have been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed." The degrees of M.A. and LL.D. were conferred on him by the University of Aberdeen. In August, 1832, he left his home to preach at Bayswater. He was stricken with cholera, and died in triumph on the 26th of that month, aged 72 years.

BUD ROBINSON'S LETTER.

To the Saints scattered abroad, Greetings:



LAST week I left you at the Good Samaritan Inn where the good Samaritan had taken the man to the hotel and paid his bill, a very remarkable thing because, at that time the Jews and the Samaritans had no dealings with each other. We went into the city in time for a good supper and had a service that night; good crowd and twelve at the altar; then a good night's rest.

Tuesday morning a band of us went to the city of Bethlehem, one of the interesting places of the earth because it was here our blessed Savior was born. That, in itself, makes Bethlehem one of the most sacred spots on earth. We visited the Church of the Nativity. There is nothing more interesting than to go to the spot where Jesus was born, and to see the little manger in the rocks where the baby Jesus first laid his little head on this planet. There was no way that I could look on and keep the tears back. Many people were going through the big church and down to the little manger. We waited for them to get out and our little party had prayers. I think I stood and prayed not over five or six feet from the spot where Jesus was born. This was a heart-touching experience. I'd often thought of it, and wondered how I'd feel, but my imagination didn't hold good, for it was far different from what I thought it would be. In the Second of Matthew we read: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." "When Herod the king had heard these things, he was troubled, and all Jerusalem with him, and when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ

should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

In one of the chats a couple of weeks ago we told you about visiting the Frank Mountain where Herod's summer palace was built; he lived there at the time Christ was born; his winter home was at Jericho; his state office was in Jerusalem. Herod played the traitor. He told the wise men to go and find the young child and bring him word that he might go and worship him also, but the wise men, being warned of God in a vision returned not to Herod but departed into their own country another way. When Herod saw that he was mocked of the wise men he was exceeding wroth and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had evidently inquired of the wise men. "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

We often speak of St. Stephen as the first martyr but, really, the babes of Bethlehem slaughtered by the king were truly the first martyrs to Christianity. They were innocent, and cruelly put to death, as all martyrs have been. Herod was a traitor and a murderer, and God visited his sins upon his own head, for we find it recorded in the 12th chapter of Acts that he was "smitten by the Lord God and the worms ate him, and he died." Nevertheless God's old Book had already told us, "Be sure your sin will find you out," and, "Whatsoever a man soweth, that shall he also reap."

Going back into the early history of Bethlehem, we find in the book of Ruth that 1322 years before Christ there was a great famine in the land of Palestine, and a man by the name of Elimelech and his wife, Naomi, and the names of his two sons were Mahlon and Chilion, and they came into the country of Moab. The reader will remember the beautiful story of the two boys marrying Ruth and Orpah; finally, the three men died leaving these three women widows. About that time Naomi heard that in Bethlehem they were raising plenty of food, so she decided to return to her own land. Ruth returned to Bethlehem with Naomi and they reached there in barley harvest, probably in the month of April. Turn to the second chapter of Ruth and read the beautiful story of Ruth gleaning in the field of Boaz. After the marriage of Boaz and Ruth there was a son born unto them whom they named Obed, and Obed was the father of Jesse and Jesse the father of David. David was a shepherd boy on these beautiful hills around Bethlehem and it was here while herding sheep that David killed the lion and bear; and when he went to see the battle in the valley of Elah, he was only a stripling, and killed Goliath; his father Jesse had sent him over there to take loaves to his brethren and see how they were getting along. They became jealous of him and chided and ridiculed him; that was the beginning of the wonderful life and career of David. No doubt, right over these hills where we traveled the other day, David sang and played his harp and herded sheep. The shepherds here in this country now have little flutes, called "David's flutes," and from herding sheep, killing bears and lions and killing giants, David was on the road to success and made one of the most remarkable kings that Israel ever had. He goes down in history as the sweet singer of Israel.

In love,

UNCLE BUD.

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(Continued from page 1)

of evangelical religion.

The reader must understand that I have no sympathy with that large number of church members who make almost no financial contribution to the support of the church and the carrying forward of its enterprises; but I am impressed that we should put first things first, that the church must keep in mind the salvation of souls and the development of the spiritual life of her members. No one should be content with a religious experience that has not developed into that hungering and thirsting after righteousness which brings from our Lord Christ the promise of a filling with righteousness, the filling with the Holy Spirit in his cleansing and abiding.

Another fact to which I wish to call attention is that, the recent General Conference passed a resolution, which becomes a law in the Southern Methodist Church, that no man shall be received into an annual conference who is not a graduate of some A-grade college. I opposed the passage of this law. The church already had a law providing that no one should be admitted into the conference who was not a graduate of a high school with two years in college. This, I insisted, was a standard high enough to protect our pulpits from an ignorant and an inefficient ministry and that the conference might shut out from the ministry divinely-called, most excellent men with great gifts in soul winning. I made but little contention for I was quite sure that the body of the General Conference would vote for the resolution calling for a ministry who are college graduates. A provision was made that, under certain conditions, a man who was not a full graduate might be admitted into full membership in the conference provided he could receive a two-thirds vote by the members of the conference.

I well remember when I sat at the feet of Dr. Thomas Dodd, who was one of the greatest scholars in the South, that he used to say to us theological students, "Young gentlemen, the church should have always a few ripe scholars, but she needs an army of earnest Gospel preachers." I remember in a lengthy conversation with Dr. Robert D. Wilson, now ascended, who was one of the great scholars of modern times, that his statements were quite in harmony with those of Doctor Dodd. Nobody will suppose for a moment that either

one of these scholars would favor an illiterate or uneducated ministry. Both of them, however, understood that men without anything like extensive scholarship, or what the school men would call a finished education, may be remarkable preachers of the Gospel and fruitful soul winners.

The fact to which I am coming is this! No group of men can control God, corner the ministry, or shut the mouths of men who are not college graduates and yet have a holy fire burning within their souls to proclaim Jesus Christ as a willing and mighty Savior. Could any one reasonably object if God should lay his hand upon plowhands, rock-breakers, miners, workers in steel mills, store clerks, house painters, any one from among the multitudes of their fellow beings who are entirely unevangelized, unchurched, and running on the wide ranges of sin like the neglected human cattle of Satan? I say, could any one object if God should lay hold upon common, ordinary men, so touch them with divine fire that they become uncommon, and send them to these thousands of empty churches and these hundreds of thousands of neglected souls and start something that might count largely, not only in the saving of human souls but the saving of the nation, the preservation of our civilization and the on-going of all that is best among mankind.

Dwight L. Moody was not a college man, neither was Spurgeon, neither is Billy Sunday, neither is Gipsy Smith, neither is Bud Robinson. The fact is, two of the greatest bishops in Methodism, men of God, men the people love, around whom the multitudes gather to receive the Bread of Life, are not college graduates. Some one suggested that the church is burdened today with men who have graduated at colleges and seminaries, who have little or no evangelistic fire, who hold no revivals, who are a burden rather than an asset to the spiritual life of the nation. This is no plea against education, but it is simply stating a fact that we just as well recognize. As spiritual life cools off the church will always add on forms and have more to say about human culture and less to say about human holiness; at least it appears to be so. There are some other facts that are worthy of consideration that we may mention later on.

With the Methodists at Campbellsville, Ky.



It was my privilege to assist Rev. A. H. Gregory, pastor of the M. E. Church, South, in a two-weeks' meeting, preaching twice each day, with the exception of Saturday, my rest day. The Methodists have one of the best church buildings in Campbellsville I have ever seen in a small city. It is well located, splendidly built, will accommodate a vast audience, the ventilation is ideal and is in every way a most excellent church building. This church was erected when Rev. J. L. Piercy was pastor. I preached the dedicatory sermon some years ago.

Campbellsville is a beautiful little city with some 3,000 population, surrounded by a fine farming country, thickly populated, with as fine southern Kentucky people as can be found anywhere.

Brother Gregory, the pastor, is much beloved by his people; the church is well organized, and he and his people appear to be as good a brand of Methodists as I have seen in many a day. In a long evangelistic career I have not been in a place where the people were more eager to have the preachers in their homes for a meal, than at Campbellsville. The morning service at 10 o'clock, afforded an opportunity to go to some hos-

pitable home and take dinner, with quite a company of ministers and friends; then I'd go for rest and preparation for the evening service to the delightful home of Brother Edward Hill and wife. Brother Hill's wife is the daughter of Rev. G. B. Overton, a faithful and much beloved minister in the Louisville Conference for many years, once presiding elder of the Louisville District. I am much older than Brother Hill and his wife, but had they been my parents or my children they could not have treated me with more consideration or kindness.

We had with us conducting the singing, Rev. Perkins, pastor at Burkesville, Ky., a most excellent young brother, a zealous preacher and soul-winner, a tireless worker and very fine song leader for revival work, and a delightful Christian brother, with promise of great usefulness.

In spite of the excessive hot weather the people came well, and many from adjoining towns and counties, some a long distance. It was a great pleasure to meet with many HERALD readers who had never seen or heard the Editor before.

We did not have a great revival, though a number claimed to be greatly refreshed and blessed in their spiritual lives. We had some good altar services, several professed conversion who were church members, a few claimed sanctifying power, among them two young Methodist preachers, for which I am very thankful.

Mrs. Gregory, wife of the pastor, is taking special interest in the young people of the church. She has a remarkable influence over the people of the church, and the children turn to her as to a mother. I do not believe in my long ministry I have ever seen so many children attend church regularly, night and day, sitting as quiet and attentive to the minister as the older ones did. Many of them were small children, six and seven years of age, but they seemed to understand the messages and were deeply interested. I believe some of them were genuinely regenerated and others who had been converted previously, were refreshed in their souls. Wife came down the last week-end and was with us a few days and had the pleasure of meeting many of the good people in Campbellsville.

The pastors of the various churches were very courteous, attended the meetings frequently; the last Sunday evening pastors of the Presbyterian and Christian churches dismissed their services and they and their people attended our services.

After wife came down we went to the country to take dinner with a most excellent woman, Mrs. Workman. We were delightfully entertained in her home and in the course of conversation found out that we were blood relatives, she being a Moss, and the Mosses and Durhams are closely related. My mother was a Durham. It was a real pleasure in my wanderings over the earth, without time to visit my relatives, to find myself in the delightful home of an earnest Christian woman who was a relative, and not ashamed to own our kinship.

Rev. J. L. Piercy, presiding elder of the Columbia District, who lives in Columbia twenty miles away, was frequently with us. He is a much beloved brother. I was in his home for dinner one day. A number of ministers of various denominations were in the meetings at different times during the campaign. I do not believe I can recall assisting any pastor in meetings whose family is in more complete harmony with a pastor father, with genuine spiritual life and deeply devoted to the work of the church than is Bro. Gregory's. May the blessing of the Lord rest richly on Brother Gregory, his family, his congregation and the community in which he serves.

H. C. MORRISON.

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"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.

There is no one thing that goes further to teach and influence the people and lead them into action, good or bad, than what they read. Let's determine to give them something good to read.

In the next few days we want you, dear reader, to be one of the army of ten thousand persons to help us carry into twenty thousand new homes a message of exhortation and of the gracious promises of God, in Christ, to forgive sin and to save to the uttermost.

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There are numerous ways to get the paper into the hands and homes of those who do not take it. To those who are spiritually inclined and approachable, tell of this special offer and ask them to invest 25 cents in the paper; to those who are indifferent, invest \$1 of your tithe money and instruct us to send the paper into four homes. They will read it. If you haven't the money yourself, name those in whom you are interested, and ask some friend who does have the money to invest something for the spiritual welfare of these friends or acquaintances. The weekly visits of THE PENTECOSTAL HERALD will change the whole atmosphere of these homes. You will be helping to sow the seed of a harvest of real revival. There is no better way to help spread the gospel truth.

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H. C. Morrison

(Continued from page 5)

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OUR BOYS AND GIRLS

KEEPING PROMISES.

Herbert was talking about his sister. "Did she say that she would come?" he asked. "Yes," replied his friend, "she said that she would be here Monday." "Well, you may be sure that she will not disappoint you, for she always keeps her promises," he replied. Herbert said this to a friend who had engaged his sister to do some work. This friend of his was not well enough acquainted with her to know whether she was dependable or not. But was it not a beautiful recommendation that her brother gave her? And does it not show something about the sister, too—that she was earnest and honest.

Janie (for that was her name) had given her heart to God not long before, and she felt that to be a true Christian, and to have the confidence of others and the blessing of God, she must be careful about keeping her word.

Who does not like to have the confidence of those who know him? Who does not like to be trusted? To be depended upon, one must show himself worthy of trust. Of course, there are times when one has made a promise that he finds he cannot keep it. Then, if he will explain why he failed, he will retain the confidence of the one to whom the promise was made. But no trifling excuse or preference should cause one to be untrue to his word. Perhaps you know boys and girls who do not think it important to keep a promise. If when the time comes to do as they said they would, they would rather do something else, they think nothing of choosing to do that which pleases them and disregarding the promise they made. Surely, this denotes weakness and selfishness, and should be shunned by any noble boy or girl who wants to be strong and have the respect and confidence of his friends. It is better not to make a promise than to carelessly make it and then carelessly break it.

Dear Aunt Bettie: I wonder if you have room for me to put my letter in *The Herald*. I've been a reader of *The Herald* for about eight months. This is my first letter. I was nineteen years old last February the 20th. I am in high school. I became a real Christian just a few years ago. The Lord is so near to me each day. Sometimes when I am weary down in my heart, the sweet voice of Jesus whispers, "Be not afraid, for I am with you always." In the hour of temptation the white cross has stood out in the darkness beckoning, "I am the way, the truth, and the life."

The Lord is so near to us each day. Boys and girls, never think that you are too young to give your hearts to God. The Bible says, "Remember now thy Creator, in the days of thy youth." And I am sure the Son of man is coming soon. Let us watch and pray, and be ready when he comes. I would be glad to receive letters from any one that cares to write to me. I will answer every letter that comes. May the Lord bless you, Aunt Bettie, and Dr. Morrison, and the entire *Herald* family.

Mildred Lash.
Kechi, Kan.

Dear Aunt Bettie: I am a little twin girl thirteen years of age and in the eighth grade. I go to Roseboro High School. I am a blonde. I go to Andrews Chapel Methodist Church; it is 122 years old. We have 88 on Sunday school roll. Our pastor is Rev. A. L. Thompson. Everyone likes him fine. My Sunday school teacher is Mrs. J. M. Beatty. We also have a new superintendent, Mr. Wells. Our Sunday school seems to be making much progress since he became superintendent. We hope to keep progressing. I have been a member of the church about two years. I enjoy going to church very much. We have been taking *The Herald* about one

year and enjoy reading it fine. I especially enjoy reading page ten. We live on the farm and have a very large, smart pet cat whose name is Tab. I enjoy singing and have sung a great deal in revival meetings for the last two or three years. Since this is my first letter I hope to see it in print. I would like to hear from some of the cousins and will try to answer all letters I receive.

Annie Owen.
Roseboro, N. C.

Dear Aunt Bettie. We read *The Herald* each week and think it a fine paper, especially page ten and Dr. Morrison's talks. We have a forty-acre Faith Gospel Farm; it is now being developed and is called "Rest Haven Park" gospel farm. The Lord has been good to supply our needs during the period of depression and now that a better day is upon us we believe a farm of beauty and blessing will be established here that will mean the salvation of souls and the full, old-time gospel of salvation and purity proclaimed. We spent years in the battle in travel and broke down in health, but we are not slack in spirit and fervency for lost souls. Hope to see our names early on page ten and to hear from any who care to write. God bless the great *Herald* family.

Rev. W. E. and Joe H. Halle.
Box 63, Petal, Miss.

Dear Aunt Bettie: Here comes a letter from a little country girl. I will be seven years old March 17. I have brown hair and blue eyes. I weigh 49 pounds and I am 47 inches high. I like to read and write. Mother and father read *The Herald*. I like to read stories about bears and other animals. I like to play ball. I have a hen and a guinea pig for pets. As this is the first letter I ever wrote to a paper I would like to see it in print. I tried to write real good so my letter would not be hard for you to read.

Irene Alma Daugherty.
Rt. 1, Rineyville, Ky.

Dear Aunt Bettie: May I come in for a little chat? I think every one in the Cousins' Corner is sweet as can be. I am a girl down in North Carolina. I do not see many letters from my state in your paper. Father takes *The Herald*. He has only been taking it a short while but I sure do like to read it. I like the page for the cousins the best. I think the story "Beautiful Within" was good. Aunt Bettie, I hope this gets past the wastebasket. I would like to see it in print as I have never seen any of my letters in print. I am five feet, five inches short, weight 128 pounds, dark brown hair, brown eyes and real fair complexion. I heard Dr. H. C. Morrison when he preached at the Greensboro Bible School last fall and he was good. Daddy said he was the best preacher he ever heard in his life, and he ought to know. Daddy used to be a preacher. He is teacher of the Men's Bible Class at the Methodist Church. I promise I will answer every one who writes to me and send them a picture if they will send me one of theirs. Can any one guess my age? I am between seventeen and twenty-two.

Ruth Love.
90-14 Street, Greensboro, N. C.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am a Christian and a member of the Church of the Nazarene. I would like to know how many of the cousins are Christians. My address is 159 First St., Sharon, Pa. Dad takes *The Herald*. I like to read page ten very much. I like to hear about the cousins. I thank the Lord that I am a Christian. Recently he has healed me of the disease that I was afflicted with. I like to hear from people, so I am asking each one of you cousins to please write to me. This is the first time I have written to *The Herald*. I wish every family in the United States could receive this won-

derful paper. I must go and leave some room for somebody else. But please don't forget to let the letters fly to

Howard E. Rice.
159 First St., Sharon, Pa.

Dear Aunt Bettie: I have been reading the Boys and Girls' Page and decided to write. I have brown hair, blue eyes, am five feet tall, my birthday is Nov. 12. Have I a twin? I wish to see my letter in print. I will answer all letters received. Father takes *The Herald* and I enjoy reading page ten.

Mary Lucille Willis.
Kutner, Ky.

Dear Aunt Bettie: Will you let two Arkansas girls join your band? I, Alva, have blue eyes, medium brown hair and rather dark complexion. I am graduating from Lepanto High School this year. I wrote to *The Herald* several years ago and it was printed, so I decided to write again. I, Lura, have blue eyes, light brown hair and light complexion. I graduated from high school two years ago. We live on a farm several miles from town and raise mostly cotton and corn. We are both interested in training for nurses and have been getting some information from the Samaritan Hospital, Nampa, Idaho, and are planning on entering in September. If any of the students or any one who is acquainted with the school read this, we will be glad to correspond with you. We hope to see this in print.

Alva and Lura Holman.
Etowah, Ark.

Dear Aunt Bettie: I am happy in the Lord and am willing to let my light shine so others can be won for Christ. I am attending the Sunnyside Bible School. This is my third year here with my little brother Paul who is a cripple. He also goes to school and likes it very much. I would be glad to hear from those that have written to me before. Whoever feels like writing and wants a picture of Brother Paul can tell me and I will be glad to send you one. We are a lively young group of Christian girls and boys at Sunnyside. My brother Paul is enjoying himself here with the graded children. I stay alone with him in the room I had for the last two years. He is getting rather heavy to be carried around but God is good and has kept me well both in soul and body till now for which I am very glad. We have wonderful Christian teachers whom I love dearly. Rosa Maria Engbrecht is a teacher and also a cook at our Girls' Cottage. I am her assistant. I enjoy to help very much and I think it an honor to be able to help her. The student body gathers together every evening from 7 to 7:30 for evening devotion.

Barbara P. Glanzer.
Care Sunnyside Bible School, Freeman, So. Dak.

Dear Aunt Bettie: Jesus picked me out of a life of sin and shame and now I go singing along my way. Praise God that when I was saved I found there was something lacking in my life, an unseen power. When I heard of holiness I sought it with all my heart and consecrated my life to Jesus and he sanctified me. I find it so sweet to walk with my Lord and Savior. He truly has been a friend and brother to me. When I am lonely or things go wrong, or things around me seem dark, I go to him and have a little talk with Jesus which makes it right. If anyone desires to write to me, please enclose stamp. I will try and send a picture of myself for exchange of one of yours.

Adina J. Maendl.
Care Sunnyside Bible School, Freeman, So. Dak.

Dear Aunt Bettie: I have often had the desire to be saved but somehow the devil tripped me until this last fall when I entered Sunnyside Bible School where the Lord saved and sanctified me. I graduated from our Public High School last year and now am taking the Elementary Bible Course here from which I expect to graduate this spring. This is my first year at this school; I have never enjoyed school life more than this

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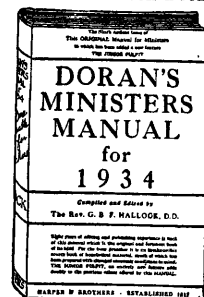
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year for we have such a unity among the students because they are all Christians. I wish you were all here. Everyone is so friendly. We also have a very fine orchestra consisting of a dozen or more instruments. I play the Hawaiian Guitar. Some of the evenings we visit different homes, play and sing for them. They certainly enjoy it. We also drive in the country and sing for the sick and lonely.

Rosa Wipf.
Care Sunnyside Bible School, Freeman, So. Dak.

Dear Aunt Bettie: We had a wonderful revival meeting here in Freeman this winter. God spoke to the young people but the devil fought hard and some would not let go and get saved while others obeyed and were saved wonderfully. I am a young man seventeen years old. My home is near Tampa, Kan. God spoke to me about going to Bible School and also opened the way for me to get here to Sunnyside. Abe Becker and I are the only boys here at school, but we are not a bit lonely. Abe is a dear pal and many times we get together on our knees and pray when we have burdens. May God bless each one who reads this letter. Young people who are saved, write me as I will appreciate hearing from you.

Lawrence Unruh.
Care Sunnyside Bible School, Freeman, So. Dak.

FALLEN ASLEEP.

SIMMS.

(Outline of Funeral Sermon of Mrs. Rosa Simms, of Atlanta, Delivered by Rev. W. J. Debardeleben, Pastor Capitol View Methodist Church.)

If we are to judge our dear Sister Simms by her ability to recite from memory so many passages of Scripture, by her faithful and fruitful life, and by the strict manner in which she conformed her life to the teaching and practices of Jesus Christ, it is easy to conclude that the verse which we have chosen for a text, and which she quoted so freely must have been the one that molded her life:—"Thy word have I hid in mine heart, that I might not sin against thee."

Whenever the occasion presented itself Sister Simms was always ready to testify to God's redeeming grace. She would tell of the time when she was converted, and how later she received the blessing of sanctification. It is comforting to me at this time to make the statement that during the six years I was her pastor she lived up to her experience more consistently than any one I have ever known. She was so conscientious that she would often deprive herself of things that she enjoyed eating and drinking because she thought it would injure her body.

No one ever heeded the admonition of the Apostle Paul to be studious more seriously than did Mrs. Simms. She frequently quoted 2nd Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." She filled her mind so completely with the word of God that she could not only quote one passage after another, but would always give one that would be appropriate for the occasion. She was a student not only of the Bible, but of nature, and could always use apt illustrations that would drive home some gospel truth for her hearers.

While Sister Simms enjoyed the fellowship of Christians of other denominations, she was always loyal to the doctrines, polity and institutions of her own Methodist Church. Wesley Memorial Hospital, one of the institutions of her church, never had a more ardent supporter. She toiled unceasingly in her efforts to raise funds to carry on the charity work at Wesley Memorial.

No teacher, preacher or evangelist ever labored more diligently as a soul winner than did "Miss Rosa," as she was affectionately called by the hundreds she assisted in finding Christ. During a revival she would step down out of the choir and work with the penitents at the altar until the last one had either been converted or had given up the battle. On Sunday afternoon it was her custom to visit Grady Hospital, where she would go from cot to cot bringing words of cheer, leaving a gospel tract, offering prayer, and urging the sick to accept the Savior. Her one aim in life seemed to be the conversion of sinners, and the deepening of the spiritual lives of professing Christians.

Those who knew Mrs. Simms most intimately commented frequently upon her joyous nature. She said to a pastor one day: "Brother, all I want to be is a sunbeam for Jesus." The preacher replied: "Sister Simms, you are a real sunbeam." Worshipers were impressed with the radiance that shone upon her face as she sat in the choir. Her remarkable personality manifested itself in every word, smile, act and song. The peaceful calm that possessed her soul left its mark upon her face after the breath had left her body. While she often sang: "How happy are the saints above, who once went sorrowing here," she could have sung more appropriately, "How happy is the pilgrim's lot, how free from every anxious thought, from worldly hope and fear."

If any mortal ever had the right to make for his own, the statement of Paul, "I have fought a good fight, I have finished my course, I have kept the faith," it was Sister Simms. Not until her weary limbs failed to respond to her dominant spirit did she

falter in her chosen work of ministering to the needy, the maim, the halt, the blind. The night was never too dark, the day too cold, nor her body too fatigued for her to answer the summons of men and women in distress. She was faithful to her husband, to the children God gave her, to humanity, to the Church, to the Savior, who called her into a life of marvelous service, and who has now called her unto himself.

"Servant of God well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

"O happy, happy soul!
In ecstasies of praise,
Long as eternal ages roll,
Thou seest thy Savior's face."

REQUESTS FOR PRAYER.

L. H.: "Please to pray earnestly for me. I have been a backslider and don't seem able to get back on believing ground. I am heartbroken and long to be right with God."

Mrs. S.: "Please to fast and pray for the healing of soul and body of B. S., who needs complete healing now."

A reader asks that prayer be made for her that she may be filled with the Holy Spirit during their revival beginning July 18.

"The Messiah: His Nature and Person," by David L. Cooper, Th.M., Ph.D. Published by the author, 4417 Bernice St., Los Angeles, Cal.

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M. P. Hunt.

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF

Lesson IV.—July 22, 1934.

Subject.—Elijah Hears God's Voice.
1 Kings 19:9-18.

Golden Text.—Speak, LORD, for thy servant heareth. 1 Samuel 3:9.

Time.—About 860 B. C.

Place.—Mount Horeb.

Introduction.—An introduction to this lesson is hardly needed, seeing that it follows immediately after the lesson of last Sunday. In truth, that lesson is the introduction to this one. Re-read carefully the notes on that lesson, and you will be ready for what follows.

Comments on the Lesson.

9. And he came thither unto a cave.—Directly from the juniper tree under which he had been fed and rested by some angelic being, to prepare him for his long journey. The closing verse of the last lesson says he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God." And lodged there.—Horeb is the same as Mount Sinai. It was a sacred place. There God had met Moses, and had given him the law for Israel. It is not stated that God directed him to Horeb; but he, knowing the sacredness of the place, would naturally flee to it for divine protection from his enemies. It would be a covert from the storm. The word of the LORD came to him.—Poor fellow, he thought he was forsaken and alone in the earth; but he was gloriously mistaken—God's eye was on him. If life looks dark and hopeless, remember Elijah's God is your God. What doest thou here, Elijah?—One must know God to hear the tone of that voice. Was it a rebuke? Hardly. Elijah did not need that; but he did need comfort. I am persuaded that God simply wanted his attention. He would call the troubled man away from himself for a while. He would turn his thoughts on better things.

10. I have been very jealous for the LORD God of hosts.—That was no small thing. That was so true that Elijah could tell God about it with no fear of contradiction. Paul called on God to be his witness; and we may do likewise, if we live as they lived. The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword.—Every word of that was true. There came a time when One greater than Elijah wept over Jerusalem, and cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Elijah concluded that he was the only man in all the world who was on God's side. He was mistaken about that; but it was true that they were seeking to kill him. Jezebel had sworn by her gods that she would do that. We are now living at a time when a zealous soul who is jealous for the name of God has to do some close thinking and a lot of hard praying to keep from falling a victim to Elijah's despair. When a professor of theology writes "Bosh" after our Lord's blood atonement; when church colleges are crowded with card-playing, cigaret-smoking, dancing students of both sexes; when

young preachers take a solemn vow before God and men that they will never again use tobacco, and then go on burning incense to the devil, but filling big appointments for large salaries, while poor men who are true to God and their vows are sent to starve in "Possum Hollow" and on "Nubbin Ridge;" when a bishop publishes a book virtually denying the Deity of the Son of God—God help us; where are we going? I don't know. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

11. Go forth, and stand upon the mountain before the LORD.—That command suits us no less than it did Elijah. We can still stand still and see the glory of the Lord. Storms and cyclones, lightning and thunder, hail and earthquakes, are all at his command. When he sees fit, he can shake heaven and earth till sinners quake and cry for mercy. His hand is in all the terrible cataclysms that burst rocks asunder, tear down mountains, and deluge the plains with swollen rivers; but his comfort for troubled saints comes to them in the "still small voice." The literal translation from the Hebrew is beautiful: "A sound of gentle stillness."

13. When Elijah heard it.—Where was he at that time? It does not appear that he left the cave till those awful manifestations had passed, and he had heard the "still small voice." Wrapped his face in his mantle.—An act of reverence and awe. Perhaps he was afraid to look upon God, as was Moses in that same vicinity.—Arnold. The Jews did not believe that a man could see God and live. That was perhaps, in some measure, the cause of Isaiah's horror in the temple when he cried: "Woe is me! for I am undone. . . for mine eyes have seen the King, the LORD of hosts." What doest thou here Elijah?—The still small voice is speaking now. Jehovah has his attention now, and will talk to his servant face to face. How often do we see, after the storm has passed, the kindness of God in rich manifestation. I recollect a cyclone in Glasscock county in Georgia in 1876, that carried away an entire house with all its furniture, while a poor widow and her three little ones knelt unharmed at prayer in a corner of the rail fence. The lesson of God's care was worth more than the house and furniture. The kind neighbors replaced the loss; and God's watch-care hovered over the little family for the coming years.

14. This verse is practically a verbatim repetition of verse ten. Why he should have been led to make the same statement twice is not told us; but one is reminded of the many doubles in the Word of God. Look for them. They will astonish you no little.

15. Go, return on thy way to the wilderness of Damascus.—There is no rebuke here. Elijah had been exactly where God wanted him to be for the tremendous lessons that he needed to learn. They could not have been given effectually under the juniper tree. I am glad that God did not answer his prayer when he begged that he might die. The world would have lost much in that case; and, besides, Jehovah

had something better than death for him. It would not be long before Heaven's chariot of fire would be sent down to carry him home without dying. Don't be in a hurry to be gone; God's time will be best for us all. Anoint Hazael to be king over Syria.—For some reasons Elijah did not fulfill this command; but Elisha does appear to have done so. Read 2 Kings 8:7-15 for an explanation. I can see no special reason why Elijah was ordered to anoint this heathen to be king over a heathen people.

16. Jehu the son of Nimshi.—Jehu was made king for the destruction of the house of Ahab. He had Jezebel with her painted face thrown from a window in the palace; and the dogs ate her flesh as she lay dead on the earth. Jehu founded a new dynasty over North Israel, that endured for some time. Little is known of Nimshi, except that he was the father of Jehu. Elisha the son of Shaphat.—The Bible wastes few words. We would like to know more about Shaphat; but it is not necessary. Elisha, his great son, was a well-to-do farmer when Elijah anointed him to be Jehovah's prophet. Maybe that was poor material for such high work; but God knows men and makes no mistakes.

17. Hazael. Jehu and Elisha were rough men. They lived in terrible times and had terrible work to do. Hazael was a bad man, and Jehu was little better; but God takes bad men to thrash out bad nations. Nebuchadnezzar, with his Babylonian army, was a rank heathen; but God used him to chastise Jerusalem. Cyrus was no saint; but he cleaned out Babylon.

18. Yet I have left me seven thousand in Israel.—Thank God for the consolation. The promise comes from the lips of Jesus that the gates of hell shall never prevail against his Church. We are living in dark days. The old standards have been thrown to the winds by the masses; but "God is still on the throne." There are still tens of thousands who have not bowed their knees to Baal; nor have they kissed his image. Take courage, Faint Heart, we are going to win the day through the word of our testimony and the blood of the Lamb.

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CAMP NOTICES.

The Springfield, O., Pilgrim Holiness State Camp Meeting will be held August 3-13, with Rev. R. G. Flexon and others as preachers. The District Assembly will follow the camp meeting beginning Aug. 13, at which time General Supt. W. L. Surbrook, will be present. For information, address Joel Harman, 401 N. St., Arcanum, O.

44th Meeting Indian Springs Holiness Camp. Date, Aug. 9 to 19, 1934. Place. One mile from Indian Springs, Georgia's famous health resort. Workers. Doctors H. C. Morris and John F. Owen. Homer Jenkins, Director of music. J. M. Glenn, Director Young People's work, and work with children; Henry Bennett and Leonard Cochran, Asst. Directors. Entertainment. Hotel, lodging and



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meals, \$1 per day. Single meals, 35c; accredited pastors and full-time evangelists, lodging free; meals 20c each or 50c a day. Write Mrs. T. H. Clark, 203 Hyde Park Ave., Tampa, Fla., for hotel reservations; F. C. Benson, Macon, Ga., for reservations in annex for light housekeeping; Mrs. Laura S. Osborne, 509 Claire Drive, N. E., Atlanta, Ga., for reservations in Dodge and Mathews Memorials for pastors and their families; J. M. Glenn, Dawson, Ga., for camp ground literature, and work with young people; R. P. Sasnett, Jackson, Ga., about your pledge, R. F. Burden, Macon, Ga., about all other matters. Mail: Address all mail, Flovilla, Ga., care camp ground. On arrival, register at camp ground post office for prompt delivery of telegrams, etc. No better place to spend ten days. Come, bring your family, invite your friends, pray much for the meeting.

The Penhook Camp Meeting at Penhook, Va., will meet July 19-29. Rev. O. B. Newton, evangelist, Mr. and Mrs. Glen Oldaker will have charge of the music. Other workers: Rev. J. W. Craddock and Rev. J. E. Anderson. Miss Reva Aylor will have charge of the Young People's services.

L. G. Tinnell.

Thirteenth Annual Camp, Sebring, Ohio, July 20-30. Workers will be Revs. Joseph H. Smith, John Thomas, W. H. McLaughlin as preachers. Prof. N. B. Vandall, song leader, Samuel Walter, pianist, Janie Bradford, young people's worker, Mrs. E. J. Leonard, children's worker. Splendid dining room and dormitory accommodations at reasonable cost. People of all denominations are invited to attend and partake of the refreshings at this great camp meeting.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich., will be held July 26 to August 5. Preachers: Rev. Paul Rees, Rev. S. H. Turbevill, Rev. Peter Wiseman, Rev. Byron A. Hahn, young people's preacher; Mrs. Mary Vennard Waite, children's worker. Hotel and Cafeteria accommodations for everybody. Address all correspondence to Rev. Ray V. Birdsall, Sec., 1011 Dakin St., Lansing, Mich.

Rev. C. R. Crowe will be one of the preachers at the Sulphur Springs Camp Meeting, Ohio Co., Ky., to begin Sunday, July 8.

PERSONALS.

Rev. Elmer C. Lewis, a graduate of Asbury College in 1929, is now holding a pastorate in Baunonsville, N. Y., suburb of Buffalo. Rev. Lewis, along with his church work, has attended Divinity School in Rochester, N. Y. On May 22, 1934, he received his Bachelor of Divinity degree from Rochester-Colgate Divinity School.

A marriage that is of much interest to a large circle of relatives and friends was that of Miss Eloise Baisden and Mr. Clinton Smith, which took place Friday night, June 8, at 8 o'clock, at the home of the Rev. W. W. McCord, with Mr. McCord performing the ceremony. The ring ceremony was used. The bride is an unusually attractive young woman of a radiant personality and is the second daughter of Mr. and Mrs. R. E. Baisden. She is a graduate of Sale City High School of the class of 1933. The groom is the son of Mr. and Mrs. T. G. Smith and is also a graduate of Sale City High School.

The Nice-Haines Evangelistic Party closed a two-weeks' revival tent meeting at Seiling, Okla., June 3rd. The Friends, Methodist, and Christian churches united in the battle against sin. Rev. Nice brought the messages in such power of the Holy Ghost, fearing neither men or devils for God was on his side, that folks knew God was there. Twenty souls knelt at the old-fashioned mourners bench and found Christ as their Savior, and nine others were sanctified. A number received definite help from God. Hearts were touched and cheered and brought closer to God through the music furnished in instrument and song by the Evangelistic singers, Bob and Helen Haines. God is still on the throne and revivals are not a thing of the past if God's children will pay the price.

Miss Mary H. Goodwin, 603 College Ave., Salem, Va., is available for meetings as pianist and children's worker. She is a graduate of Asbury College and of Asbury College School of Music and is thoroughly qualified for this important work. Any needing such a worker would do well to communicate with Miss Goodwin.

Dwight H. Ferguson: "The Wesleyan Methodist Tabernacle membership, Coshocton, Ohio, express their gratitude to God for the blessings of the recent revival. Dr. O. H. Callis, of Wilmore, Ky., came in the fulness of the blessing of the Gospel of Christ. Penitents bowed at the altar weeping their way to victory, and believers sought heart purity finding the blood of Jesus still able to cleanse. Dr. Callis's work among the young people was most gratifying. He introduced a special service for the youth, swelled to 178. The after effect is most encouraging because the young people still carry on. Balancing with the evangelist's efficient work was the wonderful musical program of the Kutch Sisters of Lebanon, Pa. This musical party consists of four sisters who come from a godly home. Among many evangelistic singers we have not observed any one more able, gifted, and consecrated. The songs that they sing, the instruments which they play, and their methods in music service draw a high

type of representative people in any community. The revival continued for two weeks with large crowds in attendance. Hundreds of people were turned away because the new frame tabernacle was not large enough to accommodate them with standing room. In the wide experience of Coshocton people there were more of the unreached class brought under the influence of the Gospel message than there had been for many years. The last night service brought people from ninety miles distance; all entrances were full of people standing through two hours of service. To our precious Father in heaven be all the glory, for the God of revivals still lives."

Evangelist Eula B. Crouch: "My last revival was at Farina, Ill., with Rev. W. G. Wigham. This meeting lasted three weeks and some fine folks found their way to Christ. In this town of four denominations it seemed that no two churches could work together, but thank the Lord, revivals are not out of date. My July meeting will be at Rose Hill, Ill. Pray God to work mightily in that place that people will turn from sin and seek the Savior. I have open dates in August and September; only ask entertainment and freewill offering. God is still on the throne and he is still a prayer-answering God."

LOUISVILLE CONFERENCE

Columbia District—Fourth Round.

Russell Springs, Coffey's Chapel, July 18, A. M.
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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.

LOUISVILLE CONFERENCE

Bowling Green Dist.—Fourth Round.

Richardsville, Richardsville, July 14, P. M.
Franklin Circuit, Bethel Grove, July 15, A. M.
Franklin Station, Franklin, July 15, P. M.
Bowling Green Circuit, Friendship, July 21.
Woodburn, White Chapel, July 22.
Russellville Station, Russellville, July 25.
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Rev. W. L. Mullet, Song Leader for Tabernacle, Akron, Ohio.
Miss Anna E. McGhie, Young People's Worker, Akron, Ohio.
Miss Mary Belle Campbell, Children's Worker, Amanda, Ohio.
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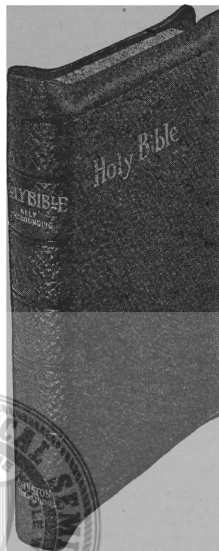
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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

Smith's Grove, Flat Rock, Aug. 12. Rocky Hill, Old Zion, Sept. 2.
Lewisburg, Sand Spring, Aug. 18. Bowling Green, Broadway, Sept. 5.
Allensville, Allensville, August 11. Glasgow, Glasgow, Sept. 9.
North Elkton, Pleasant Hill, Aug. 25. Horse Cave, Munfordsville, Sept. 16.
Elkton, Bells, August 26. Bowling Green, State St., Sept. 23.
Baxter W. Napier, P. E.

EVANGELISTS' SLATES

ALBRIGHT, MRS. TILLIE
(248 2nd, N. W., New Philadelphia, O.)
Moers, N. Y., July 29-Aug. 12.
Houghton, N. Y., Aug. 16-26.

ARMSTRONG, C. I.
(Box 96, Chazy, N. Y.)
Camden, N. J., July 8-29.

BERRY, J. A.
(1184 Outer Drive, W., Detroit, Mich.)
Alaska, Sask., July 6-15.

BLACKBURN, HARRY WILLIAM
(1506 S. Spring Ave., Sioux Falls, S. D.)
Wilmore, Ky., July 19-29.

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.

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

CALLIS, O. H.
(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.

CARNES, B. G.
(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.

CARTHERS, J. L. AND WIFE
(10 N. 15th St., Colorado Springs, Colo.)
Sylvia, Kan., July 22-Aug. 5.

COUSE, J. BYRON
(Greensboro, N. C.)
Portsmouth, R. I., July 27-Aug. 5.
Carmichael, Pa., Aug. 9-19.

DUNAWAY, O. 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.
Delmar, Ky., Aug. 5-29.

FLEMING, BONA
Kitchener, Ont., Canada, Aug. 3-12.

FUGETT, C. B.
(2613 Newman St., Ashland, Ky.)
Beacon, N. Y., July 9-15.
Columbus, Ohio, July 19-29.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Ogleville, Ind., July 18-29.

HOOPER, L. S.
(Tionesta, Pa.)
Burlington, Wash., Aug. 1-12.

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Cambridge City, Ind., July 15-29.

JOHNSON, ANDREW
(Wilmore, Ky.)
Albany, Ky., July 17-August 1.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave.,
Wilmore, Ky.)
Mendon, Ohio, July 28-Aug. 5.
Ft. N. C., Aug. 16-26.
Clarksburg, Ont. Can., Sept. 7-16.

LINCOLN, F.
(Gary, Ind.)
Apolo, Pa., July 5-15.
Uniontown, Pa., July 19-29.
Frankfort, Ind., Aug. 10-20.

LINDSEY, LEROY A.
(1019 Southern Ave., Muskegon, Mich.)
Johnson, Vt., July 8-22.
Utica, N. Y., July 23-Aug. 11.
Ithiel Falls, Vt., Aug. 12-26.
Waterville, Vt., Sept. 2-23.

MCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Grandfield, Okla., July 29-Aug. 12.
Mountain View, Okla., Aug. 13-26.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Watervliet, N. Y., July 15-29.
Peniel, Tex., August 2-12.

MACKEY SISTERS
(New Cumberland, W. Va.)
Bentleyville, Pa., July 5-15.

MINGLEDORFF, O. C.
(Douglas, Ga.)
North Dartmouth, Mass., July 13-22.

MOORE, JOHN W.
(Mannsville, Ky.)
Garland, Ky., July 16-31.

NORRBERG, JOHN
(111-42 202nd St., Hollis, L. I., N. Y.)
Mt. Olivet, Ky., July 20-29.
Queens Village, L. I., N. Y., Aug. 5-26.

NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)
Wichita, Kan., July 1-22.
Medford, Okla., Aug. 1-12.

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Woodsee, Ala., July 27-Aug. 5.
Milledgeville, Ga., August 9-19.
Karnesville, Ala., Aug. 24-Sept. 2.

OVERLEY, E. R.
(918 S. Brook Street, Louisville, Ky.)
Whitley City, Ky., July 28-Aug. 5.
Mt. Olivet, Ky., Aug. 6-26.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Bonifay, Fla., July 19-20.
Letts, Ind., Aug. 2-12.
Flovilla, Ga., Aug. 13-19.

POWERS, E. W.
(601 10th St., N. W., Roanoke, Va.)
Mt. Airy, N. C., June 1-July 29.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Hendersonville, N. C., July 22-Aug. 5.

REES, PAUL S.
(1311 E. 78th St., Kansas City, Mo.)
Ferndale, Wash., July 13-22.

RIDOUT, G. W.
(Pentecostal Pub. Co., Louisville, Ky.)
Camp Free, N. C., July 29-Aug. 5.

SHANK, MR. AND MRS. R. A.
(326 S. Harris Ave., Columbus, Ohio.)
Pittsburgh, Pa., July 20-29.
Kittanning, Pa., Aug. 2-12.

THOMAS, JOHN
(Wilmore, Ky.)
Sebring, Ohio, July 23-29.
Moers, N. Y., July 31-Aug. 12.
Houghton, N. Y., Aug. 16-26.

TEYON, J. C. AND DOROTHY
(516 So. Lorraine St., Wichita, Kan.)
Marlow, Okla., July 9-29.

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

VAYHINGER, M.
(Upland, Ind.)
Mitchell, Ind., July 15-Aug. 1.

WISEMAN, P.
Eaton Rapids, Mich., July 27-August

WOOD, MR. AND MRS. IRA L.
(Song Evangelist, 30 Dakota Ave., E.,
Detroit, Mich.)
Elkhart, Ind., June 14-July 15.
Kitchener, Ont., August 2-12.

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

CAMP MEETING
CALENDAR

ALABAMA.
Bethlehem-West, Florida, Camp, July 5-15. Workers: Dr. J. L. Brasher, L. S. Gilmer, A. H. Vanlandingham; song leader, J. P. Peacock; young people and children, A. H. Vanlandingham, Misses Sager and Sheahan, A. H. Vanlandingham, Sec., Evergreen, Ala.
Dothan, Ala., July 13-22. Workers: Dr. J. L. Brasher. Write Rev. J. B. Pooley, Dothan, Ala.

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

FLORIDA.
White Springs, Fla., Aug. 31-Sept. 9. Workers: Dr. C. E. Hardy, Rev. J. J. and Amanda Redmon, Prof. Clyde Rogers. Write Austin E. Brown, Lake City, Fla.

ILLINOIS.
Bonnie, Ill., Aug. 16-26. Workers: Rev. Paul Rees, Rev. T. M. Anderson, Knipper Brothers Quartet. Write W. T. Lawson, 1205 N. Maple St., Benton, Ill.
Eldorado, Ill., Aug. 2-12. Workers: Paul S. Rees, Rev. John Fleming, Quartet from Asbury College and Mrs. Ruth Rust Martin. Write Rev. J. E. Lamb, Royalton, Ill.
Kampsville, Ill., Aug. 16-26. Workers: Rev. Lawrence Reed, E. H. Stillion, and Mr. and Mrs. Kirby Fields. Write Mrs. J. P. Subling, Kampsville, 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 E. 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, B. Crowder, 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.
Winchester, Ind., July 29-Aug. 12. Workers: Rev. Rolla D. Wise, Mr. and Mrs. F. Salvador. Write Wm. E. Barr, Rt. 2, Box 74, Winchester, Ind.

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

KANSAS.
Minneapolis, Kan., Ottawa County Holiness Association, June 19-July 1. Work-

ers: Rev. Tilden H. Gaddis and Moser sisters. Write Rev. Jesse D. Bpps.
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. Orndorf, Rt. 1, Wichita, Kan.
Stafford, Kan., July 26-Aug. 5. Workers: Rev. D. Willia 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. Corbin, Bedford, Ky.
Cynthiana, Ky., July 5-15. Workers: Rev. J. R. Parker, Rev. Harry Blackburn. Write Rev. L. D. Round, 103 E. Southern Ave., Covington, Ky.
Index, Ky., July 19-29. Workers: L. O. Florence, Rev. Martha Archer; children's worker, Genelle Deen; Secretary, Rev. H. P. Myers, Index, Ky.
Pentecostal Park Camp Meeting, near Glasgow, Ky., July 6-15. Workers: Revs. H. C. Morrison and C. M. Dunaway. Byron Crouse, song leader.
Wilmore, Ky., July 19-29. Workers: Rev. Virgil Moore and Rev. John Church. Rev. Harry Blackburn and Edw. Mattingly. Write Rev. Virgil L. Moore, Lexington, Ky.

MARYLAND.
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.

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., July 8-15. Workers: Rev. Hugh Townley, platform leader; Rev. Wm. Combelack, song leader; Edward Roel, children's meetings; Mrs. Elwyn C. Parlin and Evelyn Erdman, E. J. Erickson, Sec., 605 Stanton St., Iron Mountain, Mich.
Ironwood, Mich., (Gogelie Range) July 13-22.
Midland, Mich., (Saginaw Valley) Aug. 16-26.
Eaton Rapids, Mich., July 26-Aug. 5. Workers: Rev. Paul Rees, Rev. S. H. Turberville, Rev. Peter Wiseman, Prof. and Mrs. H. M. Skinner, Rev. Byron A. Hahn, Mrs. Mary Valtre. Write Rev. Ray V. Birdsall, 1011 Dakin St., Lansing, Michigan.
Owosso, Mich., Aug. 10-19. Write Rev. A. M. Frink, 800 So. Park St., Owosso, Mich.

MISSOURI.
Carthage, Mo., July 12-22. Workers: N. B. Herrall, Holland London; Music, Prof. A. S. London and C. H. Wiman. Address Ira F. Stevens, 1201 Central, Joplin, Mo.
Columbia, Mo., Aug. 16-26. Workers: J. P. Higginbotham, Leroy Bula and wife. Mrs. Chas. Sigle and Miss Allis Shepherd and ministers and evangelists. Write C. E. Cowen, 717 Tandy Ave., Columbia, Mo.
Hannibal, Mo., July 22-Aug. 12. Workers: Dr. C. F. Jumbly and Rev. L. A. Windsor. Write Rev. 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. Swenson, Rev. H. C. Norsworthy and Miss Ruth James. Write C. J. Jones, Waynesboro, Miss.

NEW JERSEY.
Fletcher Grove Local Preacher's Camp, Delanco, N. J., Aug. 24-Sept. 3.
Fletcher Grove, Holiness Camp, Delanco, N. J., June 29-July 8. Workers: Rev. David E. Wilson, Miss Sarah Vance, Rev. and Mrs. M. V. Lewis.
Aurora, N. J., Aug. 3-12. Workers: Rev. C. I. Armstrong, D. J. Jones, Richardson and Hazard. Rev. O. C. Seavers.

NEW YORK.
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.
Seven 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.
Moers, N. Y., July 28-Aug. 12. Workers: 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, N. Y., (Bentley Park), Aug. 19-Sept. 2. Workers: Rev. F. W. Saffield, Rev. F. E. Arthur, Rev. Paul Coleman, E. Clay Milby and P. Woodward. Write Mrs. Luella Hunt Johnson, Richland Center, N. Y.

NORTH CAROLINA.
Connelly Springs, N. C., July 29-Aug. 5. Workers: Rev. G. W. Ridout, Rev. John A. Taylor. Write Jim Green, 720 Silver Ave., Greensboro, N. C.

OHIO.
Circleville, Ohio, Aug. 17-26. Workers: Rev. T. M. Anderson, Rev. Jno. Fleming and Rev. Chas. L. Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, O.
Columbus, O., (Zarene Camp), July 19-29. Workers: C. E. Fugett, L. C. Matlis, Prof. H. H. Price, C. A. Gidding, 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.
Mendon, Ohio, Benuah Grove, July 26-Aug. 5. Workers: Rev. Warren C. McIntyre, Rev. M. V. Lewis and wife. Write Mrs. R. H. Hamilton, Mendon, 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., Wellington, Ohio.
Portage, Ohio, August 16-26. Evangelists J. M. Hames, C. B. Fugett. Music director, C. G. Sloan; Young people, Mrs. Viola Mills; Children's meetings, Ruth Henning, O. E. L. L. Secor, Newark, O.
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 46, Sebring, Ohio.
Springfield, Ohio, August 3-13. Workers: R. G. Flexon and others: Joel Harman, Pres., 401 N. St., Arcanum, Ohio.
Toronto, Ohio, Hollow Rock, Aug. 2-12. Workers: Rev. C. W. Butler, Rev. J. M. Hames, Prof. and Mrs. L. J. Phillips, Miss Jane Bradford, Edith Mackey Smith and Samuel Walters. Write R. J. Householder, 518 Trenton St., Toronto, Ohio.
Galena, Ohio, Aug. 17-26. Workers: Rev. W. R. Cox, Rev. Dwight H. Ferguson, Rev. W. C. Roberts, Miss Nellie Hamilton. Write Rev. W. C. Roberts, Greer, O.
Warsaw, O., July 26-Aug. 5. Workers: Rev. Wm. C. Guiler, Rev. and Mrs. H. Johnston; Mrs. S. Enaley, Warsaw, Ohio, Secretary.

OKLAHOMA.
Laverne, Okla., July 5-15. Workers: Rev. B. G. Carnes and Rev. and Mrs. A. Blair Grubb. Write G. B. Baker, Rosston, Okla.

OREGON.
Portland, Ore., July 5-15. Workers: Miss D. Willia Caffrey, Rev. J. G. Bringdale, Mrs. Bea Owen, Miss Ethyl Young, Miss Ruth Van Meter, and Donald Edmondson and Miss Violet Moore. 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.
Belsano, Pa., July 12-22. Workers: Rev. and Mrs. H. R. French, Wm. Lyshon and wife. Write S. Ward Adams, Belsano, Pa.
Clinton, Pa., Aug. 2-12. Workers: Lum Jones, I. N. Toole, Barnes Sisters, Rev. Geo. Cole, Rev. and Mrs. Motesale, Miss 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, Westminster, Pa.
Hughesville, Pa., July 5-15. Workers: Rev. F. E. Arthur, Miss Alma Budman and Earl Smith. Address Rev. S. P. Beroyd, 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. M. 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.

TENNESSEE.
Dyer, Tenn., July 18-29. Workers: Rev. C. M. Dunaway, Floyd W. Kline and wife. Write Joe T. Hall, Box 323, Dyer, Tenn.

TEXAS.
Atlanta, Texas, August 9-19. Workers: Dr. John Paul and The Latham Sisters. Write Miss Mary Perdue, Atlanta, Tex.
Blvins, Tex., July 23-Aug. 5. Workers: Rev. Mary Pardue and the Nipper Brothers. Write Mrs. Chas. Bray, Blvins, Tex.
Scottsville, Tex., July 26-Aug. 5. Workers: Aycock Party. Address Mrs. O. Hope Scottsville, Texas. B. P. Wynne, Sec., Marshall, Tex.

VERMONT.
Ithiel Falls Camp, Johnson, Vt., Aug. 12-24. Workers: Leroy A. Lindsey, Glenn Gould, E. N. C. Quartet, Wollaston, Mass., Marion Anderson, pianist. Mrs. G. G. Oliver, Sec., 97 Boynton Ave., Plattsburgh, N. Y.

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

WASHINGTON.
Ferndale, Wash., July 12-22. Workers: Rev. G. Arnold Hodgkin, 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 26-Aug. 5. Workers: G. Arnold Hodgkins and wife, Rev. P. N. Bradley. Write Mrs. J. Howard Porter, Box 33, Orchards, Wash.
Tacoma, Wash., July 19-29. Workers: Rev. H. O. Jacobson, L. E. Shepherd, Miss Arnice Simpson. Write Rev. A. B. Elliott, 50th and McKinley Ave., Tacoma, Wash.

WISCONSIN.
Hillsboro, Wis., August 19-29. Workers: W. D. Correll, S. C., and good leaders and competent workers. Write J. B. Clawson, Baraboo, Wis.
Tracy, Wis., August 10-Sept. 3. Workers: Reading evangelists and musicians. Write Rev. Jack Linn, Oregon, Wis.

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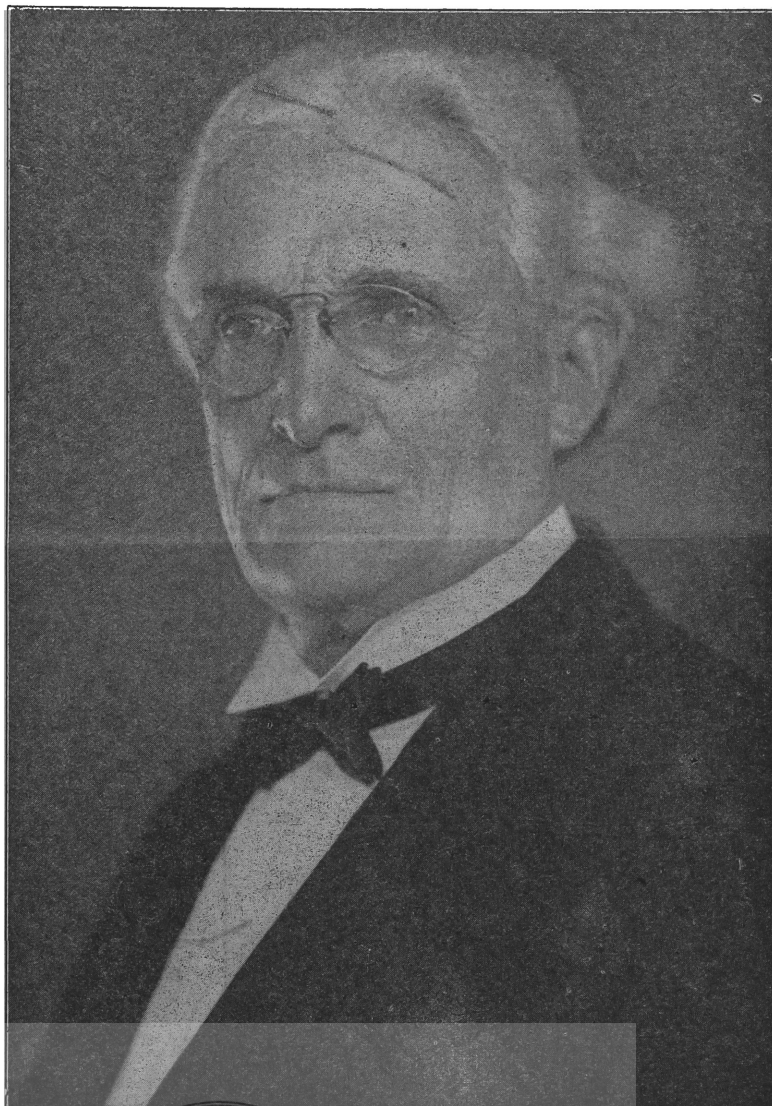
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POWER--THE PREACHER'S GREATEST ASSET

By The Editor.

IN my travels as an evangelist I meet and converse with a large number of ministers of the Gospel who are more or less disturbed over their own spiritual state. They know they have repented, that they have been regenerated. They are not affected by the skepticism of modern liberalism, but they are grieved because they are conscious of a serious lack of power in the presentation of the Gospel. They are grieved because they fail to see the results they so much desire.

* * * *

To all of these brethren, I can have but one answer. Jesus commanded those he sent forth to preach to "tarry" until they received power from on high. This power to preach and witness was not only the need of those ancient times, but it is equally the need of the times in which we are living. In fact, we are living at a period of history when there is special need of divine power in order to preach successfully the Gospel of Christ which is the power of God unto salvation.

* * * *

If I read Methodist history correctly, the old preachers whose ministry was attended with the power of the Holy Ghost in deep conviction for sin, bright conversions, and gracious sanctifications were men who were wonderfully separated from the world, deeply consecrated to God, and spent much time in fasting and prayer. They saw remarkable results from the preaching of the Word. They had not only been regenerated but they had received sanctifying grace—a baptism with the Holy Ghost. They were wonderfully saved from all forms of worldliness. They were given up to the one thing of warning and entreating men to flee from the wrath to come. They were neither ashamed nor afraid to insist on true repentance and saving faith in the Lord Jesus Christ. They were bold, though full of compassion, in the proclamation of the Gospel.

* * * *

Ministers complain and, I think justly so, that much of their time is occupied with other things than preaching the Gospel. There is a large amount of money to be collected for various things and almost unconsciously they become money gatherers rather than soul winners. Many calls are made upon them of a social character. There are church programs and entertainments that break in upon them and call them away from fasting and prayer, the quiet, careful study of the Word of God. Their secret devotions are disturbed with calls over the telephone and they have a real battle to get away from the people that they may get to God in prayer, communion, and the study of his Word in order that they may get to the people with a saving message.

* * * *

Many pastors are confronted with another serious difficulty. They find people have been brought into the church at Easter services and on Decision Day who have not been con-

victed for sin or regenerated by the Holy Spirit and who are really without any true knowledge of God, his Word, or the plan of salvation. They belong to societies, clubs, and various organizations where the fear of God and the love of Christ are unknown. Such people are willing to be entertained on Sunday morning with a short talk on some subject that does not uncover sin or urge upon the people the new heart and righteous life. They are willing to hear discussions of poets and poems, the writers of fiction, and their books at the evening service, but they resent a strong scriptural appeal of entreaty and warning. They are quite outraged if the minister of the Gospel should mention future punishment or a hell for those who trample upon the commandments and reject the mercies of God. So I find many sincere, devout preachers are in real distress. They scarcely know what to do. The only answer I can give is that they consecrate their all, be filled with the Holy Spirit and have a distinct understanding between themselves and their Lord and the people that they are ready and willing to suffer for Christ's sake, that they will preach a full and free salvation at any cost. It is hardly to be supposed that a man can be a true follower of his Lord and not meet with opposition. Christ had to suffer to make provision for our full salvation and we must be willing to suffer in order to publish the Gospel of a full salvation. To all of my brethren who are conscious of a lack of power I would say, tarry in consecration and prayer until you be endued with power from on high.

Asbury Theological Seminary.

IN this issue of THE HERALD we give to our readers a picture of young men who attended Asbury College last year, who are preparing for the ministry. A number of them are licensed preachers, having regular charges which they serve while taking their theological course. This picture looks like an annual conference; in this group are men of unusual gifts and promise of great usefulness in the work of the Lord.

There is nothing more important in these perilous times than a well trained, Spirit-filled minister of the gospel who is loyal to God, who believes his word, who has experienced salvation by faith in Christ, who has received the Holy Spirit in his divine work and offices, and whose heart is on fire to carry the gospel to the people. There never was a more loyal group of young men gathered at Asbury College and Seminary; they feel the call of God to preach the gospel of full redemption to the hungry multitudes.

We regret we could not get the entire student body of the Seminary for this picture; it would have made a group almost twice as

large as the ones seated. We were not able to have present all the young men of the college who feel the call of God to preach. Practically all of these young men will need some financial assistance to prepare them for the ministry. We most earnestly appeal to the readers of this paper to help these young men. In a recent issue of THE HERALD we told something of the remarkable work carried on by this student body during the past year. We are planning even a larger work the coming year. In order that we may be able to promise some assistance to these young men we are making an earnest appeal to our readers to give us help for this splendid work. I can conceive of no investment that promises larger returns than that of assisting young men like these in preparing themselves for soul winning.

A scholarship of \$35. will pay the tuition and fees of a young man for the entire school year. We are very grateful that the past two years a number of our friends have taken scholarships. We are hoping to hear from a number very soon who will supply a scholarship for the coming school year. There is a host of people who cannot give a scholarship, but who can give one dollar or more to help educate these young men who feel "Woe is me if I preach not the gospel." Please let us hear from you at once, so we may give young men assurance of assistance for the coming year. Write to Mrs. H. C. Morrison, Box 774, Louisville, Ky. And friends, please do not delay, but let us now know so we may go forward with our plans for the coming school year.

Faithfully yours, for a Spirit-filled ministry.
H. C. MORRISON.

The Stench Rises.

The moving picture has become so absolutely rotten that the stench rises so strong and disgusting that the churches are waking up. The Roman Catholic Church is speaking positively against indecent movies. The Protestant Church has been speaking for several years, but we must not forget that the morals of the country are such that the worse the movies the bigger the crowd. The Hollywood leopards will not change their spots. Harlots and libertines will not produce a pure stage. There may be some very elegant people in the movie business, but they are like pebbles on the beach, compared to the ocean of filth.

How would it do for these influences that are at work for the purifying of the movies to go directly to the Jew magnates who control these movies and ask them why they can't consider the morals of the youth, rather than their money-bags?

Personally, I have little hope for improvement along moral lines, anywhere, until we have awakened in the Church. Jesus said, "Ye are the salt of the earth. Ye are the light of the world." It is a lamentable fact that the salt has been losing its savor, and

(Continued on page 8)

RELIGIOUS NOTES AND SUGGESTIONS

Rev. G. W. Ridout, Corresponding Editor

I.



The hymns of the old Methodist Hymn Book, especially those penned by Charles Wesley, abounded in joy and exultation over the great Redemption.

As Pascal said, there is always in the Gospel *quelque chose d'etonnant*, and the early Methodists felt that astonishing quality, and rejoiced in it.

There are constant echoes of it in the characteristic phrases of our hymns *unexampled grace! unutterable praise! rapturous awe! amazing love!*

Charles Wesley was a scholarly man as well as a saint, and it is evident that he was a great reader of the Poets. Pope's poetry dominated English poetical literature in Wesley's days. Here are some lines from Pope:

"The rich reward that solid virtue yields,
Will yet appear in the Elysian fields;
But is there not, beneath these lower skies,
Some greater recompense than meets our eyes?"

A scanty draught, a feeble gleam of light,
Will not suffice us in our needy plight.
The ambitious mind demands a larger good,
Full as the noonday's blaze, the ocean's flood."

Charles Wesley seems to borrow the idea these lines express and apply it to salvation in the following stanza:

"The fulness of my vast reward
A blest eternity shall be,
But hast thou not on earth prepared
Some better thing than this for me?
What, but one drop! one transient sight!
I want a sun, a sea of light."

Spiritual desire and passion for God is thus expressed in simplicity and power. Truly it may be said of Wesley, "Wesley is satisfied only with a sun and a sea of divine manifestations."

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things

It is as though an angel shook his wings;
Celestial fragrance fills the circuits wide,
That tells us whence these odors are supplied."

II.

In these days the chiefs of the Nation are talking to us of millions and thousands of millions, yes, billions! The papers are full of money talk. Some one, discussing money matters as they relate to the Church, says:

"However, speaking from the spiritual viewpoint, the world is not growing better, but worse. Men are not seeking after God. The world does not love Jesus Christ. Mankind is not concerned primarily with spiritual things. Society does not worship God, who is Spirit, in spirit and in truth. Americans spend less on Christianity than on lesser things. The *American Education Digest* says that we spend yearly for autos \$3,500,000,000; for tobacco, \$2,000,000,000; for candy, \$1,000,000,000; for soft drinks, \$750,000,000; for church, \$469,000,000. Our dollars are spent as follows: living, 24 cents; luxuries, 22 cents; waste, 14 cents; miscellaneous, 13½ cents; investments, 11 cents; crime, 8½ cents; government, 4½ cents;

schools, 1½ cents; church ¾ cent."

On this matter of Christian Benevolence some one has suggested the following:

"Let us measure our duty in giving. What shall be the measuring rod?"

"1. Your capacity. 'She hath done what she could.'

"2. Opportunity. 'As we have therefore opportunity, let us do good unto all men.'

"3. Your convictions. 'That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.'

"4. The necessity of others. 'If a brother or sister be naked or destitute of daily food,' etc.

"5. The providence of God. 'Let every man lay by him in store as God hath prospered him.'

"6. Symmetry of character. 'Abound in this grace also.'

"7. Your own happiness. 'It is more blessed to give than to receive.'

"8. God's glory. 'Honor God with your substance.'"

III.

"What I did know of Christ was almost exclusively as an atoning and justifying Savior. But as a Jesus to save men from sin, or as a sanctifying Savior I knew very little about him. This was made by the Spirit of God very clear to my mind. And it deeply convinced me that I must know more of the Gospel in my own experience and have more of Christ in my own heart, or I could never expect to benefit the Church."

"I have felt as strongly and unequivocally pressed by the Spirit of God to labor for the sanctification of the church as I once did for the conversion of sinners."

In the above Finney, the great Revivalist, notes the time when at Oberlin he had it pressed in upon him to preach for the sanctification of believers. Finney's preaching of sanctification aroused great opposition among Presbyterians as the preaching of it does in Methodism. It is said the Methodists were thrust out to raise up a holy people.

Rev. Joseph H. Smith answers in one of his question boxes the following:

"Q. What shall we do as members of the Methodist Church when a pastor tells you, 'If you want a holiness church, get out and start one?'

"A. See what an awful stage these things can come to. You tell him, 'We started this one; we will stay.' There is an old lady, Sister Golden, a faithful witness. After that pastor had removed from the official board and from the Sunday school one and another who witnessed to holiness, he came to this old lady's home. He says, 'Why don't you go out and build up a church for yourself?' 'Why,' she said, 'we built this one, and it suits us, and if you don't like it, and would like me to, I will see the elder about getting you a change.'"

IV.

Christian Assurance has respect to present salvation, not final or eternal salvation, or eternal security. It is presented in various forms, as in the following instances: a "full assurance of understanding," an "assurance of faith," and "assurance of hope" (see Heb. 10:22; 6:11). We are commanded to obtain an assurance (2 Cor. 13:4; 1 Thess. 5:21; Rom. 8:15; 16).

Rev. J. A. Wood says: "For a man saved by the grace and power of God to be in doubt and uncertainty is incongruous with the nature of things, and yet how many in our churches discard this subject altogether. In

some churches a profession of Christian assurance is listened to with suspicion, and is deemed an indication of presumption. The Church has always suffered when the pulpit has been recreant to this subject. It was so during the Dark Ages. It was so when Luther and the reformers commenced the great Reformation in Europe. It was so, also, before the Wesleys and Whitefield dispelled the slumbers of the English and American Church.

"Two or three centuries ago some of the leading minds in the Church gave much prominence to the doctrine. The Augsburg Confession taught that personal assurance is involved in saving faith. Sir W. Hamilton says: 'Assurance, personal assurance, was long universally held in the Protestant communities to be the criterion of a true and saving faith.' Martin Luther declared that 'he who hath not assurance spews faith out.' Philip Melancthon made assurance the discriminating line of Christianity from heathenism. Mr. Wesley says: 'I apprehend that the whole Christian Church in the first centuries enjoyed it. . . . I know likewise that Luther, Melancthon, and many others (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence.'

"All, all is ours by simple faith,
As soon as we believe,—
We rest on what the Savior saith,
And then with joy receive.

"According to your faith,
Is what the Savior saith;
Lord, I believe, and now receive
According to my faith."

V.

In Isaiah 56:9, we read: "The watchmen are blind; they are all ignorant, they are dumb dogs, they cannot bark, sleeping lying down, loving to slumber."

When I was in the Congo they had dogs that did not bark—they were dumb. What Isaiah complained of we have much to complain of today. We have a lot of prophets of modern day training who are dumb on the great issues of the soul and on the great question of salvation by faith.

A boy once asked his father why ministers were like camels? A guess was made, and then this answer was given.

"It's because they can both go on for so long a time without knowing they are dry!" Which recalled the tale of the three Scots who were discussing the merits of their minister. They never had, said one of them, a minister who dived so deeply into truth. "No," said the other, "nor one who stooped down so long." "And certainly," said the third, "we never had one who came up so dry."

The churches are passing through a dry spell, spiritually, and the pulpits fail to give out the divine message. David cried out: "Restore unto me the joy of salvation." We need the joy of the Lord filling again the sanctuary with the shout of victory. We need the joy of the supernatural.

Dr. Joseph Parker was once preaching on Saul's conversion. "And they say in Germany," said the doctor, "this is the result of an epileptic fit. Let us look at Saul before he went into the fit, snorting blasphemy and persecution. Together we will look at him when he has come out of the fit, saint, hero, missionary, martyr." Throwing up his hands, he shouted, "Fly on, thou mighty epilepsy."

THE FOUNDERS OF METHODISM

W. D. Akers, D. D.

ARTICLE VIII.

THOMAS COKE—THE FOREIGN MINISTER.



type of religion like Methodism must, in its essence, be missionary. A soul that is born again, and comes into the experience that such a change brings is eager to pass the good news to others. The early Methodists who were convinced of sin, powerfully converted, and true to this impulse of the new life were aggressively missionary. For a time it was unorganized, so far as the Conference was concerned. It is an interesting providence that at this time of its need for leadership that a man should arise, marvelous in zeal and mighty in energy, to assume such leadership. "Nestling in the soft valley of the Usk, surrounded by the towering mountains of Wales, lies the old ecclesiastical borough of Brecon, the site of an ancient Dominican priory, whose ivy-mantled walls form one of the most picturesque ruins in Britain. On the oak-roofed, time-stained town hall of the ancient borough, at the middle of the last century, might have been seen, arrayed in the robes and insignia of office, a worthy alderman dispensing justice to the rural litigants of the neighborhood. This was the chief magistrate of Brecon, and father of Thomas Coke. Thomas was born in 1747, and spent his life amid the surroundings of Usk and Camelot, the scenes of the legendary exploits of King Arthur and the Knights of the Round Table." (Withrow in "The Makers of Methodism"). The family was wealthy. In his seventeenth year, Thomas entered Jesus College, Oxford. He graduated there and entered the ministry of the Established Church. A fashionable infidelity pervaded the atmosphere of the University, infecting the minds of its students. He was, by degrees, turned away from this by Maxwell and others. He was under such deep anxiety as to excite the notice of his parishioners. His church was crowded, and his vestry refusing to build a gallery, he had it built at his own expense. He found an untutored but intelligent Methodist, who made the way of salvation very plain before him. They prayed and conversed together, and he found more knowledge in the way of finding peace with God and tranquillity of mind than through any other source. What a wonderful thing that an unlearned man can be so taught of God that he can lead the learned to Christ. What shall we think of those who declare that they do not know how to lead a soul to Christ? Even some of our Modernist ministers say that. The finest element of preparation for soul-winning is to be gloriously saved oneself. Salvation is received in an experience, and the way to it is communicated through an experience.

Mr. Coke's heart was filled with "joy unspeakable and full of glory." The alarming charge of "being a Methodist" was brought against him. He preached without notes, and held irregular services. He was admonished by the Bishop of Bath and Wells, dismissed by his rector, and threatened by a mob among his parishioners. He was at last "chimed" out of his church. The next Sunday he preached in the street, near the church doors. The following Sunday he took his stand there, and only through the courageous kindness of a kindly young man and his sister did he escape injury. On the day that he left his parish, to cast in his lot with the Methodists, "the bells were rung, and hogsheads of cider were brought out for the free use of the mob." "Petherton" celebrated as a jubilee, its deliverance from a Methodist curate, but it gave to the world a man who was to rank second only to Wesley in the success of Arminian Methodism, and to be the first Pro-

testant bishop of the new world."

Mr. Wesley had hoped that John Fletcher would be his successor, but he was too feeble in health, and Coke was evidently the proper substitute. "Whitefield had stirred the conscience of England and America for Methodism; Wesley had legislated it into organic vigor and durability; Charles Wesley had supplied it with a rich psalmody; Fletcher had just settled its theological system; Wesley was growing old, and some one was needed as a helper in the growing work; the time had come for a foreign plan; the American work had made it necessary to have an American organization." Coke was the man for this task. He was as hard a worker as Mr. Wesley. He was of a most zealous and hopeful disposition. "His stature was low, his voice feminine, but his soul was as vast as ever dwelt in a human frame." Though a bishop of the American Missions, his vision and purposes were worldwide. His ambition was to spread the Methodist gospel in all lands. He planted a mission in the West Indies. It had seventeen thousand members at his death. He crossed the Atlantic eighteen times at his own expense. He spent most of his own inheritance in the prosecution of the work. He even begged from door to door in behalf of the cause.

He, like all the Methodist fathers, had his share of opposition and persecution. On one occasion, he stood in the public square of Ramsbury in Wiltshire, preaching, when he was attacked with sticks and stones and his gown was torn to shreds. The vicar of the parish was the leader of the mob. "Bring out the fire engines, he shouted"; and the preacher and his helpers "were soon dispersed by a few volleys of liquid artillery." Within a fortnight that engine proved worthless to suppress a fire that destroyed most of the village. On his first voyage to America, he said, "I want the wings of an eagle and the voice of a trumpet, that I may proclaim the gospel through the east and the west and the north and the south."

Coke played a very important part in the organization of the Methodist movement. In 1750, Mr. Wesley framed and published a model deed for the settlement of the ownership of the chapels. It provided "that the trustees in whom the legal title to the property was placed, should permit Mr. Wesley himself and such persons as he might appoint, to have the full use of such premises and preach therein. In case of his death, his brother Charles should have such power, and after him, Mr. Grimshaw should succeed. After the death of all, they were to be held in trust for the use of such persons as were appointed at the yearly conference of the people called Methodists, provided that they preached no other doctrine than those contained in Wesley's Notes on the New Testament and his four volumes of sermons." This mode of deed was not satisfactory to many of the wisest and best preachers. They felt that it did not fully preserve the chapels for the purpose designed by the original builders of them. A case had arisen at Birstal which brought matters to a crisis. After the death of Mr. Wesley, should the trustees and class leaders appoint the pastors to the church or not? It was asserted that the preachers appointed should hold the said premises and exercise the functions of a preacher only during the good will and pleasure of the aforesaid trustees and class leaders. At the following conference this minute was made: "What can be done with the preaching house at Birstal?" The answer was, "If the trustees still refuse to settle it on the Methodist plan; 1. Let a plain statement of the case be drawn up; 2. Let a collection be made throughout all England in order to purchase ground and to build another preaching house

as near the present one as can be." Coke was appointed to carry this minute into execution. This was to draw up and enroll British Methodism's Magna Charta—Wesley's poll deed of February 28, 1784.

Mr. Wesley objected to the Birstal plan on the ground that it would mean "That itinerant preaching would be no more. When the trustees had found and fixed a preacher they liked, they would keep him, and the rotation of preachers would be at an end, until they became tired of him, when he would be expelled. 2. A preacher would be muzzled, afraid to preach anything that might displease the trustees and cause him to lose his place." He says, "I insist upon that point and let everything else go. No Methodist trustee, if I can help it, shall after my death, any more than while I live, have the power of placing or displacing the preachers." The Birstal case and Coke's commission led to enrollment in chancery of the famous poll deed in February, 1784.

The question then arose, "What is the Conference of the people called Methodists?" To answer this question, and to remove difficulties, the deed of declaration or poll deed was prepared by Dr. Coke and executed by Mr. Wesley. The conference was restricted to mean in law one hundred named by Mr. Wesley himself, and the method of selecting this *legal hundred* was also prescribed. The appointment was fixed in the power of the Conference forever. The publication of this deed caused quite a stir throughout the connection especially among those who were not included in the *legal hundred*. Coke's name was in the list, and he was known to have had much to do in the preparation of the deed, and he was blamed, and charges were brought against him at the next conference that he had been unjust in excluding others and including himself. Mr. Wesley flatly denied the charge, in the words: "Non vult, non potuit—he would not, he could not." He assumed all responsibility for the choice of the *legal hundred*. This poll deed was of great value to Methodism. Without it Methodism might not have survived after Mr. Wesley's death. It certainly would not have had an itinerant system, which system was one of the most effective methods of carrying the gospel to the people.

Dr. Whitehead calls the year 1784 "the grand climacteric year of Methodism." It was, in the fact that it preserved the connection from disintegration, and formally organized American Methodism under an episcopal government. Dr. Coke was providentially raised up to make these things possible. He was far better prepared to do this than Mr. Wesley. Dr. Coke's first visit to America was of supreme importance. It was in 1785. It was a brief visit but had great consequences. The American Republic was established through the Revolution, and it raised a question concerning the status of the Methodist movement in the matter of ordination. The Established Church required as a condition of ordination an oath of allegiance to the King of England. As a matter of course, the American Methodists could not take such an oath.

An effort was made to have ordinations made for the American Methodists, but without results. Mr. Wesley believed in having an ordained ministry, but "he did not believe in a prelatical succession—a fable which has not so much as the virtue of being cunningly devised." He regarded ministerial orders as of great importance but considered the lines of ecclesiastical organization as of secondary importance. He called Coke to a private conference at City Road Chapel in London, and after a discussion of the situation in America,

(Continued on page 7)

THE HERALD PULPIT

SANCTIFICATION

A Sermon in condensed form, preached at Camp Sychar, Aug. 18, 1933, by Rev. Raymond Browning

"Holiness becometh thine house, O Lord, forever." Psa. 93:5.

HOUSE is an expression that includes any place where God meets with his people. Jacob was traveling many years ago; he stopped for the night and suddenly found the gateway to heaven open. He said, "Surely the Lord is in this place," and he built an altar and called it the Lord's house, *Bethel*. For the children of Israel, God's house was a tabernacle. They took it down and moved it from place to place. I've often tried to imagine what it must have been like, when they set up the tabernacle and worshipped. Throughout the vast encampment there fell a deep silence and the glory of God descended like a luminous cloud, and everyone knew God was in his holy place.

Although the tabernacle was an expensive affair, the glory of the Lord was what gave it real value. There came the time when the wanderings of the children of Israel ceased. Solomon built the temple, probably the most beautiful building that had ever been built. Somebody took a plan of it to architects not so long ago and asked what the cost of building such a structure would be now. They said it would cost three billion dollars, if it could be built. Stones were cut, smoothed, polished, brought down to the temple site; all the timbers were hewn and cut so that they would fit together. The great building went together noiselessly. Within it was the "most holy place." God came down again and met with the high-priests. What made the temple great was not the silver nor gold, not the altars of incense, not the singing of the multitudes, but the presence of the Lord.

I am calling your attention to another temple, infinitely more beautiful than Solomon's. It is the temple spoken of by Paul when he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. And so, individually and collectively, we constitute a temple, a habitation of God; and if this temple is a holy place, with how much more appropriateness we can read this text, and say we are God's temple, his holy dwelling place?

"Holiness becometh thine house, O Lord." How long? "Forever." If we remember that, it will give us a proper conception of how we ought to act about the temple. It will even help us to know how we ought to act about the house of God, as well as around the temple of our bodies, the temple of the Holy Ghost. If we remembered this, there'd be some things we'd change. It might even change the dress of some girls who are stock-ingless. Holiness is not altogether a matter of dress, but a holy life finds expression in this matter. I feel that you get along better with your children if you don't keep them too much like the world. I remember when my little girl came crying home from school, one day, and said they were trying to make her learn to dance. I went to the principal and told him that they shouldn't teach my girl to dance, first, because she didn't want to learn, and secondly, because I wouldn't let them. He said it was just folk-dancing and he didn't see any harm in it. I told him I didn't come there to argue with him as to his

convictions on the matter; that it was against my convictions. He said, of course, under the circumstances, she would not need to take the dancing lessons. If Nazarenes, and Methodists and Presbyterians, and Evangelical people, and all the rest had some insides, like Christians ought to have, they could get some things done.

"Holiness becometh thine house, O Lord, forever." When we talk to you about holiness, sanctification, heart cleansing, by whatever scriptural term you care to call it, we are talking about the same thing. It's a mighty good thing for you to leave the doctrines of the Bible just as God named them. If I were running a store, I wouldn't be swapping the labels on things, trying to get people to take something else than they asked for. There's something in the Bible about changing names, too. Jesus said, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." Luke 9:26. We'd better leave Bible labels where they belong. This beautiful doctrine of Sanctification has had its defenders and supporters through the ages. This is the thing that Wesley preached and that gave England the greatest revival it ever had.

First of all, what is this holiness of which we are speaking? Sometimes we have to find out what a thing is by what it is not. There is much prejudice against holiness. I went to a conference in North Carolina. Dr. Morrison preached a beautiful full salvation sermon. How it did rejoice my heart! I went from the church to my hotel and, all the while I was eating my dinner, I continued to be happy over that sermon. Finally, I turned to a brother who was eating at the next table and said to him, "Wasn't that a wonderful sermon?" He took something out of his pocket, chewed off a big corner of it and then rolled it around in his mouth as he said, "I don't believe all this stuff old Doc. Morrison preaches." I started to answer him, but remembered what Jesus said about where to put your Pearls, and I didn't waste any of mine. But I thought, "It would be a great thing if you did know more about what Dr. Morrison was preaching so sweetly; it would take that wad out of your mouth and change the color of your spittle and make you much more sweet and agreeable to every one around you."

This holiness we are preaching is not the holiness of God. His is *infinite, absolute* holiness.

It is not the holiness of angels. They have perfect wisdom and God can exact perfect obedience of them.

It is not the holiness of Adam. He had perfect wisdom. And he didn't have neighbors, whenever he wanted to read his Bible quietly, who would turn on their radios until they reached their loudest screech.

It's not a holiness that exempts you from temptation nor from the possibilities of sin. For instance, if you get sanctified that does not argue that you *could not* sin. Did you ever stop to think what an awful thing it would be if you couldn't sin? I would start down the street and get to thinking about my awful state and start crying. Somebody meeting me would ask me what the matter was. I would reply, "Oh brother, I'm in such an awful fix. I got sanctified and now I can't

ever get drunk again. I won't ever be able to steal now. I can't swear and cuss anymore." I've never heard of a holiness that would make it impossible for you ever to do wrong again. But if God had that kind of experience for us, I'd dive in head and ears. So far as we know God never did have such a blessing for us. Holiness does not teach that a man *cannot* sin, but that he *can keep from sinning*. John Fletcher got sanctified four times and backslid each time because he didn't testify to the blessing. But the fifth time he got an experience that never left him. He never wavered after that, and he wore grooves in his study where he knelt in prayer.

Nor does holiness exempt you from temptation. When you're sanctified, you'll have temptations bigger than you ever had before, because you couldn't stand them before. If God would let loose on unsanctified folks some of those iron-jawed, tough-clawed temptations that come to the sanctified, they'd fall before dinner time. The devil does not bother sinners. You can get saved and still be in a considerable crowd. But you get all on the altar and get sanctified wholly and there's going to be some tremendous temptations. But, blessed be God, you'll have access to tremendous grace. You'll be the peculiar object of Satan's attacks, but you'll also be the peculiar object of God's solicitude. God pays especial attention to you. Why do I say that? "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect towards him."

This is not a completed experience. It would take a whole life time to complete it. It's not *maturity* of life, but *purity of heart*. But remember you have to get into grace before you can grow in grace. It's an epoch, it's an era in your life. It is easier for God to get people out of Egypt than to get Egypt out of them.

We must hasten to notice some things that it is. It is holiness of a fallen, but a redeemed humanity. It consists of pure intentions, pure motives, pure love and a pure heart. A friend had never seen mackerel except the salty ones in kegs at the store, and he thought that was the way they grew in the ocean; finally, he got to the ocean and saw the big mackerel swimming about in the gleaming waters. He ate them sweet and fresh, and then he had to shout as he thought, "God can fix up that fish so that it can swim all its life in a bitter sea and keep sweet." And God can fix us up so that we can live all our life in a bitter world and keep sweet.

Is it obtainable? God commands it. "Be ye holy; for I am holy." When God commands, you must step forward. God commands people to go forward. You say, "There are giants over there. I'd rather stay in the desert, hang about Sychar, hungry for the blessing but never willing to pay the price." It's God's will for you. "For this is the will of God, even your sanctification." You can't pray the Lord's prayer without praying for holiness. "Thy will be done on earth, even as it is in heaven."

More than that, it is the object of prayer. Almost at the close of the first letter to the Thessalonians, Paul prays, "The very God of Peace sanctify you wholly." Paul says the next thing on God's program is for you to be sanctified wholly and then, for fear somebody would pop up and say, "You can't live

it," he said, "Faithful is he that calleth you, who also will do it." It is true that *you* can't live without sin. I don't expect you to do it any more than I expect Simon Peter to walk on the water. He couldn't do it till God called him and commanded the waves to hold him up. The Bible is full of people who lived it, from holy Job, sitting on the ash heap, to holy John, seeing the streets of the city celestial. Job sat there while his friends came and counselled him to give up. Even his wife turned against him and said, "Curse God and die." A fellow certainly needed the blessing of sanctification to live with a woman like that. But Job was true and after it was all over, God went on the witness stand and said, "In all this Job sinned not, nor charged God foolishly."

Now I've come to the last point—you can live it. *Then how do you get it?* I'm going to reduce it to a story. I came into the experience before I understood the doctrine fully. A little later I ran across a man teaching the doctrine and I talked with him. I wanted to be sure. In Columbia, S. C., was a sweet old man, editor of the "Way of Faith," Rev. John Pike. I decided I'd go around and see him. He was very kind to me. I said, "Brother Pike, I believe if there's a sanctified man in the state of South Carolina, it's you. I want you to tell me your experience." He said, "I'll be glad to do that." I said, "To begin with, how'd you get sanctified?" He said, "I was a district superintendent in Nova Scotia. Along came John Inskip and others preaching holiness. I went to hear them. The first thing in my experience was that I felt the need of some blessing like that. Then I became convinced of God's ability to supply that need. Third, I put myself on the altar to be God's forever. Then I promised God I would be obedient in all things, and then," he said, "I exercised simple faith." I want to review these steps. First the need; do you feel the need of something you haven't got? Then be sure God can supply that need. He has oceans of grace at his command. Then put yourself absolutely on the altar. You'll never be your own again. Then promise to live obediently. Finally, simply believe, "The altar sanctifies the gift." But you say, "I don't feel any different." The first witness you get is the witness of faith. How could God let you *FEEL* you *ARE* sanctified *until* you *are* sanctified?

If someone were to ask me, "Do you feel as if you are married?" I'd have to say, "Well, I don't know that I do. I know there was an hour when I gave myself to the good woman who is my wife and she gave herself to me, and there isn't an hour when, if she were in danger, I wouldn't give every drop of my blood to save her, but until I mentioned it a moment ago, I haven't been thinking anything about being married." It's like that in your covenant with God. You make the contract with him and it's to stand forever.

Brother Pike went on to say, "I didn't have any feeling for three days. I knew that I had given my all to God and I believed that the altar sanctified the gift. I was like a woman, whose husband had gone away, who expected the husband to come home any time. The days passed. I was in my study writing. I'd laid my pen down. A power seemed to pour over me like liquid fire. I wept tears of purest joy. I loved every human being. Waves of glory seemed to break over me for two hours. Finally I raised my hand and said, 'Oh God, it's enough. I'll never doubt.'" He laid his hand on my head and said, "That was forty years ago and the blessing is as sweet today as it was then."

"Holiness becometh thine house, O Lord, forever." Oh Glory to God, it's so rich, it's so wonderful. Why shouldn't you like a blessing like that from God? Blessed be God, it's yours for the asking.

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BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

INN OF THE GOOD SAMARITAN.



HE parable of the Good Samaritan was something more than a parable; it was a reminiscence, a history of actual and accordant fact. A parable legitimately may be founded on a supposable event or occurrence; but what is related in this particular discourse, no doubt, actually happened on the Jericho road. There was an inn of the good Samaritan, just as indicated in the Master's words. At this inn, no doubt, as tradition prompts us to say, Jesus and his disciples often stopped in their journeys from Jerusalem to Galilee, when they went by the fords of the Jordan. The inn which serves the traveller on the Jericho road today is clearly not the structure existing in the time of our Lord; but near by, across the roadway, to the south, are distinct traces of ruins which are confidently pointed out as the site of the long ago hostelry.

The place and its surroundings vividly recall the suggestion read from the parable of a wild and indefensible countryside. Before one reaches the inn, and for a league after leaving it, going toward Jericho, deep gorges, tumbled rocks and verdureless hillsides conspire to create a scene of desolation and dread. No human beings, except such as struggle and toil to get through this Tophet journey as soon as possible, are found there. It must have been in former times, as it is today, a gasp of nature despair, a nightmare in mockery of day and night alike. The fear-exciting glens and gorges, seen on every side, were once the haunts of robbers; not, indeed, that they lived in these wilds; but they combed them through from day to day, moving in groups or bands as ostensible pilgrims. Woe to the solitary traveler, or the weaker group met by these marauders. They were quickly stripped of their goods, deprived of their beasts, and left wounded or dead by the way. The earth closed over the robbers, and the secret of their dead was only with the robbed. The helplessness of the highway had furnished matter for another parable.

The man who went down from Jerusalem to Jericho was one of many, and was withal a Jew; but it was once in a year of mercy moons that such an one was followed by a

good Samaritan. Doubtless, however, many Samaritans rode that way; but only this one, maybe, who loved his fellowman as himself. As a race, the Samaritans were not noted for deeds of mercy and unselfishness. It was not his Samaritan blood that got this man into the parable; but rather the milk of human kindness in his heart that made him like unto God. Such a Samaritan, however, there was who journeyed this selfsame Jericho way, and thus entered into the immortality of memory; and also forever redeemed the name of his people from historic reproach. His example served two ends in the Master's teaching concerning the kingdom of God; it rebuked pride of race, the essence of Phariseism, and fulfilled the commandment, not in the letter only; but in the spirit, as well.

The Master's doctrine needed the office of such an one as was the good Samaritan. The very bedrock of man's social being rests in mercy and kindness. Men are no better than sheep or goats, if they fail to live in unselfish service one to another. The neighbor law of the commandment is not an impossible abstraction. Men may love their neighbors as themselves—nay, they must do this in order to become the children of God. One such the Master knew to have been, though a despised Samaritan; many such there must be to maintain the kingdom of God in the earth.

The Inn of the Good Samaritan, as seen today, occupies a rise in the ground, which gives it a good view of the approach from either side. No doubt, this location was purposely chosen; and, in remoter times, there was probably some kind of military protection provided for it, because of its importance as a half-way house. The roadway by which it stood was one of the chief thoroughfares to the East. The Israelites of the captivity both went over this road to Babylon, and returned over it after seventy years of exile. The inn upon it became an important post of the Crusaders during their century of occupancy of the land; and it is most likely that from them, as they were in possession of a nearer tradition, that it received its name of "The Inn of the Good Samaritan."

Some of the roadside speeches and parables of Jesus were uttered on this highway. The parable of the ten pounds is specifically credited to the last journey which Jesus made over it, going up to Jerusalem to his triumphal entry and crucifixion. The discourse on the "nobleman who went into a far country to receive a kingdom and return" was particularly appropriate to this highway, over which conquering kings, seeking dominion had passed. The memories of militant marches, of holy processions and of the words of him who spake as never man spake, conspire with nature's appalling aspects to make the highway of the good Samaritan one of the most noteworthy passages through the land which is everywhere a scene of wonders. Like all else to be met in this land, it speaks forever in testimony to the words of the Written Gospel.

Don Morris at Ruggles Camp Meeting.

I have been informed that Rev. Don Morris is to be one of the principal preachers at the old Ruggles camp in the big woods up near Tolesboro, Ky. I attended this camp when a young circuit rider and have been wanting to go back ever since, but the camp is held when I am in other meetings. Don Morris is a live wire and will do good. We suggest to THE HERALD readers in that region to attend the camp, hear Don Morris preach, hold up his hands and have a real revival. Make Ruggles camp a spiritual force and center of salvation in all that portion of the country.

H. C. MORRISON.

Dreaming of finding money is a sign you'll be disappointed—when you wake up.

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.

What is Christ's Social Program?

L. A. King, Ph.D., Professor of English, Asbury College.

A general opinion about the solution of the problems of society is of the greatest importance to every person who would be an intelligent citizen of his country. Especially is this true of recent years, when there have risen with the growing complexity of society numerous theories, such as *laissez faire*, labor movements, socialism, communism, fascism, the New Deal, and "rugged individualism." Contemporary events too, such as the Russian revolution of 1917, the growing discontent in many parts of the world, the fascist governments in Italy, Germany, Austria, and Bulgaria, and the world depression, have indicated that serious changes, perhaps even revolutionary changes, might lie in the future. No one can be indifferent to these things. Particularly should Christians be concerned now and always, for they have the unique gospel, a revelation from God of his will. They must live in the world; they must act in some manner every day in social situations. Surely they have not been left without guidance in matters that involve their every day life. Surely God has a will for his children. In view of these things it has seemed to me very pertinent to make a careful study of what Christ's social program might be. It would be calamitous indeed if God's children should let themselves be stamped into some pagan or anti-Christian program like that of communism when there was in their possession the means of finding Christ's will.

Certain professed Christians, keenly aware of the selfishness and injustice everywhere about them, have felt the need of some word from Christians on these matters. Accordingly, they have talked much of what they call the "social gospel." And since these persons have been the most vocal in discussing the social program of Christ, it would perhaps be best to take them as a starting point. And though I cannot agree with their conclusions, it will be but fair and wise to give them a hearing.

Impatient with the slowness with which the Church is winning men by evangelism and with the apparently small effect that the existence of Christianity has had upon many practices which they feel to be evil, they have gone on to take part in various programs of social reform and lay emphasis on living the gospel, on ethics, especially in the widest social implications and relationships. They have felt that a theology and religious experience that produced no change in the living was somehow a failure. And they have felt that in many cases such a failure has come to pass. They have seen such things as the following perpetrated by men who professed to be Christians: (As late as 1842 a British governmental commission reported on the conditions among young women in the mines: "Chained, belted, harnessed like dogs in a go-cart, black, saturated with wet, and more than half naked—crawling upon their hands and feet, and dragging their heavy loads behind them—they present an appearance indescribably disgusting and unnatural.") And it seemed to them a thing not to be borne that humanitarians, often not Christians at all, should have a conscience against such practices—many of which were carried on by professed Christians—and the Church have nothing to say on its part. Thus

alive to abuses and eager to remedy them, these men have gone on with social reform movements of all kinds. They have professed to find Christ's sanction for these activities in his life and words. Indeed, they have professed to find that the very heart of his message was and is the promotion of the reform of society until an ideal state of affairs might sometime be attained. Particularly have they laid emphasis on the concept of the Kingdom of Heaven—which they have interpreted to mean social reform—the parables which indicate a slow growth for Christianity (I do not here enter on the disputed interpretation of these parables), the ethical precepts to be found in the Gospels, and the life of Christ himself, in which he went about doing good. These things, they said, indicate that Christ's gospel of the Kingdom of Heaven is a social gospel of gradual reform leading to a final utopia.

Now if this is truly the gospel of Christ, there are many of us who are mistaken and who would do well to discover our mistake at once. I, for one, do not believe that the "social gospel" as presented above is the real gospel, but I think some points urged by those who so believe might be admitted. We might well admit and admire the keenness of conscience of these men; we might admit that even many non-Christians have shown a very tender love for their neighbors. And I think we might admit that in many instances we, the Church through history, have not been as full of the love of men as we should have been. We cannot well deny that the Church defended oppressive absolute governments in the past, that it has never failed to bless any war, however unjust, that it has been complacent before and even lent its favor to such things as human slavery. In general, we might admit that we have been sensitive about *personal* theft and murder but not about *social* theft and murder. We have disapproved of taking money from a man's house but not of robbing him of his just wages or of selling him worthless or harmful drugs. I have even known of persons who professed much and who yet could find it just to hire a poor woman to work all day for twenty-five cents, merely because there was a depression. Thus much we might admit of the contentions of the believers in the "social gospel."

But on the other hand, taking the Gospels as a basis,—my topic at present is confined to the words and life of Christ,—I should like to point out that the ethical teachings therein are not general principles for the direct reform of society. They are directions for the living of the Christian life by individuals *in* society. Go to the Sermon on the Mount, the favorite passage of those who teach the "social gospel." Look at the Beatitudes: there is hardly such a thing as *social* mourning, meekness, purity of heart. These things are personal, individual. Adultery in act and thought, swearing, loving enemies—all these things are primarily personal and individual and not principles for direct social reform. Of course, there is in some of these precepts a possibility of a social implication: a nation might refrain from anger with a neighbor nation. But the primary meaning is personal. The Kingdom of Heaven, of which much is made as a social concept, is meaningless as it stands—the three words alone. There must be read into them a meaning. I deny that there is elsewhere in the Gospels warrant for reading a primarily social-reform content into this term. Christ's

example, too, while that of constant love and doing good, is not that of direct social reform. In fact, my impression after some study of the position of those who teach the "social gospel" is that of a group of men keenly alive to abuses, longing to do good and turning to current humanitarian programs—often based on Marxist rather than Christian principles—and then reading into the gospel a social reform program. I honor them for their love of men, but I cannot accept their program and its basis.

But have we traveled all this way to discover only that the most vocal group is mistaken? Is there nothing positive to say? There is much to say, a harder program than that of the "social gospel," a program not followed, I fear, very widely. Christ's program, as I find it in the Gospels, is based on the evangelization of the individual as basic to all else. Over and over we are told that Christ came to seek and save the lost, to heal the sick from sin; that we must be born again if we are even to enter the kingdom.

But is this all? Here and with a few ethical precepts added, many people have stopped. Is there then, in the program of Christ for his people no love of men, no pain for their sufferings, no indignation for their maltreatment? Surely in the tender heart of Christ there is love for all men and carefulness for every hurt and all suffering. Surely Christ has for the sick world a word that is like what he lived when here in the flesh.

What is this word, this program? Personally, I find the heart of the life of the Christian, the whole of his duties, in the two great commandments to love God perfectly and one's neighbor as oneself. If we as Christians will but do this thoroughly and truly in every aspect of our lives! No church that is doing this will be complacent in the presence of some things that are done in society today. It would not presume to reform the world by telling what laws to pass and what social reforms to make,—what the world did would not be its great concern,—but it would tell its members what a Christian was to do in such matters. I am not rash enough to push on Christians my own views of what should be done in any case, but I do say that if Christians seriously set out to follow these two commandments there would be searching of hearts about the problems of wealth, self-indulgence, luxury, occupations, wages, working conditions, living conditions, selling of worthless or harmful goods, and war to mention a few. There is no room in a heart that loves men as Christ loved them for indifference, injustice, harshness toward any man, however far away that man may be. That heart would have to repudiate many social practices and institutions of long and respectable standing, for the Gospels do not teach that we are to take our guidance from men, whether rich men, poor men, financiers, revolutionaries, or dictators; we are to go to Christ for our principles of conduct in every phase of life. Too many of us have gone to the prevailing social customs and practices and disregarded Christ.

What is the outcome of this? It would be a body of blood-cleansed sons of God living a life of complete love to him and mankind, basing its actions on his will and not on the sanctions of society, a group of pilgrims and strangers whose loyalty was to God and not to men, a group sensitive to injustice and evil everywhere and determined that so far as it was concerned it would live out a full love for men—love of all men, regardless of what

those men might do—in every aspect of life. It would not be a group of revolutionists nor agitators, but nevertheless it would, as was said of St. Paul, turn the world upside down, and it would, if it found in the world practices contrary to the love of men, refuse to sanction or take part in those practices, even if it meant ostracism, persecution, and death.

Would not such a group reform the world, as a by-product of their personal living? If enough men accepted the Christian way, doubtless society would be Christianized. I do not foresee any such thing happening. I find nowhere taught in the Gospels a gradual acceptance of the gospel by all men. If the Church today were to set out seriously to follow the two great commandments, there would be a great revival of spiritual life among those who so lived. But there would be immense opposition from the world, for much that the world is doing would be condemned. Such would be the results of the Church's adopting Christ's social program: revival within and opposition without, just what we find in the Acts of the Apostles. Even the command in the Sermon on the Mount not to resist evil and to love our enemies and those who injure as requires the presence of enemies and those who do us harm if it is to be fulfilled. There is not, I repeat, any assurance of a millennium or a utopia on this earth short of the return of Christ. Then, and only then, will there be a millennium, a reign of peace and righteousness set up in the world by the power of Christ and welcomed by a group who, in the midst of an evil and hateful world lived, everywhere and always, Christ's gospel of love to God and man out of a pure heart.

THE FOUNDERS OF METHODISM (Continued from page 3)

and the need of ordination, asked him to accept ordination at his hands as a presbyter, after the custom of the early apostolical church. After considering the matter for about two months, he said that he was ready to co-operate with him in any way possible. At the conference of 1784, among the appointments is this: "America, Thomas Coke, Richard Whatcoat, Thomas Vasey." Mr. Wesley summoned Dr. Coke and with him Rev. James Creighton, an ordained presbyter of the Church of England, and they ordained Whatcoat and Vasey deacons, and a day later, elders. He ordained Coke superintendent of the Methodist Societies in America. The certificate of ordination reads as follows: "To all to whom these presents shall come, I, John Wesley, late fellow of Lincoln College in Oxford, presbyter of the Church of England, sendeth greeting. Whereas many of the people in the Southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for the lack of ministers to administer the sacraments of baptism and the Lord's Supper, according to the usage of said churches, and, whereas, there does not appear to be any other way of supplying them with ministers; Know all men, that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And, therefore under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as Superintendent, by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, doctor of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this the second day of September, in the year of our Lord, one thousand seven hundred and eighty four.

John Wesley." This ordination greatly vexed the prelatical soul of Charles Wesley. He expresses himself as follows:

"How easy are Bishops made
At man or woman's whim;
Wesley his hands on Coke hath laid,
But who laid hands on him."

Mr. Wesley made an abridgement of the Liturgy and the Thirty Nine Articles of the Church of England and sent them out by Coke. Francis Asbury was ordained Superintendent by Bishop Coke after he had been unanimously elected to the office by the Conference. Coke went before the Conference of 1813 with a band of Irish missionaries, and begged to be sent to India. The proposition met with severe opposition, principally on the ground of financial inability. Coke offered to bear the expense up to thirty thousand dollars. His request was granted and they set forth on their way. They had a most tempestuous journey, tossed by frightful storms. Several sailors were lost and the missionaries suffered in health. Dr. Coke's strength rapidly declined. His servant knocked at his door, in the early morning, as was his custom, but got no response. Opening the door, he saw the body of the missionary stretched at full length on the floor. He was cold and stiff, having died several hours before. A placid smile was on his face. At five o'clock the body was taken to the deck and committed to the deep, to rest under the deep dark waters of the Indian Ocean till the resurrection morning. He died in his sixty-seventh year.

BUD ROBINSON'S LETTER.



HIS, you will notice, is my first chat on the homeland. My chats on Palestine will last all summer, I think, but I had better send in a few reports from the homeland and sandwich them in between two chats on Palestine. On April 26, Dr. J. T. Upchurch and Rev. Julius O. Himes and old Bud landed in New York City. We had been gone nearly three months from the homeland. We were delighted to see America once more. When we reached New York we found that the New York District Assembly was in session in Brother William E. Riley's church with Dr. J. B. Chapman in the chair. I spent three days in this assembly, while the brethren who were traveling with me went on to their western homes.

This was a most beautiful District Assembly. Dr. Sloan was re-elected on the first ballot and the assembly closed with a sweep of victory. After the assembly was over, I joined Dr. Sloan and we traveled for ten days over northern New York. We made ten or eleven churches and they were all progressing beautifully, and each one was expecting to have the best year of its life. We finished up the ten days campaign at Richmond Hill, New York. Dr. Sloan and the good pastor drove me across the city to the Pennsylvania depot on Wednesday night, the 8th of May.

I reached Pittsburgh on Thursday morning, May 9, and was met by my old friend, J. N. Hampe. He had announced the service for Thursday night: The house was packed. I left Pittsburgh just before midnight, headed for Olivet, Illinois, and changed cars in Indianapolis. I had to lie over four or five hours. I put in a call for Brother Hale, pastor of First Church, but couldn't get him. I put in a call for Brother Jesse Towns but could not get him. I put in a call for Brother Grover Wright at Ray Street Church and couldn't get him, but finally to my glad surprise in walked Brother Harry Carter. He had got to know some way that I was at the depot. My, my but I was glad to see him! We talked about Palestine for about three

hours, and he landed me on the train about twelve o'clock.

I pulled into Danville about two o'clock, was met by Brother Chalfant and driven to Olivet. I preached in Olivet on Friday night, May 11. We rested on Saturday. We opened in Danville First Church with Brother Purinton, Sunday morning, May 13. Sunday afternoon we drove to Rantoul and for the night service we closed up in Champaign with Brother Milby. We had three great crowds on Sunday. On Monday morning, May 14, we had a beautiful service at Mahomet, Ill. For the afternoon we drove to Farmer City, Ill., and for the evening service we were in Clinton. Our three services for Monday were unusually fine. For Tuesday morning of the 15th we drove into Lincoln, and for the afternoon we were in Havana, Ill., and for night we were in Macomb. I haven't seen finer day crowds in years than we had all day Tuesday.

Wednesday morning we drove down to Lomax. In the afternoon we drove to Monmouth, and Wednesday night we were in Kewanee. Each one of these three services were wonderfully owned of the Lord, the crowds came till the houses were packed. Kewanee is one of the first towns in which I held a meeting in Illinois years before we had a Church of the Nazarene in that country. Thursday morning, the 17th, we were up early and drove to Minonk, and for the afternoon service we drove to Chenoa, and in the evening we were in Pontiac, and I haven't preached to three finer crowds in years than I did in the three big services on Thursday, May 17.

Friday morning, May 18, by eight o'clock we were headed for Pekin, and for the afternoon we drove to Rushville, and for night we drove into Canton. In Canton we preached in the First Methodist Church. The three services for Friday, the 18th, were great services. I preached in the First Methodist Church in Canton, eleven years ago when Doc Chalfant had just taken this district. Saturday morning, May 19, we drove to a beautiful country church, Maples Mills. For the afternoon we were supposed to be in St. David, but we had got our wires crossed and had to cut out that one service, but at night we drove into Peoria, but we had two great services on Saturday, the 19th. We have a great work in Peoria, but eleven years ago Doc Chalfant and old Bud put in a part of two days trying to get a lot in Peoria to hold a meeting on, and left town without securing the lot, but went back a little later and got a lot and put a tent on it, and now we have a great work in Peoria.

We were up early on Sunday morning of May 20, and drove to Springfield, Ill. Here Rev. A. L. Parrott is our great pastor. This was one of the most beautiful services that you would see in a year's travel. We hurried out the back door, jumped into a car and ran down to a cafeteria and picked up a light lunch and in twenty minutes we were in our car headed for Bloomington, a seventy-five mile run. Here Sister Edna Wells Hoke is our pastor. She had a great crowd, and an unusually fine service. She fixed us an early supper and we made a run to Decatur, Ill., and preached in the West Side Church for Brother Jensen.

In the afternoon we drove to Mattoon and Monday night we were in Shelbyville, Ill. We had great crowds in each one of these services.

We made a run to Pana, Ill., and had a beautiful service, and took dinner with Brother and Sister Archie Wilson. After dinner we made a flying trip across the country to Assumption, Ill. Here we had a tremendous crowd, and at night we had a great time at Taylorsville. This made three tremendous crowds in services for the day.

In perfect love,

UNCLE BUDDIE.

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(Continued from page 1)

the light has become dim. It would be interesting to get the names and addresses of Methodist stewards who play golf on Sunday, and the Methodist women who hang around the bridge table; the young Methodists who attend horse and dog races and bet on them. A Sunday school teacher in one of the Methodist churches in this city was heard not long since to boast to a friend that, on a certain Saturday evening, she won \$6.00 at the dog race. What frame of mind was she in to teach a class the following Sunday morning? First, we should make the inside of the platter clean. The way to cleanse the movies is to empty their places of entertainment; and the way to do that is to fill the multitudes with divine truth; and the way to accomplish this task would be for the ministers to tarry in the upper room until they received an endowment from on high. Shall we tarry!

Ho! For The Indian Springs Camp Meeting

The readers of THE HERALD will please to remember the date of the Indian Springs Camp Meeting, August 9 to 19, and make their plans accordingly. This is one of the greatest gatherings of its kind in this nation. Many who read this paper have not had the great pleasure of attending this camp meeting; I love the place so well, enjoy it so thoroughly, and it has meant so much to me, spiritually, that I am wishing the whole HERALD family might see the place and get the thrill of attending the camp meeting there at least once. Of course, there are many who cannot come, but let those who can, plan to attend, and those who cannot, pray the blessing of God upon the meeting.

Rev. John F. Owen and this writer are the engaged preachers for this year. Homer Jenkins is director of music; Rev. J. M. Glenn is in charge of the Young People's meetings, assisted by Rev. Henry Bennett and Leonard Cochran. This is a great group of workers; numbers of young people are saved and sanctified in these meetings.

The hotel accommodations are splendid; lodging and meals may be had for \$1.00 per day, single meals for 35 cents. Pastors and evangelists get lodging free and meals for 50 cents per day. Persons who desire infor-

THE PENTECOSTAL HERALD.

How It Started.
No. I.

I was assisting the pastor of the Methodist Church in Maysville, Ky., in revival meeting, the church of which Brother Maxwell is now pastor. I was entertained in the home of Mrs. Keith. One night, thinking of conditions in the church and throughout the conference, I lay awake until a very late hour. I was then pastor of the Methodist Church, South, in Frankfort, Ky. I found it unfortunate to be away from my congregation for any period of time assisting other pastors, notwithstanding I had between twenty and thirty calls for assistance in the leading churches of the Kentucky Conference.

While thinking on this subject there came to me, suddenly and strongly, a conviction to begin to use printer's ink in carrying the message of salvation to the people. As I lay meditating, this conviction became a call that seemed to me to be as clearly from the Lord as my call to preach. All I had ever written for publication would not make as much as two pages of this paper. The urge became so intense that I got out of bed at about two o'clock and wrote my first editorial. This done, my mind made up to start a paper, I got relief and fell asleep.

(Continued)

mation for hotel reservations should write to Mrs. T. H. Clark, 203 Hyde Park Ave., Tampa, Fla., or to F. C. Benson, Macon, Ga.

Let all who can arrange to be present and have a good time at Indian Springs Camp Meeting. Let us be in prayer for the presence of the Lord.

Opening of School Year at Asbury College.

The first semester of the school year will open at Asbury College, September 14. Already many reservations have been made; reservations to date would be half enough students for a good college year, but we have ample room and first class accommodations for all who wish to come. Send for catalogs. Write to Dean F. M. Heston, Ph.D., Wilmore, Ky., for any information desired with reference to the curriculum. Write to Business Manager, Mr. Earl Savage, with reference to expenses and industrial work.

Some persons write to THE HERALD office for this information which is a loss of time and expense. Address all letters with reference to course of study and expenses in Asbury College to Wilmore, Ky. We request the readers of THE HERALD to turn students toward Asbury, and write to the Dean for literature and information of any kind relative to the coming school year.

Faithfully yours,

H. C. MORRISON.

Great is Sychar Camp Meeting!

In this issue of THE HERALD we are carrying a special advertisement of the great Holiness Camp Meeting at Sychar, Ohio. It is one of the very best spiritual gatherings of the summer session of holiness camp meetings. Their advertisement will show a fine group of workers; they are preparing for great things and are expecting the blessings of the Lord upon the meeting. Let HERALD readers in that section prepare to attend this feast of tabernacles. Let those who cannot attend pray earnestly that the blessing of the Lord may rest upon the people. There is a vast company in Paradise who have been blessed at dear old Sychar. I regret very much that the date conflicts with Indian Springs, Ga., where I am engaged as a worker. I have a great desire, before passing away, to visit Mt. Lake Park, Sychar, Sebring, Wichita, Red Rock, Jamestown, and a number of camps in which I have labored and been greatly blessed in years gone by. Let us pray that all of these great camps may be seasons of gracious blessing from the Lord during the present summer.

And Don't Forget



REV. C. M. DUNAWAY

The famous old camp meeting will be held on Silver Hills, New Albany, Ind., August 3-12. They have a fine group of workers in Gaddis-Moser Evangelistic Party, and Rev. C. M. Dunaway, known far and near as an earnest winner of souls. Many have been the

shouts of praise heard on this hill in days gone by, and we urge God's people to rally to this sacred spot and help pray down the power of God upon the encampment. Those desiring information, address A. A. Stone, 2431 Wallace, Louisville, Ky.

H. C. MORRISON.

With Bob Jones at Cleveland, Tenn.

I am engaged to be with Bob Jones at the Bob Jones College in Cleveland, Tenn., July 17-29. I understand he is to have with him at that time a group of ministers, among them, Rev. A. T. Robertson, D. D., Dr. Geo. McNeely, and Dr. David L. Cooper. Rev. Clifford Lewis is also to be present. It will be a pleasure indeed to be down in Tennessee with this group of great Christian men. I am hoping to see a host of my friends of former days, and readers of THE PENTECOSTAL HERALD. Pray the blessing of the Lord upon this meeting and come, if possible.

H. C. MORRISON.

The Victory League.

We give below the names of friends who sent in contributions for The Victory League, that have not been reported up to date. It may be we shall have to wait awhile before any more are reported, as we have given such long lists for several weeks. We thank each one for rallying to our help in a time of need, and only hope they will not forget to send in something as the Lord impresses them.

Mrs. Amanda Greenwood.
Rev. John W. Moore, Kentucky.
Rev. and Mrs. D. H. Walton, Kentucky.
Mrs. Mary Madole, Iowa.
Cyrus Hutcherson, Kentucky.
Mrs. B. C. Hale, Tennessee.
Louise S. Henry, Pennsylvania.
Mrs. Otho M. Cokes, Virginia.
Miss Lounsberry, Pennsylvania.
Mrs. J. W. Selacer, New York.
Mrs. Blanche Long, Ohio.
F. R. Harless, West Virginia.
W. H. Lewis, Tennessee.
Miss Amy Brown, Pennsylvania.
Dr. Will Stone, West Virginia.
Dr. C. Hall, Kentucky.
H. A. Mordoo, Ohio.
S. C. McCredess, Texas.
J. W. Fisher, Kansas.
Mrs. G. W. Mars, Mississippi.
Juanita Caldwell.
Mr. and Mrs. F. C. Robinson, Louisiana.
Mrs. G. E. Wesley, Rhode Island.
Vaneta Kull Justus, Kentucky.
Mr. and Mrs. F. R. Harless, West Virginia.
S. M. Harris, Kentucky.
Mrs. J. W. Anderson, Kentucky.
Rev. R. S. Walton, Louisiana.
D. F. Meekins, North Carolina.
Mrs. F. H. Barnett, Minnesota.
Mrs. Wm. Fiser, Kentucky.
N. M. Johnson, California.
W. S. Sargent, California.
A. T. Putney, Oklahoma.
Dr. J. R. Bird, Michigan.
Cora Bowman, Ohio.
J. W. Kemper, Florida.
Mrs. F. O. Lowe, Illinois.
Mrs. F. H. Lawrence, Michigan.
Mrs. Norwood Gibson, Virginia.
J. E. Wilkinson, West Virginia.
Mrs. F. G. Henderson, Texas.
Mrs. Laura Faubion, Missouri.
Mrs. J. P. Pulliam, South Carolina.
Roy Ripke, Montana.
John W. Jordan, Kentucky.
Mrs. T. H. Wolfe, Ohio.
Mrs. W. D. Cross, Kansas.
E. E. Shiltz, Ohio.



Students seated are young men now attending Asbury Theological Seminary. Those standing are young men attending Asbury College who are preparing for the ministry who, when graduated, should take their course of study in Asbury Theological Seminary. Nearly half of the theological students were absent at the time this picture was made, some having accepted charges and others so engaged they could not be present. There were 75 students in the Seminary the past school year.

Mrs. J. G. Knox, Tennessee.
W. R. Howell, Florida.
Mrs. Garnet Sams, Ohio.
M. L. Edington, Arkansas.

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.

An Important Exposure.

Rev. M. P. Hunt, a very prominent and much beloved Baptist minister in the city of Louisville, has written an exposure of Russellism, with its perverted, unscriptural and dangerous teachings, under various deceptive names and pretensions. This insidious and aggressive group of false teachers are deceiving many good people, and gradually leading them away from the truth of God and salvation. We doubt if, in modern times, there has been a group of more dangerous teachers than that organized under Pastor Russell, followed by Rutherford and others who are constantly trying to propagate their teaching among the unsuspecting young; and devout people are lulled into taking Russell's stones, believing they are bread, and serpents, believing they are fish. Dr. Hunt has rendered a real service in the publication of this pamphlet, and it should have a wide circulation and be read with great care. He has prepared a neat pamphlet of 62 pages, good print, full of important knowledge on a very live subject. The price of the pamphlet is 25 cents, and can be had of The Pentecostal Publishing Co., or Rev. M. P. Hunt, Pastor 18th St. Baptist Church, Louisville, Ky.

H. C. MORRISON.

Have You

sent those trial subscribers you intended to send? Remember that every day you delay that friend or relative is missing something that may touch the sore spot of their spiritual need. We are making a great sacrifice to allow the subscriptions to be taken for 25 cents, and we are expecting our readers to either solicit their friends to take advantage of this remarkable offer, or to use some of their tithe to send it to them, and with your

gift send a prayer that THE HERALD's weekly messages may be a real spiritual tonic to thirsty souls.

A Good Man Gone to Rest.

Mr. Adam Miller, of Greentown, Ohio, died Sunday morning, May 6, 1934. He was a lifelong resident of Stark County, was a Notary Public, for 46 years and rendered much service to the people of his community, and was highly respected by county officials. He was educated in Mt. Union and Ohio Wesleyan Colleges, taught school for 25 years. He was a member of the Methodist Church in Greentown for 56 years.

Brother Miller was a man of deep Christian experience; was a lover of THE PENTECOSTAL HERALD which went regularly to his home for a quarter of a century. Brother Miller was 83 years of age when he departed to be with his Lord. He is survived by his widow, Mrs. Julia Miller, and his brother John who lives at Canton, O. Rev. P. C. Clark and Rev. J. F. Rankin, ministers who were his friends, conducted his funeral services in the Methodist Church in Greentown where he was known and loved for more than a half century. May the Lord graciously bless Sister Miller and all those who knew and loved this dear good man who lived faithfully, died in peace and has gone home to eternal rest.

H. C. MORRISON.

I have just finished reading "Will God Set Up A Visible Kingdom on the Earth?" by Dr. H. C. Morrison. It is a book of a student and scholar, and he makes out his case very clearly. The Scripture quotations are to the point and cover the ground; the unprejudiced mind will have to accept what the author says relative to this much neglected truth. Some wealthy man could make a fine investment in this book and give it to hundreds of preachers who are blinded by unbelief, and who need the light, which they would find in this readable volume.

Faithfully,

EDWARD R. KELLEY.

The Price of Repeal.

Three Promises Made to Win Wet Votes Turn to Ashes.

The foes of Prohibition made three major pleas for repeal—the first, to promote tem-

perance; the second, to save youth, and the third to reduce taxes.

But new high records of arrests for drunkenness have been set up in nearly every city, village, and hamlet in the nation. This golden promise has turned to dross.

The courageous press is horrified at the sickening debauchery of youth, and even childhood since repeal. "Young Girls and Boys in Liquor Joints" heads an editorial in the St. Paul Daily News which tells of young bar maids freely selling liquor to boys and girls some of whom appear not more than fourteen years of age. The editorial details the sodden drunkenness of these children and youths, and tells of the vile stories told aloud to young ears, and of disgusting obscenity. News stories in the Chicago papers tell of liquor-saturated children "necking" in public, of shocking obscenity and delirious debauchery, and of the tragic consequences, beyond belief, as school girls, their inhibitions shattered and their emotions aroused by drink, reel on to ruin. So this second sweet promise, made in the name of tender childhood and radiant youth, has turned to bitterness and gall.

As a bribe to American voters to vote for repeal, congress actually wrote into law a provision that certain surtaxes should be inoperative, if Prohibition were repealed—the most shameless and villainous bribe offered to the entire electorate in all history. This surtax was a two per cent addition to taxable incomes in the lower, and four per cent in the higher brackets. But liquor taxes have fallen far below the pre-election "guesstimates" of the brewers, greedy of gain and the wily politicians, hungry for graft. So the Government, having achieved its end by bribing the electorate, welshes out of its promise, and passes a new surtax of ten per cent on all taxable incomes, large and small! Thus the third promise of a two per cent to four per cent tax credit flops to a ten per cent debit.

Evanston, Oak Park, Northfield, Winnetka, and a score of other towns and cities which voted heavily for repeal in 1933 voted from two to one up to ten to one dry in 1934.

There are reasons!—W. G. Calderwood, in Religious Telescope.

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OUR BOYS AND GIRLS

A MOTHER'S LOVE FOR HER SON And How She Won Him for the Lord.

A Christian widow, the mother of three girls and two boys, was left in early life with the responsibility and care of a home and the raising of a family. One of her boys was sick with a dreadful disease which was gradually sapping his life away. Rather than send him to the Hospital the fond mother took in washing to defray the medical expenses until her knuckles were worn to the bone and her hands were constantly chapped, all of which the poor woman suffered for the love of her children.

One time, when the doctor called, she was busy with her household duties and did not go up-stairs with him, but waited until he came down and then asked: "Doctor, how is my boy?"

"O, he will be out in a couple of days," said the doctor. "Does he know his condition is serious?" asked the mother. "Now I want you to go and tell him his actual condition," she continued.

"O, I could not do that," was the reply, and then he hurried off. But that did not satisfy the mother, and she said: "No flesh and blood relative, no child of mine, shall go to Hell from this house," and she hurried upstairs to his room.

"Willie, do you know your condition?" she asked the suffering boy. "O, the doctor said I could be out of the house in a couple of days," he responded.

"That is not so, my son," she said. "I feel that you ought to get ready to die, as I don't want any child of mine to be lost. And now, Willie, I am going downstairs and I want you to pray your way through, and whilst I am at my work I will pray and will also sing to the great God, the merciful Father, to save my son."

She did so, and as she prayed she plead the promises that God had made to her through his Word.

Thus the dear, saintly mother pleaded the promises and prayed and sang unto the Lord for about an hour. Then she went back into the boy's room and said: "How is it, son? Have you gotten through yet?"

"No, not yet, mother," he said, "but I am praying."

"All right! I'll come back after a while," said she, and away she went to her washing and ironing, still singing and praying and pleading with the great God to save her son for Jesus' sake. When supper time came the boy ate very little; he was praying so hard to get through, and his mother said: "Keep on praying, the victory will come!" This was kept up until eleven that night, when all at once the battle was won and the boy began to shout "Glory!" and to praise the Lord Jesus for saving him.

He has promised to never leave us or forsake us. The Lord answered the prayers of that mother and son, and he will do the same for us, and any earnest soul seeking for salvation.

The poor boy lived only one week after that, and then the Lord sent his angels to take him home to Heaven, where there shall be no sorrow and crying, nor pain and death.

Dear Aunt Bettie: I have read many letters in The Herald that were of interest to me. About two years ago when an evangelist came to our country and held meetings in our church the Lord first spoke to me. This was when I began to realize that I couldn't go on any further in sin. So I fell on my knees and prayed with a determination to go clear through. It wasn't long and God saved me. I plan to graduate from the Bible Course this spring. Am taking all subjects. The Lord surely blesses us in our work and is supplying our every needs. If any of you desire to write to me, I would be delighted to hear from you. Enclose picture.

Frances Redger.

Freeman, S. D., care Sunnyside Bible School.

Dear Aunt Bettie: I am a student at Sunnyside Bible School in Freeman, S. Dak. My home is in Cloverdale, Ind. I enjoy reading page ten, for it was through this page that I am here at this school. I always felt that I should go to a Bible School from my childhood days but it almost seemed in vain. I wrote to several different schools but they said I was too young, so I kept trusting in the Lord. Finally, I read a letter last year on page ten written by Rosa Maria Engbrecht of South Dakota, telling of this school. I am in the second year of high school and am fifteen years old. I am about five feet tall and weigh 125 pounds. I have red curly hair. I enjoy playing the piano and singing in revival meetings. I sing alto with my older sister Ruby and my father. I expect to go back to my Indiana home after school is out.

LaVerne Siddons.
Freeman, S. Dak., Care Sunnyside Bible School.

Dear Aunt Bettie: I am saved and sanctified. I was first saved when quite young but I backslid and became a real sinner. Today I thank God he followed me and took the blindness from my eyes and showed me my condition and my life of sin. I began to cry for mercy when alone working on the farm. God helped me wonderfully but I had to say good-bye to all the worldly things and I had to part with bad company which was very hard for me. But God gave me grace so I humbled myself and confessed I was a sinner and God saved me the 20th day of August. I have felt the call of God upon me since a child so I prayed for a way to open for me to go to Bible School. I am twenty years of age. My parents live at Blunt, S. D. It is very dry here the last years and farming has been so hard. The drought and grasshoppers have taken everything the last years. Well I shall close. I would appreciate pen-pals who are serving Jesus.

Abr. P. Becker.

Freeman, S. Dak., care Sunnyside Bible School.

Dear Aunt Bettie: As there are so many different letters in The Herald which are a help and blessing to my soul, I decided to write and tell how I and my Savior and Redeemer are getting along at this time. I'm reporting good victory and a deep settled peace in my soul at present. I am here at Freeman going to the Sunnyside Bible School. We do thank God for his continuous presence with us here. There is a very heavy burden of prayer upon the hearts of both students and teachers and God gloriously reveals his love toward us from time to time. In the month of November our revival meetings started in the Hall where usual meetings are held. Brother Henry Landis from Des Moines, Ia., conducted the meetings.

Mary F. Wallman.

Freeman, S. D.

Dear Aunt Bettie: Since I have enjoyed reading the letters that are written by the young people from different parts of the U. S., I decided to write one too. This day while I was thinking how close we are to the coming of the Lord, it stirred my heart anew to pray more and do more for God. The time when we will not be able to labor for the Master is close at hand. The choir gets together three times a week and practices songs. We go out to the different homes in town and in the country to sing for the sick and lonely. God blesses them as we go out and we come home blessed knowing that God is pleased.

Albena Tieszen.

Freeman, S. D.

Dear Aunt Bettie: I am going to Sunnyside Bible School here in the little town of Freeman. Thank God for it! We have a missionary program every Tuesday evening and a

young people's program every Sunday evening. We have quite a large orchestra here. We have three guitars, two banjos, and five mandolins and an organ. It was just this summer that I found my Savior. How glad I am that he sought me until I gave my heart to him. Tonight, as the wind howls about the building, I think of the many who have no warm homes to go to. Not only that, but many, many are outside of the fold of our blessed Jesus, who came that all might be saved. May God wake up the Christians of this day and age who do not see this. God help each one of us to do all we can to win some poor wandering sinner into his ark of safety in these perilous times.

Louisa Mueller.

Freeman, S. D., care Sunnyside Bible School.

Dear Aunt Bettie: The Pentecostal Herald is a favorite paper at Sunnyside School. I was saved last July during the revival meetings held in our community by Rev. Jake D. Hofer, from Redley, Calif., and I find it a real joy to walk with the Lord at my young age of seventeen. We have many blessed times here. On Sunday nights we have meetings and on every Tuesday night we have a missionary program given by the students.

Ida Becker.

Freeman, S. Dak.

Dear Aunt Bettie: I thank God that I can be here at Sunnyside Bible School. God wonderfully brought me to this school. Last summer as I was planning to come here, I was praying to God if it was his will, to open the way for me. As the opening of the school was drawing closer I was trusting the Lord and looking to him for guidance. When the time came to leave the way seemed closed. Such a darkness was before me. Then God gave me two wonderful promises, "The Lord shall fight for you, and ye shall hold your peace." Ex. 14:14. "Be of good cheer, it is I, be not afraid." Matt. 14:27. We have good teachers. They are working without salary. One of my teachers is also the head cook. Her name is Rosa Engbrecht. God has wonderfully heard and answered prayer for us since school started. He has saved and sanctified souls and healed the sick. My desire is to go on and work for the Lord. Pray for me that I may go on. I want to be found faithful when the Lord comes.

Susie Glanzer.

Freeman, S. D.

Dear Aunt Bettie: Will you please make room for a little girl nine years old? I read The Herald every week and enjoy it. I go to the Trinity Methodist every Sunday. We take The Herald and that is where I get to read your page. Can you guess my middle name? It starts with G and ends with E. I am in high 4. I would like very much to correspond with some of the other readers my age. I have a little brother about two years old.

Mary G. Ouzts.

289 Capital Ave., S. W., Atlanta, Ga.

Dear Aunt Bettie: I sure enjoy reading The Herald. I have dark wavy hair, blue eyes, weigh 120 pounds, age fifteen. I hope you will print this as I want to hear from all the girls and boys. I want to be a Christian.

Ina Boykin.

Rt. 1, Sylva, Miss.

Dear Aunt Bettie: I have been a reader of The Herald sometime. I think it most interesting as so many Christian people write. I like to hear about Christians, especially young boys and girls. Satan has so many snares set for young folks which lead them astray. I am twenty. I want to warn all boys and girls to avoid bad company, as there was a girl and four boys who tried to lead me off. I have God to thank for warning me of their evil ways. I went far enough to see it leads to destruction here on earth and hell hereafter. The seed we sow we will reap also. All young folks should heed God's warning. I want the prayers of all praying people that my life and experience will be an example for young folks. I am twenty

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years old, have black wavy hair, blue eyes, and weigh 130 pounds.

Margie Boykin.

Rt. 1, Sylva, Miss.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I always read this page. I go to Sunday school every Sunday I can. I have black hair, blue gray eyes, have very fair complexion. My birthday is June 4. I will be twelve my next birthday. Who can guess my middle name? It begins with E and ends with A, and has four letters in it. Have I a twin? I will be glad to hear from boys and girls of my age or older. I enjoy reading letters from girls and boys. I had better close before Mr. W. B. comes in from the store. Hoping to see this in print.

June Umbarger.

Ceres, Va.

Dear Aunt Bettie: Please slip over a wee bit and let another girl join your happy circle. Well, as this is my first letter to The Herald I'd be glad to see it in print. I like to read page ten. I've brown eyes and hair, fair complexion, am five feet tall; am twelve years old. My birthday is June 11. Have I a twin? I go to Mooresville High School, am in the seventh grade. Miss Martin is my teacher. I like her fine. I like to sew and cook. I attend the Presbyterian Church every Sunday I can. Who can guess my first name? It begins with V and ends with A, and has five letters in it. Would be glad to hear from boys and girls near my age. Come, cousins and visit me with your letters.

Lorene Boston.

Rt. 1, Mooresville, N. C.

The eternal God is thy refuge, and underneath are the everlasting arms.

FALLEN ASLEEP.

HUTCHERSON.

Mary Lizzie Hutcherson fell asleep in Jesus at ten thirty P. M., May 16, 1934, at the home of her brother, John C. Hutcherson, Glasgow, Ky. She was converted in early life and united with the M. E. C. S., at her home, Park, Ky. Under Dr. Carradine's preaching in the courthouse at Glasgow, Ky., in 1897, she received the experience of entire sanctification. She was of a retiring disposition, and this experience marked such a change in her life. Her shout of praise often ascended to the Lord. In her last illness she shouted his praises. It can be truly said of my dear sister, "She stretched out her hand to the poor; yea, she reacheth forth her hand to the needy." Prov. 31:28.

"Pains of death are past,
Labor and sorrow cease:
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run
Rest in thy Savior's joy."

She loved the Lord and sacrificed to help others, always ready to nurse the sick back to health and happiness. Hers was a long and useful life. How I miss her. She is the first of the children to go. Brother Will, Brother John, and myself complete the four. She was buried at the Hutcherson burying ground near Park, Ky. The funeral services were held in the church at Park, conducted by the pastor, Rev. Perryman, and her brother-in-law, Rev. Frank Ferguson. The floral offerings were beautiful.

"Keep your lamps all trimmed and burning,

For the Bridegroom watch and wait,
He'll be with us at the meeting,
Just inside the Eastern Gate."

Her sister,

Lula B. Hutcherson Ferguson.

KRUSE.

Carl Kruse was born Oct. 12, 1851, at Rebe, Denmark, and departed this life at Omaha, Neb., May 24, 1934. He was converted late in life, being 48 years of age, but since that date had lived a very godly life. He has done much to spread the gospel by the printed page, having for years been interested in giving out tracts and gospels. Funeral services were conducted at Omaha, Neb., with Rev. R. R. Brown of the Christian Missionary Alliance officiating. He leaves to mourn their loss, one son, Carl Holmes Kruse, and two grandchildren, Carl and Laura Kruse, of Custer City, Okla., and a host of friends at Omaha and Gothenburg, Neb. His wife, one little son, and all brothers and sisters have preceded him to the great beyond. Our loss is heaven's gain. He was laid to rest in New Hope Cemetery near Gothenburg, Neb.

"Jesus our watch we are keeping,
Waiting for Thee to come,
Soon shall be ended the night of weeping,

Soon we shall be at home."

Carl Holmes Kruse.

REQUESTS FOR PRAYER.

S. F. B.: "Pray for a friend to be converted, and that God's will may be revealed to him."

A. L. H.: "Will the readers of The Herald who believe in divine healing pray with us that my dear wife who has been a sufferer for many years, may be entirely healed of her infirmities."

J. S.: "Please to pray for the healing of my wife, and that God may provide work for me."

A reader requests prayer for her healing, that she may be relieved of a trouble in her chest.

Mrs. S. D.: "I am sending a special

request for prayer for my son-in-law that he may get complete victory over whiskey. Impossible things with men are possible with God."

Abbie C. Morrow Brown: "Pray for my ministry in the East from June to September 30. If led to write, address me, care Maude B. McBride, Howard, Kan."

IMMORTAL.

Some passing day my body shall return
Unto the dust, from whence it surely came;
To sweetly sleep for yet a little time;
And then awake to meet my Savior's smile.
But, oh, my weary long imprisoned soul
Will not then sleep; but rise to Paradise
Upon the wings of an immortal love
That will, some day, make soul and body one.

William James Robinson.

WHAT METHODISTS BELIEVE.

Rev. C. R. Crowe, a superannuated member of the Louisville Conference has written the above named pamphlet. In this 150th Anniversary of American Methodism this booklet is most timely. You will find it profitable reading. I am planning a study of Methodism for my mid-week service. I have sold a number of copies and expect to sell more of them. Send for some copies. It's a brief history of the beginning of Methodism; also a brief statement of what we Methodists believe. Order of Pentecostal Pub. Co., 15c a copy, Louisville, Ky.

Wm. S. Bolles.
Pastor Methodist Church, Lebanon, Ky.

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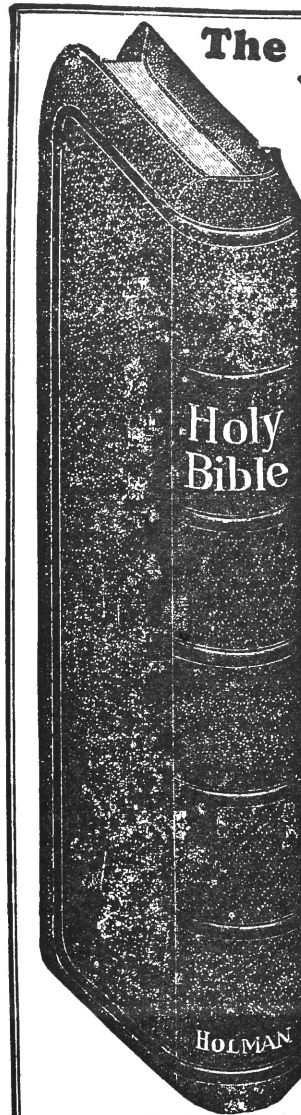
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.
13 ¶ Then cometh Jēsus from Galilee to Jōrdān unto Jōhn, to be baptized of him.
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtaliim:
16 That it might be fulfilled which was spoken by Esaias the prophet,

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDDORFF

Lesson V.—July 29, 1934.

Subject.—Micaiah Speaks the Truth. 1 Kings 22:1-14.

Golden Text.—What the LORD saith unto me, that will I speak. 1 Kings 22:14.

Time.—About 853 B. C.

Place.—Samaria.

Introduction.—Our last lesson closed with 1 Kings 19:18. Immediately after the things recorded in that lesson Elijah found Elisha and set him apart to be a prophet in his own stead. Then came war between Ahab king of Israel and Benhadad king of Syria, the latter having called to his aid thirty-two petty kings. Through divine intervention Ahab won the battle, and completely routed the Syrian forces. In the fall of that year Benhadad gathered another army, and came against Israel again. Once more Jehovah intervened, and Ahab's army utterly vanquished the Syrians; but Ahab's vanity led him to spare the life of Benhadad; and that act caused him to lose his own life a little later.

Ahab showed his utter villainess when he took possession of Naboth's vineyard. When Naboth refused to part with the heritage from his fathers Ahab pouted like a mad school boy. Then his wicked queen, Jezebel, came to his help, and had Naboth murdered. In Ahab's name she ordered the nobles of his community to bring a false charge against him, and to stone him to death. When this had been done the king went down to take possession of his vineyard. Just then God took a hand in the proceedings, and sent Elijah down to meet Ahab in the vineyard. When the king saw the old prophet he cried out: "Hast thou found me, O mine enemy?" Elijah had a fearful message from the Lord for Ahab. Doom was about to fall upon him and all his house. He would be killed in battle, the dogs would eat Jezebel, and not one member of his family would be left alive.

"Vengeance is mine; I will repay, saith the Lord." Wicked men may triumph for a while; but God is on the throne. "Evil doers shall be cut off...for yet a little while, and the wicked shall not be." "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." I am resolved never to cast my vote for any one for any office, not even for dog-catcher, unless I know that one to be a genuine, consistent Christian. Maybe that is un-American; but I am living by the Bible. Had professing Christians followed that rule in our last National election, we would not now be suffering the horrors that are now upon us because of the return of the accursed liquor traffic. I pray for good rulers. Would I not be a consummate hypocrite were I to knowingly vote for a bad man for office? Shall one mock God after that fashion, and escape his vengeance? I fear not.

The theocratic government of the ancient Jews furnishes some tremendous lessons for us Americans. We are dealing with the same God with whom they had to do. With him is no variableness, neither shadow of

turning. He is the same yesterday, and today, and forever. He will deal with us as he dealt with Israel. He is dealing with us as he dealt with Israel. When they sinned, he chastised them. When they repented and turned back to him, he forgave them, and blessed them with renewed prosperity. But when they sinned and would not repent, ruin came upon them. Both their kingdoms met a like fate in captivity. For 150 years America has been sinning and falling into depressions. When the nation repented, God forgave; and prosperity returned. Again we have sinned grievously, and depression has overwhelmed the entire nation; and it is still upon us. But thus far there has been no sign of national repentance. On the other hand we seem to be rushing farther into sin. We want money at any cost. Through the return of liquor we are blasting the roses from the cheeks of our wives and damning our sons and daughters. We are gambling for revenue. Dirty politicians are clamoring for the return of the lottery. We are money-mad. God will not tolerate this sort of conduct much longer. We may as well prepare for vengeance, if the people will not repent.

Comments on the Lesson.

1. Three years without war.—Between Israel and Syria. They might have continued in peace much longer, had Ahab killed Benhadad as God intended that he should do; but he spared him to his own undoing. When men grow so vile that there is no chance to redeem them, it is merciful on God's part to remove them from the earth; and their going is a blessing to decent people who remain here.

2. Jehoshaphat the king of Judah came down to the king of Israel.—This was bad business. "Be ye not unequally yoked together with unbelievers." Jehoshaphat was a fairly good man; but Ahab was one of the vilest of the vile. When they formed an alliance it was an insult to Jehovah. This alliance brought ruin to the kingdom of Judah. Jehoshaphat went so far as to have his son Jehoram marry the wicked daughter of Jezebel and Ahab. She finally came to be ruler of Judah, and came near ruining forever the entire nation. It does not pay to run against God's law.

3. Ramoth in Gilead is ours.—The Syrians had taken possession of it; and now Ahab is planning to take it from them.

4. Wilt thou go with me to battle to Ramoth Gilead?—Jehoshaphat had formed alliance with bad company; and now he will be led into serious trouble. Listen to his reply: "I am as thou art, my people as thy people, my horses as thy horses." He throws his all into the hands of a bad man. Woe betide him.

5. Enquire, I pray thee, at the word of the Lord today.—Jehoshaphat had given Ahab his promise, but he was not quite satisfied. He wished to know what Jehovah had to say about his going to battle with Ahab.

6. Prophets...about four hundred.—False prophets—whether prophets of Baal is not said; but they were a bad gang, as the sequel showed. They would prophesy smooth things that

would please Ahab. To tell the plain truth, they were a set of liars pretending to hear from God. Of course, they told him to go up to the battle, and that God would deliver the Syrians into his hand; but they had no message from heaven.

7. Is there not here a prophet of the LORD besides.—Jehoshaphat was in bad company; but he had some sense left. Those lying prophets did not talk to suit him. He wanted a prophet of the LORD.

8. Micaiah the son of Imlah.—Thank God, there was one true man left. God always has some such on hand to plead his cause. But Ahab hated him, because he would tell the truth. Micaiah was not a politician, but a true man of God.

10. Sat each on his throne, having put on their robes.—Robes and crowns and other trappings may appeal to weaklings; but how sensible people can bow down to such things is ridiculous. These two kings had on all their finery just to listen to what some so-called prophets had to say. They sat on their thrones in the gate of the city, while the people bowed and scraped around.

11. Zedekiah...made him horns of iron.—He makes one feel sarcastic. Charging round like a mad bull with his horns, he would show Ahab how he would gore the Syrians to death. It was laughable. All the false prophets must have joined in with Zedekiah in his lying.

13. The messenger that was gone to call Micaiah spake unto him.—He was an accommodating gentleman. No use for Micaiah to ask Jehovah what to tell Ahab. This messenger knew the whole thing. Had he not heard the smooth lying of the false prophets? "Come now, Micaiah, you just talk like those fellows; and Ahab will appreciate it." But Micaiah had heard from heaven, and would stand by what he had heard.

14. As the LORD liveth, what the LORD saith unto me, that will I speak.—Come on, preacher brethren, let's preach the Book. I am persuaded that Micaiah was right, and that no preacher had any right to speak anything but God's message from the pulpit. We need sorely to take this lesson to heart in our day, and to put it to practice.

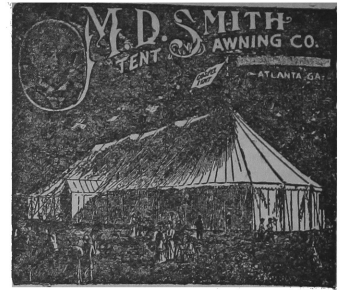
The two kings discarded the warning of Micaiah and went to the battle. Jehoshaphat would have lost his life, had not God shielded him from the enemy. Ahab was killed in the battle; and the dogs licked his blood in Naboth's vineyard.

PERSONALS.

Rev. J. B. Kendall, Lexington, Ky., evangelist, is conducting revival services in Oklahoma City, Okla., at the Linwood Methodist Church. His services, at which Charles Thigpen is the vocalist, have been well attended.

Rev. C. O. Leach, Kings Mountain, Ky., is available for meetings anywhere, asking only entertainment and freewill offerings for his services.

The Northwest Holiness Association camp will be held in Allphins Grove, six miles south of Palco, Kan., August 2-12. The workers are Richard and Dorothea Sharp, evangelists, and Prof. A. L. Crane, song leader, and young people's and children's worker. Dining hall, tents and cots



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on the grounds at reasonable rates. Address John Lake, Pres., Palco, Kan., or Leo Veatch, Sec., Palco, Kan.

The Rea Evangelistic Party held an interdenominational meeting in the Saner Methodist Church, assisted by Rev. and Mrs. Clifton, singers, and Rev. R. W. Weston, trumpeter. The results were good, some being saved and others sanctified and reclaimed. Rev. L. S. Hoover is the program director.

Rev. Samuel Thomas, a converted Jew, is available for revival work, asking only entertainment and freewill offering for his services. He is a man of prayer and very aggressive in his work. Address him Shillington, Pa., Gen. Del.

Rev. C. F. Weigle, of Sebring, Fla., is conducting a tabernacle meeting in Kingston, Pa. The people are attending well and many are seeking the Lord. God is blessing the people in a marvelous way. He speaks over the Radio each morning.

L. E. Williams: "Our evangelists realize we are facing an awful onrush of sin, and a mass of church members are conforming to the world. For the lack of support a host of evangelists are being forced from the field and pastors are encouraging it by assisting each other, although neither of them possesses special gifts for that kind of work. A pastor employed me to hold a meeting, but informed me it was called off, and that without excuse. I have open dates and am ready to go anywhere the Lord leads. My address is Wilmore, Ky."

Rev. Andrew Johnson, General Evangelist, of Wilmore, Ky., has just closed a three-weeks' evangelistic campaign in the big Gospel Tabernacle, Springfield, Mo. Great good was accomplished in many ways. Souls were saved and sanctified and the work was built up generally. Rev. T. L. Terry, pastor, was well pleased with the labors of the evangelist. Dr. Johnson also conducted a successful, soul-saving revival meeting during the month of May in the Methodist Church, Smithland, Ky., with Rev. J. P. VanHoy, who has had Bro. Johnson in five revivals and two camp meetings in the bounds of his pastorate. Dr. Johnson is now engaged in a revival campaign in the Gospel Tabernacle.

nacle, Coshocton, Ohio, with Rev. Dwight H. Ferguson, pastor.

F. W. Gress: "Asbury Camp Meeting Association closed the best camp in years with reference to attendance and numbers seeking and finding the Lord in either reclamation, conversion, and entire sanctification. Bros. T. M. Anderson and Warren McIntire gave some wonderful sermons and Scripture expositions with very great helpfulness to those hearing them. Some 75 knelt at the altars and none left unsatisfied. The Holy Spirit was wonderfully present in the services. A new departure was decided on for the 1935 camp, in a decision to entertain free with bed and meals forty young people during the entire camp session, ages of those to be chosen from various denominations ranging from 13 to 21 inclusive. The finances came very easy, considering the financial condition of the people because of drought and low prices. The attendance would have been larger had not the farmers been compelled to seed more land for feed after the rain just before the camp, the first one in months. Brother John Bibelheimer was unanimously re-elected president of the Association, a man of God who, with his good wife, carry much on their hearts the well-being of the camp."

R. A. Jackson: "Rev. J. M. Davis recently closed a meeting at Lugoff, S.C. He went from house to house holding prayer meetings and preaching, with a view to holding a tent meeting in the near future. Let the saints be in prayer that a permanent work may be established here. Brother Davis is a strong holiness preacher and his work appeals to the people of every class. Give him a trial."

METHODIST HOME NOTES.

One of the most pleasant things we have had to happen for sometime was the Herrington Church came over and spent the day with us. Not only did they bring their own dinners, but they also brought enough for our entire family. They were thoughtful and notified us they were coming and would bring dinner for all so we made no preparation. They had everything from country ham to ice cream and cake and left enough for the children's supper. They also took a barrel of jars home with them. They have a good Sunday school superintendent, a good preacher and a good Orphans' Home Committee and they all seem to work together well for their last Fifth Sunday was \$25.00.

We are all aware that we are in the midst of a drought. Please do your best to get jars filled for us for we can hardly pay our bills unless we do have fruit and vegetables to help out.

We want to take this occasion to thank those friends who though far away are yet near in spirit and are sending us help. We have one child clothed by a church in Ohio and we also get money from different States. A good many are working on the Octagon Soap Coupons and most all who write at all say they are praying for the Home. We are indeed grateful to you all and trust your interest will continue.

Just at present we are trying to get

coveralls for our big boys who work on the farm.

We need 18 pairs, size 18; 30 pairs, size 16; 6 pairs, size 15; 24 pairs, size 14; 18 pairs, size 13. How many can you send?

Again we want to thank you one and all for your interest, your work and your prayers and just as truly we thank God for you!

Be sure to come to the picnic on Thursday, August 9th.

Sincerely yours,

Mrs. Jessie Ray Williams.

Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

A QUESTION

(By Mrs. Andrew Johnson)

And may it not be true, that God may take from thee

And give to the gentle East the golden key

That shall unlock the riches of His grace

And bring a clearer vision of His dear Face?

For thou, America, hast strayed afar And left upon His heart full many a scar,

Put underfoot His precious blood, And left unheeded His gracious word.

Thou who at His feet should learn Hast long forgot this humble art,

But in thy selfishness and pride you spurn

The proffers of His loving heart. The lamp that was to light thy way

Seems lost amid the world's debris, And eyes of youth are filled with fear—

They look to you imploringly! Will you, untouched go on your way,

And fail to give them life's true bread—

Leave them in darkest night to grope, With minds untaught, and souls in-fled?

America, America, God still is calling thee!

We hear His voice above the waves, As once on Galilee.

Oh fail not in this hour of dread, With storm-clouds hovering o'er—

Arise in might, and shake from thee The chains of worldly power.

Turn once again to that dear Face, The Christ of Calvary,

That still it shall be thine to hold The Western golden key.

(Inspired by the messages delivered by Dr. E. Stanley Jones).

LOUISVILLE CONFERENCE

Columbia District—Fourth Round.

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. 3, A. M.

Monticello, Locketts, Aug. 5, P. M.

Tompkinsville, Bethlehem, Aug. 9, A. M.

Burkville, 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.

MICHIGAN STATE HOLINESS CAMP MEETING

Eaton Rapids, Michigan

July 26 to August 5

PREACHERS: Rev. Paul Rees, Rev. S. H. Turbeville, Rev. Peter Wiseman; Rev. Byron A. Hahn, Young People's Worker; Mrs. Mary Vennard Waite, Children's Worker.

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HOLLOW ROCK CAMP MEETING

Toronto, Ohio, August 2-13.

WORKERS: Rev. J. M. Hames, of Greer, S. C., Dr. C. W. Butler, Cleveland, O.; Mr. and Mrs. L. J. Phillips, song leaders; Miss Janie Bradford, Young People's meetings; Mrs. Edith Mackey Smith, Children's worker; Samuel Walter, Pianist.

For sixty years this camp has been witnessing the salvation of souls and is still carrying on. For hotel accommodations write to Miss Nannie Brown, 838 Avondale St., East Liverpool, Ohio. For general information, write R. I. Householder, 518 Ironton, Toronto, Ohio.

OHIO STATE CAMP MEETING

Camp Sychar

64th Anniversary, Mt. Vernon, Ohio

REV. H. E. Williamson, President

REV. W. L. MULLET, V-President

WORKERS:

Rev. J. L. Brasher, Attalla, Ala.

Rev. T. M. Anderson, Wilmore, Ky.

Rev. Warren C. McIntire, Wilmore, Ky.

Rev. W. L. Mullet, Song Leader for Tabernacle, Akron, Ohio.

Miss Anna E. McGhie, Young People's Worker, Akron, Ohio.

Miss Mary Belle Campbell, Children's Worker, Amanda, Ohio.

Rev. H. A. Guiler and wife, Leaders of Ring Meeting, Binghamton, New York.

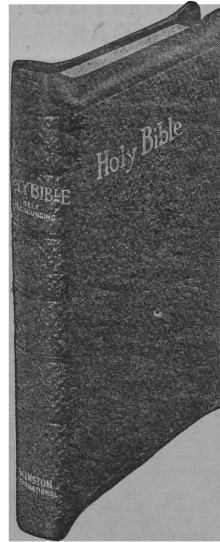
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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

Elkhorn and Earley's, Elkhorn, Sept. 9, A. M.

Greensburg, Sept. 16, A. M.

Campbellsville, Sept. 23, A. M.

J. L. Piercy, P. E.

LOUISVILLE CONFERENCE

Bowling Green Dist.—Fourth Round.

Bowling Green Circuit, Friendship,

July 21.

Woodburn, White Chapel, July 22.

Russellville Station, Russellville,

July 25.

Valentine Cook Dedication, July 29.

Cub Run, Dorsey's, August 4.

Canmer, Canmer, August 5.

Hiseville, Cosby, August 11.

Smith's Grove, Flat Rock, Aug. 12.

Lewisburg, Sand Spring, Aug. 18.

Allensville, Allensville, August 19.

North Elkton, Pleasant Hill, Aug.

25.

Elkton, Bells, August 26.

Rocky Hill, Old Zion, Sept. 2.

Bowling Green, Broadway, Sept. 5.

Glasgow, Glasgow, Sept. 9.

Horse Cave, Munfordsville, Sept. 16.

Bowling Green, State St., Sept. 23.

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ALBRIGHT, MRS. TILLIE
(248 2nd, N. W. New Philadelphia, O.)
Moers, N. Y., July 29-Aug. 12.
Houghton, N. Y., Aug. 16-26.

ARMSTRONG, C. I.
(Box 96, Chazy, N. Y.)
Camden, N. J., July 8-29.

BERRY, J. A.
(Bradford, Ohio)
Didsbury, Alta, July 20-30.

BLACKBURN, HARRY WILLIAM
(1506 S. Spring Ave, Sioux Falls, S. D.)
Wilmore, Ky., July 19-29.

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.

BUDMAN, ALMA L.
(Muncy, Pa.)
Conyham, Pa., July 20-Aug. 5.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Lake Arthur, La., July 20-29.
Saville, Ky., August 6-19.
Winchester, Ky., Sept. 6-10.

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Hulen, Okla., July 16-29.
Wakeland, Va., August 3-12.
Winchester, Ky., Aug. 25-Sept. 10.

CAROTHERS, J. L. AND WIFE
(10 N. 15th St., Colorado Springs, Colo.)
Sylvia, Kan., July 22-Aug. 5.

CROUSE, J. BYRON
(Greenboro, N. C.)
Portsmouth, R. I., July 27-Aug. 5.
Carmichael, Pa., Aug. 9-19.

DUNAWAY, O. 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. 5-26.

FLEMING, BONA
Kitchener, Ont., Canada, Aug. 3-12.

FUGETT, C. B.
(2613 Newman St., Ashland, Ky.)
Columbus, Ohio, July 19-29.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Ogleville, Ind., July 18-29.

HARMON, EDWARD F.
Vancouver, Wash., July 16-29.
Twin Rocks, Ore., July 30-Aug. 8.

HOOVER, L. S.
(Pionesta, Pa.)
Burlington, Wash., Aug. 1-12.

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Cambridge City, Ind., July 15-29.

JOHNSON, ANDREW
(Wilmore, Ky.)
Little Rock, Ark., July 16-Aug. 1.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave.,
Wilmore, Ky.)
Mendon, Ohio, July 28-Aug. 5.
Fig. N. C., Aug. 16-26.
Clarksburg, Ont. Can., Sept. 7-16.

LINCICOME, F.
(Gary, Ind.)
Appolo, Pa., July 6-15.
Uniontown, Pa., July 19-29.
Frankfort, Ind., Aug. 10-20.

LINDSEY, LEROY A.
(1019 Southern Ave., Muskegon, Mich.)
Johnson, Va., July 23-Aug. 11.
Utica, N. Y., July 23-Aug. 11.
Ithiel Falls, Vt., Aug. 12-26.
Waterville, Vt., Sept. 2-23.

MCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
Grand Saline, Tex., July 12-23.
San Antonio, Tex., Sept. 2-16.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Watervliet, N. Y., July 15-29.
Peniel, Tex., August 2-12.

MACKEY SISTERS
(New Cumberland, W. Va.)
Bentleyville, Pa., July 5-15.

MINGLEDORETT, O. C.
(Douglas, Ga.)
North Dartmouth, Mass., July 13-22.

MOORE, JOHN W.
(Mannsville, Ky.)
Garland, Ky., July 10-31.

NORRBERY, JOHN
(111-42 202nd St., Hollis, L. I., N. Y.)
Mt. Olive, Ky., July 29-29.
Queens Village, L. I., N. Y., Aug. 5-26.

NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)
Wichita, Kan., July 1-22.
Madford, Okla., Aug. 1-12.

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)
Wadsworth, Ala., July 16-Aug. 5.
Flovilla, Ga., August 9-19.
Hartselle, Ala., Aug. 24-Sept. 2.

OVERLEY, E. R.
(818 S. Brook Street, Louisville, Ky.)
Campbellsburg, Ky., July 10-29.
Louisville, Ky., Aug. 5-26.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Bonifay, Fla., July 10-29.
Letts, Ind., Aug. 2-12.
Flovilla, Ga., Aug. 13-19.

POWERS, E. W.
(601 19th St., N. W., Roanoke, Va.)
Mt. Airy, N. C., June 1-July 29.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Open dates.
Hendersonville, N. C., July 22-Aug. 5.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Ferndale, Wash., July 13-22.

RIDOUT, G. W.
(Pentecostal Pub. Co., Louisville, Ky.)
Camp Free, N. C., July 20-Aug. 5.

SHANK, MR. AND MRS. R. A.
(326 S. Harris Ave., Columbus, Ohio.)
Pittsburgh, Pa., July 29-29.
Kittanning, Pa., Aug. 2-12.

THOMAS, JOHN
(Wilmore, Ky.)
Sebring, Ohio, July 23-29.
Moers, N. Y., July 31-Aug. 12.
Houghton, N. Y., Aug. 16-26.

TRYON, J. C. AND DOROTHY
(516 So. Lorraine St., Wichita, Kan.)
Marlow, Okla., July 9-20.

VANDALL, N. B.
(803 Brittain Rd., Akron, Ohio)
Romeo, Mich., August 3-12.
Pasadena, Calif., Aug. 16-26.

VAYHINGER, M.
(Upland, Ind.)
Mitchell, Ind., July 15-Aug. 1.

WISEMAN, P.
Eaton Rapids, Mich., July 27-August

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

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

CAMP MEETING
CALENDAR

ALABAMA.
Dothan, Ala., July 13-22. Workers: Dr. J. L. Brasher. Write Rev. J. B. Pooley, Dothan, Ala.

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

FLORIDA.
White Springs, Fla., Aug. 31-Sept. 9. Workers: Dr. C. E. Hardy, Rev. J. J. and Amanda Redmon, Prof. Clyde Rogers. Write Auslin E. Brown, Lake City, Fla.

ILLINOIS.
Bonnie, Ill., Aug. 16-26. Workers: Rev. Paul Rees, Rev. T. M. Anderson, Knipper Brothers Quartet. Write W. T. Lawson, 1205 No. Maple St., Benton, Ill.

INDIANA.
Bloomington, Ind., Aug. 2-12. Workers: Paul S. Rees, Rev. John Fleming, Quartet from Asbury College and Mrs. Ruth Rush Martin. Write Rev. J. E. Lamb, Royalton, Ill.

KANSAS.
Kampsville, Ill., Aug. 16-26. Workers: Rev. Lawrence Reed, E. H. Stillion, and Mrs. and Mrs. Kincaid. Write Mrs. J. P. Subling, Kampsville, Ill.

KENTUCKY.
Normal, Ill., Aug. 16-26. Workers: Rev. Minnie Ludwig and The Kenyon Trio. Write Mrs. Mary Vennard Waite. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

LOUISIANA.
Sherman, Ill., Aug. 2-12. Workers: Rev. C. B. Fugett, John D. Moore, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill.

MICHIGAN.
Tilden, Ill., July 19-29. Workers: Rev. Will J. Harney, Rev. Oscar Hudson, Prof. E. Moore. Write Rev. Ardel Rees.

MISSISSIPPI.
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.

MISSOURI.
Fairmount, Ind., Aug. 13-26. Workers: Rev. H. R. French, Rev. E. W. Black, C. Hoover, B. Crowe, Mrs. Sarah Coil and Rev. H. T. Hawkins. Write Rev. E. L. Glover, Carthage, Ind.

NEBRASKA.
Indianapolis, Ind., July 19-29. Workers: T. F. Evans, Joshua Stouffer and Missionary Band workers. Write Rev. O. H. Natter, 101 Alton, Indianapolis, Ind.

NEW YORK.
Madison, Ind., August 2-12. Workers: Rev. Roscoe Jenkins, Rev. R. D. Perry, Rev. Earl Weekley. Write C. Cleek, Rt. 1, Madison, Ind.

OHIO.
Monroe, Ind., Aug. 12-26. Workers: Rev. Jesse Whitecotton, Burt Sparks, Miss Cora Hathaway. Write Mrs. Frank Martz, Rt. 2, Monroe, Ind.

OKLAHOMA.
Oakland City, Ind., Aug. 17-26. Workers: Mrs. Allie Trick, Rev. C. W. Ruth, Prof. John E. Moore, Mrs. Frank Richeson and Mary Frances Emerson. Write Miss Maude Steele, Oakland City, Ind.

OREGON.
Rev. Paul Coleman and wife and Mrs. J. V. Coleman. Write Mrs. F. A. Ollar, 1027 Times St., Keokuk, Iowa.

PENNSYLVANIA.
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.

TEXAS.
Stafford, Kan., July 28-Aug. 5. Workers: Rev. D. Willa Caffrey, Rev. Ernest D. Bartlett and wife. Write Mrs. Blanch McFadden, Stafford, Kan.

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

WISCONSIN.
Index, Ky., July 19-29. Workers: L. O. Florence, Rev. Martha Archer; children's worker, Genele Day; Secretary, Rev. H. P. Myers, Index, Ky.

WYOMING.
Wilmore, Ky., July 19-29. Workers: Rev. Virgil Moore and Rev. John Church. Rev. Harry Blackburn and Edw. Mattingly. Write Rev. Virgil L. Moore, Lexington, Ky.

MARYLAND.
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.

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.

MINNESOTA.
Ironwood, Mich., (Gogelic Range) July 13-22. Midland, Mich., (Saginaw Valley) Aug. 16-26.

MISSOURI.
Eaton Rapids, Mich., July 28-Aug. 5. Workers: Rev. Paul Rees, Rev. S. H. Turbeyville, 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.

MISSOURI.
Owosso, Mich., Aug. 10-19. Write Rev. A. M. Frink, 800 So. Park St., Owosso, Mich.

MISSOURI.
Carthage, Mo., July 12-22. Workers: N. B. Herrall, Holland London; Music, Prof. A. S. London and C. H. Wiman. Address Ira F. Stevens, 1201 Central, Joplin, Mo.

MISSOURI.
Columbia, Mo., Aug. 16-26. Workers: J. E. Higginbotham, L. E. Bula and wife, Mrs. Chas. Sigle and Miss Albus Shepherd and ministers and evangelists. Write C. E. Cowen, 717 Tandy Ave., Columbia, Mo.

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.

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

NEBRASKA.
Kearney, Neb., Aug. 16-26. Workers: Rev. Jarrett and Dell Aycock, and Rev. Mack Anderson. Write B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.
Pletcher Grove, La., Preacher's Camp, Delanco, N. J., Aug. 24-Sept. 3.

NEW YORK.
Aura, N. J., Aug. 3-12. Workers: Rev. C. I. Armstrong, Deaconesses Richardson and Hazard. Rev. O. C. Seevera.

NEW YORK.
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 Reva Geo. and Olga Norman. Write Glenn Burgess, Fillmore, N. Y.

NEW YORK.
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.

NEW YORK.
Seven Oaks, N. Y., July 15-29. Workers: Rev. F. E. Arthur, J. M. Hames and E. C. Milby. Write Rev. Ethel Boal, 1067 Becker St., Schenectady, N. Y.

NEW YORK.
Moers, N. Y., July 28-Aug. 12. Workers: Revs. John Thomas, C. H. Babcock, John Scobie, Mrs. Tillie Albright, Rev. F. V. Vogel, Mrs. Helen Bigelow and Mrs. J. Thomas. Write Mr. Kenneth F. Fee, Moers, N. Y.

NEW YORK.
Richland, N. Y., (Beulah Park), Aug. 10-Sept. 2. Workers: Rev. F. W. Saffield, 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 CAROLINA.
Connelly Springs, N. C., July 29-Aug. 5. Workers: Rev. G. W. Ridout, Rev. John A. Taylor. Write Jim Green, 720 Silver Ave., Greensboro, N. C.

OHIO.
Circleville, Ohio, Aug. 17-26. Workers: Rev. T. M. Anderson, Rev. Jno. Fleming and Rev. Chas. L. Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, O.

OHIO.
Columbus, O., Nazarene Camp, July 19-29. Workers: C. B. Fugett, I. C. Mathis, Prof. H. H. Price, C. A. Geeding, Pearl Gilley and Chas. A. Gibson. Write W. R. Gilley, 2976 Cleveland Ave., Columbus, O.

OHIO.
Findlay, Ohio, Aug. 9-19. Workers: Rev. H. Robb French, Rev. C. H. Babcock, Rev. C. E. Zike, The Singing Brands, Mrs. Robb French. Write Edgar C. Thomas, Alvada, Ohio.

OHIO.
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.

OHIO.
Mendon, Ohio, Beulah Grove, July 26-Aug. 5. Workers: Rev. Warren C. McIntyre, Rev. M. V. Lewis and wife, Write Mrs. R. H. Hamilton, Mendon, Ohio.

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. Guiler, Rev. E. E. Shultz, 120 Courtland St., Wellington, Ohio.

OHIO.
Portage, Ohio, August 16-26. Evangelists J. M. Hames, C. B. Fugett. Music director, C. G. Sloan; Young people, Mrs. Viola Mills; Children's meetings, Ruth Henning, O. E. L. Day, Sec. Newark, O. 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.

OHIO.
Springfield, Ohio, August 3-13. Workers: R. G. Flexon and others. Joel Harmon, Pres., 401 N. St., Arcanum, Ohio.

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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, 615 Trenton St., Toronto, Ohio.

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PENNSYLVANIA.
Belsano, Pa., July 12-22. Workers: Rev. and Mrs. H. R. French, Wm. Lyshon and wife. Write S. Ward Adams, Belsano, Pa.

PENNSYLVANIA.
Clinton, Pa., Aug. 2-12. Workers: Luan Jones, I. N. Toole, Barnes Sisters, Rev. Geo. Cole, Rev. and Mrs. Metcalf, Millie Rodenbaugh. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

PENNSYLVANIA.
Conneautville, Pa., Aug. 3-12. Workers: Dr. Monroe Vayhinger, Rev. Lawrence Reed, Misses Lewis and Sands, Miss Valentine. Write H. C. Miller, 708 Commerce Bldg., Erie, Pa.

PENNSYLVANIA.
Kittanning, Pa., Aug. 2-12. Workers: Rev. Lewis Rice, Mr. and Mrs. R. Shank. Write Mrs. Mary L. Smith, Box 22, Kittanning, Pa.

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Reading, Pa., July 20-29. Workers: Rev. John and Bona Fleming, Full Gospel Tabernacle, Write L. L. Dries, 115 Park Road, Wyomissing, Pa.

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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, 653 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.

TENNESSEE.
Dyer, Tenn., July 18-29. Workers: Rev. C. M. Dunaway, Floyd W. Kline and wife. Write Joe T. Hall, Box 323, Dyer, Tenn.

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Atlanta, Texas, August 9-19. Workers: Dr. John Paul and The Latham Sisters. Write Miss Mary Perdue, Atlanta, Tex.

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TEXAS.
Peniel, Tex., Aug. 2-12. Workers: Rev. H. N. Dickerson and E. Clay Milby. Write Vera DeJernett.

TEXAS.
Scottsville, Tex., July 26-Aug. 5. Workers: Aycock Party. Address Mrs. O. C. Hope, Scottsville, Texas. B. P. Wynne, Sec., Marshall, Tex.

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Ithiel Falls Camp, Johnson, Vt., Aug. 12-24. Workers: Leroy A. Lindsey, E. J. Wilson, B. N. C. Quartet, Wollaston, Mass. Marion Anderson, pianist. Mrs. G. O. Glover, Sec., 97 Boynton Ave., Plattsburgh, N. Y.

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Wakeland, Va., Aug. 3-12. Workers: Rev. Bennie G. Carnes and Rev. Amos V. Laine. Write O. M. Cokes, Elkrone, Va.

WASHINGTON.
Ferndale, Wash., July 12-22. Workers: Rev. G. Arnold Hodgins, Rev. Paul S. Rees, Miss Marie Danielson, Miss Ruth M. Lora, Miss Gertrude Egbert and Miss Muriel Nelson. Write Rev. A. O. Quail, 1131-16th St., So. Bellingham, Wash.

WASHINGTON.
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.

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By The Editor

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VIEW OF ADMINISTRATION BUILDING

(Continued on page 8)

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Six differentiated curricula are offered: (1) General or Cultural; (2) Preparation for the Ministry; (3) Preparation for the Mission Field; (4) Preparation for Teaching; (5) Preparatory to Medicine; (6) Preparatory to Law.

Courses are offered in the following departments of instruction: (1) Biology; (2) Education; (3) English Language and Literature (including Library Science); (4) Fine Arts (Art, Music, and Speech); (5) Modern Foreign Languages and Literature; (6) Philosophy and Psychology; (7) Physical Science (Including Home Economics and Mathematics); (8) Religion and Bible; (9) Social Studies (History, Sociology and Economics); (10) Physical Education.

Many of the leading and more progressive institutions of the country, in order make better use of funds and to prevent over emphasis upon departments and too high a degree of specialization, are reorganizing with a small number of divisions by grouping related subjects together. These divisions constitute fields of concentration in which the student specializes broadly, cutting across departmental lines, rather than narrowly or within the limits of one or two subject matter fields.

In line with these developments the faculty of Asbury has designated the following field of concentration groups: (1) Arts and Letters (English, foreign language, fine arts); (2) Natural Sciences and Mathematics (physics, chemistry, biology, home eco-

nomics); (3) Social Studies (history, political science, economics, sociology); (4) Philosophy and Religion (philosophy, psychology, religious education, Bible). Forty semester hours must be taken in one of these fields of concentration and in courses designated as upper division (Junior-Senior) courses. Fifteen hours must be in one subject. The remaining twenty-five must be selected, under the guidance of an adviser, from other subjects in the group as listed above or from a

of consecrated Christian men and women who have received their training in the leading universities of the United States and Europe. Six of the nine strictly academic departments are now headed by men and women who hold the doctor's degree. With the exception of a very few instructors or assistants, other members of the faculty hold the Master of Arts degree and, in general, have had an additional year, or two of graduate study.

Credits from Asbury College are accepted in full by the University of Kentucky and Asbury graduates are registered without condition for graduate work. Asbury graduates are making fine records in graduate work in many other leading Universities of the United States. Asbury credits are accepted by the Kentucky State Department of Education for the certification of teachers. This in general insures acceptance by other state departments of Asbury credits for certification.

CHANGING THE SOCIAL ORDER.

W. R. Reynolds,
Ph. D., Professor
of History

"The old order changeth" is a truism which cannot be ignored in any adequate world view. Many philosophers protest against present political and social opinions with the charge that they are productive of a static condition of society. But there is no such thing as a static society, for the impact of mind and personality upon the world makes for inevitable change and progress. True, we may not be going fast enough, in fact we may be going in the wrong direction, but it is certain that we are going somewhere.

Asbury College, with its cosmopolitan group gathered from many states and foreign countries, is peculiarly sensitive to the currents of thought which are indicative of social change. The meetings of the International Relations Club during the past year reflected in a striking manner an alertness and keenness of insight into these problems which were unusual. The



THE SEMI-CIRCLE, LOOKING TO THE NORTH

list of supporting subjects as given in the catalogue. This prevents the student from planning his individual program in an aimless fashion and the grouping together as majors and minors of totally unrelated subjects which frequently happened under the old major-minor requirement.

The faculty of Asbury College is made up

commodious assembly room where these meetings were held was thronged, and not infrequently numbers were turned away. Visiting speakers in the open forum meetings expressed surprise at the interest manifested in the attention of the group and the apparent mental grasp indicated in the searching questions which were asked.

Much of the political and social theory of our day is based upon the philosophy of Rousseau. This asserts that "man is inherently good, and it is by means of the institutions of society that he becomes wicked." Presumably, therefore, we can bring in the millennium by tinkering up these institutions. This reverses the method of Christianity by removing the problem of evil from the hearts of men to the institutions of society. But the stubborn fact remains that neither communism, socialism, republicanism, monarchism nor autocracy can succeed, if there is a pernicious spiritual anarchy in the hearts of the subjects. On the other hand, any form of government would succeed in glorious fashion, if these same subjects were actuated by the Golden Rule.

Asbury College still maintains that the problem of evil is in the hearts of men. Its method is to deal with the problem at its source. Thus by correcting men at the center of their being, the age-long problem is resolved by so much. It is, of course, utterly impossible to estimate the force exerted upon a changing social order by Asbury College through her sons and daughters who are scattered around the world, but as sure as the Gospel is true hers is an influence that is pulling in the right direction.

If a tree is known by its fruit, then Asbury College is a good tree.

Freshman Week.

J. B. KENYON, M. A., Dean of Men.

Many students, as they attend college their first year, are very much confused in the new surrounding in which they find themselves. The gap between high school and college is so great and the situations so different that students find it difficult to adjust themselves. It is because of these conditions that we have

Freshman Week on the opening days of the college year.

The plan of the freshman program for Freshman Week is such that the new student can easily become somewhat acquainted with the different phases of college life within a day or two and not have to wait until later in the semester. The registrar explains to the new students what each must do on registration day as well as to show them how the schedule of classes is arranged. The instruction of the registrar makes it easy for the new students to find their advisor and to make

their pleasure to help the students locate their rooms; to help them become acquainted with other students and faculty; to assist them in every way possible. Not only do the sponsors help the students in getting located but they are a definite help in spiritual affairs. The class sponsors will advise the new students on picking their associates and directing their activities in the right channel. In other words, the class sponsors are real friends of the new students. Freshman Week, with its reception for new members, with its religious meetings, and other activities make

it a real valuable time for new students as they go to college.

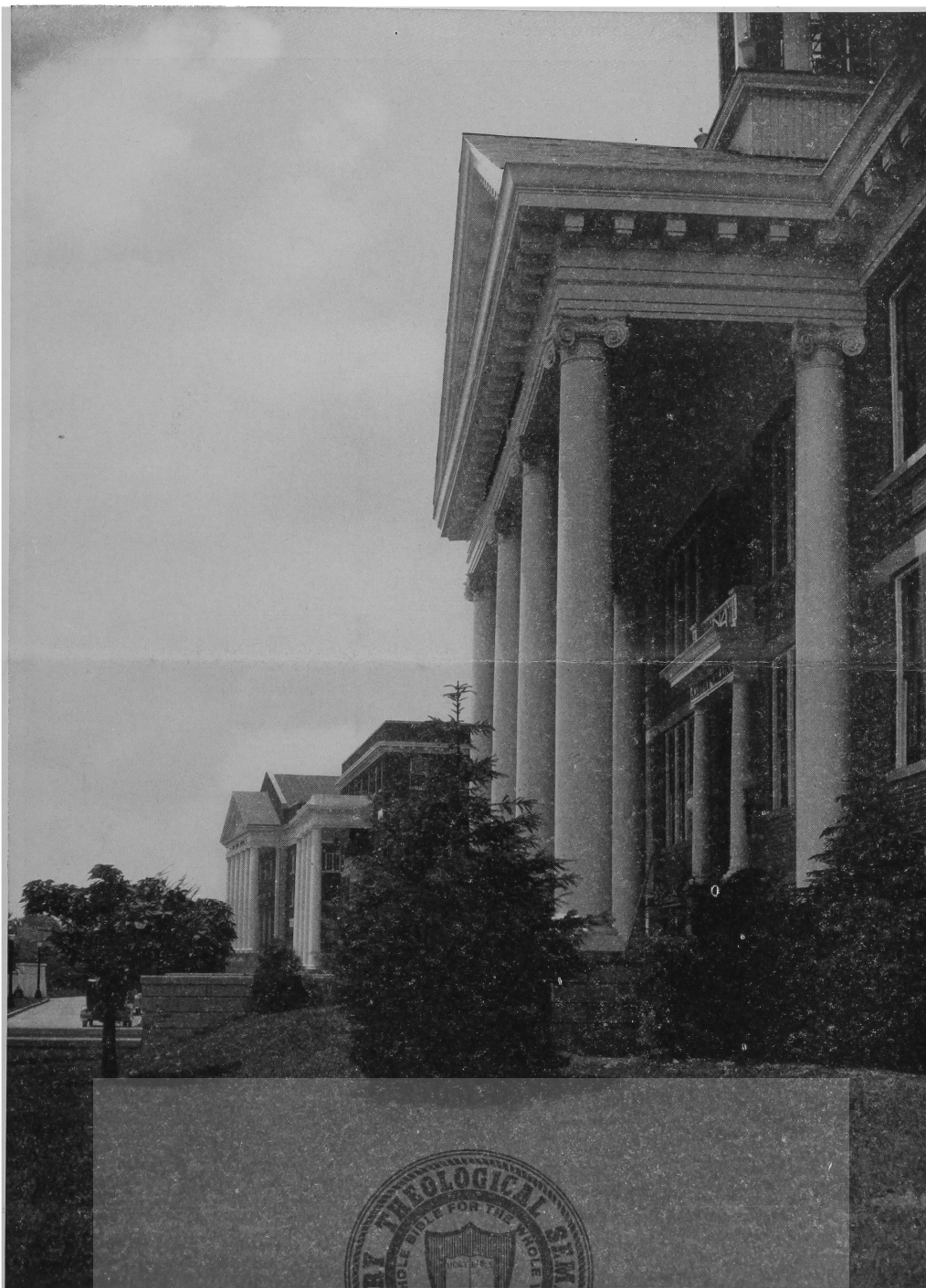
DEPARTMENT OF EDUCATION

F.M.Heston, Ph.D.
W.B.Hughes, Ph.D.

During recent years the Department of Education has become an especially important department of the college. This has been due to the fact that increasing numbers of Asbury students are preparing to teach. The professional requirements indicated in the curriculum for teachers have been made broad enough to meet substantially the requirement for the certification of secondary school teachers in practically all states. Adjustments are made when necessary to meet the requirements of a particular state. A number of courses in the field of elementary teaching are also offered.

Considerable attention is given to the guidance of students in the selection of their professional courses and in the selection of their teaching subjects so that they will have a well-balanced preparation for their particular field of teaching. The department aims to give prospective teachers a thorough knowledge of modern educational principles and practices, including their practical application.

in school-room experience. It also strives to develop such ideals and attitudes, and such a sense of responsibility for their religious influences, as teachers who are graduates of a Christian college should possess. The fact is emphasized that teachers should help boys and girls find God as he is revealed in nature, science, literature, history, and biography, and that their own lives should influence them to seek Him in a personal experience.



THE SEMI-CIRCLE, LOOKING TO THE SOUTH.

triculate with the least confusion possible. The Librarian takes time to explain the details of the library which saves the students loads of worry. The other phases of the college are discussed by members of its faculty.

Each year the junior class elects two class sponsors for the freshman class. These sponsors, one young man and one young lady, are from our best students in college and their interest is to help the freshman class. It is

WHAT THE BISHOP SAID

Dr. H. C. Morrison.

Not long since, one of the greatest bishops in Methodism said to a friend of ours: "If Asbury College had done nothing more than to educate and send forth E. Stanley Jones, that his life and ministry would be ample returns for every dollar that had ever been expended in the building and carrying on of the institution."

This is perhaps true. Stanley Jones has become the most noted graduate Asbury College has ever sent out. Some years ago a little Korean by the name of Robert Chung came to Asbury and remained nine years. He was really a Spirit-filled young man. He returned to Korea and within a few years several thousand natives had been converted and sanctified under his ministry. I doubt if Asbury has ever sent out a graduate who, in so short a time, has brought so many souls to Christ and into the fulness of the blessing of the gospel. There is no way to calculate what the labors of this young man will approximate as the years go by, and the seed sown in reproduction will mean throughout the Orient.

I could write a large book, giving sketches of missionaries, evangelists, pastors, and teachers who have gone out from Asbury College, who have accomplished marvelous work under the guidance and power of the Holy Spirit. In the past few years Alexander Reid and wife who graduated at Asbury, have kindled a flame of revival fire in the Belge Congo. Thousands have been blessed under their ministry and the holy fire has spread. The blessing of the Lord has in a wonderful way, been upon Asbury College and its workers. But education is by no means an *end*; it is simply a *means* to an end. The great objective for which we labor is the preparation of young men and women to serve God and bring lost humanity to Christ. That's the work upon which we are set, the end toward which we look and devoutly strive.

We appeal to all people of like mind to help us in this work. Get in earnest about it.

Take a scholarship in the Seminary—\$85.00. Send a financial contribution. Send for literature. Send a student. Send us one, five, ten, fifty, or a hundred dollars to help in this work. The task is great! The needs are great! The objective reaches beyond all seas and around the world, upon into heaven and out into eternity. Do not hesitate, but give us a helping hand. Help to sow the seed in this wide world field.

place in which to study. The walls are lined with general reference and theological reference books. The building houses approximately 15,000 books, as well as several thousand periodicals and pamphlets which supply the needs of the High School, the College, and the Seminary. The library is especially well supplied with current religious periodicals.

Within the last year we have received several very worthwhile gifts which have increased the efficiency of the library. One of the most outstanding gifts of the year was a group of seventy-two volumes and three hundred dollars in money to be expended for books. This gift was from the daughters of Laura Wells Reeves and Humphrey Reeves in memory of their parents.

The library not only stands in the center of the campus, but it holds the central place in the mental activities of the faculty and student body, for it is the laboratory where work is mastered. It is manned by a corps of workers who realize that they have been given a rare opportunity for service. The fruits of the most worthy professor's efforts may be enhanced or marred by the student's ability to get the necessary reference material to complete the assignments. Young men and women who are preparing for service at home or in the farthest parts of the earth depend upon the library for aid.

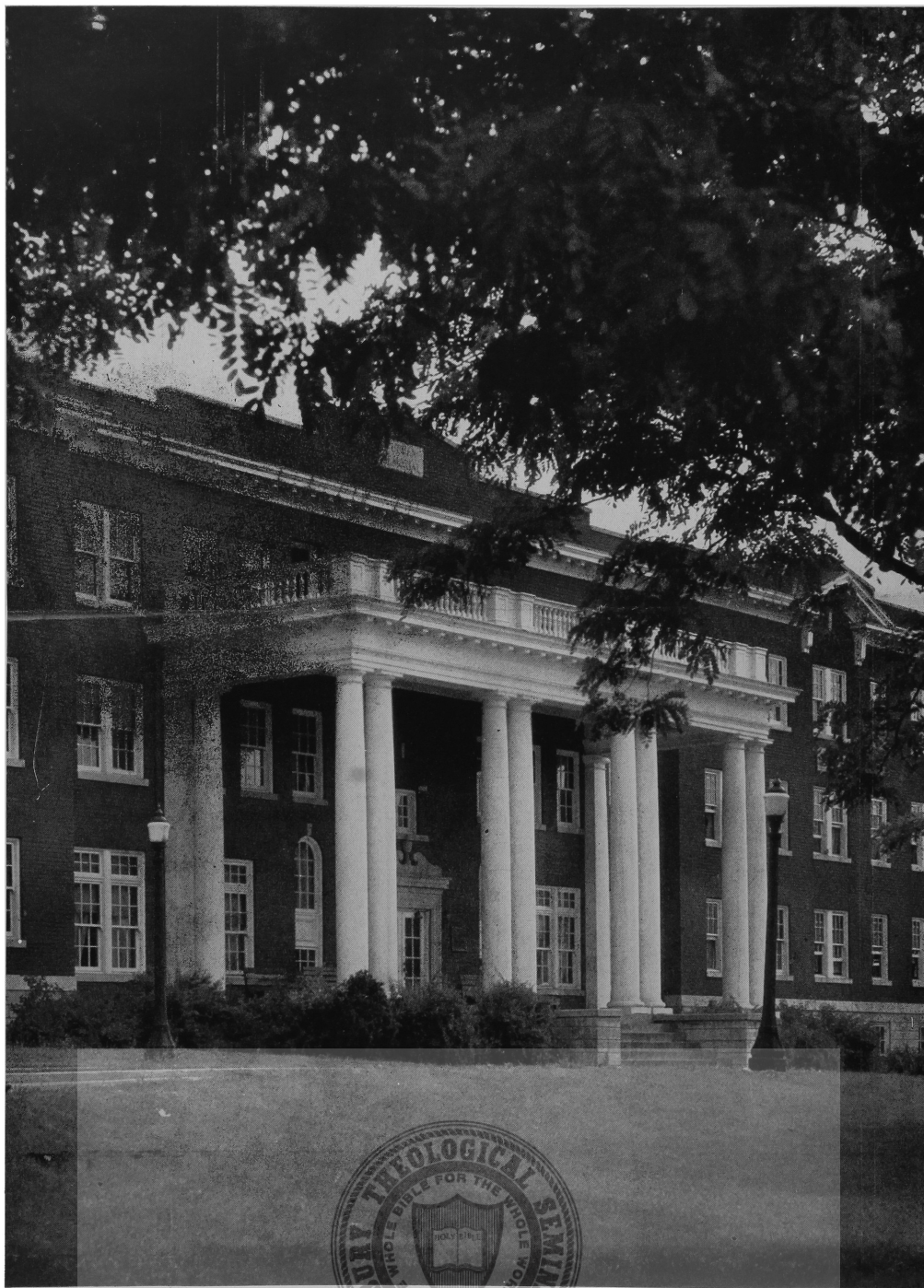
HEALTH SERVICE.

The college makes special effort to protect the health of its student body. Careful attention is given to the water supply and sanitary conditions. Infirmary rooms are

provided for those who are ill. Two trained nurses look after the students. Good physicians, hospital and surgical service are available.

The Department of Physical Education offers training for both men and women. Regularly organized classes in gymnasium and open-air training are maintained.

Tournaments in basketball, baseball, and tennis are held annually.



GLIDE CRAWFORD HALL

The Library in a Christian College.

Perma A. Rich, D.S., in L. S. Librarian and Professor of Library Science.

The Henry Clay Morrison Library is a beautiful memorial to our president, Dr. H. C. Morrison. The building is of classic architecture which harmonizes with the other buildings on the campus. The large reading room provides a pleasant, quiet, well lighted

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ASBURY COLLEGE

By Bishop H. M. DuBose.

Asbury College has commended itself to a wide and favorable judgment because of the spiritual soundness of the work it has done, and the character of the graduates it has given to the Church and the world. The logic of fact is the final force of argument. In the teaching done at Asbury, and in its assessed results in the character and success of its alumni, a syllogism of fact has been brought to its conclusion. The teaching and the taught speak for themselves.

The results achieved at Asbury serve the ideals of religious education to an extent that deserves the attention of religious and educational leaders in general. It suggests the immediate and effective starting point, and also indicates the desired end. The true definition of Christian education is an education which has been received in an atmosphere of religious influence and ministry. There is no rational difference between the curricula of the State and secular schools and those of the church and other kinds of religious schools. If the text books of the secular schools differ in essential matters of instruction, in science and philosophy, from those of the church schools, then the text books of one or the other are fundamentally unsound. Euclid taught in the most orthodox religious institution is the same as when taught in the State college. The same must be true of every formula for presenting questions of science and philosophy; truth is everywhere and always the same. The difference is the spiritual and intellectual atmosphere in which the scientific and philosophical formulas are presented to the student. The ingredients which are prescribed to enter into certain chemical compounds will combine only under a high degree of temperature. The devout and reverent mental action necessary to true education—and there is only one type of true education—can be secured only under influences of fervent religious conviction and faith; and this necessity goes both to the instructor and the instructed. Fellowship and

mutuality obtain nowhere more completely than in the classrooms of the high schools, the colleges and the universities.

Out of such conditions of giving and receiving instruction may be expected a character of instructed studenthood that will express strong religious steadfastness and soundness in scientific and philosophical judgment. Reflecting on its record, I am convinced that no institution with an equal

Social and Religious Life in Asbury College.

Eathel V. Doddridge, M.A., Dean of Women.

"There is a different atmosphere here. I felt it as soon as I came on the campus. It doesn't seem possible that you have over five hundred young people here and no smoking, drinking, or swearing, no immodest dress or actions that would indicate loose morals. Ev-

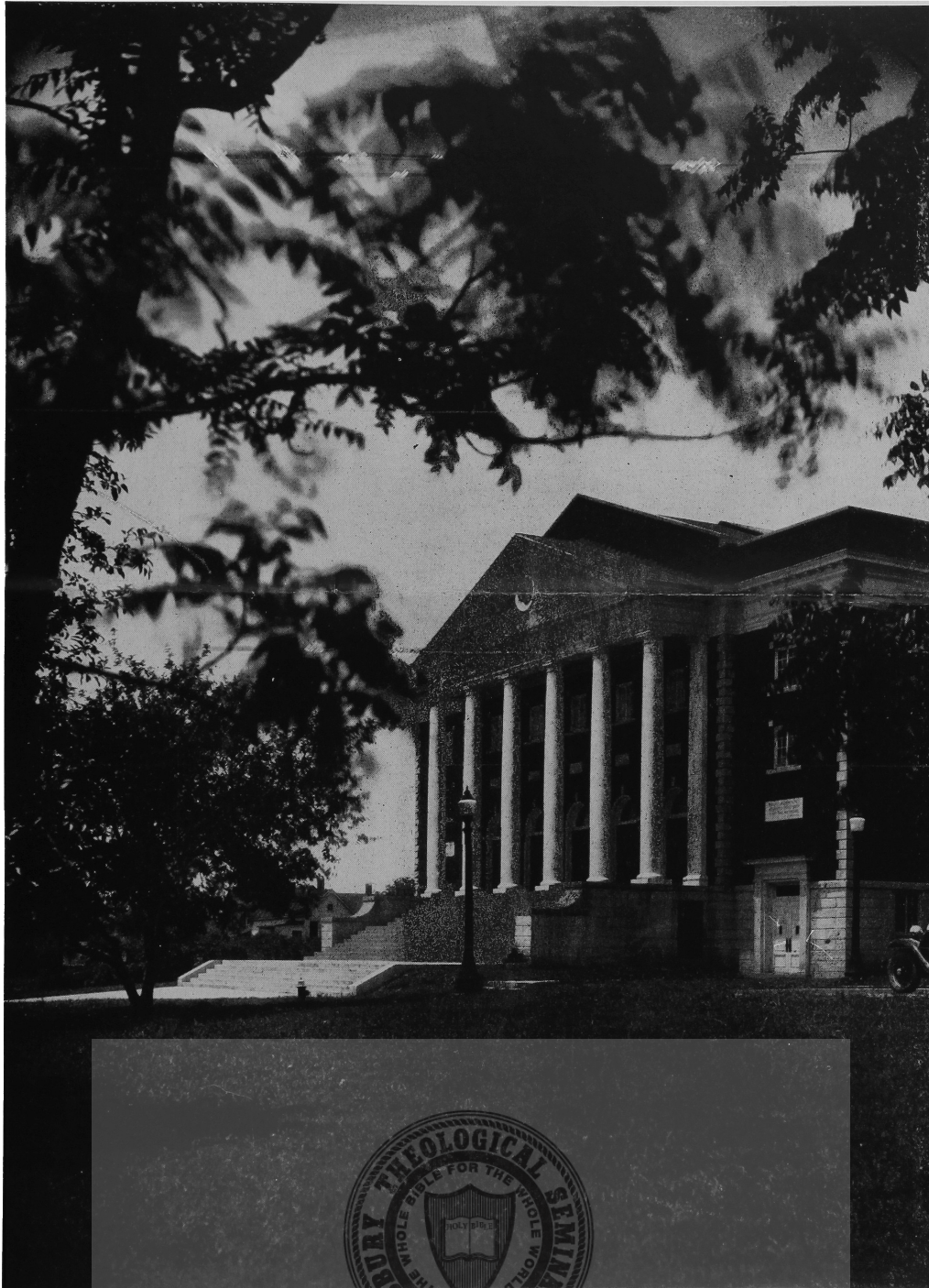
eryone seems to be happy and contented and thoroughly enjoying life. They are so normal. How do you do it? We had no idea you had such a fine plant and such splendid students."

These are the type of remarks we listen to from visitors to our campus who come for the first time. Those who have been away for some time and return feel the same way. Dr. E. Stanley Jones, who came to visit Asbury, his alma mater, said to me that it was a pleasure to see so many Christian young people who were so thoroughly normal in every way, so happy and contented. He added, "You are doing a great work here at Asbury."

We think that our students are the finest in the land, and we attempt by our social rules and religious training to keep them so. Our aim is to develop the whole person socially, mentally and spiritually. We have a number of debating clubs where the social as well as the mental side of life is developed. During the year there are numerous programs arranged to break the monotony of college life and to help the young people in the development of social graces, but card-playing, and dancing and

worldly amusements have no place in our program.

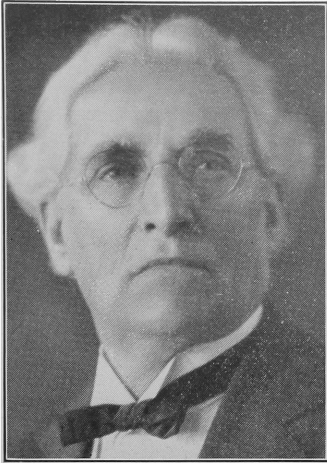
Our chapel service meets daily on class days. We have two annual revivals, as well as a week of missionary services when some well-known missionary presents to the student body the needs of the foreign fields. The Ministerial Association and the Homiletical Society present to the students the necessity of a deep spiritual experience.



HUGHES AUDITORIUM

list of graduates can name amongst its alumni a greater number of students who have made good on the levels glimpsed above than have the alumni of Asbury. Bishops, distinguished missionaries and leaders in other fields of religious activity are to be particularly assessed to the credit of the student output of this school; and this fact has forced an often unwilling testimony to the excellency of its ideal.

OFFICIAL REPRESENTATIVES



REV. H. C. MORRISON, D. D., President of Asbury College and Asbury Theological Seminary.

The Teaching of Science at Asbury College.

W. Brandt Hughes, Ph. D., Head of the Department of Mathematics and Physical Sciences.

The work offered in science at Asbury is at present organized under five teachers. In the High School, courses in general science, botany, and elementary physics are given. In the college courses are offered in the fields of astronomy, botany, chemistry, home economics, and zoology. General courses, except in astronomy and home economics, are given as full year standard courses, each carrying eight semester hours credit and are the courses given generally to the pre-medical students and to those students who desire to take additional work in a given field. Majors are offered in chemistry and physics, physics and mathematics, botany and zoology, and home economics.

Beginning with the coming year two four-hour courses will be offered designed especially for the student who does not plan to take further work in science. These courses might be considered of a general cultural nature. One of the courses will be given in the field of physical sciences and the other in the field of the biological sciences. Students who take one course the first semester will enroll for the other course the second semester. The courses are termed Introduction to Physical Science and Introduction to Biological Science respectively.

The teaching of science at Asbury presents a difficult problem. Especially is this true in the fields of botany and zoology. In a world

that has almost universally accepted the theory of evolution, and with all the literature of science presented from this viewpoint, it becomes a real challenge to the teacher to be able to steer a straight course through the maze of unsupported conclusions that are generally regarded as truth.

It is the policy at Asbury to face such problems as the above at a time when the errors and inconsistencies can be pointed out rather than to ignore them, allowing the student to run up against them later when they are presented entirely from a one-sided viewpoint.

In the Journal of Higher Education for December, 1932, Dr. B. H. Bode mentions the confusion that can be brought about in a student's mind by teaching that is narrow and one-sided. He says that in college students are taught theories that actually contradict each other. They are taught one thing in the theology department and the opposite in the departments of science. He says further that "It is peculiarly the function of the college to enable the student to discover that his spiritual heritage is a welter of contradictions and to assist him in the task of setting his house in order." This is what Asbury is attempting. It is peculiarly the function of Asbury College to send out ministers, missionaries, and teachers who have been so well established in the Christian faith and experience that they will stand true under any test.



BOARD OF TRUSTEES.

English and the College Objectives.

L. A. King, Ph.D., Professor of English.

How can the study of English be of value to the Christian, young or old? More particularly, how does the work in English at Asbury College help in the training of young Christians? And what is the department of English doing to help realize the objectives of the college as stated in the catalogue? These are questions of importance to any one interested for any reason in the college.

For convenience the work in this department may be divided into two parts: that dealing with writing by the students and called *composition*, and that dealing with the reading of literature. The three stated objectives of the composition work are clear and effective thinking, writing, and study. Reference to the catalogue will show that these objectives are included in the general statement of objectives of the whole college, and it does not require much reflection to see how directly valuable this work is to every one in all parts of life. The literature work is perhaps not so apparently valuable as the composition work. Consideration of what literature will accomplish for the careful reader will



DR. F. M. HESTON, Dean of Asbury College.

clearly establish its value to the Christian. The great Christian leaders and preachers have been industrious students of literature and have in their own writings produced material that is classed as literature. Thus the hymns of Wesley are represented in most collections of English poetry. The Bible, too, is literature of the greatest kind and may profitably be studied as such. For literature is the expression of the thoughts and feelings of great and noble men in such excellent form and manner as to make that expression permanently interesting and valuable to mankind. The reading of great literature furnishes unsurpassable opportunity for careful thought, self-understanding, the formation of a Christian philosophy of life, and the cultivation of the fine qualities of sympathy and love that are the very life of the Christian.

To realize objectives the department offers, first, work in composition and strives constantly to improve its methods in that field. Second, it offers to all students in the college a general course in literature in which it attempts to realize in them the objectives mentioned above. Third, it offers to those who wish to take advanced work in the field a carefully planned group of courses that present from the riches of thought and feeling to be found in

English and American literature the very finest material for producing the results of the reading of literature mentioned a moment ago. It is constantly held before the minds of the instructors that they are not teaching literature, but influencing and training young people in Christian life.



DR. F. H. LARABEE, Dean Theological Seminary.



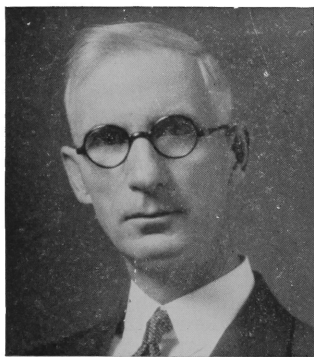
MR. EARL W. SAVAGE, Business Manager, Asbury College.

Modern Foreign Languages and Literature.

Anna Laura Sebring, Doctor-es-Lettres, Professor of Modern Foreign Languages.

Asbury College offers French, Spanish, and German. The aim is to develop *practical* power in the use of the language studied, and to create a better understanding of the people whose language it is, through an appreciation of the culture revealed in their literature.

It is the purpose of Asbury College to make the work in this field of study useful to



J. B. KENYON, Dean of Men.

all her students, but especially so to those who are called to mission fields whether at home or abroad. The study of French has great value to those who go to Louisiana, to the French West Indies, and to French speaking parts of Africa. Spanish serves those going to our Spanish Southwest, to Mexico, to Central America, and to South America. German has its place in the preparation of medical missionaries to all lands. The interests of the missionary lie very close to our hearts.

It is in the study of foreign literatures that students find the ideas, ideals, customs, traditions, of the peoples whom they expect to influence for Christ. It is indeed most necessary that they learn all they can along these lines, for by so-doing a mutual respect is engendered which goes far toward making Christian service successful. Such respect does away with friction, and the Lord's work is encouraged.

In order to prepare for mission service in foreign lands, students of Asbury learn to *speck* the language they study, beginning with the very first day's work. This is a development that is carefully supervised by teachers who have lived long in foreign lands. Thus, when the missionary reaches the field, he suffers but a minimum of loss of time, if any. Foreign language clubs contribute to the same end, giving ease and power in self-expression in the languages. Sunday school classes in which the languages are used are also a great help.

Home Economics Department.

Lucy Adams, M. S., Professor of Home Economics.

The Home Economics Department of As-



I. D. MOON, A.B., B.Mus. Director of Voice.

bury College endeavors, first of all, to train for the profession of homemaking. This is our first aim because we realize that more than eighty-five per cent of young women who enter college, marry and go into homes many times unprepared for the responsibilities assumed.

Due to the existing industrial and economic conditions the home, the greatest of the institutions ordained by God, has gone through a series of changes which have threatened its overthrow. Laymen, teachers, and statesmen all agree that the day has come when the American home must be safeguarded and when young people, particularly young women, are not qualified, without scientific training, to enter the greatest of all professions—that of homemaking. The home maker is no longer a producer but a consumer. About ninety per cent of money spent goes through the hands of the woman. There is little doubt but that much of the financial pressure upon us now is due to the fact that the money and other resources of the home have not been wisely expended.

As a nation we are beginning to realize that health conditions must be improved. For years the farmer has been feeding his stock scientifically. It is time we were aroused to the fact that one-fifth of the little children of the United States are undernourished and should have scientific attention. Home Economics Courses are no longer merely cooking and sewing. The successful homemaker must understand and make practical applications of scientific and fundamental principles. Surely the obligations of the homemaker and future parenthood were never so great and should no more be assumed without training



M. Emma Lott, Director Conservatory of Music.

than should the profession of medicine be entered without preparation.

For the fifteen per cent of young women who enter college and do not marry, the Home Economics field is the only field not already crowded with teachers. Other fields, such as parent education, dieticians for institutions, designers and saleswomen in the field of art and clothing, require girls with a home economics background.

The Department of Home Economics at Asbury College has made considerable gain in enrollment. Last year eleven young men, most of them pre-medical students, enrolled in the department. One very interesting

piece of work was an experiment with white rats, which clearly demonstrated the effects of proper feeding. New plans are outlined for another year. We are moving forward believing that out of the Christian home comes the Christian citizen whose faith in God has its beginning in the plastic years of happy, wholesome family life.

E. Stanley Jones at Asbury College.

I spent three happy days at Asbury College recently. It was interesting to note the change after these years. The physical plant of As-



EATHEL V. DODDRIDGE, Dean of Women.

bury is just about everything that could be desired—adequate, commodious, chaste, beautiful.

The intellectual level is higher than when I was a student there. This is well, for our spirituality must be set in a framework of intellectual attainment that will make that spirituality a well-directed force, convincing and converting.

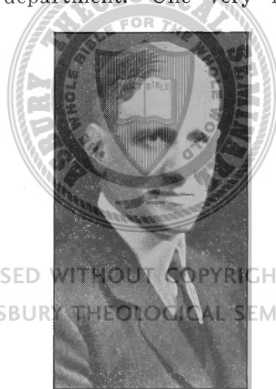
The inner life of the institution seemed deep and real and overflowing. The spirituality of Asbury is sound, natural and sane. And yet abounding!

I came away feeling a great hope for Asbury College. It has as fine a group of young people as can be found anywhere in America. American and world Christianity needs the kind of spirituality that Asbury engenders—needs it especially if that spirituality can be in a framework of high intellectual standards and a strong and living passion for its application to the sum total of human living.

I hope the friends of Asbury will stand by her, will help her to meet her financial obligations, will unite behind the man who has been chosen for president, and will carry her forward by prayer and love and sympathy.

E. STANLEY JONES.

Asbury stands for the old historic faith promulgated by John Wesley when he arose out of the sordid social degradation of England and proclaimed a full and free gospel able to take sin out of a man and make him a new creature in Christ, and originated an institution known as the Methodist Church whose fundamental tenets of faith were the regeneration of the soul and the sanctification of the heart from inbred sin.



E. STANLEY JONES, Asbury's World Missionary.



ALBERT E. SMITH, Prof. Violin and Viola Dept.

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OF ASBURY THEOLOGICAL SEMINARY

(Continued from page 1)

while in college. Those desiring same should write at once to Mr. Earl Savage, Business Manager, Wilmore, Ky.

I have in mind some as fine young men as you can imagine who have a call to preach, and who desire to attend Asbury, who are not able to pay their way. I cannot conceive of any better way for a devout person who loves the Lord and saving gospel truth, to

vice. Wife keeps the roll of The Victory League, their contributions, and as the money accumulates it is turned over to the Business Manager where it can be used to best advantage. This is a great work in which we are engaged. Give us a helping hand, and give it to us now!

RELIGIOUS EDUCATION.

It will be difficult to eradicate from the mind that which was sown in the period of

dangerous liberal teachings, quite destructive to evangelical faith, are promulgated; schools in which no revivals are held, no one is converted to Christ, whose tendency and drift are dangerously toward modernistic liberalism rather than to evangelical truth and experimental Christianity.

From the first of its existence, it has been the purpose of Asbury College to seek to bring the students who attend that institution to saving faith in the Lord Jesus Christ, to a vital experience of sins forgiven. We always have a revival in the beginning of the school year; we feel that it is invaluable every way. We have been kept from extravagance or fanaticism; we have seen the bright and happy conversions of hundreds of as fine young people as ever gathered upon a college campus.

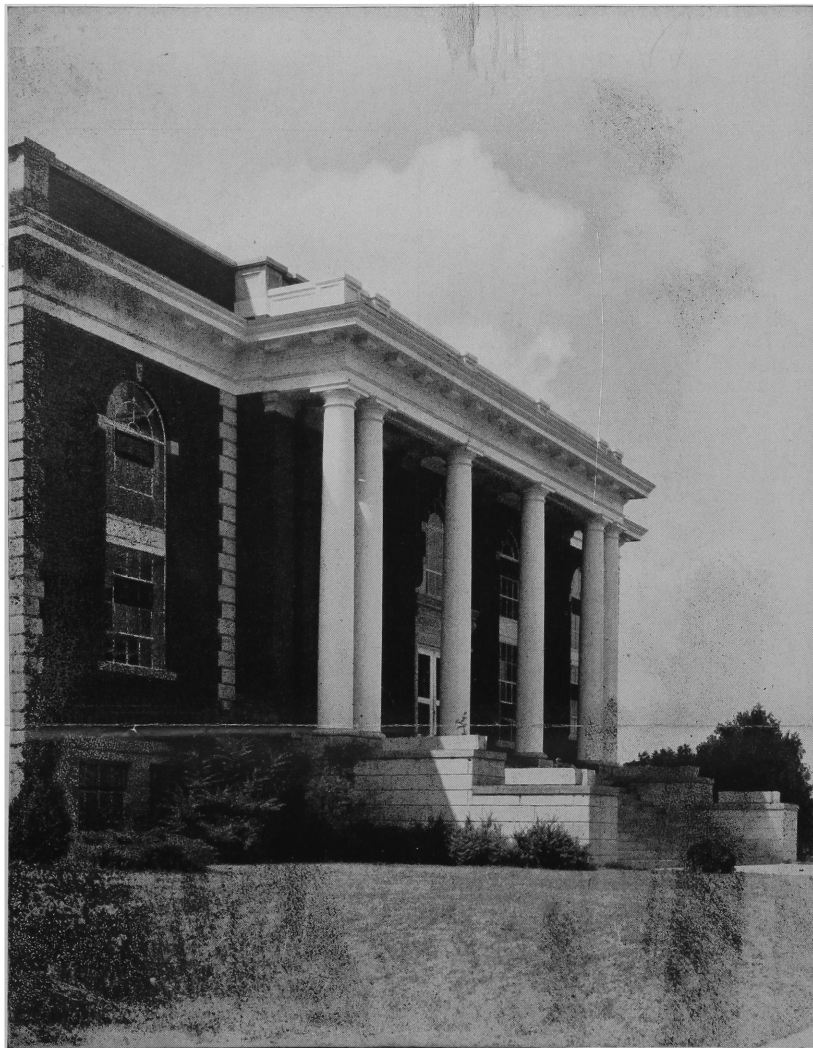
I have been elected President of Asbury College for the coming school year. I did not desire the position, but friends, and those who guide the affairs of the school, were so insistent, and conditions were such that it seemed unwise to bring in some new and untried party for this intricate task; so I accepted it. It is my purpose to conduct the usual revival the coming September.

I ask the readers of this paper who believe in Christian education, who seek to help the students to be Christians and to establish them in the truths of the Holy Scriptures, to supply themselves with the literature of the college, to solicit and send to us worthy young people, and to pray for me that I may have physical strength and wisdom from on high for guidance, and that we may have at Asbury a gracious revival of salvation of the unconverted, the sanctification of the Lord's children, and that God may guide us forward.

WE ARE GRATEFUL AND HOPEFUL.

We thank the friends who have responded to the call for trial subscribers for THE PENTECOSTAL HERALD at the remarkably low price of 25 cents until January, 1935. The beginning of this campaign is most hopeful. We believe many more of those who have found THE HERALD a spiritual inspiration to them will send in the names of those they would like to have receive this paper. While at this very low price send the paper to a poor widow, to a family that is having to battle for bread, to your county jail, the Y. M. C. A., or Library. Now is a good time to send THE HERALD to 5,000 preachers. Help us to sow THE HERALD broadcast over the land with its plea for a revival of religion and its messages of full salvation. Get busy at once and send in a list of subscribers.

H. C. MORRISON.



MORRISON MEMORIAL LIBRARY

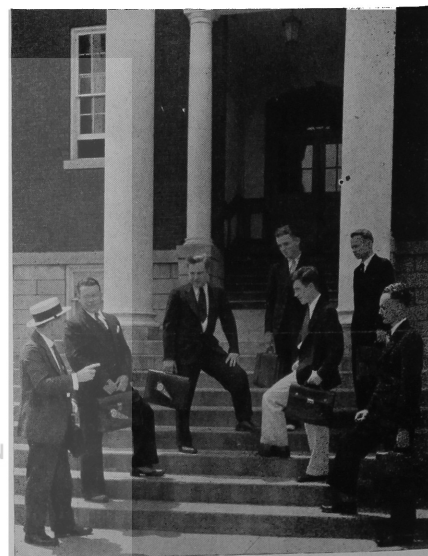
make an investment that will be more far-reaching and blessed in its effect and influence than that they should render assistance to such young men. Let any one who desires to sow the seeds of truth in such a wide and fertile harvest field, correspond with my wife and she will be glad to give you names of young men and the way in which they can be assisted to great advantage.

When I returned as President of Asbury I organized a Victory League to raise an emergency fund to meet pressing obligations of the college. We have something more than a thousand members in this League; any one can join who is interested, who will use their influence for the institution, and who can donate as much as one dollar per year. We hope to see this League grow to many thousands. Quite a number have given ten dollars per year, and few have contributed much more; many faithful souls have given only a dollar, but it makes them a part of a group of devout people who want to see this work go forward successfully. We greatly need, at least, 5,000 persons in this League for this great school and its work. Join The Victory League. Join us in prayer. Find a student for Asbury. Help some worthy young man or woman to secure preparation for ser-

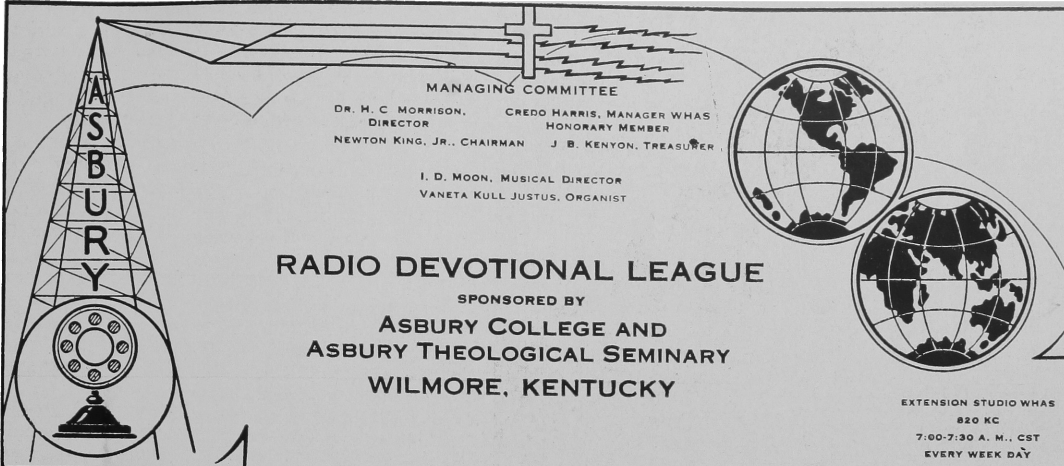
youth, when the mind is hungry, wants to know, is receptive and retentive. This sowing of thought in the mind of youth, whether it be the good seed of pure truth, or the tares of falsehood, may implant convictions and ideas, the roots of which will abide throughout life, going far into the building of character and fixing of eternal destiny.

No one can truthfully claim that any phase of infidelity, atheism, or unbelief in the teaching of the Holy Scriptures, has in any way, proved a blessing to humanity. The pagan empires who had no Bible, no knowledge of the God of the Bible, went down in moral wreckage. We have great pagan civilizations today that are a menace to world peace. The contrast between those nations and the peoples who have had the Word of God, and a common faith in Christ, should make a powerful appeal to peoples of all Christian countries to guard the young mind and see to it that into the youth of the country there is inculcated the fundamental teachings of the Scriptures.

We are firm believers in church schools. They should be built, supported, enlarged and dominated with the true spirit of evangelism. Reports come from every quarter that we have church schools in which very



Discussing Theology on Seminary Steps



MANAGING COMMITTEE
 DR. H. C. MORRISON, DIRECTOR
 CREDO HARRIS, MANAGER WHAS
 HONORARY MEMBER
 NEWTON KING, JR., CHAIRMAN
 J. B. KENYON, TREASURER
 I. D. MOON, MUSICAL DIRECTOR
 VANETA KULL JUSTUS, ORGANIST

RADIO DEVOTIONAL LEAGUE
 SPONSORED BY
**ASBURY COLLEGE AND
 ASBURY THEOLOGICAL SEMINARY
 WILMORE, KENTUCKY**

EXTENSION STUDIO WHAS
 820 KC
 7:00-7:30 A. M., CST
 EVERY WEEK DAY

AIMS OF THE RADIO DEVOTIONAL LEAGUE.

To encourage family worship in the home; to revive the family altar; to revive the singing of the old hymns; to bring cheer into the room of the shut-in; to comfort those who mourn; to guide the erring; to furnish a period of worship for the sick and aged; to make available a devotional service for all who desire to participate; and to stimulate church attendance on the Sabbath.

NATURE AND SCOPE OF THE RADIO DEVOTIONAL LEAGUE.

The League is strictly a devotional League. It is non-denominational. All programs are censored and no doctrinal or controversial topics are permitted to be broadcast. Certificates of membership in the League are sent out to all who request them, free of charge. At present the membership in the League is distributed throughout 28 states and the Dominion of Canada. Statistics as to the number of denominations represented are not available, but it is believed that practically all faiths are included. A point of special interest to us is our "Listening Centers." We have on record several instances of listeners in the rural sections of Kentucky and Tennessee establishing in their homes or places of business, "Listening Centers." Each morning a group of friends and neighbors who do not own radios gather at these centers and listen to the League program.

EXPENSES AND SUPPORT OF THE RADIO DEVOTIONAL LEAGUE.



Rev. Newton King, Jr., Manager Radio Devotional League

The commercial value of the broadcast would be nearly forty thousand dollars if we had to buy the time. However, the one great desire of the officials of WHAS is to give to their constituents a great opening devotional program,—something, as they say, "To give



Credo Harris, LL.D. Gen. Manager WHAS Station

a good start for the day." They are, therefore, giving us this time absolutely free of charge.

The expense of the broadcast and League work is due to the fact that Asbury College is near 100 miles distant from Louisville, Ky. This necessitates the rental of a telephone line to carry the program from our studios to the studios of WHAS in Louisville. This line charge, together with other necessary operating expenses such as printing, postage, and secretarial work constitute an expense item of approximately \$500.00 per month.

Because of the present economic condition the Board of Trustees of Asbury College feels that it cannot carry the additional burden involved in this League work and no provision is made for it in the College budget. The only source of revenue available is the free-will offering of our League members and friends.

RADIO DEVOTIONAL LEAGUE HYMNAL.

Treasured Hymns of The Radio Devotional League, contains over 100 of the Treasured hymns of the Church, complete with music. A number of these old hymns are used on every morning devotional broadcast.

RADIO TALKS, BY DR. E. STANLEY JONES

Fresh from the pen and direct from the heart of the greatest missionary of our age. These great messages by this outstanding Christian

leader should be used in Sunday school classes, missionary societies, Epworth Leagues, and all organizations of the Church. A neat 32-page booklet, leatherette binding. These books sell at 25 cents each.

A Mid-Week Hymn-Sing. A new Feature on The Air, sponsored by the Radio Devotional League. A thirty minute program featuring the old hymns. Every Thursday night between 7 and 8 o'clock. Announcements will be given over the air as to the exact time of appearance until a permanent time is allotted.

We shall not be satisfied until we have thousands of families in our congregation, that, when they look at their certificate of membership hanging near their radio, they can say, "I am a part of a great congregation united in the greatest cause of the land, the building of Christian character and the promotion of the Kingdom of our Lord through the greatest medium of the day, a Radio Devotional program." Enroll your family in the League. Send for your CERTIFICATE of membership. Print the names of the members of your family as you wish them to appear on the certificate. Help us in this crusade movement to establish a great family Radio Devotional League that will promote spiritual programs over the air.

We desire to make the League a permanent family organization and to develop it to such an extent that we shall be able to multiply its membership and thereby build up a great group of people who will worship with us each morning and be encouraged to face the various duties which confront them during the day.

Address all communications to Radio Devotional League, Asbury College, Wilmore, Ky.

Most people who are not suited with their jobs are not suited to their jobs.



RADIO QUARTETTE DEVOTIONAL LEAGUE



MEN'S GLEE CLUB

THE DEPARTMENT OF PSYCHOLOGY AND PHILOSOPHY

Hildreth Marie Cross, Ph.D., Professor of Psychology and Philosophy.

In this modern day when "the faith once delivered to the saints" is being so perilously attacked, modern psychology and philosophy are held largely responsible. Neither true psychology nor sound philosophy goes contrary to a sterling faith and trust in things which are fundamental. Thorough courses in these fields lead the Christian into a better knowledge of his possibilities and heritage in Christ Jesus.

In the department of psychology and philosophy at Asbury College it is our aim to give cultural and practical training in the major which we are able to offer. In our introductory course in psychology we attempt to give a bird's-eye view of the whole field. The student is given a basic understanding of the physiology of the nervous system and the sensory organs by means of which awareness of the outside world is obtained. He then studies his reactions and the activities of others in order to discover the mental processes involved. He observes himself in relation to others to learn how he is like and how he is unlike his fellows. Practical problems are offered which he uses in the organization and systematization of the facts concerning himself and others.

Other courses, such as abnormal, experimental, social, child, adolescent, or religious psychology take the student, whose interest has been aroused in the survey course, into the more detailed study of special fields.

The factors of self-understanding and a sympathetic appreciation of others with whom the individual makes contacts are constantly stressed. Concrete class demonstrations are frequently used to further amplify the work.

In the field of philosophy the faith of the student is assured, for the final court of appeals for all mooted questions is GOD'S WORD. The student is encouraged to read and think on the problems that have lured men in all ages,—such problems as the reality of matter, the immortality of the soul, religion, etc. But always the student's thinking is guided by the truths of the Bible. Since this time-proven library of sixty-six volumes has stood the test, the student uses

the same as his final source-book. The students in philosophy are taught to plow through knotty problems by logical reasoning and clear thinking. They are introduced to the great philosophers of all ages and from careful analyses of the output of these giant minds, they glean method and material for their own mental growth. Unhampered expression in discussion is at all times encouraged in the psychology and philosophy classes of Asbury College.

SOURCES OF ASBURY STUDENTS

Margaret B. Kilby, M. A., Registrar.

Asbury College is meeting a vital need of the country as indicated by the wide distribution of her student body. Last year in the college thirty-four states were represented and seven foreign countries. The student body was drawn from twenty various denominations.

Inasmuch as Asbury is a definitely Christian school, students who are preparing for Christian service are urged to secure their training here. Forty-one per cent of the students enrolled last year were preparing for definite Christian service and 22 per cent for the teaching field. Forty-nine per cent of this year's graduating class plan to enter Christian service immediately. Of the more than two thousand graduates of Asbury 40 per cent have entered Christian service. These figures are symbolic of the type of work that is being done at Asbury.

FINE ARTS DEPARTMENT.

SPEECH.

Daisy Dean Gray, M. A., Professor of Speech.

Ralph Waldo Emerson pays a poetic tribute to the subject of speech.

"What boots it thy pleasure?
What profit thy parts?
If one thing thou lackest,
The art of all arts?"

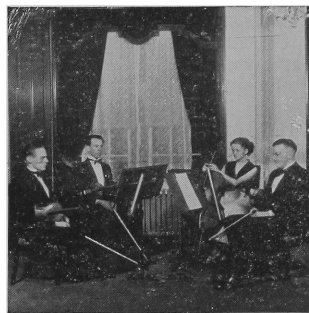
"The only credentials,
Passport to success,
Opens castle and parlor,—
Address, man, address."

During the last two decades great progress has been made in the art of speech. The study of this art is rapidly coming into its rightful place in the curriculum. Some of our strongest universities are now giving work

leading to the degree of Doctor of Philosophy in speech. Educators have observed that this is not merely an aesthetic art to be cultivated by ladies and gentlemen of leisure, but that it is a necessary part of a practical education.

George Santayana says, "Eloquence is a republican art, as conversation is an aristocratic one." The purpose of the study of this art at Asbury College is to train students scientifically to converse, to teach, to debate, to interpret, to lecture, and to preach. The curriculum includes a major in this field. One objective in this training is to develop the mind in clear and discriminative thinking. Good speaking demands careful thinking. A successful speaker must keep his thinking-cap on straight. If facts are distorted, if reasoning processes are hazy, if authorities are misquoted, if illustrations are inapt, if the outline is indistinct, if the purpose is indirect, the searchlight of criticism will reveal these faults.

In speech training, much emphasis is given to voice and diction. Some of the questions continually confronting both student and teacher are: Is the voice modulated? Is there change



ASBURY STRING QUARTETT

of pitch and tempo? Is there the right inflection, pause, emphasis, and emotion? What is the quality of the voice? Is it good—that is, pure, easy, melodious, strong, resonant, appropriate, distinct? Or is the voice faulty—in other words, nasal, throaty, breathy, hollow, shrill, thin?

Training in speech takes into account the correction of such disorders as stammering, lisping, and sound substitutions. It also cultivates ease, poise, and appropriate action. The

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
35 Years in Business.

study of speech for social adjustment develops tact, grace, self-confidence, and tolerance.

ART.

Irene Cullis, A. B., Professor of Art.

The aim of the study of Art at Asbury College is to give the training for both vocational and avocational purposes. In our full course Drawing and Painting, Principles and Design, we offer commercial and aesthetic art. The following special courses are offered to those who desire to take commercial art: Poster Work, Costume Designing, Interior Decorating, and Public School Art. To those wishing aesthetic art are offered: History of Art, Art Appreciation, and Chalk Talks.

Students who meet the academic requirements are granted a diploma upon the completion of the three year course. Certificates are granted upon the completion of certain lower courses.

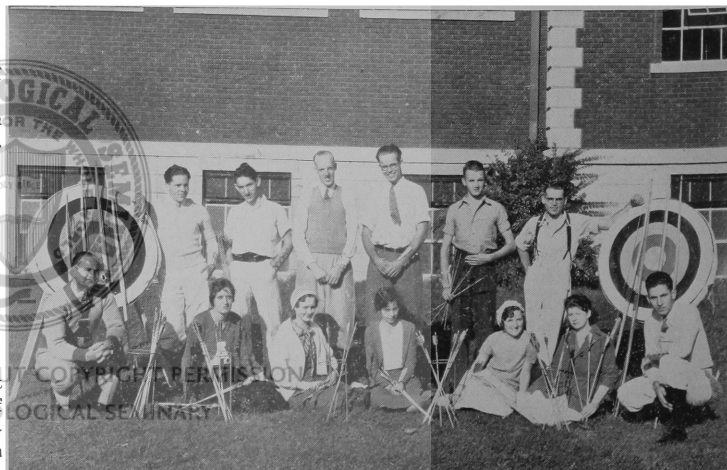
MUSIC.

Longfellow once said, "Show me the home where music dwells and I will show you a home that is happy, peaceful and contented." In these days of unrest, can the influence of good music be measured? No—it is beyond all things precious! It builds character, brings spiritual uplift and inspires to nobler ideals all who come under its influence.

Everybody is born with a love for music. It is within YOU, waiting to be cultivated and brought out. An investment in music lessons under a competent teacher is one which bears magnificent dividends for a life-time.

Dr. Charles Eliot, president emeritus of Harvard University, proclaimed some eighteen years ago, "Music is second to no other study in its educational value." In modern educational life, the larger colleges and universities are paying more attention to music every year.

If one has in mind the study of music as a profession, we can safely say



ARCHERY, ONE OF ASBURY'S SPORTS

"ORGAN"

Vaneta Kull Justus, Pipe Organ.

The Department of Organ in Asbury College affords an unusual opportunity for study. In the department we have one of the finest, if not the best, organs in the state. The four manual Austin concert organ consisting of six organs in all, and having fifty-three stops, was installed in 1929. Then, for practice purposes we have Essey and Wick organs of two manuals each.

The aim of instruction in this department is to develop a finished technique adequate to artistic and effective organ playing, and to impart such knowledge as will equip the student for such work, concert playing, and technique.

In the course of study, depending upon the student's ability, he or she may be entered under either of the classified years as specified in college catalog on pages eighty-six and eighty-seven. Materials used will include the works of Bach, Stainer, Best, Guilman, Franck, and other classical composers.

WIND AND STRING INSTRUMENTS.

Albert E. Smith, Violin and Viola.

It is the aim of these departments to instruct students in the art of ensemble and solo playing. Only understandable and practical material is used. Public appearances and membership in the orchestra and band are required of all qualified students in the department.

The woodwind and brass department offers, for the benefit of those who wish to learn to play an instrument to aid them in their religious work or for those who are interested in public school music, class as well as private lessons in any of the brass and woodwind instruments. First, second and third years are offered.

In addition to the orchestra and band, string and brass quartettes and trios and a salon orchestra offer opportunities to the more advanced students.

THEORY.

There is nothing more necessary in

the education of a music student than a comprehensive knowledge of the laws and principles upon which the art is founded. To all students of music, an accurate knowledge of the laws of harmony and composition is a necessity; especially is this so for those who wish to make music their profession.

Student majoring in piano, voice, organ, or violin toward the A.B. degree, will be required to have two years of harmony, one year of history and appreciation of music, one year of counterpoint, teachers' training course, and two years of sight singing.

GENERAL INFORMATION CONCERNING ALL DEPARTMENTS OF MUSIC.

A series of public recitals will be given, during the school year by visiting artists, members of the music faculty, and advanced students. Monthly recitals, not open to the public, will be given by the students for the purpose of giving them experience in appearing before an audience.

Credit toward the A.B. degree is given for courses in harmony, counterpoint, history of music, teachers' training course and public school music. Two semester hours credit for each of these courses, except harmony, and teachers' training course for which there will be given three semester hours credit, and one-half semester hour credit respectively.

Credit is given in practical work in piano, organ, voice, and string instruments, in each subject the maximum credit to be sixteen semester hours. One hour of credit for the year is offered for ensemble work, in orchestra, band, glee club, treble clef club, and piano.

A Teacher's Certificate will be awarded to the student who has satisfactorily completed the sophomore course in piano, voice, organ, violin and viola, and has finished high school, including teachers' training course, course I in harmony, course I in history and appreciation of music, and course I in sight singing.

A Diploma will be awarded if the student has completed the requirements in piano, violin, organ or voice through the Senior Course. Student must have finished two years of college work, counterpoint, course II in harmony, course II in history and appreciation of music, and course II in sight singing.



WOMEN'S GLEE CLUB

that the average individual who will work and who has talent can earn an income which compares favorably with that to be earned in other professions.

In order that limited means may not hinder any who wish to study music, Asbury College has reduced the tuition rates for private instruction and offers without cost all courses in theory with one exception, History and Appreciation of music.

PIANO.

M. Emma Lott, B.Mus., Professor of Piano and Theory.

This course purposes to secure for the student the modern and fundamental principles of piano technique which will serve him either in public performance or in teaching. Emphasis is given to the analysis of mental and physical processes involved in piano playing. Solutions are sought for individual technical problems by a careful study of each pupil's physical deficiencies and previous habits of work.

Principles of interpretation are illustrated through excerpts from music of the classical, romantic, and modern schools of composition. A candidate for diploma must have acquired the principles of tone production and velocity. A typical diploma recital includes compositions by the general masters, such as Bach, Mozart, Beethoven, Schubert, Chopin, Liszt, Brahms, Debussy, MacDowell and others, including the leading present-day exponents of piano composition, such as Rachmaninoff, Prokofieff, Ravel and Granados.

Class lessons are offered in preparatory courses. Ensemble playing, two or more pianos, for intermediate and advanced students will be introduced in the piano department this year. A course in evangelical piano playing is offered for the benefit of those desiring such training.

VOICE.

Professor I. D. Moon, A. B., B.Mus.

The aim of instruction in voice is to secure ease in singing, naturalness in enunciation, and intelligent interpretation. Each voice requires individual training, for every person has a different problem or difficulty to

overcome. Our endeavor is to give such training as will meet the needs of any situation.

To acquire ease in singing the student is taught the right posture, proper breath control, and is schooled in the art of appearing at ease before an audience. The student is also given suggestions and aids that will free the vocal mechanism from tension.

Emphasis is given to the clearness of diction. Special attention is given to the singing of gospel songs, as the "Gospel in Song" has a very import-



Corner in Glide-Crawford Parlor

ant place in the church service. An essential part of the equipment of the minister or layman who is interested in forwarding the work of the Kingdom, should be the study of singing and the use of music in the church service. Every singer should feel the importance of his part in the service. David, the sweet singer of Israel, found his songs healing to the soul of Saul. Our songs have the same healing effect upon the souls of those lost in sin.

All students are eligible for membership in the different choral organizations of the school. The men's and women's glee clubs and the treble clef club, together with the chorus, give ample opportunity for self-expression through the medium of music. Each of these organizations has an opportunity to broadcast one morning each week of the school year. This gives the prospective gospel singer experience in broadcasting and broadens his Christian influence.



BIG SISTER CLUB

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF

Lesson VI.—August 5, 1934.

Subject.—Elisha Helps the Needy.
2 Kings 4:1-7; 4:42-44.

Golden Text.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25:40.

Time.—About 852 to 812 B. C.

Place.—Gilgal.

Introduction.—Like our Lord on his human side, Elijah and Elisha were roots of dry ground. Physically and mentally they can be accounted for as easily as great men in heathen lands can be accounted for; but when compared with such men as Confucius, Socrates, Plato, Cicero and others, they seem to be superhuman in things spiritual. Such characters cannot be produced by human methods, nor by human influence alone, any more than corn can be produced without sunshine and water. Their very existence proves the being and operation of a Supreme Personality. At the time in which they lived there was nothing in any nation on the earth that could have produced them without divine intervention; nor can they be produced now without such intervention. It is freely granted that they were roughhewn and without polish; but when compared with the biggest men of our day, who have discarded the grace of God, they stand as giants among pigmies; they are mountains among mole-hills.

Jehovah ordered Elijah to anoint Elisha to be prophet in his stead; but he seems to have done nothing but throw his mantle over Elisha's shoulders as he passed by him. The anointing oil may have been applied, but nothing is said about the transaction. The two men were much alike, and yet much unlike. They can be compared only by contrast. Elijah came and went like a meteor: Elisha tarried and prophesied for many years. Although he was a milder man Elisha was sometimes very severe, as when he cursed the children who made fun of his bald head, and when he smote Gehazi with leprosy. Both men were utterly loyal to God Almighty. They were of the stuff out of which martyrs are made—ready to do and to die for their convictions. Both of them were workers of miracles, even to raising the dead back to life. There were times when neither of them showed mercy. Elijah could call down fire from heaven and destroy a hundred men with no seeming smartings of conscience. Elisha did not seem to suffer any heartaches when, at his command two she bears tore up forty-two little children.

There was something terrible about these two prophets. They cannot be measured or judged by any of our standards. We are living in a different age and under different light. The marvel is that Jehovah sanctioned their deeds. He was through them teaching men in the ages to come some tremendous lessons concerning sacred things. No one in his senses will dare bring an accusation of wrong doing against the men or their God. It will pay better to find a mourner's bench, and call on God to

search our hearts. All human conduct must be adjudged with reference to eternal issues. When we know even as we are known we shall understand some things better.

Comments on the Lesson.

1. There cried a certain woman of the wives of the sons of the prophets. —We have but little information concerning the bands of prophets mentioned in the Old Testament. Samuel was the leader of an early group of such men; and now we find Elisha at the head of another company. The dead husband of this widow had undoubtedly been a member of this last coterie. Unto Elisha.—That was normal, I suppose. She knew that Elisha was the leader of the band to which her husband had belonged; so she called on him for help in her time of distress. Note that she backed up her plea by the fact that Elisha knew the faithfulness of the dead husband. The creditor has come.—That was a sad hour. Under laws and circum-

stances then existing the creditor could, and would, take her two sons for slaves, in order to collect the debt. We have many heartless men now who would not hesitate to rob a poor widow of her all to collect a little more filthy lucre; and we see from this lesson that some of their kinsfolk were living in the times of Elisha. Woe unto them! He that shows no mercy shall receive none; but the wrath of God abideth on him.

2. What shall I do for thee?—The prophet hesitates from lack of knowledge as to the expectation of the widow. Did she have in mind any plan for him to use in assisting her? Perhaps not, but was leaving all that to him. Thy handmaid hath not... save a pot of oil.—That was not much; but with God's help it could meet the difficulty. I have often been filled with wonder and praise as I have seen how God uses our little things for great ends. He adds his infinite might; and we call it a miracle. One sows a few grains of wheat, and reaps bushels. A boy has five loaves of barley bread and two little fishes, but Jesus adds his creative might to that little bit, and feeds the starving multitude. This widow had only a small quantity of oil in one little vessel; but Elisha's God can multiply it

by the rule of plenty, so as to pay off the big debt and have an abundance left for home use. I may add that oil was considered very precious in that day and among that people. Man can hardly live without some sort of fat.

3. Borrow thee vessels.—What for? To fill up with oil. But whence will it come? O God and Elisha can manage that. The widow had faith, or she would not have run around the neighborhood borrowing all the empty vessels she could find. I suspect the gossips were abroad telling how the widow had gone crazy because her creditor had come to carry away her two boys. But she and the boys were carrying home loads of empty oil cruses. Of course she must be crazy; but the good neighbors accommodated her. It could do no harm; and maybe she might get a crumb of comfort out of it. Had they been any account, they would have paid the debt and set the boys free; but I'm glad Elisha came to the rescue.

4. Shut the door.—Keep the curious folk clear away. Some who do nothing themselves will nearly break their necks trying to see what others are doing. Did you ever see that at



ASBURY COLLEGE ORCHESTRA

a camp meeting altar? Watch next time.

5. So...she shut the door...and she poured out.—That beats a bank account. That transaction was backed up by all heaven. The only limit was the capacity of the vessels. I'm wondering why some of us don't bring more vessels when we come to our God for help. God can fill a barrel just as easily as he can fill a quart bottle.

6. Bring me yet a vessel.—I think the good sister's faith was growing. The oil was coming so beautifully that she was ready to keep on pouring after that last cruse was filled. What next?

7. She came and told the man of God.—I like that title when it is merited. Go, sell the oil, and pay the debt.—I suppose that mother and her two boys were somewhere near the top of happiness. The sons would escape the lash of the slave owner; and mother's heart would not break. Well, thank God, I'm going to love him some more for that.

42. There came a man from Baalshalisha.—No one knows where this place was. It is not mentioned anywhere else; but some suppose it was not far from Gilgal—only a guess. Brought the man of God bread of the



first fruits.—According to Jewish law this went to the priests; but as there was hardly a faithful priest in all the land, it was presented to the prophet who was a man of God. Full ears of corn.—This was in fulfillment of law and custom. He said, give unto the people, that they may eat.—How can they feed a hundred men with only twenty loaves about as big as a man's hand. They would hardly get a mouthful apiece. But Elisha's God will see him through in this deed of mercy. How like the Master's feeding the crowds in his day? Nobody can exhaust the supplies of God.

ASBURY HIGH SCHOOL.

Otis C. Kintner, M.A., Principal.

Asbury High School is a regularly organized high school. It is accredited by the Association of Kentucky Colleges and is a member of the Southern Association of Colleges and Secondary Schools, insuring recognition of its credits in the public high schools and colleges.

Asbury High School is to prepare students to enter Asbury and other standard colleges, and to give young people in their formative period an opportunity to complete a fully accredited high school course under Christian instruction in an institution where students not only are led to a saving knowledge of Christ but also are established in the doctrine and experience of holiness.

A four year course is offered which provides for individual needs of those who definitely do not plan to enter college. The faculty is made up of devoted Christian men and women who hold regular state standard teachers' certificates and state commissions for critic teaching.

This High School offers additional advantages, such as access to a college library, lecture courses, literary and musical programs; chapel services, public addresses, and the modern improvements of the college. Young people, who have discontinued their schooling for some years but later have awakened to their need of an education in order to prepare for Christian service, will find at Asbury High School special encouragement and help.

WHAT YOU WILL FIND AT ASBURY COLLEGE.

A standard college, a theological seminary, a department of music, a department of speech, a department of art, a department of home economics, a standard High School.

A faculty of Christian men and women, interested not alone in the mental development of the student, but concerned as well for his spiritual welfare.

A student body dominated by the highest ideals and among whom exists a spirit of Christian fellowship. The new student is cordially welcomed and made to feel at home.

Dormitory life in surroundings homelike, attractive, and morally clean.

Teaching calculated to ground and establish the student in the fundamental Christian doctrines.

Students from thirty-six states and six foreign countries.

A ministerial association of over one hundred members.

Seventy-five young people preparing for the mission field.

A thriving Mountain Missionary Society that sends bands of workers into the Kentucky Mountains and that has founded a school in Breathitt County for the mountain people.

A symphony orchestra of about thirty members.

A college band of twenty members.

A men's glee club of twenty-four members.

A ladies' glee club of twenty-four young ladies.

A program of intra-mural athletics that provides wholesome, physical training for EVERY student, free from the distracting features of intercollegiate athletics.

Modern brick buildings equipped with every convenience. All are practically new, having been built since 1909; four of them since 1922. The new Hughes Memorial Auditorium, one of the finest in Kentucky.

Pure running water from our own deep well.

An electrically equipped kitchen and a modern dining room equipment and service.

ASBURY COLLEGE FACES NEW ERA.

Mrs. H. C. Morrison.

For the past five years we have been passing through strange times. Some say the condition was brought on by Prohibition which, of course, is preposterous, far short of the facts. Others blame the Administration that happened to be in power during those hectic years. Others say it is the logical result of things; that about every seven years we have to dip the bottom before we can rise higher. Whatever may have been the cause, or causes, we seem to have fallen upon better times; whether they are temporary or not, we shall see.

In spite of the "depression," the ups and down of our national life, the discouragements and difficulties incident to, not only a national, but a world, revolution. Asbury College has weathered the storm, amazingly, and is still aloft with her head above the waters, and her prow facing the land of "beginning again."

There is much to encourage us in the future of Asbury, one of the major facts being that, in the person of Mr. Earl W. Savage, our Business Manager, we have a man who "seeketh not his own," but the welfare and good of others. The Lord has prospered him in material things, and now that he is retired, though comparatively a young man, he has chosen to devote himself to the task of assisting Dr. Morrison, the newly-elected President, and others on whom the burden of the institution rests, to untangle the skein of difficulties which have been unavoidable during the days of financial crisis through which we have been passing.

Upon the resignation of Dr. Akers, the "powers that be" insisted that Dr. Morrison take the presidency of the College. He fully intended to have some one else put in as President at the last Commencement, but owing to the very difficult situation, and the fact that a man was needed who knew the ins and outs of the college affairs, he was persuaded to take the Presidency another year. Dr. Morrison and Mr. Savage are bending every effort to enable the grand old institution to come out of her distresses honorably, and have been endeavoring to adjust matters with all concerned in a way that will be satisfactory to the persons involved and pleasing to the Lord. They are succeeding in a splendid way, and we hope by this time next year to have great cause for singing the Doxology from grateful hearts.

We are also indebted to the friends of Asbury for their help in her time of need. We appreciate the fact that many would have come to our aid had it been possible, but their prayers and good wishes have done much to chock the wheels as we have endeavored to pull the hill. May God bless and reward every one who has, in any way, contributed to the necessities of the College.

We have said it often, and do not hesitate to say it again, that we do not know of a place in the wide world where a young man or woman can be

Fletcher College

JOHN PAUL, President

Situated in the geographic heart of America, its professors bear the mark of the cultured east and the practical west; and students who thirst for standard training in a Christian setting come from all points of the compass.

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While Fletcher excludes the dance, and the game of chance, and Lady Nicotine and the bottle from her campus, and while she leaves inter-campus athletics to high schools and colleges that run in a lighter vein, she is not pharisaical. She does not build by criticizing other schools. Her young people are red-blooded, playful, happy, and not fanatical. Her alumni serves in many lands.

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Asbury College-- A Full Salvation School

HENRY CLAY MORRISON, President

A STANDARD SENIOR COLLEGE, whose credits are accepted in full by the University of Kentucky and the Kentucky State Department of Education. Member Association of Kentucky Colleges and Universities. Member Association of American College.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian service at home or abroad, but furnishing basic courses for the regular professions of life. Asbury College is noted throughout the nation for its fidelity to Methodist standards. Its good fellowship and spiritual atmosphere are unusual.

THE COLLEGE OF LIBERAL ARTS offers courses in the following departments: Biology, Education, English Language and Literature, Fine Arts (Art, Music, and Speech), Home Economics, Library Science, Mathematics, Modern Foreign Languages and Literature, Philosophy and Psychology, Physical Education, Physics, Religious Education and Bible, Social Studies (History, Sociology, and Economics). Six curricula are offered: (1) General or Cultural; (2) Preparatory to the Ministry; (3) Preparatory to the Mission Field; (4) Preparatory to Teaching; (5) Preparatory to Medicine; (6) Preparatory to Law.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, a well appointed hall for young women, with a capacity of three hundred; a memorial library of 40,000 volume capacity; Hughes Memorial Auditorium, seating 2,000; four manual memorial pipe organ.

EXPENSES. Literary tuition, \$160.00; Incidental Fees, \$36.00; Room, light, heat, \$90.00; Board, \$108.00. Total cost for the year approximately \$384.00. Literary tuition, room rent, and incidental fees payable one-half (\$138.00) at opening of each semester. Board payable at the rate of \$33.00 a week, weekly in advance.

INDUSTRIAL SELF-HELP. A limited number of self-help positions available to students. \$40.00 each semester is credited on room rent to those with full allotment of such work.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main lines. Altitude 1,000 feet. One of the most healthful towns in the State. Population 1800.

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Asbury Theological Seminary offers a course of study leading to the Bachelor of Divinity degree for college graduates and a theological diploma course for undergraduates. Thorough Wesleyan in teachings. Emphasizes the two definite doctrinal experiences of regeneration and sanctification. Courses are offered in New Testament Language and Literature, Systematic Theology, Historical Theology, Practical Theology, and English Bible. Expenses: Tuition (B. D. course), \$50.00; (Diploma Course), \$30.00; Incidental fees, \$35.00; Room, light, heat, \$80.00; Board, \$107.00. Total expenses for the year approximately \$230.00 for the B. D. course; \$303.00 for the diploma course. Literary tuition, room rent, and incidental fees payable one-half (\$82.50, B. D. course) (\$87.50 Diploma course) at the opening of each semester. Board payable at the rate of \$3.00 a week, weekly in advance.

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TENNIS, A POPULAR SPORT AT ASBURY

so well cared for as within the walls of Asbury College. She has highly educated professors for the various departments, devout students and teachers who hold up the hands which hang down and make straight paths for the feet of those who might be turned out of the way. I do not believe there is a spot on earth where a finer group of sincere, devout students may be found than grace the campus of Asbury College.

If the Asbury Faculty is of the highest type, educationally and spiritually, if the student body is such that

it makes it easy for a young man or woman to do right, Asbury is the place parents should consider when thinking of where, and under what influences, they should place their boys and girls while they spend the best years of their lives, so far as preparation time is concerned, where their faith will be strengthened and their ambitions turned in the channels of devout Christian service.

Asbury enters the coming year with confidence in God and his people that

(Continued on page 16)



MACKLEM MEMORIAL GATEWAY

ASBURY THEOLOGICAL SEMINARY.

Dean F. H. Larabee, B.D., D. D.

The greatest service that can be rendered to our country is that of furnishing men, who are equipped in mind and spirit with a message of salvation, and called of God, for this tremendous responsibility and task. Such is the purpose of Asbury Theological Seminary.

If men are to be trained for such responsibilities, then, the men charged with the task must be superior men. They must be men with well-trained minds. They must be men, who themselves have been tutored in the best Universities and who know how to transmit truth to other minds.

Dr. Frank Paul Morris, the Professor of Systematic Theology, is a man tried and true, who gives himself unstintingly to the service of his students. He is indeed sacrificial in his devotion to their needs. Dr. Morris is a member in good standing of the North-Indiana Conference of the Methodist Episcopal Church. His students love him and speak highly of the quality of his work. Recently, one of his former students, now a brilliant Doctor of Divinity on the Pacific slope, was heard to remark: "Dr. Morris is the greatest teacher of Systematic Theology on the American continent today."

Professor W. D. Turkington, head of the Department of New Testament Language and Literature is a most efficient head of that Department. He came to us fresh from his Divinity course in Princeton Theological Seminary

and from his Master's course in Princeton University. He has had a splendid training for his work and is deservedly popular with the student body.

Dr. Wilder R. Reynolds heads up the field of Historical Theology. Though a man of small stature, he wears the Doctor of Philosophy degree with becoming erudition. In him there is exhibited the charm of that rare combination the blending of the deeply spiritual and the spirit of a comprehensive scholarship.

Other professors, whose courses in their advanced instruction are creditable in the Seminary, are Dr. Cross, Prof. Nofcier, Prof. Barker and Prof. Gray. They are all efficient workers, living lives of power and blessing before their students. Such is the personnel of Asbury Theological Seminary.

Ten years ago, Asbury Theological Seminary was launched in its own right and independent from Asbury College. A few years later, it secured its own charter and became a legal institution. The institution has had a steady growth through the ten years, until there were graduated this year 21 young preachers, with a total enrollment of 75. The Dean's office has had an unusual number of inquiries from other institutions of learning this year, and the prospect for the next year is quite alluring. Such is the progress of Asbury Theological Seminary.

If the Lord should speak to some one, who may chance to read these lines and suggest to you that you might send to Mrs. H. C. Morrison the treasurer of the Seminary the amount

of a scholarship, \$85.00, you had best do that very thing, for that surely will be the will of God.

THE VALUE AND IMPORTANCE OF SYSTEMATIC THEOLOGY

Frank P. Morris, B.D., D.D., Professor of Systematic Theology and Homiletics.

To him who is called to preach the Gospel to a dying world, there is no higher calling, no more grave responsibility. It is important that his message shall be clear, coherent, consistent, full, intelligent, and couched in words so simple that the humblest may understand and feel their truth.

In the achievement of this great task, Systematic Theology is intended to especially serve the preacher. He needs to know God, to know him personally, and to know what is to be said as to the fact of God's existence and character. He needs to be shown the folly and emptiness of Atheism and infidelity to minister to the necessities of the individual soul and to the needs of society.

The preacher needs to know man in the loftiness of his creation, the depth of the fall into sin, and his mighty redemption in Christ. To meet the Modernistic appraisal of Christ, the preacher needs to know Christ as God manifest in the flesh, and what may be said in defense of his Deity. He must be prepared to "earnestly contend for the faith which was once for all delivered to the saints." He must be prepared to stir men with a mighty message upon the sinfulness of sin, the perdition of the finally impenitent, and the possible present and full salvation for men now and here.

These subjects of Systematic Theology are taken up carefully and systematically at Asbury Theological Seminary. The student has perfect liberty to express himself and to raise questions which may trouble his thinking or hinder his faith. In so far as possible he is helped to see that the Gospel is big enough, great enough, powerful enough to meet the needs of this or any future age; that its call is to the loftiest surrender, devotion and loyalty, and is a challenge to the best that is in man.

Here also especial emphasis is placed upon the great evangelical doctrines of Repentance, Faith, Regeneration, Entire Sanctification, and the Pentecostal fullness of the Holy Ghost for the believing, obedient soul who

walks in the light.

Thus Systematic Theology as taught at Asbury prepares the young man to go forth with his body of truth coordinated, his convictions clear, and his heart warm, and his will set for the salvation of men and the defense of the Gospel.

ASBURY THEOLOGICAL SEMINARY AND THE NEW TESTAMENT.

Prof. W. D. Turkington, M.A., Th.B. Professor of New Testament Language and Literature.

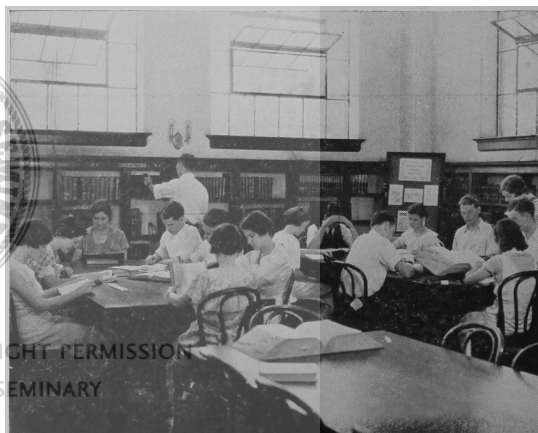
The exhortation of Paul to Timothy in the long ago, "Preach the Word," represents the ideal that Asbury Theological Seminary seeks to impress upon the young men who enter her halls seeking theological training. In the statement of "purpose" in our bulletin there is to be found this in reference to the commandment of our Lord; "The first of these commandments was to tarry at Jerusalem until they received the baptism with the Holy Ghost. The second was that they carry the Gospel to all nations and preach it to every creature."

Without lessening the importance of the Old Testament—for in it the New Testament message is latent and the Gospel is shadowed forth—we must say that our New Testament represents the revelation of God to man in its completion, that it is the last word in the message of God's redemptive plan, it is the "good news" of salvation.

In a very real sense the minister of the "Word" is to be the minister of the New Testament. He will find rich values in his Old Testament but in the main his message must come from the revelation as it is given in its completed and perfected form. Since this is true it becomes a matter of great importance that the minister of our day shall have the largest possible acquaintance with his New Testament. If he is to "preach the Word" his first concern must be that he shall know the "Word."

Asbury Theological Seminary seeks through its New Testament Department to give to the theological student such instruction as will acquaint him with the Gospel Message. Courses in the original New Testament Greek are required of those taking the B.D. degree. These courses are so constructed as to give the student a

(Continued on page 16)



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ASBURY COLLEGE—A CHALLENGE.

W. Brandt Hughes, Ph.D.

But few times in my life have I read anything that has gripped me and held me as has the great poem of Joaquin Miller, "Columbus." I can vividly picture the stern admiral, whose one aim in life was to go east by sailing west, standing with his face toward the setting sun as the winds bore the three frail vessels farther and farther from home and loved ones, out into an unknown sea supposedly inhabited by fearful monsters of every description. Westward they sailed day after day, week after week, for more than two long weary months, until the despairing crew were on the point of throwing Columbus overboard and turning back. Yet he never wavered in his purpose or course.

"What shall I say, brave Admiral,
If we sight naught but seas at dawn?"

"Why you shall say at break of day,
Sail on! sail on! and on."

When I read this poem I am reminded of another ship that was started over an uncharted sea some forty years ago. In this case there have been two great admirals who, with a united purpose, have kept their eyes on a single goal and have driven the ship forward, refusing to be diverted a hair's breadth from the original course.

The first of these two commanders, John Wesley Hughes, caught the vision of a great institution where young men and young women might be trained for Christian service and at the same time be held true to the great fundamental truths of the Bible. His was no easy task. With little encouragement and against difficulties that would have daunted a man with less courage and determination he founded a college that in its very beginnings gave to the world such giants in Christian service as J. Wascom Pickett, E. Stanley Jones, Bishop Fred Fisher, Willard C. Cram, and others. Any one of these would well have justified the effort.

But there came a time when the first commander could no longer direct the ship. Financial difficulties arose. The fire of 1909 robbed the institution of her best buildings. The student body fell off in numbers. The situation looked hopeless.

Then it was that another great commander was raised up upon whose shoulders the main responsibility for directing the affairs of the institution

has rested for twenty-four years. Like John Wesley Hughes, Henry Clay Morrison has carried on against every sort of hindrance and difficulty. He found an institution with a struggling little student body, no buildings worth considering, and with no recognition.

It's a long step from a class of one graduate in 1910 to a class of 110 in the college, 7 in the conservatory, and 21 in the seminary in June of this year. Every building on the campus has been erected since the summer of 1909. In recognition and in faculty training there is no comparison between 1934 and 1909.

We who were with Dr. Morrison during the years of his presidency of the institution rejoice over the fact that he has consented once again to assume the full duties of this most difficult office and direct the work again in person.

What are we alumni, students and former students, faculty members, trustees, friends, and readers of The Herald going to do about it? Are we going to sit still and let Dr. Morrison wear himself out struggling with the burden alone at a time when he should be resting from a long life of useful service? Are we going to say like the mate on the Santa Maria, "What shall we do when hope is gone?"

Or are we going to stand behind him shoulder to shoulder, man to man, and say, "Lead on and we will follow with our prayers, our toil, and our money?"

As I view the situation Asbury College is just getting her sails spread for a good start. Do you know that in the ten years between 1920 and 1930 Asbury College graduated more than three times as many students and sent them out into useful service than in the thirty-two years previous? Why should we be satisfied with a mere 500 or 600 students when there are more than twice that number who are looking this way and would be at Asbury were the way opened for them to come? The letters that came to my attention in the past eight or nine years from students who felt called into missionary service or other Christian work but lacked the means to get here would melt a heart of stone.

Asbury College is equipped with wonderful buildings. There is classroom space for a thousand students. But there is a debt to be lifted and worthy young people to be aided.

Let us all rally to the help of Dr. Morrison and hold up his hands with our prayers and our means. We ought to be proud to have the privilege of having a part in such a noble work

as this.

Her founder builded not for gain,
Behind lay death to self and ease,
Before him lay a task to do,
Before him yet uncharted seas.
Nor did he falter or complain,
Though sometimes hope seemed almost gone;
His not to question but to do;
To toil, toil on, and on.

That early band through earnest prayer;
Reviled, despised, misunderstood;
Renewed their faith, took firmer stand,
And gave themselves for others' good.
In time of trial one watchword rang,
Out clear and changed the night to dawn;
Through every day, through every hour;
Pray on! pray on! pray on!

Shall we be traitors to the task,
Or shall we pray and give anew
Ourselves each day, to carry on
The work that now is ours to do?
And you who come in after years,
Will you be true when we are gone,
That this great ship in triumph may
Sail on, and on, and on?

THEOLOGICAL SEMINARY

(Continued from page 14)

working knowledge of this language and to enable him to use it in the work of interpreting the message of the Word of God to the people. Other courses are offered which have in view the establishing the student in the conviction that our New Testament, along with the Old, is in truth the Word of God. Other courses are offered which have in view the acquiring on the part of the student something of the message content of the New Testament in the matter of its theological, ethical, and social message.

The New Testament has a message for our age which this age needs above every other thing. We shall not be able to carry this much needed truth to needy and spiritually hungry humanity if we come to the task with only a half-hearted conception as to the authority of the message we are handling. It is the purpose of the New Testament Department of this Seminary, along with the Seminary as a whole, to send out young ministers whose hearts are aflame with the abiding presence of the "Living Word," and who shall have such a knowledge of the "Written Word" as that they shall be effective in the largest possible way in bringing needy

humanity to a knowledge of the Lord Jesus Christ.

ASBURY COLLEGE FACES NEW ERA.

(Continued from page 13)

they will stand by those in authority and help to encourage the work of Christian Education, which is not only Christian in name, but as exemplified in the lives of Asbury's torchbearers who have gone to earth's remotest corners to teach and live the gospel of the Sermon on the Mount.

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